PART VIII: The Later Judean Ministry of Christ (cont.)

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SECTION 153: HEALING OF A MAN BORN BLIND—JOHN 9:1-7

BACKGROUND

The 6th of John’s 7 signs

This is another significant miracle because this is the third Messianic miracle.

1. TYPES OF MIRACLES

Any Man’s Miracles: miracles performed by anyone empowered by the Holy Spirit

Messiah’s Miracles: miracles performed by the Messiah alone

A. Heal the Leper
B. Heal a Person Born Blind
C. Cast Out a Demon of Muteness

It was one thing to heal someone who became or went blind, but it was another thing to heal someone who was born blind.

Again we see John’s sub-theme of conflict between light and darkness

Physical blindness was also to be a symbol of spiritual blindness and walking in darkness.

The whole incident will portray this sub-theme.

2. QUESTION

Their question should strike you as being extremely strange.

The question is, “Who sinned, this man or his parents . . . . that he should be born blind?”

Perhaps we can easily see how they could ask the question that his parents sinned that he should be born blind.

However, the question goes beyond that - did this man sin that he was born blind

What the disciples are reflecting here is again a teaching of Pharisaism

For the Pharisees birth defects were due to a specific sin.

Be it the sin of the parents during the period of pregnancy or the baby.
How could the baby sin?

Rabbinic theology: Everyone is conceived with two inclinations

1. The Good Inclination—the Yetzer HaTov
2. The Evil Inclination—the Yetzer HaRa

In people these two inclinations struggle for supremacy.

In most people the Yetzer HaTov—the Good Inclination—wins out

However, in this case it just might be that the Evil Inclination got the upper hand

Perhaps an attitude of animosity invaded the babe in the womb and he kicks the mother

Therefore he is visited with a Divine judgment and is born blind

Because it is a Divine judgment no one born blind will ever see until the Messiah comes

So in Pharisaism birth defects are due to a specific sin - be it the parents or the baby

Their question reflects that Pharisaic mentality . . . .

Jesus says neither this man’s parents nor this man sinned.

This man was born blind because of God’s purpose.

There was no sin involved whatsoever.

This is a good passage to use with some people who feel that all such problems are due to demons or sins.

There was no demon or sin involved, but God so ordained for this man to be born blind for this very purpose.
PHYSICAL HEALING

Shabbat 108:20
To heal a blind man on the Sabbath, it is prohibited to inject wine into his eyes. It is also prohibited to make mud from spittle and smear it on his eyes.

Why did Yeshua deliberately violate rabbinic tradition?

1. Draw attention to this Messianic Miracle
2. Emphasize that He is Lord of the Sabbath
3. Emphasize that true Sabbath rest includes good works, such as healing
4. Emphasize the voluntary nature of the Mishnah

Takes the man and after making some mud with His spittle He puts the mud on the eyes of this man.

Then tells him to go to the pool of Siloam and wash his eyes.

In verse 4 He said, “We must do the works of Him who sent me.”

The emphasis is on the word “sent”

The man is sent to the pool of Siloam and the meaning of the word Siloam is “Sent” (Shiloach).

Yeshua was sent to bring light

This man is sent to receive light.

When he obeys Yeshua and washes the mud out of his eyes, he sees for the first time in his life.

What is important to note is that he doesn’t know what Jesus looks like since he hadn’t seen Jesus.

Jesus had sent him away and Jesus is not around when his eyes are healed.

Jesus deliberately does this because He knew it would raise the issue with the Pharisees.
Isaiah predicted that in messianic times various signs would occur. The Messiah would “open eyes that are blind” (Isa. 42:7; cf. Isa. 29:18; 35:5). Jesus often healed the blind (cf. Matt. 9:27-31; 12:22-23; 15:30; 20:29-34; 21:14). This miracle in John 9 is notable because Jesus had just proclaimed Himself as “the Light of the world” (8:12). As a public demonstration of His claim, He gave sight to a man born blind.


INCLINATION, GOOD AND EVIL, There is a biblical basis to the idea of the existence in man’s nature of an instinctive tendency or impulse (yezer as in Ps. 103:14 from yazar, i.e., to “form” or "create" as in Gen. 2:8), which, left to itself, would lead to his undoing by prompting him to act in a manner contrary to the will of God (whence the term yezer ha-ra or "inclination to evil"). Thus, in Genesis 5 it is stated that "every inclination of the thoughts of his—i.e., man's—heart is only evil continually" and again in Genesis 8:21 "for the inclination of man's heart is evil from his youth." The doctrine of the two inclinations (or drives) is a major feature of rabbinic psychology and anthropology. As a personification of the permanent dualism of the choice between good and evil, the rabbinic notion of the two inclinations shifts this dualism from a metaphysical to a more psychological level (i.e., two tendencies in man rather than two cosmic principles).

According to the rabbis, man was created with two opposing inclinations or tendencies, one impelling him toward the good and the other toward evil. This, in their opinion, was indicated by the employment in the term Vayyizer used in regard to man's creation in Genesis 2:7, of two yods (Ber. 61a). However, even the so-called yezer ha-ra, which corresponds roughly to man's untamed natural (and especially sexual) appetites or passions, is not intrinsically evil and, therefore, not to be completely suppressed. Without it, a human being would never marry, beget children, build a house, or engage in trade (Gen. R. 9:7). It is only when it gets out of hand that it becomes the cause of harm. An effective antidote is the study and observance of Torah (cf. Kid. 30b). This would suggest that the Torah is conceived as an ordering, guiding, and disciplining principle with regard to the untamed natural urges. While the yezer ha-ra is created in man at birth, the yezer ha-tov, which combats it, first makes its appearance 13 years later at the time of his bar-mitzvah, i.e., when one assumes the "Yoke of the Torah" and with the onset of the age of reflection and reason (cf. Eccles. R., 4:13, 1). Unless it is checked and controlled, the yezer ha-ra will grow like habit. At first it resembles the thread of a spider's web but at the end it is like the stout rope of a wagon (Suk. 52a). Another parable describing the yezer ha-ra is that of a wayfarer who starts out by being taken in as a guest and ends by making himself the master of the house (ibid. 52b). Greatness does not necessarily render a human being immune from the power of the yezer ha-ra, which manifests itself in such traits as vindictiveness and avarice (Sif. Deut. 33), anger (Shab. 105b), and vanity (Gen. R. 22:6). In fact, the greater the man, the stronger are such tendencies apt to be in him. The yezer ha-ra operates only in this world. It does not exist in angels or other spiritual beings (Lev. R. 26:5). "In the world to come," said the amorah Rav, "there is no eating or drinking, procreation or barter, envy or hate" (Ber. 17a). The yezer ha-ra has been personified by being identified with Satan, man's tempter in this world and his accuser in the world to come, and also with the Angel of Death (BB 16a; cf. Suk. 52b). In Genesis (3:1ff.) the serpent is presented as man's tempter. Whether the devil, Sammael, merely employed the serpent as an instrument of himself assumed the form of a serpent is not clear from the text of the Greek Apocalypse of Baruch.

[Samuel Rosenblatt]
BLINDNESS—Excerpts from Encyclopædia Judaica CD ROM Edition

Incidence and Causes
Blindness was widespread in the ancient Near East. Preventive techniques included the application of hygienic ointments, especially kohl, and surgical operations (cf. The Code of Hammurapi, 215–20 in Pritchard, Texts, 175). (There is no evidence that the biblical injunction against eating pork was intended or understood to prevent trichinosis or other diseases which cause blindness.) Biblical cases include Isaac (Gen. 27:1), Jacob (Gen. 48:10), Eli (1 Sam. 3:2; 4:15), and Ahijah the Shilonite (1 Kings 14:4), all of whose eyesight failed in old age. (Deut. 34:7 makes a point of reporting that Moses' eyesight had not failed in old age.) Both Isaac and Jacob in their blindness reversed the status of a younger and an older descendant in blessing them (Gen. 27 (cf. 29:23–6); 48:8–19).

Aside from old age, natural causes of blindness are not mentioned in the Bible. In a few passages blindness is mentioned as a punishment inflicted by God: it is threatened for Israel's violation of the covenant (Deut. 28:28–29; M. Weinfeld takes this passage metaphorically; see below) and for the "negligent shepherd" of Zechariah 11:15–17: Proverbs (30:17) warns that the eye which is disrespectful to parents will be plucked out by birds of prey (cf. The Code of Hammurapi, 193, in Pritchard, Texts, 175). Theologically speaking, all cases of blindness are attributed to God (Ex. 4:11), just as the restoration of sight is credited to Him (Ps. 146:8). However, outside of the specific cases mentioned, blindness in general is nowhere stated to be a punishment for sin. In a few passages God strikes His servants' assailants with blinding flashes (Gen. 19:11; II Kings 6:18–20) or permanent blindness (Zech. 12:4; Ps. 69:24) in order to protect His servants.

[Jeffrey Howard Tigay]

In Talmud and Jewish Law
The unusually large number of talmudic sages who were blind probably reflects the wide prevalence of this disability in ancient times. In addition to Bava b. Buta, who was blinded by Herod (BB 4a), mention may be made of Nahum of Gimzo (Ta'an. 21a), Dosa b. Harkinas (Yev. 16a), and R. Joseph and R. Sheshet in Babylon (BK 87a), as well as a number of anonymous blind scholars (cf. Hag. 5b; TJ Pe'ah, end). Matya b. Heresh is said to have deliberately blinded himself to avoid temptation, but his sight was subsequently restored by the angel Raphael (Tanh. B., ed. Buber, addition to Hukkat). The talmudic name for a blind man is suma (Hag. 1:1; Meg. 4:6), but the euphemism sagi nahor ("with excess of light") is often used (Ber. 58a.; TJ Pe'ah end; and especially Lev. R. 34:13 "the suma whom we call sagi nahor").

Unlike the deaf-mute, who is regarded in Jewish law as subnormal, the blind person is regarded as fully normal, and most of the legal and religious restrictions placed upon him are due to the limitations caused by his physical disability. The statement (Ned. 64b) based on Lamentations 3:6—"He hath made me to dwell in darkness as those that have been long dead"—that "the blind man is regarded as dead," is of purely homiletic interest and has no practical application. In the second century R. Judah expressed the opinion that a blind man was exempt from all religious obligations, and as late as the time of the blind Babylonian amora Joseph (fourth century) the halakah had not yet been determined (see his moving statement in BK 87a), but it was subsequently decided against his view. Even the statement of R. Judah that a person blind from birth cannot recite the Shema, since the first of the two introductory blessings is for the daily renewal of light (Meg. 4:6; TB Meg. 24a), was later amended since he enjoys the benefit of light (Rosh, resp. 4:21); the law that a blind man could not be called up to the reading of the Torah, since the passage must be read from the scroll (OH 53:14), was abolished with the institution of the ba'al kore, who reads the passage for those called up (Taz. to OH 141:1). The ruling of Jair Hayyim Bacharach (Havvot Ya'ir 176) that if there were a person more suitable, a blind person should not conduct the service is an individual opinion and Yehudai Gaon, who himself was blind, gives a contrary opinion (J. Mueller, Matte'ah li-Teshuvot ha-Ge'onim (1891), 67).

[Louis Isaac Rabinowitz]
SECTION 154:  REACTION OF THE BLIND MAN’S NEIGHBORS—JOHN 9:8-12

Because the healing took place on the Sabbath people begin to inquire, “How were your eyes opened?”

This man’s lifelong physical bondage to darkness and blindness has come to its’ end

He has been set free from his physical slavery to blindness.

SECTION 155: EXAMINATION AND EXCOMMUNICATION OF THE BLIND MAN BY THE PHARISEES—JOHN 9:13-34

Because the healing was a significant miracle, the people take him to the Pharisees.

Why would they even want to do that?

Because the healing of a man born blind was a Messianic miracle

They didn’t bring to the Pharisees other people who were healed of blindness, because these other people were people who went blind.

That was not a Messianic miracle, but this one is

It’s a Messianic Miracle and the Pharisees must respond to the challenge of a Messianic miracle.

INTERROGATION OF THE MAN

When the Pharisees interrogate the man the man provides the testimony that he was born blind and that Jesus healed him.

Because this is a Messianic miracle there was a division among them.
INTERROGATION OF THE PARENTS

Not happy with what he had to say, they bring the parents.

The parents affirm two things:
1. He is their son
2. He was born blind

But if he was born blind, the Pharisees’ say, how come he now sees?

The parents refuse to give any opinion.

Note the extent of the Pharisaic rejection - if anyone proclaims Him the Messiah, he is to be excommunicated from the synagogue.

What the parents have affirmed is that this man had been born blind.

SECOND INTERROGATION OF THE MAN

The term, “Give glory to God,” is a solemn command to tell the absolute truth

Used that way in Joshua 7:19

They are saying this, “we know the truth - you can’t hide it from us or God - we charge you to tell the absolute truth and it better agree with our version.”

The man’s response in vs. 25

This statement is a challenge.

Whether this man is or isn’t, I don’t know, but this one thing I do know, I was born blind and now I see.

Can you explain that to me?

Because you your selves have taught me that only the Messiah could heal those who were born blind.

Imagine a Rabbi consoling this man in past years, “When the Messiah comes, you’ll see.”

John 9:26

Now they want to hear the story all over again.

Here the man gets bold almost without any tact about it
John 9:27

This is not a tactful thing to say to Pharisees.
Would you also become His disciples?
Is that why you want me to retell the story?
Their response is the obvious they don't think it's very funny.
But the man answers:
Here is the marvel, you are the spiritual leaders of Israel. You have taught me all my life that only the Messiah could heal a man born blind.
That miracle has occurred, and you are unable to explain it.

John 9:32-33

If this man were not from God, he could do nothing.
This reflects their own theology.
No one has ever been healed that has been born blind.

John 9:34

Why are they saying this?
Because he was born blind and because of their theology
Birth defects are due to a specific sin; therefore, he was born in sin.
At this point they cast him out.
“Casting out” is much more serious than simply being thrown out of a building.
“Casting out” means total excommunication from the social and spiritual life of Israel.
JEWISH ENCYCLOPEDIA.COM: EXCOMMUNICATION

THE NEZIFAH.

When a prominent person, such as the nasi or another learned man, rebuked one with the words, "How insolent this man is!" the latter was required to consider himself excommunicated for one day (in Palestine for seven days). During this time he dared not appear before him whom he had displeased. He had to retire to his house, speak little, refrain from business and pleasure, and manifest his regret and remorse. He was not required, however, to separate himself from society, nor was he obliged to apologize to the man whom he had insulted; for his conduct on the day of nezifah was sufficient apology.

THE NIDDUI.

The "niddui" was usually imposed for a period of seven days (in Palestine thirty days). … During the period of niddui, no one except the members of his immediate household was permitted to associate with the offender, or to sit within four cubits of him, or to eat in his company. He was expected to go into mourning and to refrain from bathing, cutting his hair, and wearing shoes, and he had to observe all the laws that pertained to a mourner. He could not be counted in the number necessary for the performance of a public religious function. If he died, a stone was placed on his hearse, and the relatives were not obliged to observe the ceremonies customary at the death of a kinsman, such as the tearing of garments, etc. It was in the power of the court to lessen or increase the severity of the niddui. The court might even reduce or increase the number of days, forbid all intercourse with the offender, and exclude his children from the schools and his wife from the synagogue, until he became humbled and willing to repent and obey the court's mandates.

THE HEREM.

… finally the "herem," the most rigorous form of excommunication, might be pronounced. This extended for an indefinite period, and no one was permitted to teach the offender or work for him, or benefit him in any way, except when he was in need of the bare necessities of life.

CAUSES OF EXCOMMUNICATION.

The Talmud speaks of twenty-four offenses punishable by excommunication (Ber. 19a; Yer. M. K. iii. 1), a round number which is not to be taken literally. Later authorities enumerate the twenty-four as follows: (1) insulting a learned man, even after his death; (2) insulting a messenger of the court; (3) calling an Israelite "slave"; (4) refusing to appear before the court at the appointed time; (5) dealing lightly with any of the rabbinic or Mosaic precepts; (6) refusing to abide by the decision of the court; (7) keeping in one's possession an animal or an object that may prove injurious to others, such as a savage dog or a broken ladder; (8) selling one's real estate to a non-Jew without assuming the responsibility for any injury that the non-Jew may cause his neighbors; (9) testifying against one's Jewish neighbor in a non-Jewish court, through which the Jew is involved in a loss of money to which he would not have been condemned by a Jewish court; (10) appropriation by a priest whose business is the selling of meat, of the priestly
portions of all the animals for himself; (11) violating the second day of a holiday, even though its observance is only a custom ("minhag"); (12) performing work on the afternoon of the day preceding Passover; (13) taking the name of God in vain; (14) causing others to profane the name of God ("hillul hashem"); (15) causing others to eat holy meat outside of Jerusalem; (16) making calculations for the calendar, and establishing festivals accordingly, outside of Palestine; (17) putting a stumbling-block in the way of the blind, that is to say, tempting one to sin; (18) preventing the community from performing some religious act; (19) selling forbidden ("terefah") meat as permitted meat ("kasher"); (20) omission by a "shohet." (ritual slaughterer) to show his knife to the rabbi for examination; (21) self-abuse; (22) engaging in business intercourse with one's divorced wife; (23) being made the subject of scandal (in the case of a rabbi); (24) excommunicating one unjustly (Maimonides, "Yad," Talmud Torah, vi. 14; Shulhan 'Aruk, Yoreh De'ah, 334, 43).
SECTION 156: JESUS’ IDENTIFICATION OF HIMSELF TO THE BLIND MAN—JOHN 9:35-38

SPIRITUAL HEALING

When Jesus heard they had excommunicated him, He comes to him and says, “Do you believe on the Son of God?”

He answered, “Who is he Lord that I may believe on Him?”

The beggar responded that he was willing to believe but he was ignorant.

Remember, he hadn’t seen Jesus until this moment.

Jesus said unto him, “You have both seen Him, and He is the one who is talking with you.”

Jesus then disclosed Himself and gave the beggar the necessary knowledge for faith.

Faith involves an act of the will, based on information.²

He said, “Lord, I believe,” and he worshipped Him.

The physical healing is followed by the spiritual healing.

This man’s lifelong spiritual bondage to darkness and sin has come to its’ end.

He has been set free from his spiritual slavery to sin.

The section ends with John’s sub-theme of the conflict between light and darkness.

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LIGHT AND DARKNESS

Jesus said in vs. 39-41 - If they had received Him as Messiah, they would “see” and be cleansed - as such they remain in “darkness.”

A NOTE ON YESHUA’S HEALING:

In the scientific realm when people have been cured of long-term blindness, they can see correctly on a physical sense, but they don't see correctly in a mental sense.

They can't interpret the image.

For example, they don't understand depth.

People shrink and grow rather than getting further away or closer.

Texture means nothing until it is touched.

Faces are all the same until someone speaks.

There is a time of disorientation.

My friend Vicki Stewart was legally blind.

She couldn't recognize faces, only voices.

She couldn't identify a pinecone until she touched it, etc.

The blind are audibly and tactiley oriented not visually oriented.

They have to learn the visual orientation.

My Point: Yeshua heals the physical and mental.

People healed by God are totally healed.

This man never appears disoriented.
SECTION 158: ALLEGORY OF THE GOOD SHEPHERD AND THE THIEF—
JOHN 10:1-18

6th of John’s 7 discourses - the discourse of the GOOD SHEPHERD

3rd of John’s 7 “I AM’s” in vs. 8 “I AM the door of the sheep”

Repeated in vs. 9 “I am the door”

We also have the 4th of John’s 7 “I AM’s” - “I AM the Good Shepherd” seen in vs. 11 and repeated in vs. 14.

MESSIAH THE TRUE SHEPHERD

His point here is that the Pharisees are the thieves and robbers who have climbed in some other way.

They have gained control of the people

They have gained control of the sheepfold of Israel by exercising the authority of the Mishnah, which they make mandatory.

Therefore, they exercise authority through some other way.

But Messiah is the true Shepherd

He came exercising true authority.

Yeshua’s method of teaching the masses comes out.

Parabolic form of teaching

They did not understand the things he spoke.

He hides the truth from them
MESSIAH THE DOOR

He reiterates that the Pharisees are like the thieves and robbers who came in the improper way.

Yeshua has come to do two things:

1. He came to provide to salvation
2. He has come to provide power for daily living

Yeshua is the only door through whom salvation and power for daily living will be achieved.

This will not be achieved through the Mishnah or the traditions of the fathers.

MESSIAH THE GOOD SHEPHERD

1. He is the true Shepherd who will willingly lay down His life for the sheep (vs. 11)
2. There is going to be a unity of two separate flocks, into one.

Puts in terms they cannot understand

Later in the Epistles we learn what He is referring to: it is His body

His body is one flock

The first flock is the Jewish flock (the one He is referring to now) then He has other sheep which are not of this flock

He's referring to the fact that he will gain other sheep in the future

This is a reference to His Gentile sheep.

The two, Jew and Gentile shall be put together into one flock.

Rabbi Shaul uses the picture of the olive tree in Romans 11 - the wild branches grafted into one tree.

On the other hand, the hireling has no concern for the sheep.
SECTION 159: FURTHER DIVISION AMONG THE JEWS—JOHN 10:19-21

Notice it is now the multitudes who are now voicing the accusation—many of them said, “He has a devil and is mad.”

The accusation of demon possession is voiced over and over again by the masses.

There is no fence walking with Jesus.

These people are voicing the only 2 positions that can be taken over Jesus

He is either God’s representative of the Kingdom of Light - the Messiah or He is Satan’s representative of the Kingdom of Darkness.

There can be no other position about Jesus that can be taken.

He must either be accepted fully or rejected fully.

MERE CHRISTIANITY: C. S. LEWIS (PAGE 56)

“A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at his feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to”

The lesson has been the lesson of conflict.

Conflict over the Law, over the Light, or the person of Jesus, over the healing of the blind man, and finally, over the Shepherd
SECTION 160: ANOTHER ATTEMPT TO STONE OR ARREST JESUS FOR BLASPHEMY—JOHN 10:22-39

John 10:22-23

Winter, December

We know this feast as Hanukkah—Also Feast of Lights.

This is the only place in the Bible that Hanukkah is mentioned.

It was inaugurated during the intertestamental period

Not mentioned in Old Testament, only here in New Testament.

While not an Old Testament feast, it was valid, because Christ celebrates it

Multitudes come to Him in vs. 24 and ask a question.

John 10:24

Accusing Jesus of being obscure

“You never told us clearly and plainly that you claim to be the Messiah.”

John 10:25

Jesus answers, “I did tell you plainly, but you did not believe.”

“I told you through my words, and through my works.”

The miracles authenticated His words.

“The works that I do in My Father’s name, these bare witness of Me.”

Problem is not that He wasn't plain; problem is that they are not of His sheep.

John 10:26-28

And they shall never perish - notice again that good strong passage for eternal security.

But Yeshua has been accused of being obscure, so He gives them a very clear answer.
John 10:29-31

Now, is He being obscure?

Do the Jews understand what He is saying now?

John 10:32

So much for charges of obscurity

They seem to comprehend rather clearly who He claims to be now.

But Jesus says, “Before you cast these stones, I just want to know one thing — many good works I did for you from the Father — for which of these good works are you now stoning Me?”

READ vs. 33

Again, so much for charges of obscurity

They recognize and understand clearly who He claims to be.

Since they are impressed with a Pharisaic mode of thinking, Jesus now gives them a Pharisaic theological argument - Kal V’homar - light and heavy

If the light is true, then how much more so the heavy

READ vs. 34-38

The verse He gives comes from Psalm 82:6.

It uses the term Elohim - Gods - and applies it to Israel’s judges.

In what sense were Israel’s judges, Gods or Elohim?

They were Elohim in the sense that they were God’s representative authorities

They received delegated authority from God to do the work of God.

Because of that, they were in that sense Elohim - little gods doing the work that they were given by The God.

He’s speaking of the office - not the man

Notice Psalm 82 is about unrighteous men in the office of judge.
How could it be blasphemy for Christ to claim to be the Son of God since He received not transmitted or delegated authority, but direct authority from the Father to do the works of the Father?

If it was appropriate to call the office of judge Elohim, it could hardly be wrong for Him to call the Messiah himself The Son of God, because His authority was not transmitted, but was given directly.

**John 10:39**

They recognize who He claims to be

If He is not who He claims to be, then He is guilty of blasphemy and should be stoned.

But any attempt to have Him killed prematurely fails, as it does here.

No fence walking is possible with Yeshua.

Let me ask a question at this point.

Where did they get stones heavy enough to do the job?

Stoning a person is not done with pebbles.

I know of three options

1. Dr. Edersheim seems to think that the stones would have been debris located in the court of the Gentiles.

   I think this is unlikely because Temple courts would have been kept rather clean of stones

   I would expect the Temple courts to be kept clean of debris and litter

2. Others note that the Temple was still under construction and therefore the men ran to the construction site and gathered heavy building stones

   That is a more likely possibility

3. Let me submit another interesting possibility connected with the Feast of Dedication—Chanukah.

   We read about the historical event called Chanukah in the book of 1 Maccabees.

   In 1 Maccabees Greeks are defeated and the defiled Temple cleansed.
Part of that cleansing process is described in 1 Maccabees 4:41-47

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. 42 So he chose priests of blameless conversation, such as had pleasure in the law: 43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. 44 And when as they consulted what to do with the altar of burnt offerings, which was profaned; 45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, 46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. 47 Then they took whole stones according to the law, and built a new altar according to the former.\(^3\)

According to 1 Maccabees the defiled stones from the Second Temple were stored on the Temple Mount because the Maccabees didn’t know what to do with them.

The stones were not defiled enough to be removed from the Temple Mount, but they were defiled enough not to be used for the Altar

They were stored away until a prophet would appear to explain how God wanted the stones disposed of

Now lets go to the Mishnah—Middoth 1:6

The chapter is describing Herod’s Temple

There were four rooms in the Chamber of the Hearth, like cells opening into a hall, two within the holy ground and two outside the holy ground … and what was their use? That to the south-west was the Chamber of the Lamb-offerings; that to the south-east was the Chamber of them that made the Shewbread; in that to the north-east the sons of the Hasmoneans (Maccabees) had hidden away the stones of the Altar which the Grecian kings had defiled …

Middoth 1:6 tells us two things

1. The defiled stones were present on the Temple Mount and
2. Exactly where they were

The Artscroll Tenach commentary on Chanukah tells us that the room in which the stones were hidden was called the Beis HaMokad.

Could these stones be the ones used to try and execute the Son of God?

I think it is a very likely possibility—in fact the best option to choose

Irony of this lies in the fact that the stones were stored there awaiting the appearance of a prophet and his instructions from God

Now the prophet par-excellence has appeared

Instead of going to him for instruction we pick up defiled stones and attempt to kill him.
HANUKKAH

HANUKKAH (Heb.; "dedication"), an annual eight-day festival commencing on the 25th of Kislev. According to a well-founded tradition it was instituted by Judah Maccabee and his followers. The term hanukkah is found in Hebrew and in Aramaic (hanukta) in rabbinic literature, while in Greek it is O EgkainismOj to> quiasiasthriou, "dedication of the altar," (I Maccabees 4:59) and tF Egkainia, "feast of the dedication" (John 10:22, where it is an abbreviation of hanukkat ha-mizbe'ah, "dedication of the altar," of I Maccabees, and of hanukkat beit Hashmonai, "dedication of the Hasmonean Temple" in rabbinic literature). The sources which refer to Hanukkah yield little information on the institution of the festival. They were composed long (perhaps even generations) after its establishment; legends seem to be inextricably interwoven with the historical traditions. I Maccabees (4:36–59) states that Judah Maccabee, after defeating Lysias, entered Jerusalem and purified the Temple. The altar that had been defiled was demolished and a new one was built. Judah then made new holy vessels (among them a candelabrum, an altar for incense, a table, and curtains) and set the 25th of Kislev as the date for the rededication of the Temple. The day coincided with the third anniversary of the proclamation of the restrictive edicts of Antiochus Epiphanes in which he had decreed that idolatrous sacrifices should be offered on a platform erected upon the altar. The altar was to be consecrated with the renewal of the daily sacrificial service, accompanied by song, the playing of musical instruments, the chanting of Hallel, and the offering of sacrifices (no mention of any special festival customs is made). The celebrations lasted for eight days and Judah decreed that they be designated as days of rejoicing for future generations. Hanukkah, as the festival that commemorates the dedication of the altar, is also mentioned in the scholium of Megillat Ta'anit, as well as in the traditional Al ha-Nissim ("We thank Thee for the miracles") prayer for Hanukkah.

In II Maccabees (1:8; 10:1–5), the main aspects of Hanukkah are related as in I Maccabees. The book adds, however, that the eight-day dedication ceremony was performed on an analogy with Solomon's consecration of the Temple (2:12). The eight days were celebrated "with gladness like the Feast of Tabernacles remembering how, not long before, during the Feast of Tabernacles, they had been wandering like wild beasts in the mountains and the caves. So, bearing wands wreathed with leaves and fair boughs and palms, they offered hymns of praise" (10:6–8). Hanukkah is, therefore, called Tabernacles (1:9), or Tabernacles and Fire (1:18). Fire had descended from heaven at the dedication of the altar in the days of Moses and at the sanctification of the Temple of Solomon; at the consecration of the altar in the time of Nehemiah there was also a miracle of fire, and so in the days of Judah Maccabee (1:18–36, 2:8–12, 14; 10:3).

Josephus, whose history of Hanukkah is based on I Maccabees, does not mention the term Hanukkah and concludes: "From that time onward unto this day we celebrate the festival, calling it 'Lights'" (fla, Ant. 12:325). He explains that the festival acquired this name because the right to serve God came to the people unexpectedly, like a sudden light (ibid.). None of these writings mentions the kindling of lights on Hanukkah. Reference is first made in a baraita: "The precept of light on Hanukkah requires that one light be kindled in each house; the zealous require one light for each person; the extremely zealous add a light for each person each night. According to Bet Shammai: 'On the first day, eight lights should be kindled, thereafter they should be progressively reduced' while Bet Hillel held that: 'On the first night one light should be kindled, thereafter they should be progressively increased'" (Scholium to Megillat Ta'anit; Shab. 21b). Another baraita states that the Hasmoneans could not use the candelabrum in the Temple since the Greeks had defiled it. They, therefore, took seven iron spits, covered
them with zinc, and used them as a candelabrum (Scholiwm to Megillat Ta'anit). Indeed the sages of the second century C.E. observe that the candelabrum of the early Hasmoneans was not made of gold (Men. 28b; et al.). This tradition forms the core of the story, a later version of which relates that the Hasmoneans found in the Temple "eight iron bars, erected them, and kindled lights in them" (PR 2:5). Another baraita ascribes the eight-day celebration of Hanukkah to the kindling of the Temple candelabrum. It states that on entering the Temple, the Hasmoneans discovered that the Greeks had defiled all the oil, except for one cruse, which contained enough oil to keep the candelabrum burning for only one day. A miracle, however, happened and they kindled from it for eight days; in its commemoration a festival lasting eight days was instituted for future generations (Scholiwm to Megillat Ta'anit; Shab. 21b; cf. also Scroll of Antiochus). All these stories seem to be nothing but legends, and the authenticity of the "oil cruse" story has already been questioned in the Middle Ages.

Certain critics conjectured that the origin of Hanukkah was either a festival of the hellenized Jews or even an idolatrous festival that had occurred on the 25th of Kislev. Antiochus had, therefore, chosen the day to commence the idolatrous worship in the Temple. No allusion can be found in the sources to bear out this surmise. Hanukkah is also not connected in any way, except in calendrical coincidence, with the celebrations of the shortest day of the year (the birthday of the sun), or with the feasts of the Greek god Dionysius.

Most of the Hanukkah traditions complement one another, and what is lacking in one may be found in the other. Probably, during the eight-day dedication of the altar by Judah Maccabee, a second Tabernacles (analogous to the Second Passover) was held because the festival had not been celebrated at its proper time. They observed the precept of taking the lulav in the Temple though not the precept of sitting in tents, for this was done at its proper time even by the partisans in the mountains. The custom of Simhat Bet ha-Sho'evah ("the water-drawing festival"), with its kindling of torches and lamps in the courts of the Temple and the city of Jerusalem, seems likely to have been transferred as well from Sukkot to Hanukkah. This was the general pattern of the festival as Judah instituted it. Before long, however, the custom of taking the lulav during Hanukkah was abolished and forgotten in time. The author of I Maccabees, who lived in Alexander Yannai's time, was unaware of the custom although it was still remembered in the Diaspora and is recorded by Jason of Cyrene and by the author of II Maccabees. Hints of a connection between Hanukkah and Sukkot are also preserved in rabbinic literature. The rejoicing with lights and illuminations in the Temple (after which Hanukkah came to be called Urim, "Lights") also became less common after a time so that Josephus no longer knew why the name "Lights" was given to the festival. By then, however, the custom of kindling lights on Hanukkah had spread to places outside Jerusalem, lights being kindled in the streets or in the homes. This variety of customs associated with Hanukkah is reflected in the baraita which discusses the controversy between the schools of Shammai and Hillel (see above) seemingly about the second half of the first century C.E. The custom of kindling the Hanukkah lights was then fixed by the sages as a rule for each man; thus it spread throughout Israel, and when other festive days mentioned in Megillat Ta'anit were revoked, Hanukkah remained as a holiday (RH 18b–19b). Consequently, Hanukkah evolved from a distinct Temple festival into a popular family one.

The halakhah prescribes that lighting the Hanukkah lamp should take place between "sunset and until there is no wayfarer left in the street. The lamp should be placed outside the entrance of the house. If a person lives on an upper story, it should be set on the window, nearest to the street. If he is in fear of the gentiles, the lamp may be placed inside the inner entrance of the house, and in times of danger, the precept is fulfilled by setting it on the table" (Scholiwm to Megillat Ta'anit; Shab. 21b). "Danger" not only existed in Erez Israel during the...
Hadrianic persecution, but also in Babylonia, where Jews feared the Habbarei who were fire worshipers (Shab. 45a). Perhaps because of the danger involved, Jews in Babylonia were most particular in the observance of the Hanukkah precepts: they decided that "because its purpose is to publicize the miracle," it takes precedence over the purchase of wine for Kiddush on the Sabbath (Shab. 23b). "Women are also obliged to kindle the Hanukkah lamp since they were also included in the miracle" (Shab. 23a). The precept is best fulfilled by kindling with olive oil; however, any oil may be used (ibid.). The Hanukkah lamp and the Hanukkah light may not serve any practical purpose (Shab. 21b). On kindling the lights, two benedictions are recited, one is a blessing on the lights and the other for the miracle; on the first night, "She-Heheyanu" (the blessing for the season) is added. The kindling of the light is followed by a short prayer which begins with the words "Ha-Nerot Hallalu" ("these lamps"; Sof. 20:4). A summary of the event, i.e., Al ha-Nissim... Bi-Ymei Mattityahu ("In the days of Mattathias") is recited in the Amidah prayer and in the Grace after Meals. The entire Hallel is said on each of the eight days. The reading of the law is from the portion of the Torah which describes the sacrifices brought by the princes at the dedication of the sanctuary, and the kindling of the candelabrum (Num. 7:1–8:4); special haftarah are prescribed for the Sabbaths of Hanukkah. Tahanun is not said and it is forbidden to eulogize the dead or to fast.

In medieval times, Hanukkah became such a popular festival it was said "Even he who draws his sustenance from charity, should borrow, or sell his cloak to purchase oil and lamps, and kindle" the Hanukkah light (Maim. Yad, Megillah va-Hanukkah, 4:12). In some communities, women did not work while the lights were burning, and often even during the whole of Hanukkah. It became the custom to feast on Hanukkah and, relying upon late Midrashim which associate the story of Judith with Hanukkah, cheese was customarily eaten. Pancakes (latkes) are eaten in many Ashkenazi communities, and in Israel doughnuts (sufganiyyot) have become customary food for the festival. "Ma'oz Zur Yeshu'ati" ("Mighty Rock of my Salvation"), a hymn composed in Germany by a 13th-century poet about whom nothing is known except his name Mordecai, is usually sung in the Ashkenazi ritual after the kindling of the lights. The Sephardim recite Psalm 30. The origin of the custom to have an additional light, the shammash ("servant") with which the Hanukkah lights are kindled, is based on two injunctions: not to kindle one Hanukkah light with another; and not to use the Hanukkah lights for illumination.

Hanukkah celebrations were also expressed in ways of which the halakhists disapproved, e.g., in card playing which became traditional from the end of the Middle Ages. On Hanukkah, children play with a dreidel or sevivon ("spinning top"), and also receive gifts of "Hanukkah money." Among Sephardim, special feasts for the children and competitions for youths are arranged. In countries where Christmas became a popular family festival, Hanukkah, particularly among Reform Jews, assumed a similar form. In modern Israel, Hanukkah symbolizes mainly the victory of the few over the many, and the courage of the Jews to assert themselves as a people which was the impetus of the national renaissance. This view found literary and artistic expression and is also reflected in such customs as the torch relay race which sets out from Modi'in where the revolt broke out and the Hasmoneans are buried. In Israel giant Hanukkah lamps, visible for great distances, are kindled during the feast atop public buildings, such as the Knesset building in Jerusalem.

[Moshe David Herr]  
PART IX: THE MINISTRY OF CHRIST IN AND AROUND Perea

Basic element in the previous section was, “There was a Division.”

Basic element in this section is: The First shall be last and the Last shall be first.

In the previous segment, the major event was the fact that the masses begin to accept the Pharisaic explanation that Jesus is not the Messiah on the grounds of being demon possessed.

Much of what happens in this segment will come because the masses now begin to accept the Pharisaic explanation that Jesus is demon possessed.

SECTION 161: FROM JERUSALEM TO Perea—John 10:40-42

Yeshua leaves Judea and crosses the Jordan - area known as Perea.

IMPORTANCE

1. Perea is outside the legal jurisdiction of the Sanhedrin.

2. This puts Him distant from Jerusalem and those who would kill Him.

Perea was also the area where John the Baptists ministry took place.

The people John had prepared are there to welcome Him as the Messiah.

John’s ministry not a failure

He fulfilled mission for which he was called - prepare a people for the reception of the Messiahship of Jesus.

PEREA

A Jewish district east of the River Jordan extending along the Jordan Valley and the northern part of the eastern shores of the Dead Sea, its name meaning the land ‘beyond’. On the east it bordered the city territories of Gerasa, Philadelphia (Rabbath-Ammon), Heshbon and Medaba, and its main cities were Gadara, Abila, and Libias (Bethsaida). In the Persian period this territory was ruled by the Tobiads. After the Hasmonean uprising the Maccabees protected the Jews who settled there from their Arab-Nabatean neighbors. John Hyrcanus I enlarged the territory of the Perea by conquering Nabatean cities (Josephus, Antiq. xiii 225; War i, 63). It was part of Herod’s domain and its capital was Gadara. After his death it was ruled by his son Herod Antipas, governor of Galilee, but its eastern part was restored to the Nabateans. Later it became part of Agrippa II’s realm. During the First Jewish Revolt the cities of the Perea played an active part in the war against the Romans.4

SECTION 162: QUESTION ABOUT SALVATION AND ENTERING THE KINGDOM—LUKE 13:22-30

WITHDRAWALS

He withdraws from Judea

The sections we’re studying cover the 3-4 month period from Chanukah to Passover.

During this time He will make a journey to the vicinity of Jerusalem to resurrect Lazarus.

Then He will withdraw from Jerusalem again only to return for His final Passover.

He is slowly making His way toward Jerusalem again,

Going through the cities, which have been prepared by the mission of the 70

QUESTION IS RAISED: “ARE THERE JUST A FEW WHO ARE BEING SAVED?”

Rises out of the obvious rejection by masses in section 160

RESPONSE:

Entrance is being blocked by Pharisaism so it requires a breaking through - a struggle - a forcing to get in.

Strive to enter in by the narrow door.

Pharisaism has programmed Jews to think along certain lines about the Messiah

Therefore any Jewish person who faces the issue of Jesus has to go through a struggle.

Many Jews will fail to make it.

Many will be outside Kingdom.

On the other hand, many Gentiles will make it into the Kingdom

MOTIF: BEHOLD THERE THE LAST WHICH SHALL BE FIRST, AND THE FIRST WHICH SHALL BE LAST.
SECTION 163: ANTICIPATION OF HIS COMING DEATH AND LAMENT OVER JERUSALEM—LUKE 13:31-35

WARNING

At the very hour that He is teaching, shortly after he finishes, some Pharisees come warning Jesus about Herod’s plan to have Him killed.

Behind the warning — they really want Him to get out of Perea and back into Judea where He will again be under jurisdiction of the Sanhedrin.

Christ’s cryptic answer comes in terms they cannot understand:

It will not be Herod Antipas who will kill Him, but rather Jerusalem.

Hint of His coming resurrection.

LUKE 13:35

This sentence is the basis for the 2nd coming.

He will not return until Israel asks Him.

Israel’s plea for His return will occur at the end of the tribulation.

JEWISH EVANGELISM

Prophecy Reveals the Pattern—Isaiah 49:6

Jesus Followed the Pattern—Matthew 10:5-6

The Great Commission Supports the Pattern—Matthew 28:16-20

The Procedure to Follow—Romans 1:16, Acts 1:8

The Example to Emulate: Apostle Paul

Romans 11:13

Galatians 2:7-9


IMPORTANCE

Our Duty to Israel: Pastor Robert Murray M’Cheyne
MOST people are ashamed of the Gospel of Christ. The wise are ashamed of it, because it calls men to believe and not to argue—the great are ashamed of it, because it brings all into one body—the rich are ashamed of it, because it is to be had without money and without price—the gay are ashamed of it, because they fear it will destroy all their mirth; and so the good news of the glorious Son of God having come into the world a Surety for lost sinners, is despised, uncares for—men are ashamed of it. Who are not ashamed of it? A little company, those whose hearts the Spirit of God has touched. They were once like the world and of it, but He awakened them to see their sin and misery, and that Christ alone was a refuge, and now they cry, None but Christ! God forbid that I should glory save in the cross of Christ. He is precious to their heart—he lives there—He is often on their lips—He is praised in their family—they would fain proclaim Him to all the world. They have felt in their own experience that the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek. Dear friends, is this your experience? Have you received the Gospel not in word only, but in power? Has the power of God been put forth upon your soul along with the word? Then this word is yours—I am not ashamed of the Gospel of Christ.

One peculiarity in this statement I wish you to notice.—He glories in the Gospel as the power of God unto salvation to the Jew first, from which I draw this DOCTRINE—That the Gospel should be preached first to the Jews.

(1.) Because judgment will begin with them—"Indignation and wrath, to the Jew first."—Rom. ii.6-10. It is an awful thought that the Jew will be the first to stand forward at the bar of God to be judged. When the great white throne is set, and He sits down upon it from whose face the heavens and earth flee away—when the dead, small and great, stand before God, and the books are opened, and the dead are judged out of those things that are written in the books, is it not a striking thought that Israel—poor blinded Israel—will be the first to stand in judgment before God?

When the Son of Man shall come in His glory, and all the holy angels with Him, when He shall sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them from one another, as a shepherd divideth his sheep from the goats—when the awful sentence comes forth from His lips, depart ye cursed—and when the guilty many shall move away from before Him into everlasting punishment—is it not enough to make the most careless among you pause and consider, that the indignation and wrath shall first come upon the Jew—that their faces will gather deeper paleness, their knees knock more against each other, and their hearts die within them more than others?

Why is this? Because they have had more light than any other people. God chose them out of the world to be His witnesses. Every prophet was sent first to them; every evangelist and apostle had a message for them. Messiah came to them. He said, "I am not sent but to the lost sheep of the house of Israel." The Word of God is still addressed to them. They have it pure and unadulterated in their hand; yet they have sinned against all this light—against all this love. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathers its chickens under its wings, and ye would not!" Their cup of wrath is fuller than that of other men—their sea of wrath is deeper. On their very faces, you may read in every clime, that the curse of God is over them.
Is not this a reason, then, why the Gospel should first be preached to the Jew? They are ready to perish—to perish more dreadfully than other men. The cloud of indignation and wrath that is even now gathering above the lost, will break first upon the head of the guilty, unhappy, unbelieving Israel. And have you none of the bowels of Christ in you, that you will not run first to them that are in so sad a case? In a hospital, the kind physician runs first to the bed where the sick man lies who is nearest to die. When a ship is sinking, and the gallant sailors have left the shore to save the sinking crew, do they not stretch out the arm of help first to those that are readiest to perish beneath the waves? And shall we not do the same for Israel? The billows of God's anger are ready to dash first over them—shall we not seek to bring them first to the Rock that is higher than they? Their case is more desperate than that of other men—shall we not bring the good Physician to them, who alone can bring health and cure?—for the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

I cannot leave this head without speaking a word to those of you who are in a situation very similar to that of Israel—to you who have the Word of God in your hands, and yet are unbelieving and unsaved. In many respects, Scotland may be called God's second Israel. No other land has its Sabbath as Scotland has—no other land has the Bible as Scotland has—no other land has the Gospel preached, free as the air we breathe, fresh as the stream from the everlasting hills. O then, think for a moment, you who sit under the shade of faithful ministers, and yet remain unconcerned and unconverted, and are not brought to sit under the shade of Christ, think how like your wrath will be to that of the unbelieving Jew. And think, again, of the marvellous grace of Christ, that the Gospel is first to you. The more that your sins are like scarlet and like crimson, the more is the blood free to you that washes white as snow; for this is still His word to all His ministers, Begin at Jerusalem.

(2.) It is like God to care first for the Jews. — It is the chief glory and joy of a soul to be like God. You remember this was the glory of that condition in which Adam was created. "Let us make man in our image, after our likeness." His understanding was without a cloud. He saw, in some measure, as God seeth. His will flowed in the same channel with God's will. His affections fastened on the same objects which God also loved. When man fell, we lost all this, and became children of the devil, and not children of God. But when a lost soul is brought to Christ, and receives the Holy Ghost, he puts off the old man, and puts on the new man, which after God is created in righteousness and true holiness. It is our true joy in this world to be like God. Too many rest in the joy of being forgiven, but our truest joy is to be like Him. O rest not, beloved, till you are renewed after His image, till you partake of the Divine nature. Long for the day when Christ shall appear, and we shall be fully like Him, for we shall see Him as He is.

Now, what I wish to insist upon at present is, that we should be like God, even in those things which are peculiar. We should be like Him in understanding, in will, in holiness, and also in His peculiar affections. "Love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." But the whole Bible shows that God has a peculiar affection for Israel. You remember when the Jews were in Egypt, sorely oppressed by their taskmasters, God heard their cry, and appeared to Moses—"I have seen, I have seen, the affliction of My people, and I have heard their cry, for I know their sorrows."

And, again, when God brought them through the wilderness, Moses tells them why He did it. "The Lord did not set His love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you."—Deut. vii. 7. Strange, sovereign, most peculiar love. He loved them because He loved them. Should we not be like God in this peculiar attachment?
But you say God has sent them into captivity. Now, it is true God hath scattered them into every land—"The precious sons of Zion, comparable to fine gold, how they are esteemed as earthen pitchers?"—Lam. iv. 2. But what says God of this? "I have left Mine house, I have forsaken Mine heritage, I have given the dearly beloved of My soul into the hand of her enemies."—Jer. xii. 7. It is true that Israel is given, for a little moment, into the hand of her enemies, but it is as true that they are still the dearly beloved of His soul. Should we not give them the same place in our heart which God gives them in His heart? Shall we be ashamed to cherish the same affection which our heavenly Father cherishes? Shall we be shamed to be unlike the world, and like God in this peculiar love for captive Israel?

But you say God has cast them off. Hath God cast away His people which He foreknew? God forbid! The whole Bible contradicts such an idea. "Is Ephraim My dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still. Therefore My bowels are troubled for him, I will surely have mercy upon him, saith the Lord."—Jer. xxxi. 20. "I will plant them again in their own land assuredly, with My whole heart and with My whole soul." "Zion saith, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."—Isa. xlix. 14. "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Now the simple question for each of you is, and for our beloved Church, Should we not share with God His peculiar affection for Israel? If we are filled with the Spirit of God, should we not love as He loves? Should we not grave Israel upon the palms of our hands, and resolve that through our mercy they also may obtain mercy.

(3.) Because their is peculiar access to the Jews. - In almost all the countries we have visited this fact is quite remarkable; indeed it seems in many places as if the only door left open to the Christian missionary is the door of preaching to the Jews.

We spent some time in Tuscany, the freest state in the whole of Italy. There you dare not preach the Gospel to the Roman Catholic population. The moment you give a tract or a Bible, it is carried to the priest, and by the priest to the Government, and immediate banishment is the certain result. But the door is open to the Jews. No man cares for their souls; and therefore you may carry the Gospel to them freely.

The same is the case in Egypt and in Palestine.—You dare not preach the Gospel to the deluded followers of Mahomet; but you may stand in the open market-place and preach the Gospel to the Jews, no man forbidding you. We visited every town in the Holy Land where Jews are found. In Jerusalem and in Hebron we spoke to them all the words of this life. In Sychar we reasoned with them in the synagogue, and in the open bazaar. In Chaifa, at the foot of Carmel, we met with them in the synagogue. In Zidon also we discoursed freely to them of Jesus. In Tyre we first visited them in the synagogue and at the house of the Rabbi, and then they returned our visit; for when we had lain down in the khan for the heat of mid-day, they came to us in crowds. The Hebrew Bible was produced, and passage after passage explained, none making us afraid. In Saphet, and Tiberias, and Acre, we had the like freedom. There is perfect liberty in the Holy Land to carry the Gospel to the Jew.

In Constantinople, if you were to preach to the Turks, as some have tried, banishment is the consequence; but to the Jew you may carry the message. In Wallachia and Moldavia the smallest attempt to convert a Greek would draw down the instant vengeance of the holy Synod and of the Government. But in every town we went freely to the Jews—in Bucharest, in Foxany,
in Jassy, and in many a remote Wallachian hamlet, we spoke without hindrance the message to Israel. The door is wide open.

*In Austria*, where no missionary of any kind is allowed, still we found the Jews willing to hear. In their synagogues we always found a sanctuary open to us; and often when they knew they could have exposed us, they concealed that we had been there.

*In Prussian Poland*, the door is wide open to nearly 100,000 Jews. You dare not preach to the poor Rationalist Protestants. Even in Protestant Prussia this would not be allowed; but you may preach the Gospel to the Jews. By the law of the land every church is opened to an ordained minister; and one of the missionaries assured me that he often preached to 400 or 500 Jews and Jewesses at a time. Schools for Jewish children are also allowed. We visited three of them, and heard the children taught the way of salvation by a Redeemer. Twelve years ago the Jews would not have come near a church.

If these thing be true, and I appeal to all of you who know these countries if it is not—the door in one direction is shut, and the door to Israel is so widely open—O do you not think that God is saying by His Providence as well as by His Word, Go rather to the lost sheep of the house of Israel? Do you think that our Church, knowing these things, will be guiltless if we do not obey the call? For the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek.

(4.) Because they will give life to a dead world. - I have often thought that a reflective traveller, passing through the countries of this world, and observing the race of Israel in every land, might be led to guess, merely from the light of his natural reason, that a singular people are preserved for some great purpose in the world. There is a singular fitness in the Jew to be a missionary of the world. They have not that peculiar attachment to home and country which we have. They feel that they are outcasts in every land. They are also inured to every clime; they are to be found amid the snows of Russia and beneath the burning sun of Hindoostan. They are also in some measure acquainted with all the languages of the world, and yet have one common language—the holy tongue—in which to communicate with one another. All these things must, I should think, suggest themselves to every intelligent traveller as he passes through other lands. But what says the Word of God?

"It shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I save you, and ye shall be a blessing." Zech. viii. 13. To this day they are a curse among the nations, by their unbelief—by their covetousness; but the time is coming when they shall be as great a blessing as they have been a curse.

And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass, that tarieth not for man, nor waiteth for the sons of men."—Micah v. 7. Just as we have found, among the parched hills of Judah, that the evening dew, coming silently down, gave life to every plant, making the grass to spring, and the flowers to put forth their sweetest fragrance, so shall converted Israel be when they come as dew upon a dead dry world.

"In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. viii. 23. This has never been fulfilled; but as the Word of God is true, this is true. Perhaps some one may say, If the Jews are to be the great missionaries of the world, let us send missions to them only. We have got a new light—let us call back our missionaries from India. They are wasting their precious lives there in doing what
the Jews are to accomplish. I grieve to think that any lover of Israel should so far pervert the truth, as to argue this way. The Bible does not say that we are to preach only to the Jew, but to the Jew first. "Go and preach the Gospel to all nations," said the Saviour. Let us obey His Word like little children. The Lord speed our beloved missionaries in that burning clime. The Lord give them good success, and never let one withering doubt cross their pure minds as to their glorious field of labour. All that we plead for is, that, in sending out missionaries to the heathen, we may not forget to begin at Jerusalem. If Paul be sent to the gentile, let Peter be sent to the twelve tribes that are scattered abroad; and let not a bye-corner in your hearts be given to this cause—let it not be an appendix to the other doings of our Church, but rather let there be written on the fore front of your hearts, and on the banner of our beloved Church, "To the Jew first," and "Beginning at Jerusalem."

Lastly, Because there is great reward. Blessed is he that blesseth thee; cursed is he that curseth thee. Pray for the peace of Jerusalem; they shall prosper that love her. We have felt this in our own souls. In going from country to country, we felt that there was One before us preparing our way. Though we have had perils in the waters and perils in the wilderness, perils from sickness and perils from the heathen, still from all the Lord has delivered us; and if it shall please God to restore our revered companions in this mission in peace and safety to their anxious families, we shall then have good reason to say, that in keeping His commandments there is great reward.

But your souls shall be enriched also, and our Church, too, if this cause find its right place in your affections. It was well said by one who has a deep place in your affections, and who is now in India, that our Church must not only be evangelical, but evangelistic also, if she would expect the blessing of God. She must not only have the light, but dispense it also, if she is to be continued as a steward of God. May I not take the liberty of adding to this striking declaration, that we must not only be evangelistic, but evangelistic as God would have us be—not only dispense the light on every hand, but dispense it first to the Jew.

Then shall God revive His work in the midst of the years. Our whole land shall be refreshed as Kilsyth has been. The cobwebs of controversy shall be swept out of our sanctuaries—the jarrings and jealousies of our Church be turned into the harmony of praise—and our own souls become like a well-watered garden.

Preached Nov. 17, 1839, after returning from the Mission to the Jews.

1. Drs Black and Keith were at this time still detained by a sickness abroad.
SECTION 164: HEALING OF A MAN WITH DROPSY WHILE EATING WITH A PHARISAIC LEADER ON THE SABBATH—LUKE 14:1-24

Invitation by a higher ruling Pharisee with ulterior motives - probably also member of Sanhedrin - like Nicodemus.

4 lessons the Pharisee need to learn:

TRUE SABBATH REST

Heals man on Sabbath

Good works like healing and rescuing does not violate the Sabbath

HUMILITY

Point: Do not raise yourself into a higher position.

Rather stay humble and let someone else raise you into a higher position from which you will not be easily moved and shamed.

Theme: vs. 11

RESPECT OF PERSONS

Pharisees enjoyed handing out hospitality, but always choosy, inviting only those who would be able to invite them back, people who were “really clean.”

Pharisaic hospitality was self-seeking and self-righteous.

True Biblical Christian hospitality is to invite those who are not ever able to return favor.

Reward in Heaven.

![Descending Order of Importance and Honor Seating Diagram]
PARABLE OF THE GREAT SUPPER

Preparation of supper to whom certain ones were invited

When it was ready, they made excuses one by one why they could not attend

Master was angry — send servants to bring others in

One stage for one group and a second stage for another group until the supper is filled

MEANING OF THE PARABLE

1. The preparer of supper is God.

2. The means of preparing supper was the prophets.

3. The declaration that the supper was now ready came by means of John the Baptist and Jesus.

4. Those who were bidden were the Jewish leaders of that generation.
   They rejected the invitation when supper was ready.

5. Now feast will be for those who have need of it.
   The ones sent out into the streets and lanes of the city would refer to the Jewish/Christians who were brought in
   Then when they are in and yet there is room, the servants are sent out again
   This time beyond the borders of the city to the highways and hedges of the country
   These are the Gentiles.

LESSON

First shall be last because they rejected the invitation—last shall be first

Yes, those who do eat in the Kingdom are blessed

However, no one is guaranteed entrance into the Kingdom, only those who accept the invitation and choose to enter in.

The Kingdom will even include many who were not expected to be allowed in and exclude many who expected entrance.
SECTION 165: COST OF DISCIPLESHP—LUKE 14:25-35

EMPHASIS

Emphasis on discipleship

Yeshua concentrates on those things which would prevent a man from becoming a disciple.

Again, salvation is via simple faith in Jesus’ death and resurrection.

Discipleship includes much more.

Three lessons follow:

WILLINGNESS TO LEAVE ALL

HATE/LOVE

The word hate has nothing to do with the emotional element.

In Jewish concepts loving and hating have to do with choosing and not choosing.

Malachi says, “Jacob have I loved and Esau have I hated.”

God did not have a passionate, emotional disgust toward Esau, but rather in that context he had chosen Jacob and in that sense loved him.

He did not choose Esau, in that sense He hated him.

The love/hate motif is used in Jewish writing to describe simple things like a Jew going into a shoe store

There are only two pairs to choose from.

We are told in the literature that he loved this pair, but he hated that pair.

He didn’t well up with emotional antagonistic loathing for that pair of shoes.

Rather he chose one pair and did not choose the other pair — in that sense he is said to have loved one and hated the other.

That is the meaning here—a matter of choosing.

If family ties in any shape or form hinder us from becoming a disciple, then we must choose Christ.

In that sense, loving Him and hating our family, because we did not choose our family.
CROSS BEARING

Emphasis of the verse is again on discipleship – meaning daily total commitment.

If we are not willing to do this, then that will hinder us from becoming a disciple, not from becoming a believer, but a disciple.

COUNT THE COST

Using two illustrations Yeshua teaches that discipleship includes planning and sacrifice.

Think it through—follow through

NOTE: Each of these 3 points ends with the words, “cannot be my disciples.”

How much of his resources is he willing to commit for discipleship?

Yeshua demands ALL.

Then He tells a little parable to drive the point home.

PARABLE

Salt is good.

The believer is the salt of the earth and is to have salt in Him (Matt. 5:13), but salt is an all or nothing commodity.

It is either flavorful and useful or flavorless and useless.

So a disciple is either useful to God or useless.

Jesus demands all from those who wish to grow from a believer into a disciple.

So to become a disciple means you must count the cost.
SECTION 166: PARABLES IN DEFENSE OF ASSOCIATIONS WITH SINNERS—LUKE 15:1-32

OCCASION—RECEIVING AND EATING WITH SINNERS

PHARISAIC THEOLOGY AND SINNERS (PUBLICANS AND PROSTITUTES)

It was a Pharisaic criticism that Jesus allows Himself to be associated with publicans and prostitutes.

In Pharisaic theology they said that God rejoices over the death of sinners.

If Jesus is really the Messiah, He would not welcome sinners.

MISHNA - rules covering a Pharisee’s relationship to sinners.

We will only cover 5 of the many rules that exist.

(Chagigah 2:5-6, Demai 2:2-3, sketches of Jewish social life pg. 236)

1. Pharisees were not allowed to sell or buy from a sinner

2. Pharisees wouldn’t eat at a sinners table and thus partake of something that may not have been tithed

3. Pharisees would not admit a sinner to his table until he puts on the clothes of a Pharisee (converts to Pharisaism)

4. Pharisees would not do anything in a sinner’s presence which may bring up points in connection with the laws of purification

5. Pharisees said that there is joy before God when the one who provokes him perishes from the earth
PARABLES

1. **LOST SHEEP**
   
   **EMPHASIS: LOSTNESS DUE TO TENDENCY OF SHEEP STRAYING**
   
   When the one who has strayed and been found and returned to the fold (vs. 7)

2. **LOST COIN**
   
   **EMPHASIS: SEARCHING**
   
   Coin is still in the house
   
   Not visible because of surrounding circumstances
   
   Lesson: (vs. 10)

3. **LOST SON**
   
   **EMPHASIS: GOD’S ATTITUDE TOWARD RESTORATION**
   
   The only job he can find is feeding the swine
   
   The worst possible job for a Jew
   
   Returns home willing to be servant rather than son
   
   Welcomed by father
   
   Restores to sonship
   
   Party
   
   Elder son, mad
   
   Lesson: (vs. 32)
   
   Salvation not based on merit (as the Pharisees taught).
   
   The basis of salvation is mercy not merit
   
   Contrary to Pharisaic thought, God feels that it is appropriate to rejoice over a sinner who repents.
   
   God’s attitude toward men is that He lovingly longs for restoration.
   
   Let’s have that attitude in ourselves.
SECTION 167: PARABLE TO TEACH THE PROPER USE OF MONEY—LUKE 16:1-13

INSTRUCTION REGARDING WEALTH, FORGIVENESS AND SERVICE

First—teaching His disciples, he gives 3 lessons concerning stewardship of your resources (wealth)

PARABLE OF THE UNJUST STEWARD

BACKGROUND

Pharisaic teaching that whoever the Lord loves He makes rich

Wealth was a sign of divine favor, which also guaranteed entrance into the Kingdom of Heaven.

So Pharisees gave themselves over to becoming rich.

PARABLE

Steward was found making unrighteous use of his position

He misused funds committed to him.

POINT: PHARISAISM HAS BEEN UNFAITHFUL TO THEIR TRUST.

Lord found out and gave him a limited time to straighten out his affairs.

Wisely used time left to prepare for time when he would be out of a job.

He won new friends for later.

Commended not for his unrighteousness, but for his wise action

He wisely used the limited time He had left to prepare for the future.
APPLICATION

Unbeliever usually has more wisdom in use of money in preparation for days ahead than Christians.

Christians: Often act irresponsibly and rationalize their behavior: “We don’t have to prepare because God will take care of everything.”

False assumption by Christians

If unrighteous people can act wisely and prepare for the future, we should also act wisely.

Then he goes on to tell us how we can act wisely now during our limited time on earth.

Note carefully the distinction between “it” and “they.”

Mammon: Common rabbinical term for material wealth, all the gifts the world has to offer.

Jesus says that during our limited time on earth, we are to use material things in this world for the purpose of winning people to Christ

When “it” (material world) fails, “they” (the ones we have won) will welcome us into eternal tabernacles.

PRINCIPAL

If we do not know how to handle and balance the material things God gives to us, then God is less willing to commend to us spiritual things to use.

Two masters tend to be mutually exclusive

Loving money can drive people away from God

Who are we serving and to whom are we a slave to?
SECTION 168: STORY TO TEACH THE DANGER OF WEALTH—LUKE 16:14-31

CONFLICT WITH PHARISAISM

PHARISEE’S REACTION

Pharisees with money scoffed at Him

Christ responds by deviating from the subject of money briefly to point out 4 errors of Pharisaism:

MESSIAH’S RESPONSE

1. They are characterized by self exaltation

2. Pharisaism is blocking entrance into the Kingdom

   The law and the prophets were until John the Baptist

   From that time the Gospel of the Kingdom of God is preached and every man enters violently into it

   Everyone that does make it has to go through a violent struggle with Pharisaism to break the shackles of Pharisaism in order to get in

   Often very true today

3. The Law is authoritative, strong, and superior to the traditions of the Pharisees (The Mishnah)

   Pharisaism more or less does away with the Law by its’ reinterpretation as seen in the Mishnah.

   Messiah’s attitude - to fulfill not reinterpret.

4. An example of this conflict between the proper and interpretation of the Law is the issue of divorce

   No comment until later

   Jesus now returns to the subject of Pharisaic error regarding money my telling the story of the rich man and Lazarus.
STORY OF THE RICH MAN AND LAZARUS

This story is not called a parable, and in parables you do not have personal names as you do here.

It is a real event that has transpired.

Remember Pharisee’s view—riches = divine favor = assured entrance into Heaven.

Lazarus was a beggar.

Much question as to whether he would ever make it.

Both die.

Opposite happens of that which has been anticipated.

During this period, nobody went directly to Heaven.

While the Old Testament sacrifices were sufficient to keep you out of hell, they were insufficient to get one into Heaven.

So everybody, good and bad, went to the same place - a place called in Hebrew “sheol” or Greek “hades.”

Place had two separate compartments — one was hell.

The other given 2 names: Paradise, or Abraham’s Bosom (as here).

Rich man which should have gone to Paradise according to Pharisaism.

Ends up in hell while Lazarus ends up in Paradise.

Note: the text tells us they can see each other and can communicate to each other, but they cannot pass from one side to the other.

Rich man asks Abraham if Lazarus could come over and give him one drop of water which could greatly relieve his torment.

But there is a great gulf between them and one cannot cross over to the other under any circumstance.

Rich man makes another request: Can Lazarus be resurrected so he can go to the rich man’s brothers and warn them that they too will end up in this place of torment?

Abraham’s response is that the scriptures are sufficient, to give them the knowledge they need.

Rich man says they won’t listen to the scriptures, but if they see a resurrection, that will convince them.
Response: That won’t persuade them either

It is no accident that the one requested to be raised from the dead is named Lazarus

It is not the same Lazarus that will be resurrected

The Lazarus that will be resurrected in Section 170 was not a beggar.

He owned a home

But the name is the same and that is significant

This story does two things:

a) It counteracts the Pharisaic concept that wealth assures entrance into Heaven

b) Ever since the rejection of the Messiahship of Jesus, when the leadership kept asking for a sign He kept telling them you will receive no more signs, but one, the sign of Jonah, the sign of resurrection.

As previously mentioned, the sign of resurrection is to be given to Israel on four different occasions.

First is the resurrection of Lazarus which happens in Section 170.

But in this paragraph, the warning is being given by Christ that the first sign of Jonah, the resurrection of Lazarus will be rejected.

Resurrection from the dead by itself will not persuade anyone.

Reason for this rejection of 1st sign of Jonah is that they do not really believe Moses and the Prophets.

A Lazarus will be resurrected, and they will not believe though one rise from the dead.

So He has taught 3 lessons concerning stewardship, now He moves to lesson 4.
SHEOL. This word is used in the OT for the place of the dead. The derivation of the Heb. word še'ôl is uncertain. Two main theories have been proposed.
a. Some have suggested that it comes from a weakened form of the root š‘l, from which derive the words for a hollow hand (Is. 40:12) and a hollow way (between vineyards, Nu. 22:24). In post-biblical Heb. ša‘al means the ‘deep’ of the sea. If this derivation is correct, the original sense will be the hollow, or more probably deep, place.
b. More scholars now hold the view that it is derived from the root š‘l meaning ‘ask’ or ‘enquire’. In this case it may have been originally the place of enquiry, where oracles could be obtained. The root š‘l is frequently used in the OT of consulting oracles, but the idea is certainly not a leading one in the conception of Sheol. There is a connection of thought with this root in the personification of Sheol as a gaping, craving monster (Is. 5:14; cf. Hab. 2:5, etc.). Delitzsch (Commentary on Is. 5:14) thought that an equivalent Assyrian word had been found in šualu, but Jensen and others have disputed the existence of this word (cf. Transactions of the Society of Biblical Archaeology 8, 1885, p. 269).

The meaning of Sheol moves between the ideas of the grave, the underworld and the state of death. Throughout the ancient Near East, as elsewhere, the dead were pictured as existing in a subterranean realm known in Bab. as aralu and in Ugaritic as ’eres, ‘earth’. But whereas these were ruled by their own gods, Yahweh was the ruler of Sheol.

Sheol was below the surface of the earth (Ezk. 31:15, 17; Ps. 86:13), a place of dust (Jb. 17:16), darkness (Jb. 10:21), silence (Ps. 94:17) and forgetfulness (Ps. 88:12). Sometimes the distinctions of earthly life are pictured as continuing in Sheol (Is. 14:9; Ezek. 32:27), but always it is a place of weakness and joylessness.

In some passages Sheol has a punitive aspect (e.g. Ps. 49:13–14) and premature committal to Sheol is a form of judgment. The OT sees earthly life as the arena for the service of Yahweh; it is there that his word can be received, his sacrifices offered, his interventions experienced. Therefore in a real sense to be in Sheol is to be cut off from his hand (Ps. 88:3–5). However, Yahweh is both present in Sheol (Ps. 139:8) and able to deliver from it (Ps. 16:10).

Some have seen in words such as ’aḇaddôn, ‘destruction’ (Jb. 31:12; 26:6; 28:22; Ps. 88:11; Pr. 15:11; 27:20), šaḥat, ‘pit’ and perhaps sometimes also ‘corruption’ (E. F. Sutcliffe, The Old Testament and the Future Life, 1946, pp. 39ff.; Jb. 33:24; Ps. 16:10; Ezek. 28:8, etc.) and bôr, ‘pit’ (Ps. 30:3; Ezek. 31:14), a place of punishment within Sheol. But no passage where they occur necessitates this interpretation, and the idea is not explicitly formulated in the OT. These words are better regarded as synonyms of Sheol, with which they all sometimes occur in parallelism.

In the later Jewish literature we meet with divisions within Sheol for the wicked and the righteous, in which each experiences a foretaste of his final destiny (Enoch 22:1–14). This idea appears to underlie the imagery of the parable of the rich man and Lazarus in Lk. 16:19–31. The Gk. ἀδής used in this passage represents the underworld, or realm of the dead, in the classics. In the lxx it almost always translates še'ôl, and in the NT the Pesh. renders it by šeyûl. It is therefore the NT equivalent of Sheol. It is used in connection with the death of Christ in Acts 2:27, 31, which quotes Ps. 16:10. In Mt. 16:18 Christ says that the gates of Hades (cf. Is. 38:10; Pss. 9:13; 107:18) shall not prevail against his church. As the gates of a city are essential to its power, the meaning here is probably the power of death. The phrase ‘brought down to Hades’ in Mt. 11:23 is best understood metaphorically of the depths of shame. In Rev., Christ holds the keys of Death and Hades (1:18). Their power (6:8) is broken and they are banished to the lake of fire (20:13–14).


SECTION 169:  **FOUR LESSONS ON DISCIPLESHIP—LUKE 17:1-10**

**INSTRUCTION CONCERNING FORGIVENESS**

1) Be careful not to give offense
   but on the other side of the balance,

2) Be careful not to take offense.
   Choose not to be easily offended - some are very sensitive.

3) Principal of unlimited forgiveness is repeated

**INSTRUCTION CONCERNING SERVICE**

4) Question raised: How do we increase our faith?
   a) **Exercise Trust**
      Be simple and earnest in the faith you have now and trust in God’s power
      Not “great faith in God” but “faith in a great God”
   b) **Exercise Submission**
      Remember the relationship between master and servant
      Though the servant has done the work, he has only done that which is necessary
      for a servant to do.
   c) **Exercise Involvement**
      Faith is increased by being involved in the work of the Lord.
      We will not increase our faith by going through a period of meditation and prayer
      and trying to work it up inside.
      The way our faith increases is to be involved in the work of God.
      Reason: When we are involved in the work, we will see the Lord working.
      When we see the Lord working, that will naturally increase our faith.
## Application

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SECTION 170:  SICKNESS AND DEATH OF LAZARUS—JOHN 11:1-16

7th of John’s 7 signs

5th of John’s 7 “I AMs” - I AM the Resurrection and the Life—vs. 25

Another example of John’s sub-theme “Conflict between light and darkness” (vs. 9-10)

**JOHN 11:1-3**

Word is sent to Jesus from Lazarus’ family that he is sick.

Purpose of this message was to get Jesus to come right away and heal Lazarus.

**JOHN 11:4**

This sickness is not for the *purpose* of death

Lazarus will die, but it has a deeper purpose

He has been promising the nation that they will receive only one more sign - the sign of Jonah—sign of resurrection

When this miracle is performed, it will be for their benefit

So the sickness of Lazarus is not for the purpose of death, he will die, but so he can become the first sign of Jonah.

Unless we understand that, vss. 5-6 makes no sense.

**JOHN 11:5-6**

*Because He heard* that Lazarus was sick, Jesus made no movement toward Bethany.

He stayed right where He was for 2 more days

Long enough to give Lazarus time to die

That would make no sense unless we see the purpose behind it.

**JOHN 11:7-15**

Vs. 14 - Lazarus is dead.

Only after this will He now move in Judea from Perea.

Disciples know the danger because He will again be put under the jurisdiction of the Sanhedrin.

Good old Thomas, the faithful pessimist, makes the obvious comment—vs. 16
SECTION 171: LAZARUS RAISED FROM THE DEAD—JOHN 11:17-44

SHIVAH (ENCYCLOPEDIA JUDAICA: MOURNING)

Immediately after the funeral, the shivah ("seven") mourning period began. The bereaved family gathered in the house of the deceased and sat on overturned couches or beds and enrobed their heads. The mourners were obligated to rend their garments and to recite the dayyan ha-emet ("the true Judge") blessing (see Ker'ah). They were also not to leave the house (MK 23a), perform manual labor, conduct business transactions, bathe, anoint the body, cut the hair, cohabit, wear leather shoes, wash clothes, greet acquaintances, and study the Torah (MK 15a–b). They were, however, permitted to study sorrowful portions of the Bible and Talmud such as Job, Lamentations, parts of Jeremiah, and the laws of mourning. The mourner's first meal after the funeral was known as Se'uddat Havra'ah (Meal of Consolation). The meal was provided by friends and neighbors in accordance with the talmudic injunction that "a mourner is forbidden to eat of his own bread on the first day (of mourning" (MK 27b). It was also forbidden for the mourner to don tefillin on the first day of the shivah period (Ket. 6b; Sh. Ar., YD 388:1). The rabbis considered the first three days as the most intense, declaring, "Three days for weeping and seven for lamenting" (MK 27b).

CONFRONTATION BETWEEN JESUS AND MARTHA

She knows His power before death

She does not yet recognize His power over death.

He responds with the famous comment.

JOHN 11:25

He is trying to teach her that His power is unlimited.

He is trying to teach her that He has control over death.

The one who is a believer may die physically, but He will never die spiritually.

Furthermore, having died physically, he will live again and never die again.

Martha’s confession of His Messiahship comes out next.

JOHN 11:27

She recognizes His Messiahship, but cannot comprehend the extent of His authority and power.
CONFRONTATION BETWEEN JESUS AND MARY

**JOHN 11:28-31**

Like Martha, recognized power before death, but not over death.

**JOHN 11:32**

In the statements by both sisters at this point, there is a tone of rebuke for not having come when He first got the message

If He had, Lazarus would still be living.

JESUS AND LAZARUS

**JOHN 11:33-37**

The weeping that the people are doing and weeping that Jesus will do in vs. 35 is not the same Greek word.

When Mary and the people are weeping, they are wailing loudly.

Different Greek word used for Jesus

Meaning: He shed silent quiet tears.

**JOHN 11:38**

The Greek word translated “deeply moved within” means to be angry.

When He saw what misery death brings to people, He was angry at death.

Among the ones standing and wailing are those in vs. 37.

**JOHN 11:37**

These are the people who witnessed the miracle of the man born blind - Messianic miracle

Healing common sickness is not a Messianic miracle in Jewish thinking.

So certainly if He could do a Messianic miracle, why could He not do a minor miracle of healing to keep Lazarus from dying?
**John 11:39-40**

Jesus orders stone to be taken away, but Martha answers:

It will stink - dead 4 days

That is important in light of Jewish theology.

Jewish theology - death/spirit hovers over body 3 days - possibility of resuscitation.

4th day - spirit departed to Hades or Sheol.

So Jewish thinking, being the 4 day, no hope of resuscitation

For who is miracle performed? Mary & Martha?

**Multitude**

**John 11:41-42**

This is the miracle that He has been promising as sign for them.

Unlike other miracles

1st sign of Jonah

They must respond to this sign.

**Resurrection of Lazarus**

**John 11:43-44**

Now a word about Martha and Mary

Martha is the practical minded believer who serves God

Mary is the theologically minded believer who worships God

In section 142 Mary shined brightly—fellowshipping with Him

In this section Martha shines—she obeys

Both aspects of faith are needed and used by God.
SECTION 172: DECISION OF THE SANHEDRIN TO PUT JESUS TO DEATH — JOHN 11:45-54

TWO RESPONSES

1. Some respond in faith
2. Others - leadership complex
   Some told Pharisees what Jesus had done
   Pharisees know this is the promised sign - need to respond.

SANHEDRIN’S MEETING

Sanhedrin meets—Pharisees and Sadducees

Problem: What to do??

If they let Him alone, men will believe on Him and Romans will take away our place and nation.

Now we see the real reason for rejecting Jesus - loss of personal position.

Like the rejection of the Baptist, the rejection is for personal reasons

The formal charge is something else.

Caiaphas tells them what to do in spite of many signs.

SANHEDRIN’S CONCLUSION

Gospel writer, John, sees irony in the closing stages of the Life of Christ

Irony 1: Words of Caiaphas are absolutely true

One man dies on behalf of nation

Caiaphas meant from political point of view - but God means it from the spiritual point of view

Caiaphas is prophesying.

God is not honoring the man here

God is honoring the position of high priest - so the words are God-given revelation.

Sanhedrin carries out their rejection to further degree.
Initial rejection Matt. 12—they claimed that Jesus was not Messiah on ground of demon possession.

Final rejection—sentenced Him to death.

Jesus leaves Judea for Ephraim.

Next time He enters Judea, it will be for purpose of dying

SECTION 173: HEALING OF TEN LEPERS WHILE PASSING THROUGH SAMARIA AND GALILEE—LUKE 17:11-21

PERSONAL WITNESS TO CAIAPHAS

Last paragraph Yeshua left Judea.

At this point He begins to move toward Jerusalem for final time.

10 men approach - all lepers.

Healing of a leper is a Messianic miracle

Last time healed one and sent him to the Priesthood

Result - 8 day investigation

That healing meant Yeshua was claiming to be Messiah

This time He heals 10.

Now 10 will approach Caiaphas

Now 10 times over He will have to investigate the nature of these healings

10 times over the verdict will be the same.

They were healed by Jesus

Almost comic relief— Christ's sense of humor?

The very man who has rejected His Messiahship must now do the investigations and 10 times over will be faced with the evidence of His Messiahship

Also points out Yeshua's love - over and over He's appealing to the leaders to repent.
**Lessons for the Disciples: Thankfulness**

Of the 10 - only 1 comes back to thank Him—Samaritan.

It was the faith of all of them that healed them.

**Thanksgiving**


4. Is a good thing. Ps 92:1.

5. Should be offered
   a. To God. Ps 50:14.
   b. To Christ. 1Ti 1:12.
   c. Through Christ. Ro 1:8; Col 3:17; Heb 13:15.
   d. In the name of Christ. Eph 5:20.
   e. In behalf of ministers. 2Co 1:11.
   g. In public worship. Ps 35:18.
   h. In everything. 1Th 5:18.
   i. Upon the completion of great undertakings. Ne 12:31,40.
   l. At the remembrance of God’s holiness. Ps 30:4; 97:12.
   m. For the goodness and mercy of God. Ps 106:1; 107:1; 136:1-3.
   n. For the gift of Christ. 2Co 9:15.
   o. For Christ’s power and reign. Re 11:17.
   p. For the reception and effectual working of the word of God in others. 1Th 2:13.
   q. For deliverance through Christ from in-dwelling sin. Ro 7:23-25.
   r. For victory over death and the grave. 1Co 15:57.
   s. For wisdom and might. Da 2:23.
   t. For the triumph of the gospel. 2Co 2:14.
   u. For the conversion of others. Ro 6:17.
   v. For faith exhibited by others. Ro 1:8; 2Th 1:3.
   w. For love exhibited by others. 2Th 1:3.
   x. For the grace bestowed on others. 1Co 1:4; Php 1:3-5; Col 1:3-6.
   y. For the zeal exhibited by others. 2Co 8:16.
   z. For the nearness of God’s presence. Ps 75:1.
   aa. For appointment to the ministry. 1Ti 1:12.
   bb. For willingness to offer our property for God’s service. 1Ch 29:6-14.
   cc. For the supply of our bodily wants. Ro 14:6,7; 1Ti 4:3,4.
   dd. For all men. 1Ti 2:1.
   ee. For all things. 2Co 9:11; Eph 5:20.
6. Should be accompanied by intercession for others. 1Ti 2:1; 2Ti 1:3; Phm 1:4.


10. Ministers appointed to offer, in public. 1Ch 16:4,7; 23:30; 2Ch 31:2.

11. Saints
   a. Exhorted to. Ps 105:1; Col 3:15.
   b. Resolved to offer. Ps 18:49; 30:12.
   e. Abound in the faith with. Col 2:7.
   g. Come before God with. Ps 95:2.
   h. Should enter God’s gate with. Ps 100:4.


14. Exemplified
   a. David. 1Ch 29:12.
   b. Levites. 2Ch 5:12,13.
   g. Paul. Ac 28:15.5

**NEW FORM OF THE KINGDOM**

This is the result of the rejection of His Messiahship

The Messianic Kingdom will not be set up now

Only the Mystery Kingdom which is not visible

It does not come with observation

It is not in one place, but among them

The King is physically absent, but ruling in the hearts of His subjects

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SECTION 174: INSTRUCTIONS REGARDING THE SON OF MAN’S COMING—LUKE 17:22-37

INSTRUCTION CONCERNING THE SECOND COMING

1. When Messiah returns all men will see Him

2. Before that comes the rejection at His first coming

3. Tribulation must occur before the second coming.

4. After the tribulation, then the second coming will occur and subsequent judgments

5. Place of second coming

   Cryptic answer

   “Vultures”—NASB—better than “eagles”—KJV

   This verse can only be understood in light of parallel passages

   The body is Israel

   The vultures are the Gentile armies

   During the 2nd Coming, the body of Israel is in the land of Edom in the city of Petra or Bozrah

   It is where the body, Israel, is that the vultures, the Gentile armies, will gather together.

   Israel and the Gentile armies are gathered together at the city of Bozrah in southern Jordan that the 2nd Coming of Christ will occur. (Isaiah 34:1-7 & 63:1-6)
### The Campaign of Armageddon
Fruchtenbaum, Dr. A. G. Footsteps of the Messiah, (Tustin: Ariel Ministries) 2003, pages 294-297, 315-363

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PERPETUAL PRAYER

Especially in light of previous paragraph on the 2nd Coming

Parable: Unrighteous judge responds because of persistence

How much more is God willing to respond those who are righteous?

Certainty of things to come is our motivation for our prayers for that event

We can count on prayer requests that are in line with the will of God.

HUMBLE PRAYER

Two are praying: Pharisee and Publican

Pharisee: Prays to show off righteousness

They fasted twice a week - Monday and Thursday

Tithed everything possible

God is sure lucky to have this Pharisee on His side.

Publican: “Be merciful to me a sinner.”

Merciful means, “Be propitiated.”

“Let your wrath against my sin be appeased.”

Valid Old Testament prayer

Not for New Testament believer with death of Messiah

God has been propitiated

Just confess—1 John 1:9

In Old Testament concept - Publican who went home justified, not Pharisee

MOTIF

Luke 18:14

“I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”
SECTION 176: CONFLICT WITH THE PHARISAIC TEACHING ON DIVORCE—
MATTHEW 19:1-12; MARK 10:1-12

INTRODUCTION

With Section 176, we come to a very emotional issue.

Before we start section 176 let me make two statements

1. I always start this section by saying that my remarks are not aimed at anyone.

   I am not—I repeat—I will not be preaching at anyone.

   I will be doing my best to exegete the passage and that is all

   If anyone feels uncomfortable regarding anything I say feel free to talk with me about it but remember you are not a target.

2. There are many good teachers who take lots of different positions regarding the issue of divorce.

   Opinions are all over the map on this issue

   As I make my comments, my intention is not to contradict or challenge any other position.

   I will simply be sharing what I honestly believe the Biblical data on divorce teaches.

   You are free to disagree with me.

   Good men disagree with me and good men agree with me

SITUATION

LOCATION: Perea

CIRCUMSTANCES: Testing

How can this question be a test since the Pharisees themselves were divided on this issue?

It is a test for Him because He is in Perea

Out of jurisdiction of Sanhedrin—but not out of the jurisdiction of Herod Antipas

It was over issue of divorce and remarriage that John the Baptist was beheaded by same Herod.

They hope he will say something to condemn the marriage of Herod Antipas.
Then Herod Antipas would have Yeshua beheaded over same issue.

What is the substance of the divorce/remarriage issue?

**BACKGROUND**

Tenach teaches that God’s desire is no divorce, but that husbands and wives would reconcile their marriage differences

Genesis 2:24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.\(^6\)

Malachi 2:16—God says “I hate divorce.”

However God did lay out two grounds for divorce in the Old Testament

1. Deut. 24:1 - Sexual incompatibility
2. Ezra and Nehemiah - Religious incompatibility

Both Old Testament grounds freed the party for remarriage.

**PHARISAIC OPINIONS**

**ERVAT DAVAR**

Pharisees were divided over proper interpretation of a phrase in Deut. 24:1.

When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some **indecency** in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house

The phrase in Hebrew is Ervat Devar—indecency—uncleanness

Literally—“nakedness of the thing”

It is a euphemism for “indecent sexual behavior”

It is a general, inclusive term that does not pinpoint any one specific instance of indecent sexual behavior.

As a result, the rabbis debated the meaning of the expression

Two Pharisaic schools differed on their interpretation of this phrase.

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**SCHOOL OF SHAMMAI**

Strict interpretation – very narrow

They only permitted divorce on basis of adultery

This is not the Old Testament position on adultery, but his was their position in time of Christ

The Biblical position on adultery was execution—the death penalty—Lev. 20:10, Deut 22:22

Deut 24:1 speaks of behavior that falls short of adultery

The Old Testament Biblical data permits divorce for improper sexual behavior that fell short of adultery

**SCHOOL OF HILLEL**

School of Hillel: “Uncleanness or anything else”

Anything was grounds for divorce, i.e.: (reads exactly this way in the Talmud) burned dinner, grounds for divorce.

Eventually Rabbi Hillel’s position became the recognized interpretation in 90 AD

However, at the time of Jesus, this issue was still a live debate.

The phrase for every “cause” reflects school of Hillel

No matter how Yeshua answers, He will have Pharisees on His side.

How He answers is not the test, rather it is will He answer in such a way that will put His life in jeopardy by Herod Antipas.

**JESUS ANSWERS**

1. **Matthew 19:4-6**

   Yeshua interprets the intent of Genesis 2:24

   God’s original intent was no divorce – marriage is to be permanent

   But a question is raised in vs. 7

   **Matthew 19:7**

   Why then did Moses command to write a bill of divorcement?
2. **Mark 10:3-5**

Moses did not command divorce; he only permitted the practice because of the hardness of hearts

Divorce never commanded.

The Ideal is always reconciliation.

3. **Mark 10:11-12**

He speaks against the one-sidedness of Jewish tradition in the first century

*Yeshua* says adultery goes both ways

In Rabbinic Judaism the offense only goes one way - against the husband

The woman is always the offender

the man is considered the innocent party and the wife the guilty party.

Jesus teaches a more balanced view that both parties are capable of being guilty of the offense.

4. **Matthew 19:8-9**

*Yeshua* says that there is only one basis for divorce—immorality

He uses the Greek word **πορνεία**

**πορνεία**, ας f: to engage in sexual immorality of any kind,

**πορνεία** is parallel to ervat davar

Like ervat davar **πορνεία** is a general, inclusive term that does not pinpoint any one specific instance of indecent sexual behavior.

A good translation would be immorality—as the NASB has translated the term

Immorality is a general term—any sexual sin—homosexuality, premarital sex, incest, etc.

**Question then arises:** If immorality is a Biblical basis for divorce, then are there grounds for remarriage?

On this, there is a division of interpretation among teachers.

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There clearly are no grounds for remarriage for the guilty party.

However, Jesus is silent regarding innocent party.

Some feel the silence means neither party can remarry.

Others feel that His silence indicates that the innocent party may remarry.

I take the position that the innocent party may remarry if there is no chance for reconciliation.

Remember, reconciliation must always be our primary goal.

I take this position for two reasons

First of all—in first century Jewish culture remarriage was assumed

In the Old Testament, after a permitted divorce remarriage was permitted

So I don’t think there was a need to state the obvious

Secondly; the position that the innocent party may remarry coincides with my sense of fairness.

Here I factor in God’s mercy and love

I would rather not assume that the prohibition applies to the innocent party when it is not so stated.

Disciples liked Hillel’s position

Jesus was more in Shammai’s camp

Better not marry if marriage demands such narrow boundaries

**Matthew 19:11-12**

Basic pattern in God’s program is for marriage.

The only ones who can remain single are those who are given the gift of singleness

Explained in 1 Cor. 7:7 - Spiritual gift—celibacy.

There never seems to be a run on the gift of celibacy.

Celibacy is a valid spiritual gift

Many believers do not seem content with the gift or gifts they receive

Instead, many people seem to chase after many of the other gifts.
You should be content with and use the gift you receive from God including the gift of celibacy.

Only if you have this spiritual gift should you plan to stay single.

Otherwise, be open to marriage.

Other places in Bible also speak to the marriage—divorce—remarriage issue, but that is all that is said here.

**REVIEW AND SUMMARY OF DIVORCE AND REMARRIAGE**

1. **OLD TESTAMENT GROUNDS FOR DIVORCE**
   a. Deut. 24 - Sexual immorality of any kind
   b. Ezra and Nehemiah - Religious incompatibility

Both Old Testament grounds freed the party for remarriage.

A Biblical divorce—a proper divorce—a permitted divorce in the Old Testament was a severance of the marriage bond and freed the party for remarriage.

Old Testament grounds for divorce do not apply to us today because we live under the New Covenant not the Mosaic Covenant.

The Old Testament standard was in force during the Messiah’s ministry.

He was a Jew living under the Mosaic Covenant and fulfilling it perfectly.

The Mosaic Law was still in effect at this time.

With Yeshua’s death and resurrection He instituted the New Covenant that we live under today.

2. **NEW TESTAMENT GROUNDS FOR DIVORCE**
   a. Immorality—Matthew 19:9

   As we see in this section—sexual immorality of any kind

   b. 1 Cor. 7 – Religious incompatibility, mixed marriage of believers and unbelievers

   Paul says: If unbeliever wants to stay married, you cannot divorce, but stay married to unbeliever.

   However, if unbeliever wants a divorce, the Christian is not to fight it, but grant the divorce.
In both the above cases, I feel that remarriage is permitted if reconciliation is not possible.

Others feel that remarriage is not permitted.

Reconciliation should always be foremost in our thinking.

DIVORCE BEFORE BECOMING A CHRISTIAN

In this case, I would apply the principle of 2 Cor 5:17

Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.⁸

I would say you start fresh.

2 Corinthians 5:17 is a very Jewish statement

You are a new creation in the Messiah

The Greek word is very strong there

It does not refer to reformation

It refers to a new birth—to a brand new start

So if you were divorced before becoming a Christian, start fresh and live by the Biblical standards of behavior.

IMPROPER DIVORCE AND REMARRIED AS A CHRISTIAN

Two things you need to do

1. Apply the Christians washrag

   1 John 1:9
   If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

   The first thing you should do is confess your sin and receive cleansing.

2. The second thing – you should do everything possible to make your current marriage a God honoring success.
SECTION 177: EXAMPLE OF LITTLE CHILDREN IN RELATION TO THE KINGDOM—MATTHEW 19:13-15; MARK 10:13-16; LUKE 18:15-17

The means of entering the Kingdom is childlike faith.

### Application

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<td>A. Be persistent</td>
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<td><strong>PERSONAL APPLICATION</strong></td>
<td>What lesson is most meaningful to you? Perhaps Jesus is teaching you another lesson than these three. Write down the lesson that Jesus is teaching you.</td>
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<td><strong>PLAN OF ACTION</strong></td>
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