

**The Lamad Translation of the Gospel According to
Mark – A Man Who Lived by Revelation Knowledge
Given to Peter Through The Son of God**

In part fulfilment of a ThD in Theology

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would love your feedback!

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The Lamad New Testament

Introduction to the Lamad New Testament Translation

“Oh No! Not another Translation of the Bible!” Yes I can understand the sentiments. As I have pursued a study of the Greek New Testament in the last 23 years it has struck me that there has not as yet been one which particularly focuses on the charismatic background to its language and composition.

What I particularly mean by this is that the history of the 20th Century particularly, and the early 21st century, has been so broadly influenced by rationalism that the revelation knowledge background behind the New Testament documents has been lost sight of to a lesser or greater extent in the interests of objective purity of purpose, and a desire, to some extent, to make the Biblical documents more intelligible to a post supernatural Western epoch. Translations are more readily using language and phraseology which is perceived to be more palatable to our so called scientific and empirical age. However, the Middle Eastern Jesus, and his contemporaries lived with a high awareness of revelation that came from beyond the five senses; rather coming mystically via a revelation communicated to their inner most beings by the Spirit of God.

The Middle Eastern Jesus was a product of his times as much as he was the Son of God and the Son of Man. He grew up in a society which valued spontaneous intuitive revelation and inspiration far more than we do with our inheritance of Greek rationalism. The language of the heart, or so called emotional intelligence, was far more highly valued by Jesus and his followers. To them they depended on intuitive spontaneous revelation and inspiration through, spontaneous thoughts, ideas, dreams, visions and providential guidance than the world of today does. Jesus only did what he saw the Father was doing [John 5:19]; and the apostles clearly lived by the same mantra. Paul for instance spoke of the eyes of the Christian heart receiving a Spirit of Revelation and Inspiration [Ephesians 1:16-18]. Indeed he wrote to the Galatians,

“O foolish Galatians, who has put a spell on you, was not Jesus publicly shown, before your very eyes, to have been crucified? This one thing I want to learn from you, was it by works of the law or by the Spirit that you came to hear and believe? Are you really that stupid? Having began your journey with the Spirit are you now ending it with human knowledge?” [Galatians 3:1-3 My Translation].

“O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?” [Galatians 3:1-3 RSV]

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What I think is different between my translation and the RSV's is that the RSV is taking some of the sting out of the tail of the Middle Eastern Paul's language. It uses "bewitched" rather than "spell" which can be taken as a metaphor for some sort of brainwashing, whereas the word "spell" fits into the Middle Eastern mindset far more readily; as people of that period definitely believed in the supernatural and associated soul ties and curses which people could gain a spiritual hold over a persons' mind, if they made themselves vulnerable to them. Moreover, the RSV speaks of Jesus being "publicly portrayed as crucified" where as I translate it as "Was not Jesus publicly shown, before your very eyes, to have been crucified". Perhaps it might at first seem I am splitting hairs here, but on deeper reflection I hope the reader can see the difference. Paul has been speaking about how the Galatians received the Spirit the first time around; in revelatory fashion. There is a sense that the Spirit became real in their experience, and what he seems to be implying here, is that they actually had a Spirit derived vision of Jesus dying on the cross to the inner spiritual eyes of their hearts. However, the RSV seems to down play this possible implication to the extent that it is not made clear enough to be assumed.

Moreover, we may consider a translation of Ephesians 1:17 in the light of a broader analysis of the New Testament outlook on Revelation knowledge as a continuing dialogue which God has with us through the eyes and ears of our hearts; as the basis for the back ground noise of the epistemologies of the New Testament writers as they wrote by dialoguing with the God who speaks, in order to accurately record the things of God in Christ for our enrichment and guidance in salvation. I will start by considering a few translations of Ephesians 1:17;

[1] NIV – Ephesians 1:17

"I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better."

[2] Living Bible – Ephesians 1:17

"I have never stopped thanking God for you. I pray for you constantly, asking God, the glorious Father of our Lord Jesus Christ, to give you wisdom to see clearly and really understand who Christ is and all that he has done for you."

[3] RSV – Ephesians 1:17

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“That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him,”

[4] Novum Testamentum Graece [Nestle-Aland] Ephesians 1:17

“ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,”

[5] My Translation

“In order that the God of our Lord Jesus Christ, who is the Father of glory, may give you the Spirit of wisdom and of an uncovering of the things of God which come by God given revelation in an intimate knowing relationship with him.”

Translations Analysed

In the case of the NIV the translator agrees with my translation regarding the use of the definite article “the” with “Spirit”. The sense of the passage requires that the God who is giving the revelation does so by his “Spirit” rather than “a spirit” in the case of the RSV. The RSV considers the use of “spirit” as a way of being [being wise] rather than the source of the being [i.e. God]. Hence the RSV downplays the role of an uncovering of the secret mysteries of God which can only come by divine communication and enabling rather than as a more obscure process of this so called essence of being given “a spirit of wisdom”. Clearly the RSV downplays the supernatural nature of communicated knowledge which is not attainable by human reasoning. Clearly the Living Bible follows the RSV’s hermeneutics when it translates “ὑμῖν πνεῦμα σοφίας” [literally “to you [the] Spirit of wisdom] by:

“to give you wisdom to see clearly.....”

The sense of the translation plays down the revelation understanding of “something which is unknown to our normal human reasoning processes without it being:

- A. Revealed supernaturally as an uncovered mystery of divine origins not attainable by human means at all, and

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- B. That the mind of man needs to be supernaturally enabled to understand, accept and act on this knowledge by divine enabling rather than humanistic resources – by which human beings try to live their lives self directing them individually.

So far then we may argue that the NIV is closest to my sense of the translation as we both agree that the agent of the revelation is none other than the “Spirit” of God himself, not just any old “spirit” of less definition or substance.

Where the NIV and my translation parts company is in the translation of “αποκαλυψεωσ” [of a supernaturally uncovered mystery in Pauline terms, not attainable to the normal discovery processes of human reason]; the NIV parts company with my translation of this term by simply translating it as a genitive of relationship without highlighting the mystery implied in the word. However “αποκαλυψεωσ” is a genitive singular future indicative participle which has a definite sense of description implied in its’ morphology etymologically. The genitive of relationship describes the derivative nature of something, in this case the derivation of the delivered wisdom given by the Spirit which brings about the intimate knowledge of the living Christ today as Christians know him in a two way relationship which is attained by the Spirit communicating with our spiritual eyes and ears [Ephesians 1:18]. Hence my translation, I believe, does highlight this more intimate type of relation-al knowing relationship which comes by direct communication of the Holy Spirit with the human spirit. It must be seen in terms of Paul’s comments in Romans 8:16:

“αυτο το πνευμα συμματυρει τω πνευματι ημων οτι εσμεν τεγκα θεου.”

Which is to be literally translated:

“It [is] the Spirit witnessing in accord with the spirit of ours that we are children of God.”

There is the sense of the joining together of our “spirits” with “the Spirit” of God in a reciprocal relationship which is experienced as “witnessing in accord with” each other. There is “spirit” to “Spirit” interaction taking place. There is the further description of this “revelation” in Colossians 1:26,

“το μυστηριον το αποκεκρυμμενον απο των αιωνων και απο των γενεων – νυν δε εφανερωθη τοις αγιοις αυτου,”

This may be rendered literally,

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“The [hidden] mystery the having been covered away from the sight away from the ages even away from the generations – now but it has been completely made known to the holy ones of him.”

The sense of that which has been hidden in mystery is now available for all to understand who can receive it through their renewed “spirits” which are open to understand that which the natural man cannot understand, but the man with a new heart open to the “uncovering” of the mysteries of God can attain in intimacy with God. Consider 1 Corinthians 2:6 – 13,

“Σοφίαν δε λαλουμεν εν τοις τελειοις, σοφίαν δε ου του αιωνος τουτου ουδε των αρχοντων του αιωνος τουτου των καταψυμενων, αλλα λαλουμεν θεου σοφίαν εν μυστηριω την αποκεκρυμμενην ην προωρισεν ο θεος προ των αιωνων εις δοξαν ημων, ην ουδεις των αρχοντων του αιωνος τουτου εγνωκεν, ει γαρ εγνωσαν, ουκ αν τον κυριον της δοξης εσταυρωσαν. αλλα καφωσ γεγραπται,

α οφθαλμος ουκ ειδεν και ους ουκ ηκουσεν
και επι καρδιαν ανθρωπου ουκ ανεβη,
α ητοιμασεν ο θεος τοις αγαπωσιν αυτον.

ημιν δε απεκαλυψεν ο θεος δια του πνευματος, το γαρ πνευμα παντα επαυνα, και τα βαθη του θεου. τισ γαρ οιδεν ανθρωπων τα του ανθρωπου ει μη το πνευμα του ανθρωπου το εν αυτω; ουτως και τα του θεου ουδεις εγνωκεν ει μη το πνευμα του θεου. ημεις δε ου το πνευμα του κοσμου ελαβομεν αλλα το πνευμα το εκ του θεου, ινα ειδωμεν τα υπο του θεου χαρισθεντα ημιν, α και λαλουμεν ουκ εν διδακτοις ανθρωπινης σοφιας λογοις αλλ εν διδακτοις πνευματος, πνευματικοις πνευματικα συγκρινοντες.”

This may be literally translated as,

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“Wisdom but we are continuously speaking among the mature, wisdom but not of the present age this not [is] of the rulers of the present age this the ones being doomed to pass away; but we are continuously speaking of God wisdom in [hidden] mystery the having been hidden, was completely predestined the [by] God before of the ages for glory ours, was no one of the rulers of the age this had known it at all; if for they had known it at all, not ever the Lord of the glory they had crucified. But just as it has been written and still applies today [as a continuing message],

‘What eye not has seen at all and not they have heard at all

Even upon heart of man not has perceived,

What has completely prepared in advance the God for those that love him.’

To us but it has been uncovered [that was hidden] the God through of the Spirit; for the Spirit all things manifests, and the things deep of the God. Who for he knew a man the things of the man if not the spirit of the man the [being] in him? Thus even things of the God no one knew if not the Spirit of the God. We but not the spirit of the world have received but the Spirit the out of [proceeding] of the God, in order that we might know things by of the God having been freely given to us; what even we are continuously speaking [as we hear it] not in teaching of human origin wisdom for words but in teaching [produced by] Spirit, for spiritual [matters] spiritually interpreted.”

Notice how Paul clearly identifies that it is only by the Spirit that revelation can come, and that those revelations which come by the Spirit can only be brought to life and interpreted by the Spirit of God.

Clearly for Paul Revelation is based on an intimate relationship with Christ based on his continuous revelation to us, as the use of the present continuous tense of “λαλουμεν” clearly implies. The continuity of the revelation knowledge attained is based on the continuity of the continuous power of the Christ of powerful revelation. Indeed in Galatians 3:3 he asks them,

“ουτως ανοητοι εστε, εναπξαμενοι πνευματι νυν σαρκι επιτελεισθε;”

This may be literally translated,

“Thus foolish are you, having begun with Spirit now in human efforts you come to your end?”

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Paul wants them to continue in the Spirit's work in their lives. He wants them to continue to receive revelation knowledge, and the power of the Christ to live in intimacy with him. We are to receive revelation knowledge in the future and today by the Holy Spirit [John 16:12]. We are also to live out of the passion of seeing what the Father is doing and saying just as Jesus our prototype did [John 5:19,20]. The Spirit of Jesus is to still guide his people in all they do and say today [Acts 1:1,9; 2:17-21; 16:6-10 etc].

Hence my translation of Ephesians 1:17, and indeed of Galatians 3:1-5 before that is supported by the broader context of Pauline, Lukan and Johannine epistemology. If we wish to derive a hermeneutic for interpretation of New Testament passages, and books then we need our epistemology to be derived a priori by the paradigms of the New Testament writers themselves as we define the etymologies of terms like “αποκαλυψεως” [revelation uncovered not by human means, or understood or put into action in the Christian's life by human means] by hermeneutically deriving the sense of the middle eastern mindset of the apostles of Christ and early Christians. The concept of “revelation” and “mystery” were common themes of the inter-testament-al period as much as they were of the first century Middle Eastern Jewish people, and Christ himself. Christ is uncovered by revelation knowledge to be the Son of God and Saviour of the World. Once again I will say that what I want to get across about my translation of Matthew is the need for a translation to reflect the revelatory nature of Jesus, and the apostle Matthew as he records the stories and words of Jesus by flow. It is the “Spirit of Jesus” [Acts 16:6-10] who enables Matthew to structure his gospel based on the revelation he receives from the continuously dialoguing “Spirit of Christ” [John 16:12] through the eyes and ears of his heart [Ephesians 1:17, 18].

So once again I propose that there is a difference in my translation of verses like Ephesians 1:17 and other translations as demonstrated above. Here it is again,

“In order that the God of our Lord Jesus Christ, who is the Father of glory, may give you the Spirit of wisdom and of an uncovering of the things of God which come by God given revelation in an intimate knowing continuous relationship with him.”

This does fly in the face of many translations which do play down the continuous dialoguing relationship God wishes to have Spirit to spirit with us. I hope this demonstrates to some extent that my translation is coming at the New Testament documents in translation from a different exegetical, hermeneutical and homiletic point of view when executing translation by the flow of the Spirit [John 7:37 – 39].

Moreover, many such observations could be detailed. I am not meaning in this process to down play the value of the RSV's word equivalence ideals, or the NIV or the Living Bible, as I hold them in high

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esteem, but rather I am trying to point out how this high ideal can be very much coloured by modern understanding and scientific epistemology in biblical linguistics which down plays the super natural.

Hence the high ideal for my translation has been to open the eyes and ears of my heart to allow the Holy Spirit to illuminate the Middle Eastern revelation background; with its' intuitively based background noise to bring it out in this translation.

It must also be noted that the many translations of the Bible fall into three categories;

1. There are three basic types of translations—(1) Literal (formally equivalent) translations, (2) Idiomatic (functionally equivalent) translations, and (3) Periphrastic (Free) translations:

- Literal (formally equivalent) translations keep the English translation as close as possible to the form of the Hebrew or Greek words and grammatical order. Often literal translations render Hebrew and Greek into English that is otherwise never written or spoken that way—like translating Spanish "casa blanca" or French "maison blanche" as "a house white." Literal translations are useful for study in that they give the reader a view of what the Hebrew or Greek wording was actually like: Young's Literal Translation 1 Cor. 5:1 "Whoredom is actually heard of among you, and such whoredom as is not even named among the nations — as that one hath the wife of the father!"

Examples: KJV, NKJV, NASB, RSV, NRSV, ESV, NET

- Idiomatic (functionally equivalent) translations render the Greek and Hebrew words and phrases with equivalent phrases in English in such a way as to represent the normal way of saying the same thing in English—like translating Spanish casa blanca or French maison blanche as "a white house": NIV 1 Cor. 5:1 "It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife."

Examples: NIV, NAB, GNB, CEV, JB, NJB

- Periphrastic (Free) translations are less connected to the exact words of the Hebrew and Greek texts but try to represent the same general ideas in English with a freedom of adding as many English words as needed to get the intended meaning across—like translating Spanish casa blanca or French maison blanche as "that house over there that has a white exterior." A periphrastic translation can "put too many words in the mouth" of the original Hebrew or Greek text, and can be highly interpretive. But they often act like commentaries and can get at the heart of what the Hebrew or Greek text is really trying to say with fresh, vivid ways of interpreting the original wording of the text: BBE 1 Cor. 5:1 "It is said, in fact, that there is among you a sin of the flesh, such as is not seen even among the Gentiles, that one of you has his father's wife."

NEB, NLT, The Message, Amplified Bible.

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At the suggestion of Dr. Gary Greig I have aimed to translate idiomatically and periphrastically as these approaches would seem to fit the aim of bringing the Middle Eastern Jesus to the foreground.

May God bless you as you read it, and may it add to the many flavours which other translations have brought to our experience and understanding of Jesus Christ.

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Introduction to Mark's Gospel

Mark's gospel is considered to be the first of the gospels by many scholars. The so called Markan Hypothesis has been suggested to explain the reason why the gospels of Matthew and Luke tend to follow Mark's gospel material closely. It has been suggested that Mark's gospel was one of the sources which Luke had at his disposal when he redacted his gospel material [See on Luke 1:1-4]. I think this is a likely hypothesis and do not see any reason to consider this suggestion without merit. Given that Mark wrote the preaching of Peter down in gospel form in Rome it would concur with the view that Matthew the apostle and Luke the gentile would consider the testimony of Peter the lead apostle as important for them to include in their gospels.

The gospel of Mark is clearly written by a young writer. Mark's love of action expressed in the word "Immediately" [See on Mark 1:10, 12 for example] demonstrate the interests of a younger man. It seems clear that Mark identifies himself as being one of those who witnessed Jesus' arrest in the garden of Gethsemane [Mark 14:51,52]. Indeed it seems likely that Mark's father owned the garden, and that the last supper had taken place at Mark's house. It has also been suggested that it was in Mark's house that the first Christians met together to pray, and that here they received the Holy Spirit on Pentecost. Peter was probably a regular visitor in Mark's home after the Resurrection and Pentecost, and Mark may have started to journal the stories which Peter told about Jesus at this time even before he accompanied him to Rome. In fact it is probable that Peter took him to Rome because he was already well versed with the gospel story. He may have written notes whilst at home when he listened to Peter from the time of the resurrection onwards, and Peter may have seen his interests and ability as a later qualification to take him to Rome. So proto unofficial Mark may have been in written form from 32AD onwards, with an officially sanctioned version being published from Rome – which Luke would have gained a copy of as early as 44/45AD. Matthew may have had Mark's unofficial version "Q" [source] available from ant time after 32AD. So Matthew's gospel was probably published before 42AD [see on Matthew's introduction].

So Mark's gospel is the gospel of action. He is excited with the task of reaching the whole world with the good news of Jesus whom he had met for himself. The resurrection must have had a big impact on this young man's life, and his enthusiasm and written abilities were clearly of great use to the nascent Christian community.

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Glossary

Revelation Knowledge: This means the type of knowledge which is derived through the work of the Holy Spirit through the eyes and ears of the heart. It does not come from a human source, but from the Spirit of Christ' who dwells in the Christian's spirit.

Rhema: This comes from the Greek word Ρημα [Rhema] which stands for the spoken word as opposed to the written word Λογος [Logos]. In revelation terms this is the word that is used again and again in the New Testament when speaking of the words of God. It means that when God's word is read that we are listening to still speaking words. Rhema also stands for the voice of God which is perceived as spontaneous thoughts or ideas which light upon our minds when the Holy Spirit communicates with us through our hearts.

Lamad: is a Hebrew word which stands for a word of instruction to a learner or a disciple. In terms of this book it means the way that the Old Testament prophets and Jesus and his Apostles learnt through the direct disciple-ing, or apprenticing, of their hearts by the Spirit of God. It stands for the way that Christians go about mission activity as they live by the guidance and power of the Holy Spirit showing them what God wants to do through them next, and what he wants to teach them next. The key text in this regard is found in John 5:19, 20; which tells us that Jesus never did anything unless he saw "his Father doing it". Hence "Lamad" mission is based on the way that Jesus did things – following his Father's heart!

All other terms in the book are explained or self explanatory in the context in which they are used.

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How to reflect utilising the Lamad Approach

The following couple of sessions are meant to give the individual or group using this gospel translation to utilise its' resources as a way to receive revelation knowledge whilst reflecting on the Word of God. My hope is that the individual or group may do some of the exercises as appropriate from below before proceeding with seeking revelation knowledge through the word of Scripture.

Session 1 – Four Keys to Hearing the Voice of God

1.0 Introduction

In this session we are going to be exploring four keys to hearing God's voice, and in order to do this we will be considering what scripture has to say about it based on the revelation model of how God communicates. However, before we come to this it is important to consider some important Scriptural teaching on the work and nature of the Holy Spirit. It is through the flow of spontaneous thoughts, and pictures perceived by the eyes and ears of our hearts that the Holy Spirit communicates with us. So we will start from this point.



<http://images.google.co.uk/images?q=golden+key&gbv=2&ndsp=20&svnum=10&hl=en&start=0&sa=N>

1.1 The “Spirit of Jesus”



The best place to start with the question concerning “who is the Holy Spirit?” Is with Matthew 28:19:

“Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit.” [RSV].

Notice how Jesus expresses the equality of the Godhead in this command. We are to baptise in the name of the three persons of God. If you have read the verse carefully you will notice that the word “the” prefaces each of the persons of God – “the Father”, “the Son” and the “Holy Spirit”. Stated simply Jesus shows that each of the persons of God are equal, and the same, in relationship and authority. So if one speaks then all speak and agree because they are one. This is what John indicates in John 5:18:

“This is why the Jews sought all the more to kill him, because he not only broke the Sabbath but also called God his own Father, making himself equal with God.” [RSV].

Moreover, Jesus taught a woman he had a meeting with by a well in Samaria the following:

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“God is Spirit, and those who worship him must worship in spirit and truth.” [John 5:23 - 24RSV].

Hence John’s gospel demonstrates the tri-partite nature of the Godhead. All three persons of God are referred to in John’s gospel, and Jesus gave clear teaching on the role of each person of God. He taught the disciples that after his return to God the Holy Spirit would have a special Job:

“I have yet many things to say to you, but you cannot bear them



now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his



own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.” [John 16:12 – 15 RSV]

The Holy Spirit’s special role in the age of the church of Christ is to draw attention to Jesus and all that he has done for us and still wishes to say to us. The book of Acts particularly reinforces this point, Luke writes:

“In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach.” [Acts 1:1 RSV].

Acts is the second book which Luke has written to “Theophilus” explaining in the first [the gospel of Luke] what Jesus did and said, and in his second book [Acts] he reminds Theophilus about the gospel which he summarises as the “doings” and “teachings” of Jesus. He uses a very interesting little word when he reminds Theophilus of what Jesus “did” and “taught”, he indicates that this was just what Jesus had “began to do and teach.” This means that the book of Acts is telling us what he was going to continue to “do and teach” by the power of the Holy Spirit; working in the hearts of his followers. Acts 1:8 informs us:

“But you shall receive power [Jesus said] when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” [RSV]

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Jesus continues to do his works, and speak his words, through his disciples as they look to Christ who lives in their inner most beings by the Holy Spirit. He allows his words and works to bubble up deep inside our hearts and for them to flow out to others. The book of Acts is about Jesus continuing his mission through us his people. It is a mission which he shares with us deep inside; in the intimacy of a deep hearted relationship. The Holy Spirit is called the “Spirit of Jesus” in Acts 16:6 - 10:

“And



they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; so, passing by Mysia, they went down to Troas. And a vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, ‘Come over to Macedonia and help us.’ And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.” [RSV].

Notice how Luke was with Paul and his friends when these things happened [notice the use of “we” and “us”]. This is what the book of Acts tells us about the way early Christians lived – they followed the guidance of the “Spirit of Jesus” by direct communication with him – as his words bubbled up inside them speaking to the ears of their hearts, and as he communicated with them through the eyes of their hearts.

And this is vital to understand when we discuss the “LAMAD” approach to Christian reflection on Scripture – it is vital to recognise that the way we know that the words and pictures which God causes to spontaneously to light upon our hearts and minds come from the “Spirit of Jesus”. The Holy Spirit always draws attention to Jesus. And when we seek the guidance of his Spirit we need to picture Jesus, and focus on Jesus as we dialogue with him. If this is new to us then we may worry that the enemy may be speaking, but there is a great promise that Jesus gives to us:

“And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. What father among you, if his

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son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" [Luke 11:9 – 13 RSV].

We need not fear the gift of the Holy Spirit – the “Spirit of Jesus”, he will give us his Spirit, and he will not allow us to be harmed by the enemy if we look in faith to Jesus to give us his gifts, words, guidance and visions. Indeed we are instructed from Peter’s sermon on the day of Pentecost, when the Spirit was poured out:



“And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophecy.” [Acts 2:17, 18 RSV].

Conclusion

The river of the Holy Spirit [John 7:38, 39] gives us intimacy with our Lord Jesus, he speaks to us continuously through spontaneous thoughts, feelings, visions, dreams. We are to live by his selfless life giving enhancing flow. “LAMAD” is based on aiding the reflective reader to receive revelation knowledge from the River of the free flow of the “Spirit of Jesus” as he speaks words of comfort and healing into our hearts. This is the Acts model, the New Testament model of Christian living, and it should be the primary aim of Christians to enable them to trustingly look to the flow of the messages that God causes to bubble up from deep inside their most intimate heart.

1.2 – Group or



Personal Exercise

In groups of three or four look up the following short passages and discuss what they tell you about the sort of intimacy God wants with you [take 10 minutes].

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A. Jesus our example – John 5:19, 20?

B. John 14:18 – 23

C. John 15:1-7

D. John 17:20 - 26

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NB: If there is a group leader take a few minutes to get group feed back on intimacy with God.

It is important to recognise that when we live by revelation knowledge and spontaneous flow it is not a tool which we can use, it is not a method to get what we want, but it is the core of what Christian life is all about, that we have an intimate friendship within the family of God and with the person of God expressed in terms of Father, Son and Holy Spirit. It is all based on us having a loving relationship with God.

1.3 Four keys to hearing the voice of God

I remember saying to a close friend in leadership concerning a talk I was to give at a conference "I want to share the four keys to hearing God's voice today." He said to me, tongue in cheek, "Yes and I will share my five keys". He was saying it with a twinkle in his eye making the point that we should not break down God into a method. So I tend to say to people now I would like to share four keys that I find useful in order to aid me in hearing God's voice. I must start this section by saying that I have learnt the importance of these four keys through studies I have done with Christian Leadership University. I recommend to any one working through these sections to seriously consider doing some of their courses, particularly to begin with a course entitled "Communion with God." This course thoroughly examines the whole area of hearing God, dialoguing with God, and having intimacy with God. I am indebted to CLU for these great lessons, and I will utilise many of these lessons in these few sessions as they have become part of my Christian experience. In other words I have proven them for myself.

So what are four keys to hearing God's voice? Let us consider a key Scripture:

"I will take my stand to watch, and station myself on the tower, and look forth to see what he will say to me, and what I will answer concerning my complaint. And the LORD answered me: 'Write the vision; make it plain upon tablets, so he may run who reads it.'" [Habakkuk :1, 2 RSV].

Four Keys to Hear God's Voice!

[1] Stillness – I still my own thoughts

[2] Vision – I look to Jesus

[3] Spontaneity – Spontaneous thoughts

[4] Journaling – I write down these thoughts

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From this verse we may deduce how the prophet Habakkuk approached his times of dialoguing with God, so let's examine the verses:



1. He took his "stand" and waited in stillness of being to "see what he [God]" would "say to" him. The first principle to hearing God's voice is to "still" your self; this can be demonstrated from a variety of instances in Scripture, and it is crucial in the process of dialoguing with God.

So how can we bring ourselves to stillness? Here are some things that work for me:

- i. I pray in tongues, which opens up the part of my mind which is particularly involved in intuitive flow – the things of the heart.
- ii. I put on worship music without words, and ask God to create a still space inside of myself where my thoughts, worries, plans etc can be laid aside for my time with him.
- iii. If I can't do this then I write down my concerns on a piece of paper and decide to leave them until later.
- iv. I look at some nice relaxing pictures from nature.
- v. I breathe deeply and slowly.
- vi. I picture a scene which brings me to relaxation.

By coming to stillness, letting my mind be empty of my thoughts, I invite Jesus to come and fill my heart.



2. And this brings us to the second great approach to dialoguing with God – I "watch" to "see" what he will say to me. I look with the eyes of my heart, and listen with the ears of my heart to see what Jesus wants to say to me. So the next step is I look for vision, I look to Jesus. There are two great verses which help me here:

"Looking to Jesus the pioneer and perfecter of our faith." [Hebrew 12:2 a, RSV].

"For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." [2 Corinthians 5:6, RSV].

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We will rarely go wrong when we seek the voice of the Spirit of Jesus in our hearts. We must look to the “Spirit of Jesus” to give us his thoughts, his feelings, his vision. If we were to read 2 Corinthians chapters 3 – 4:6 then we would clearly see that for Paul he knew that Jesus was living in his heart by his Spirit. He quite literally expected to see Jesus face in his heart, and he believed that his Spirit was living inside his heart and mind in deep interactive intimacy with him. When I look to vision I see Jesus face.



3. Next we come to “and the LORD answered me”. If we are still and do not look to ourselves but to Christ then we will find that spontaneous thoughts, pictures and feelings will light upon our minds. We will sense that these thoughts are too wise for us, too comforting, beyond our normal way of coping, or dealing with things. These thoughts, feelings or pictures come as a spontaneous flow. If I try to engage my mind at this time the tendency will be for me to try to take control, and then the flow of the river of God’s Spirit is stopped, but if I allow them to come without judging them or stopping them until they have finished then I will find that they are truly from Christ. We will discuss safe guards later if we find the thoughts are negative or harmful, but a simple rule to follow at this early stage is to say that if we look to Jesus then his wonderful presence of light shuts out the enemy. If you just let the thoughts flow in this time of listening to the God who speaks you can decide to test what has been communicated later. Testing them during this time will just stop the flow. However, if you are worried about opening up in this way, then you can ask God what he wants to say to you about your worries, and then you can continue in the flow of what he communicates. Remember God always wants to build a deep loving and safe intimate relationship with you, deep inside your heart.



4. Finally we come to Journaling. Habakkuk is instructed by the Lord to “write the vision.” I find it very helpful to write down in my journal the questions I have for God, and to also record the spontaneous thoughts and pictures which flow through the eyes of my heart and the ears of my heart. Writing what God is communicating to me helps me to stay focussed for longer periods of time on the free flow of the spontaneous thoughts and pictures God is giving me. It has the benefit of keeping my mind occupied so that it does not try to take control of the time, and it gives me a record of what God is saying to me, and allows me to share things with a close spiritual mentoring friend, as well as giving me a record of what God has said, and allowing me time to meditate on it, and to also test it.

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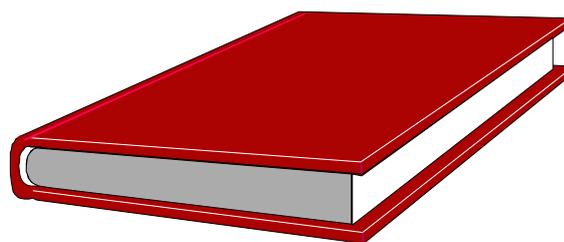
We will return in the next session to safe guards which we need to put in place when approaching God in this way, but at this point I would recommend the four keys as a vital thing for the reflective Bible reader to practice.

Remember that the “LAMAD” approach to reflective reading is based on revelation knowledge. God is the only one who really knows us and understands us. Human beings cannot sort out their hearts, lives or salvation. Humanistic approaches fail to be able to offer any lasting solutions to our sin damaged lives. God is the only one who can save us. Jesus is the only way to Father God [John 14:6]. The “Spirit of Jesus” is the only one who can bring us into a deep, healing and intimate loving relationship with the family of God!



1.4 – Journaling

Now I would like you to take a few minutes to do some journaling below. Still yourself down, asking Jesus to make a still and relaxed space for him to talk with you. Perhaps think of a favourite passage from one of the gospels



where you can picture Jesus. Enter into that story and watch what Jesus wants to say or do. Listen and watch for spontaneous thoughts and pictures and start writing what you see or hear as thoughts come to mind. If you have questions write them down, perhaps start with the question what do you want to say to me about what I have learnt today about spontaneity and journaling? When you sense thoughts coming then do not feel worried about using the word “I” for when you sense it is Jesus speaking. At the end of this session you will have a chance to share your journaling with others if you want to [if you are in a group].

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Session 2 – Using Vision in Reflectively

2.0 Introduction

We closed the last session with a journaling exercise utilising the four keys to hearing God's voice which we discussed. As we went through the last session I said that we would begin this one by considering safe guards to protect us, especially if you are new to receiving words and pictures. Many worry that we are engaging in some sort of weird New Age form of mysticism. It is feared that we will let in a wrong spirit or a demonic spirit. It is thought by others that the Holy Spirit was only given to the early Christian church as a head start, and that with the passing of the Apostolic' age the supernatural gifts of the Spirit were no longer available to Christians; that the Spirit from then on would speak primarily through the Scriptures. I think that we dealt with what the New Testament model really teaches in a nut shell last session. If you wish to explore this field in a more comprehensive way then please consult "cwgministries". I have already mentioned my view that Christian Leadership University offers some excellent courses on this which all arise out of the "LAMAD" style of learning, as mentioned in the first session. So in this session we will consider first of all 5 safe guards that all must be in place before we start to explore the four keys on our own.

2.1 Safe Guards



The five safe guards may be expressed in the following way:

- A. That you are a born again Christian with a relationship with Jesus Christ, having repented of all known sins, and having trust in him, and obedient to him as your master and Lord.
- B. That the Bible is the sole standard for testing all experiences, ideas and spiritual phenomenon against.
- C. That you are committed to getting to know God through meditation on Scripture.
- D. That you submit your will to the Will of God in everything as it is revealed to you.
- E. That you have 2 or 3 spiritual advisors who you trust as good friends that you can share your journaling and spiritual growth experiences with – particularly when big decisions are involved.

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There are also six qualities which a spiritual advisor needs to possess. It must be said that Christians must be supervised and mentored by at least two advisors/good friends. The six



qualities are:

- A. That your advisor be a good friend who you can talk to and have an open trusting and trustworthy relationship with.
- B. That your advisor has a strong and comprehensive Biblical orientation.
- C. That your advisor receives words, visions and walks in the fruits of the Holy Spirit.
- D. That your advisor has a commitment to people under his or her pastoral care.
- E. That your advisor receives counsel from others as you do.
- F. That your advisor be ahead of you in an area in which you wish to learn about and grow into.

2.2 Exercise



Get into groups of 3 or 4 and discuss the following questions for 10 minutes, and then report back at the end of the exercise.

A. In what ways is it important to utilise the five safe guards as Christians?

B. In what areas does my present experience with God measure up to the five safe guards – think about strengths and weaknesses?

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C. What sort of spiritual advisors do I relate to at the moment? Are they close friends? What are the strengths and weaknesses of having a close friend as an advisor in your experience?

D. What are the benefits of being open to intimacy with God through flow and spontaneity? What are some of the blocks I am facing?

At the close of this exercise, after feeding back to the wider group, we will then take a few minutes to pray for each other based on what each of our small groups shared.

2.3 – Utilising Vision Reflectively

KEY PRINCIPLE!

What you focus on you

Magnify!

1. Focus on Jesus = Abundant life

Positive World View

2. Focus on Negatives = Enemies

Realm of Negativity, depression

& Darkness

When Christians try to sort out problems for themselves without reference to revelation knowledge they will find that reflective Bible reading sessions may be fruitless in terms of really having gone very far. This is because we so often rely on a system or model of trying to understand Scripture which is thought to be the best way to proceed because it does not seek to bring too much outside influence into the relationship as this might mean we feel manipulated by another's ideas.

It is true that this is also a major concern in the "LAMAD" approach. When we consider the way Jesus related to people he helped we see that he did not treat them with disrespect. He did not force his disciples to follow him, but he invited them to follow. He did not judge the woman at the well, who was probably a prostitute with condemning words, but rather with words of invitation which she could respond to. She responded in such a big way that she brought the whole village back to meet Jesus saying: "Come see a man who told me everything I ever did." [John 4:39].

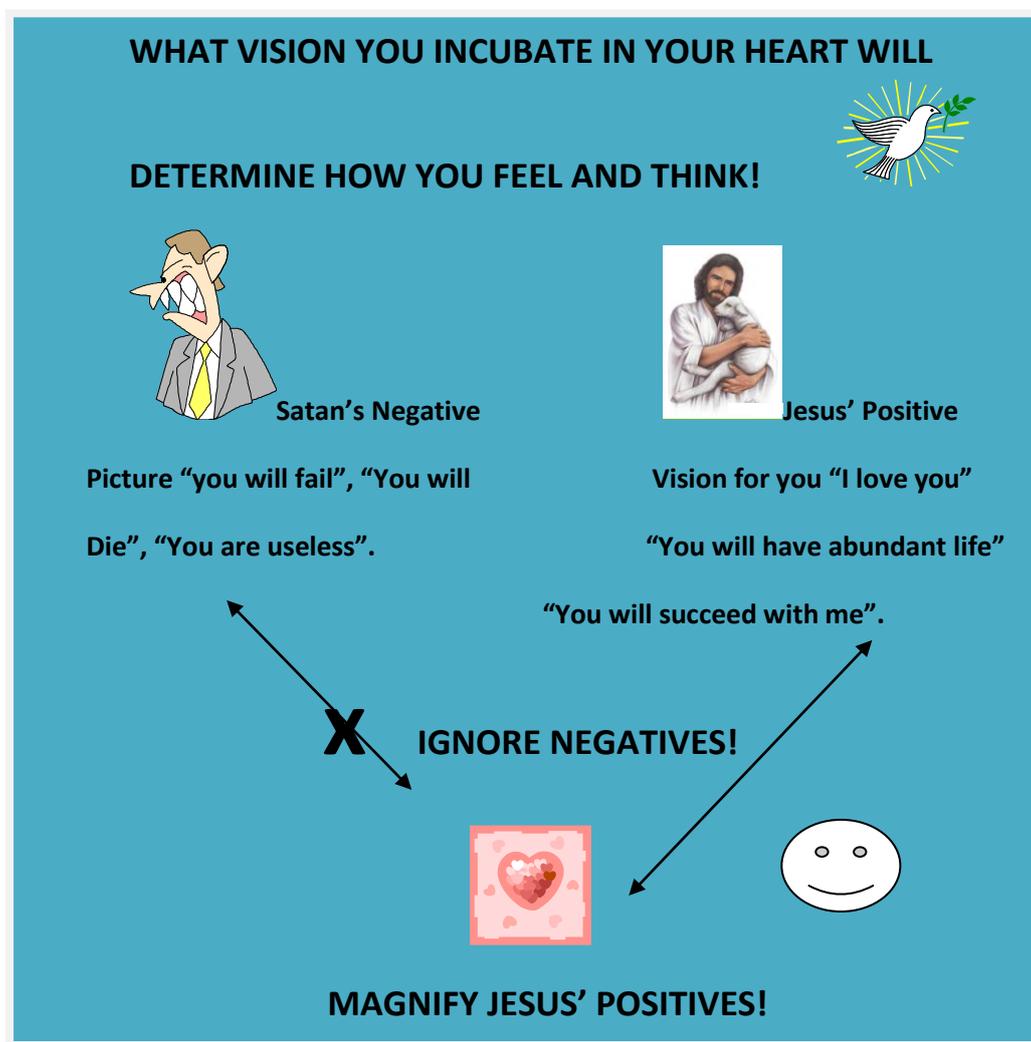
The approach of Christ when he speaks to us through the spontaneous flow of his Spirit in our hearts is to share his love for us. He seeks to build us up. He delights in a relationship with us. He loves to just be with us, if you like just to hang out with us. He does not force us to do anything against our will. We always have a choice. It may simply be said at this stage that the enemy always uses manipulation, or deception in one way or another which in the end comes down to a desire to harm us; this indicates a wrong spirit being behind our

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reflective times. The Holy Spirit's main role as he communicates Jesus to us is to comfort us, and to come alongside and help us to make the next steps with him by our side.

So this brings us to the use of the eyes and ears of our heart as we seek new perspectives and healing of their inner most beings. Reflective Bible reading has much to do with healing as we dialogue with the God who speaks!

Let us consider a situation in which you have a deep hurt from the past, perhaps it is child abuse, perhaps it is the loss of a loved one. You have struggled with the hurt, anger, grief and pain of this damaging event for many years. No matter how many times you try to find healing or release as you have talked about it, or prayed about it, it has just remained a set of unanswered questions and emotional pain. It affects your relationship with people. It makes you have questions about God – why did he let it happen?

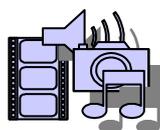


This is where the "LAMAD" approach to healing vision comes into play. The Christian knows his or her painful past memory only too well. Above all you want a divine perspective on it. So it is suggested that you use the first three of the four keys to help the your self to come to stillness; ready to receive spontaneous vision from the "Spirit of Jesus". There are simple steps that can be taken:

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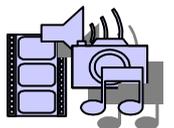


Step # 1 – Put yourself back into the

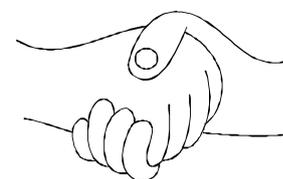


hurtful past experience. Picture the place where it happened, the people concerned, and what happened. But particularly watch what Jesus is doing or saying, whilst the experience is relived.

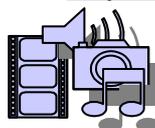
Step # 2 – Take Jesus by his hand, look on



at your self during this event and ask Jesus to give you his reason for allowing you to go through the experience. What was he doing while you were going through it?

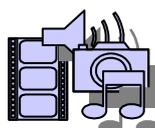


Step # 3 – As Jesus gives you a new perspective on what happened this may be enough in it self to transform your whole outlook on what happened.



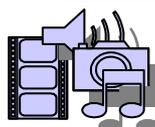
Looking at things from Jesus divine perspective will enable you to find answers and healing which no one else could ever give. Of course there could be several steps Jesus wants you to take with him over a few sessions. Jesus knows best – just go with the flow until it ends.

Step # 4 – You may choose to ask Jesus to heal your hurts, or anger, or to



enable you to forgive the person involved. The important thing is that the vision encounter through the eyes of your heart will not be the your answers, but they need to be allowed to flow through your being like a pure refreshing river of God's healing love. It will not be a controlled event, but rather just watch Jesus, see what he is doing and saying. Remain in the vision until the flow of it has been allowed to cease when the Spirit has said all he wants to.

Step # 5 - It is important to end the vision session with thanks giving for the new



perspective and for the healing given. It is also important to journal what God has done for you.

I would like to stress that these steps are not to be rigidly followed when seeking vision, they are rather a guideline. Anything which becomes a formula, or is used as one, will be in danger of becoming reliant on methods, and human systems which will block flow. When the free flow of spontaneous pictures light on our minds looking to Jesus for vision then we

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I would like to encourage groups and individuals who take time to listen reflectively to the God who speaks in this Lamad version of Matthew to consider purchasing Mark and Patti Virkler's book "How to Hear God's Voice". You can find information for this on the cwgministries website.

Rev. Andrew R. Hardy 2008

"They said to each other, 'Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?'" [Luke 24:32 RSV]

This verse is full of power and meaning to every person who ponders on Scripture as God communicates with us through the eyes and ears of our hearts. I am sure there is not a Christian who does not value the flame of God's loving words bringing life to their hearts!

The translation below has journaling questions provided alongside the biblical text; through this media I would encourage the reader to invite Jesus to explain the Scriptural passage to you, along with any personal applications He wants to make to your life.

May your heart burn within you as Jesus expounds the scriptures to you! And this sense of him expounding them through his Spirit is the touch stone of what I hope you will experience!

Allow your life to be transformed by the Word and the Spirit of Jesus'!

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The Gospel According to Mark

The Rhema of John the Baptist

1 The beginning of the good news about Jesus Christ the Son of God. 2 Just as Isaiah the prophet wrote,

“Behold I send my messenger before you,
Who will make the road ahead of you
ready;
A voice crying out in the wilderness;
Prepare the road way of the LORD,
Make ready a straight pathway for him,”

Four Keys

Using the four keys to hear God’s voice reflect on the following questions:

1. Lord what do you want to say to me about this passage?
2. In what ways am I your messenger?
3. How do you want me to prepare your way?

4 It happened, that, John the baptiser was in the wilderness preaching a baptism of repentance for the forgiveness of sins. 5 And all the region of Judea went out to him, and the people of Jerusalem, and they were all baptised by him in the river Jordan; whilst confessing their sins. 6 And John was clothed in camel hair and wore a girdle of leather around his waist, and he ate grass hoppers and wild honey.

7 And he preached saying, “One is coming who is stronger than me because he was before my time, and I am not worthy to bend down and undo the thongs of his sandals. 8 I baptise you with water, but he will baptise you with the Holy Spirit.”

The Anointing of Jesus – The Baptism

9 And it happened in those days that Jesus came from Nazareth of Galilee and was baptised by John in the Jordan. 10 And immediately rising up out of the water he saw the heavens ripped apart and

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the Spirit descended upon him in a dove like form; 11 And a voice came from the heavens, "You are my dearly loved Son, I am pleased with you."

The Temptation of Jesus

12 And immediately the Spirit drove him into the wilderness. 13 And he was there in the wilderness for forty days being tempted by Satan, and the wild animals were with him, and angels served him.

The beginning of the Galilean Ministry

14 And after John was arrested Jesus went into Galilee preaching the good news about God 15 and saying, "The proper time has come and the Kingdom of God has arrived; repent and believe in the good news."

The Fisherman are invited to Follow Jesus

16 And walking beside the lake of Galilee he saw Simon and his brother Andrew casting their nets in the lake; for they were fishermen. 17 And Jesus said to them, "Come follow me, and I will make you become fishers of men." 18 And immediately they left their nets and followed him. 19 And going a little further on he saw James the son of Zebedee and John his brother, and they were mending their nets in the boat; 20 and immediately he called them. And they left their father Zebedee in the boat with the hired men and followed him.

Deliverance of a Demon Possessed man

21 And he entered Capernaum, and immediately on the Sabbath he went into the Synagogue and taught. 22 And they were amazed by his teaching; for he taught them with authority unlike the Scribes.

Ponder Anew

[1] What does the Spirit of Jesus' want to say to you about the arrival of his Kingdom?

[2] What are the key things at the foundation of his Kingdom?

[3] How are you to be involved in spreading the good news about this Kingdom?

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23 And immediately a man entered the synagogue with an unclean spirit and he cried out 24 “What is it to you and to me, Jesus of Nazareth? Have you come to destroy us? I know who you are, the holy one of God.” 25 And Jesus commanded him, “Be quiet and come out of him.” 26 And the unclean spirits convulsed him and they cried out making a lot of noise and left him. 27 And everyone was amazed talking among themselves saying, “What is this? A new authoritative teaching style; even the unclean spirits are subject to it, and they obey him!” 28 And a report went out immediately into the whole neighbourhood and into the whole region of Galilee.

Many Healing Miracles

29 And immediately coming out of the synagogue they went to the house of Simon and Andrew with James and John. 30 And Simon’s mother-in-law lay in bed with a burning fever, and immediately they spoke to him about her. 31 And on entering he took her by the hand and raised her up; and the fever left her, and she served them.

32 And when it was evening, when the sun had gone down, they brought all manner of sick people to him and those who were demonised; 33 and the whole city was gathered at the door. 34 And he healed many, who had various types of illnesses and diseases, and he cast many demons out and he did not permit the demons to speak, because they knew who he was.

A Preaching Tour

35 And early whilst it was still night he arose and went into the wilderness in order to pray. 36 And Simon and those with him tracked him down, 37 and they found him and they said, “Everyone is looking for you!” 38 And he said to them, “Let us go elsewhere into the neighbouring market towns, in order that I may preach there also; for this is why I came.” 39 And he went preaching in their synagogues and casting out demons.

Vision Exercise

Ask the Holy Spirit to give you a picture of which areas in your life, or your families lives are being oppressed by some demonic influence.

1. Name the demon after the thing which you are oppressed by, may be its depression – call the demon depression and do the following,
2. Repent of your part in keeping the sin alive in your heart associated with the demon.
3. Ask for forgiveness for yourself and those you have hurt by the sin.
4. Cast the demon out by name in the name of Jesus and it will have to leave.

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The Deliverance of a Leper

40 And a leper came to him begging him on bended knees and asking him, "If you are willing you can make me clean." 41 And he was filled with compassion for him and stretched out his hand and touched him exclaiming, "I am willing, be clean." 42 And immediately the leprosy was cured and he was clean. 43 and he sternly warned him and immediately sent him away 44 charging him, "See you tell no one about this but go and show yourself to the priest and make an offering for your cleansing as Moses commanded, for a witness to them." 45 But he went away and began to proclaim too many people what had happened, with the result he was no longer able to openly enter a town, but he remained outside in wilderness places; and people came to him from all directions.

The Deliverance of a Paralysed Man

2 And when he returned to Caper'na-um after some days away it was reported that "He is at home". 2 And many gathered there, so that there was no longer room, for them not even at the door, and he spoke the word to them. 3 And four men carried a paralysed man to see him. 4 And they were unable to enter because of the crowd; so they dug through the roof of where he was, and they lowered the paralysed man down on his bed. 5 And when Jesus saw their faith he said to the paralysed man, "Child, your sins are forgiven." 6 And there were some Scribes sitting there who reasoned in their hearts; "Who is this man who speaks such blasphemy? Who is able to forgive sins but God alone?" 8 And immediately Jesus knew in his spirit what they were thinking and he asked them, "Why do you reason in your hearts like this? Which is easier, to say to this paralysed man, 'Your sins are forgiven; or to say get up off your bed and walk?' 10 But in order that you may know that the Son of Man has authority to forgive sins upon the earth" – he said to him, 11 "I tell you, Get up and take up your bed and go to your home!" 12 And he arose immediately and took up his bed and went out before them all, with the result they were amazed and gave glory to God exclaiming that, "We have never seen anything like this before!"

Healing

You, or a family member or friend may need healing. This story stows that Jesus has power to heal.

1. Ask God what he wants you to do for the person who needs healing.
2. If it is to pray for healing then ask him to give you a picture of how Jesus wants you to go about healing this person.
3. Then declare healing for the specific area of need in Jesus' name.

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Levi is Invited to Follow Jesus

13 And he left and went again along the bank of the lake; and the whole crowd followed him, and he taught them. And as he was going along he saw Levi the son of Alphaeus sitting at the tax collection booth, and he said to him, "Follow me." And getting up he followed him.

Mission Evening

1. Ask Jesus to show you which friends or neighbours he wants you to invite to your home.
2. What does he want you to do in order to share the gospel with these friends.

15 And he went and reclined at his home, and many tax collectors and sinners gathered with Jesus and his disciples; for there were many; and they followed him too. 16 And the Scribes of the Pharisees upon seeing that he ate with the sinners and tax collectors asked his disciples, "Why does he eat with the tax collectors and sinners?" 17 And upon hearing this Jesus said to them, "The healthy have no need of a doctor as they are well, but the sick have need of one; I did not come to call the righteous but the sinners."

A Question about Fasting

18 And the disciples of John and the Pharisees were fasting. And they came to him asking, "Why is it the disciples of John and the disciples of the Pharisees fast, and your disciples do not fast?" 19 And Jesus replied to them, "Is it right for the friends of the bridegroom to fast whilst they have the bridegroom with them? During the time they have the bridegroom with them they are not able to fast. 20 But the days will come when he leaves them that they will then fast on that day. 21 No one sews a piece of un-shrunken cloth on to an old garment; but if they do then that piece will tare a large whole because it is new within the old. 22 And no one puts new wine into old wine skins, for if he does, it will cause the old wine skins to expand and explode; so new wine is put in new wine skins.

Rhema words about the Sabbath

23 And, it happened, that one Sabbath he was going through the fields with his disciples and they began to pluck the ears of grain along the path. 24 And the Pharisees said to him, "Behold why are they are doing what it is not lawful to do on the Sabbath?" 25 And he said to them, "Have you not

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heard what David did when he was hungry and in need of food, and those who were with him; 26 how he went into the house of God in the time of Abi'athar the high priest and took the bread of the presence and ate it, although it was not lawful to eat it except for the priests, and he gave it to those with him as well?" And he said to them, "The Sabbath was made for man and not man for the Sabbath; 28 this means the Son of Man is Lord even of the Sabbath."

The Deliverance of the Man with the Withered Hand

3 And again he entered into the synagogue. And there was a man with a withered hand there. 2 And they watched him closely to see whether he would heal on the Sabbath, in order that they might obtain an accusation against him. 3 And he said to the man with the withered hand, "Get up and come and stand here." 4 And he said to them, "Is it lawful to do good on the Sabbath or to do evil; to save a life or to take it?" And they remained silent. 5 And looking around them with anger, being deeply grieved by their insensitive hearts, he said to the man, "Stretch out your hand." And he stretched it out and his hand was restored. 6 And the Pharisees left immediately with the Hero'di-ans and took counsel how they might destroy him.

Ponder Anew

1. What are some of the ways you condemn people in your mind for not practicing their beliefs in the same way as you do?
2. What do you want to say to me about my attitudes Lord?

A Large number of People Gather by the Lake

7 And Jesus went with his disciples to the lake, and a large multitude followed him from Galilee and from Judea 8 and from Jerusalem and even from Idume'a and from the region of the Jordan and from Tyre and Sidon; a large multitude from these places heard what he did and came to him. 9 And he said to his disciples to prepare a boat for him, because of the crowd, so that they would not crush him; 10 for he healed many, with the result that many with diseases pressed toward him just to touch him. 11 And whenever the unclean spirits saw him, they fell down before him and cried out "You are the Son of God!" 12 And he strictly charged them not to make him known.

The Twelve Apostles are Chosen

13 And he went up into the mountain and called those men that he wanted, and they came to him. 14 And he chose twelve to be with, and he sent them out to preach 15 and to have authority to cast out demons; 16 Simon named Peter, 17 and James the son of Zebedee and John and his brother

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James who he surnamed Bo-aner'ges, which means 'Sons of thunder;' and Andrew and Philipp and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Cananaean 19 and Judas Iscariot, who even betrayed him.

Jesus and Beelzebul

20 And he entered into a house; and the crowd gathered once again, with the result that they could not even eat bread. 21 And when his family heard this they went to him to take hold of him, for they said, "He has lost his mind!"

22 And the Scribes who came from Jerusalem said, "He is possessed by Be-el'zebul and by the prince of the demons he casts demons out."

23 And Jesus spoke to them in parables saying, "How can Satan cast Satan out? 24 And if a kingdom is divided against itself, that kingdom will not stand; 25 and if a house is divided then that house will not stand. 26 And if Satan rises against himself and is divided, then he is not able to stand but has come to his end. 27 And no one can enter the house of a strongman to steal his goods, if they do not first bind the strong man, and then they can rob his house."

28 "Truly I say to you that every sin shall be forgiven the sons of men and every blasphemy; 29 but whoever blasphemes against the Holy Spirit, shall not be forgiven, but he has committed an eternal sin." 30 He said this because they claimed he had an unclean spirit.

The Mother and Brothers of Jesus pay him a Visit

31 And his mother and brothers came to see him and stood outside sending him a message that they had come to see him. 32 And a crowd sat around him, and they said to him, "Behold your mother and brothers and sisters are outside looking for you." 33 And he answered them, "Who are my mother and my brothers?" 34 And looking around at those seated around him he said, "Behold my

Utilise the Four Keys

[1] What do you want to say to me about this story Lord?

[2] In what areas of my thinking am I attributing the work of the enemy to you, when it is really you at work?

[3] In what areas of my mind am I attributing things the enemy is putting in my mind to you?

[4] What do you want me to do about this Lord?

Make sure that you discuss what you learn with a couple of friends who are ahead of you in these areas!

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mother and my brothers. 35 For whoever does the will of God, he is my brother, my sister and my mother!”

The Rhema Parable of the Sower

4 And again he began to teach beside the lake; and a large crowd gathered, so that he had to sit in a boat on the lake, and the whole crowd gathered at the shore. 2 And he taught them in many parables and said to them, 3 “Listen, behold the sower went out to sow. 4 And some of the seed fell beside the path, and the birds came and ate it. 5 And others fell upon rocky ground where it had not much earth, and immediately it grew because it did not have enough depth of soil; 6 and when the sun arose it scorched it and it withered because it had no roots. 7 And others fell among thorns, and upon growing the thorns choked it, and it did not produce fruit. 8 And yet others fell upon the good soil and upon growing it produced fruit and it increased and one produced thirtyfold, and one sixty fold and yet another one hundred fold.” 9 And he said; “Let him who has ears listen to what you hear.”

Picture Yourself

Lord what sort of ground Am I?
Lord show me how to become
good soil? What seed are you
growing in my life?

The Purpose of Parables

10 And when he was alone, the twelve questioned him about the parable. 11 And he replied, “It has been given to you to understand the mystery of the Kingdom of God; but to those outside I speak only in parables,”

12 “In order that seeing they should not see and understand,
And hearing that they may hear but not understand,
Lest they should turn again and be forgiven.”

The Parable of the Sower Explained

13 And he said to them, “Do you not understand this parable, then how can you understand any parables? The Sower sows the word. 15 And those which fell by the path are like those who hear the word, and immediately Satan comes and takes the word which was sown in them. 16 And those

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which fell on the rocky ground are like those who hear the word and immediately receive it with joy, 17 but because they do not have roots in themselves they are transitory, and when trials and persecution come because of the word immediately they fall. 18 And others are like those which were sown among thorns, these are the ones who hear the word, 19 and the cares of the age and the deceitfulness of riches, and the desire of life; choke the word and it becomes fruitless. 20 And there were those which fell upon the good soil, these are the ones who hear the word and accept it and they produce fruit; one thirtyfold, and yet another sixtyfold, and yet another one hundredfold.”

Light under a Container

Lord Show Me!

Lord show me what sort of light I am? In which ways do you want me to position myself so that my light might shine? What is stopping my light shining Lord?

21 And he said to them, “Is a light brought in to be put under a peck measure, or under a bed? Or is it not rather placed upon a stand? 22 For there is nothing hidden that it should not be made manifest, and what is not uncovered but it should be made manifest. 23 If you have ears to hear then listen carefully.” 24 And he said to them, “Look and understand. The measure you measure by shall be measured to you, and it shall be multiplied to you. 25 For whoever has something, more shall be given to him; and whoever does not have something, even what he has shall be taken away from him.”

The Rhema Parable of the Growing Seed

26 And he said, “The Kingdom of God is like a man he casts seed upon the ground 27 and he sleeps and arises night and day, and what has been sown sprouts and grows and he knows not how. 28 Of itself the earth bears fruit, first grass then the next the ear of grain then the full wheat grain. 29 But when it produces fruit he immediately sends the reapers, because the harvest is ready.”

The Rhema Parable of the Mustard Seed

30 And he said, “What shall I liken the Kingdom of God, or what parable shall we use to understand it? 31 It is like a grain of mustard seed, which when it is sown on the ground, is the smallest of all the seeds of the earth, 32 And when it is sown it grows and become the largest of all the vegetables and it puts forth its branches, with the result that the birds of heaven can find shade under its branches.”

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The Use of Parables

33 And with many such parables he spoke to them the word just as they were able to understand them; 34 and apart from parables he did not speak to them, but privately he explained all things to his disciples.

Jesus Exercises Power over a Storm

35 And he said to them "Let us go over to the crowd they took him other boats were with great hurricane of wind filled the boat, so that water. 38 And he was in And they awoke him it of no concern to you awaking he charged the "Be at peace and wind abated and there said to them, "Why are no faith?" 41 And they they said to one another, "Who, therefore, is this man, that even the wind and the lake obey him?"

Deliver Me Lord!

1. What storms or hardships are you facing in your life at the moment?
2. How does Jesus want you to face these storm/s?

on that day as evening came on, other side." 36 And leaving the just as he was in the boat, and him. 37 And it happened that a stirred up the waves so they already the boat was full of the stern sleeping on a pillow. exclaiming to him, "Teacher, is that we perish?" 39 And wind and he said to the lake, become silent." And then the was a great calm. 40 And he you so cowardly? Do you have were filled with great awe and

The Deliverance of the Gerasene Demoniac

5 And they came to the other side of the lake to the region of the Ger'asenes. 2 And getting out of the boat immediately he was met by a man with an unclean spirit from the tombs, 3 who lived among the tombs, and no one was able to restrain him or bind him 4 because he had been fettered many times but he had torn shattered by these bonds and no one had been able to restrain him; 5 and every night and day he dwelt among the tombs and upon the mountains he cried out and slashed himself with stones. 6 And seeing Jesus from a distance he ran up to him and worshipped him 7 and crying out with a great voice he said, "What is it to you and to me, Jesus Son of God on high? I adjure you by God, not to torment me. 8 For he said to him, "Come out of this man you unclean spirit!" 9 And he asked him, "What is your name?" And he answered, "Legion is my name, because we are many in number. 10 And he pleaded with him asking many things so that he would not be sent away from the region. 11 And there was a large herd of swine feeding nearby; 12 and he

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begged him, "Send us into the herd of pigs, so that we might enter them." 13 And he gave them permission, and the unclean spirits entered the herd of swine, and the whole herd rushed down the hill into the lake, in number two thousand strong, and they perished in the lake.

And those feeding them fled and went into the city and into the fields; and they went out to see what had happened 15 and coming to Jesus they saw the former demonised man, who had been called Legion, sitting clothed and in his right mind, and they were afraid. 16 And they related to them what they had seen and what had happened to the demonised man and the pigs. 17 And they began to beg him to leave their region.

18 And he got into the boat and the former demonised man pleaded that he might go with him. 19 And he did not permit him, but he aid to him, "Go back to your home to all that is yours and tell them what the Lord has done for you and how he had mercy on you." 20 And he departed and began to proclaim what Jesus had done for him in the Decapolis, and every one was amazed.

Jairus' Daughter is Raised from the dead and a woman is healed

21 And when Jesus had crossed to the other side in the boat a large crowd gathered to him, and he was beside the lake. 22 And a ruler of a synagogue, named Jairus, came to him, and beholding him he fell at his feet 23 and he begged him saying that "My daughter is about to die, but if you come and place your hands upon her so that she might be saved and live." 24 And he went with him. And a big crowd followed him and pressed upon him.

25 And a woman who had a bleeding problem for twelve years 26 and had suffered many things at the hands of doctors having spent all her money, and no one had helped her but she was no better but only got worse, 27 having heard about Jesus, coming in the crowd behind him she touched his garment; 28 for she said, "If even I touch his garments I will be made well." 29 And immediately the flow of blood dried up in her and she knew that she had been healed from her illness. 30 And immediately Jesus knew in himself that power had gone out from him and he turned to the crowd and asked, "Who touched my garments?" 31 And the disciples answered him, "Look at the crowd pressing upon you and you ask, 'Who touched me?'" 32 And he looked around to see who had done

Deliverance from Demons

[1] Lord show me which demons are oppressing me at the moment by name?

[2] Then repent of your sin/s which has given an opening for the demon to oppress you in this area of your life.

[3] Ask for forgiveness in how you have sinned and sinned against others.

[4] Cast the demon out by name in the name of Jesus and he will leave.

NB: It is important for you to seek ministry from someone more experienced than you when you do this!

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this. 33 And the woman filled with fear and trembling, knowing what had happened to her came and worshipped him and told him the whole truth. 34 But he said to her, "Daughter, your faith has saved you; go in peace, and be healed of your illness."

35 Yet while he was speaking men came from the Rulers synagogue saying, "Your daughter is dead; why bother the teacher?" 36 But Jesus heard the message and said to the Ruler of the Synagogue, "Fear not, only believe." 37 And he did not permit any one to go with him if only Peter and James and John the brother of James. 38 And upon entering the house of the Ruler, and seeing the weepers and wailers making a loud noise, 39 he went in saying to them, "Why all this wailing and weeping? The child is not dead but just sleeping. 40 And they ridiculed him. But he sent them all outside and took the father and the mother with him and he entered where the child lay. 41 And taking hold of her hand he said to her, "Talitha Cum," which interpreted means, "Young woman, I say to you, arise." 42 And immediately the young woman arose and walked around; for she was twelve years old, and they were amazed and filled with awe. 43 And he charged about many things so that they would tell no one about it, and he said to them, "Give her something to eat."

Jesus is Rejected at Nazareth

6 And he left there and went to his home town, and his disciples followed him. 2 And when it was Sabbath he went to teach in the synagogue, and many heard him and were amazed at what they hear, and the said, "Where has he got all of this from, and who has given him this wisdom and the power to do these mighty works through his hands? 3 Is this not the child, the son of Mary, and are not his brothers James and Joseph and Judas and Simon? And are not his sisters here with us too?" And they could not accept him. 4 And Jesus replied, "Is not a prophet dishonoured in his own place, and by his relatives, and even by those from his own household!" 5 And he was not able to do many mighty works there, except to heal a few and he laid his hands on some and healed he was amazed by their lack of faith.

The Twelve are Given Authority to Deliver

7 And he called the twelve to him and he out two by two and he gave them authority unclean spirits, 8 and he charged them that take nothing for their journey except a stick only, no bread, no travel bag, and not money bag, 9 but to put on their sandals, change of clothing with them. 10 And he

Your Authority and Ministry

1. Jesus what do you want me to do by the authority of your name?
2. What does it mean that you have given me authority – how do you want me to exercise it in your name?

It is important to attach yourself to people who minister using the supernatural gifts of the Spirit so that you may serve a kind of apprenticeship with them. This is the Lamad way of learning!

sick people, them. 6 And

sent them over they should walking even a not taking a said to

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them, "Whenever you enter a house remain there until you should leave that place. 11 And which every place that does not receive you or listen to you, go out from there and shake the dust off the soles of your feet for a witness to them. 12 And going out proclaim that they should repent, 13 cast out many demons, and anoint the sick with oil so that they might be healed."

The Death of the Last Old Covenant Prophet

14 And King Herod heard about him, for his name had become well known, and they said that, "John the Baptist had risen from the dead and this is why the mighty powers which are happening are at work in him." 15 And others said, "It is Elijah;" yet others said, "It is one of the prophets like the prophets of old." 16 And when Herod heard this he said, "It is John who I beheaded, he has risen."

For Herod had sent and taken hold of John and bound him and put him in prison; because of Hero'di-as, the wife of his brother Phillip, whom he had married; for John said to Herod that, "It is not lawful for you to have your brother's wife!" 19 But Hero'di-as had a grudge against John and wanted to kill him, and she was not able; 20 for Herod feared John, knowing him to be a righteous and holy man, and he protected him, and when he listened to him he was very perplexed, and he listened to him gladly.

21 And an opportunity came one day when it was Herod's birthday and he had a party to which he invited his courtiers and Centurions and the leading men of Galilee, 22 and Hero'di-as's daughter came and danced, and Herod and those reclining with him were pleased. The King said to the young woman, "Ask me for whatever you want and I will give it to you;" 23 and he swore many things to her, that, "If you ask me I will give you up to half of my kingdom." 24 And she went to her mother, "What shall I ask for?" And she answered, "The head of John the baptiser." 25 And she went to the King immediately with haste and said, "I want you to give me the head of John the Baptist on a platter!" 26 And the King was grief stricken, but because of his promises and those sitting with him he did not want to break his oath to her. 27 And immediately the King sent an executioner charging him to cut off his head. And he went and beheaded him in prison 28 and he brought his head upon a platter and gave it to the young woman, and the young woman gave it to her mother. 29 And when his disciples heard about it they came and took his body and placed it in a tomb.

Five thousand are Fed

30 And the apostles returned to Jesus and reported to him all the things they had done and taught. 31 And he said to them, "You come privately with me to a dessert place and rest a little," for they had not even had the opportunity to eat.

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32 And they went away in the boat to a dessert place privately. 33 And many saw them leave and they knew a way by land to reach them, and they all ran from the city and they came there to them.

34 And getting out of the boat he saw a large crowd and he was filled with compassion for them, because they were like sheep without a shepherd, and he began to teach them many things.

35 And already the hour was late, and coming to him the disciples said to him, "This is a desert place and the hour is already late; 36 send them away, so that they may go into the surrounding fields and villages to buy food for themselves to eat. 37 And Jesus replied to them, "You give them something to eat." And they said, "Do you want us to go and buy two hundred denarius' worth of bread to give to them to eat? 38 And he said, "How many loaves of bread do you have? Go and see!" And when they had found out they said, "Five, and two fishes." 39 And he ordered them all to sit down in groups of one hundred and groups of fifty. 41 And taking the five loaves and the two fish he looked up into heaven and blessed and broke the loaves and gave them to his disciples so that they could distribute them, and he divided the two fish to all. 42 And they all ate and were satisfied, 43 and they picked up twelve baskets full of bread and fish. 44 And those who ate the bread were five thousand men in number.

Lord Multiply!

Using the four keys ask God to give you spontaneous Rhema and Vision concerning you current needs whether they be for money or other material things. Ask him how he wants to meet your needs? What does he want to miraculously multiply in your life?

Jesus Walks on Troubled Waters

45 And immediately he compelled his disciples to go ahead of him in the boat to the other side, to Beth-sa'ida, whilst he dismissed the crowd. 46 And having said farewell to them he went up into the mountain to dialogue with God. 47 And when it was evening the boat was in the middle of the lake, and he stood alone upon the land. 48 And when he saw they were struggling with their rowing, because the wind was blowing against them, around the fourth watch of the night; he went to them walking upon the lake, and he wanted to pass them by. 49 But seeing him walking on the waters they feared that it was a spirit, and they cried out; 50 for they all saw him and they were troubled. But immediately he spoke to them, and he said, "Be full of joy, I Am; fear not!" 51 And he got into the boat and the wind ceased, and they were amazed and astonished. 52 For they had not understood what the bread had meant, but their hearts had become hardened.

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The Deliverance of the Sick at Gennesaret

53 And as they passed through that region they entered Gennes'aret, and they came to anchor. 54 And getting out of the boat immediately the locals recognised him. 55 And hurrying around the whole region they gathered those who were sick on stretchers, and as they heard reports of where he was they followed him from place to place. 56 And whenever he entered a village or town or a field or market place, they placed the sick there and begged him that they might even touch the hem of his garment; and as many that touched him were saved.

Traditions that Kill the spiritual heart

7 And the Pharisees and certain members of the Scribes came from Jerusalem and gathered around him. 2 And seeing that some of his disciples did not wash their hands, but they still ate bread with unclean hands; 3 (for the Pharisees and all the Jews, if they do not wash their hands then they will not eat, because they adhere to the tradition of the elders, 4 and if they come from the market place they will not eat if they have not washed, and they hold to many other things, washing cups and jugs and kettles and beds,) 5 and the Pharisees and Scribes questioned him, "Why do your disciples not obey the tradition of the elders, but eat bread with unclean hands?"

6 And he answered them, "Isaiah prophesied well concerning you play actors! As it has been written and still says today, that,"

'This people honour me with their lips,

But their hearts are far away from me;

7 and they worship me in vain

Teaching those things which are based on human precepts.'

8 "You forsake the commandments of God and have taken hold of humanly derived traditions." 9 And he said to them, "You are really good at nullifying the commands of God, just so that you can do

My Mission

1. Ask God to show you how he wants to prepare the way through you for mission to the lost by miracle and word.
2. Where does he want you to start?
3. What does he want to tell you about your preparation for this sort of ministry?

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what you want to do! 10 For Moses said, 'Honour your father and your mother, and do not speak against your father and mother or you will surely die.' 11 But you say; 'If a man should say to his father or mother; "Corban", which means that it is a gift, whatever you might have benefitted from me you can no longer have'; thus you release him so that he no longer needs to do anything for his father or mother, 13 hence you make the Word of God void because of your ideas and traditions, and you do many similar things like this as well."

14 And calling the crowd to him again he said to them, "Here me all of you and understand! 15 There is nothing which exists outside of a man which can go inside of him which will make him unclean, but the things which come out a man make him unclean." [Verse 16 is not well attested in the most reliable authorities].

17 And when he entered into a house away from the crowd, his disciples questioned him about the parable. 18 And he replied, "Are you too with out understanding? Do you not know that what goes into a man from the outside cannot make him unclean because it does not enter into his heart but rather into his stomach, and then it goes down the toilet?" By this Jesus made all foods clean! "But" he continued, "It is what comes out of a man that makes him unclean. 21 For it is out of a man's heart that evil schemes are derived, sexual immorality, theft, murder, 22 adultery, jealousy, maliciousness, deceit, sensuality, lust, blasphemy, pride, foolishness; 23 all of these evil things are from within, and when they come out they make a man unclean."

A Gentile Woman's Faith

And leaving there he went in the district of Tyre. And he entered a house not wishing to be known, and he was unable to escape notice! 25 But immediately a woman upon hearing about him, who had a daughter with an unclean spirit, she came and fell down on her face before his feet; 26 and the woman was a Greek, being by birth Syrophoeni'cian. And she begged him to cast the demon out of her daughter. 27 And he said to her, "Permit first that the children are fed, for it is not good to take their bread and to cast it to the dogs." But she replied, "Lord, even the dogs under the table each from the children's left over's." 29 And he said to her, "Because of your word go, the demon has been cast out of your daughter." 30 And going home she found her daughter laying on her bed and the demon had left her.

The Deliverance of a deaf and dumb mute

31 And again he left the district of Tyre and went to Sidon by the lake of Galilee in the midst of the region of the Decap'olis. 32 And they brought a deaf and dumb mute to him, and they pled with him

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to put his hands on him. 33 And taking him away from the crowd privately, he put his fingers into his ears and spat upon his tongue, 34 and gazing up into heaven he ordered him, "Eph'phatha", which means "Open up!" 35 And immediately his ears were opened, and his tongue was set free and he spoke correctly. 36 And he charged them "say nothing about this!" but the more he charged them the more they proclaimed it! 37 And they were astounded beyond all measure exclaiming, "He has done all things well, the deaf hear, and the dumb speak."

The Miraculous feeding of four thousand men

8 During that time a large crowd gathered and they had nothing to eat, so he called his disciples saying to them, "I have compassion for the people, for they have already remained with me for three days without eating; and if I send them away fasting to their homes, they may faint from hunger on the way, for some of them have come a long way and are tired." 4 And the disciples replied, "Where will we get enough bread to feed them in this wilderness environment?" 5 And he said, "How much bread do you have with you?" And they replied, "Seven." 6 And he ordered the crowd to sit upon the ground; and taking the seven loaves of bread he gave thanks and broke it and gave it to his disciples in order that they may give it to the people. 7 And they also had a few fish; and he blessed them and then he commanded that these be given to the people as well. 8 And they ate and were satisfied, and they picked up the fragments and filled seven baskets. 9 And there were four thousand fed. And he sent them home.

And immediately he got into the boat with his disciples and went to the region of Dalmanu'tha.

A Demand for a Sign

11 And the Pharisees came to him from Heaven in order to test him. 12 deeply within his spirit, he said, "Why generation seek a sign? Truly I say to be given to this particular generation." leave of them he once again got into went over to the other side.

Ponder Anew

1. What does this story tell you about the reasons why Jesus may not always give signs?
2. Lord what do you want to say to me about the sign gifts?
3. How do you want me to use signs in your name?

seeking a sign
And sighing
does this
you, no sign shall
13 And taking his
the boat and

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The Evil and active yeast of Herod and the Pharisees

14 And they had forgotten to bring bread with them, and they had barely one loaf in the boat with them. 15 And he ordered them saying, "See that you watch out for the yeast of the Pharisees and the yeast of Herod." 16 And they reasoned among themselves "It is because we do not have enough bread." 17 And knowing this he said to them, "Why is it you think that it is because you do not have enough bread? Do you not remember and do you not understand? Why have your hearts been hardened?"

"Having eyes do you not see?

And having ears do you not hear?"

And do you not remember, 19 with the five loaves we fed five thousand, and how many baskets full of fragments you filled?" They said to him, "Twelve." 20 And when we fed the four thousand, how many baskets full did you collect?" And they replied, "Seven". 21 And he said to them, "Do you still not understand?"

Lord Show Me!

Ask the Lord to show you an area of your life which has active unknown yeast of sin at work in you. Ask him to show you how he wants to deal with what is revealed.

The Deliverance of a Blind Man at Bethsaida

22 And they came to Bethsa'ida, and they brought a blind man to him imploring him to touch him. 23 And taking the blind man by the hand he took him outside the village and spat in his eyes, and placing his hands on him he asked, "What do you see?" 24 And looking up he replied, "I see men as if they were trees, walking." 25 Yet again he placed his hands upon his eyes, and then the man looked intently and his eye sight was restored completely. 26 And he sent him home saying, "Do not return to the village!"

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Peter's Rhema Revelation About Jesus the Christ

Ponder Anew

[1] In what ways does Jesus want you to allow him to be Lord in your life at the moment where he is not?

[2] What does this story teach you about revelation knowledge?

27 And Jesus and his disciples went to the region of Caesare'a Philippi; and whilst they were on their way he asked his disciples, "Who do men say that I am?" 28 And they replied, "Some say John the Baptist, and others Elijah, and yet others one of the prophets." 29 And he questioned them, "Who do you say that I am?" And Peter answered, "You are the Christ." 30 And he ordered them not to say this to anyone else!

Jesus prophecies his death and resurrection

31 And he began to teach them that, "It is necessary for the Son of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes, and to be put to death and after three days to rise again." And he told them this with every confidence. And Peter took him aside and began to rebuke him. 33 But he turned and looking at Peter he commanded, "Get behind me, Satan, because you do not think as God thinks; but just like men!"

34 And calling the crowd and his disciples to him he said, "If any one wants to come after me, then let him deny himself and take up his cross and follow me. 35 For whoever wants to save his soul let him lose it; and whoever loses his soul for me or the gospel shall save it! 36 For what profit will it be to a man if he gains the whole world and forfeits his soul?

37 And what shall a man give in exchange for his soul? 38 For whoever is ashamed of me or my words in this sinful and adulterous generation, even the Son of Man shall be ashamed of him, when he comes in the glory of the Father with the holy angels." 9 And he continued, "Truly I say to you that there are certain men standing here who will not taste death before they see the Kingdom of God coming in mighty power!"

Lord Show Me!

1. Lord give me a picture of your glory on that day.
2. What does Jesus look like? How do you feel?
3. What does he do when he sees you? What does he say?

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Jesus is Transformed and receives Rhema encouragement

2 And after six days Jesus took Peter and James and John and went up a high mountain privately with them. And he was metamorphosed before them. 3 And his garments became radiantly white, with a level of whiteness which cannot be achieved in this world. 4 And Elijah and Moses were speaking with Jesus. 5 And Peter said to Jesus, "Rabbi, it is good that we are here, let us make three booths, one for you, one for Moses and one for Elijah." 6 For he did not know what to say, and they were afraid. 7 And a cloud came and overshadowed them, and a voice came forth from the cloud, "This is my most dearly loved Son, listen to him!" 8 And suddenly looking around they could not see any one except only Jesus with them.

9 And as they went down from the mountain he ordered them not to recount what they had seen; "Until the Son of Man has risen from the dead." 10 And they kept it to themselves and they discussed with each other what he meant by rising from the dead.

11 And they asked him, "Why do the scribes say that Elijah must come first?" 12 And he answered, "Elijah did coming first and will restore all things; and do you know this; that it has been written and still applies today, that the Son of Man will suffer many things and will be treated with contempt? 13 But I say to you that even Elijah has come already, and they did to him what they wanted, just as it has been written concerning him.

The Deliverance of a boy with an unclean spirit

14 And coming to his other disciples they saw a large crowd surrounding them with some scribes seeking information from them. 15 And immediately when the crowd saw him they were amazed and they ran up to him and greeted him enthusiastically. 16 And he questioned them, "What are you discussing with them?" 17 And one out of the crowd answered, "Teacher, I brought my son to you, he has a mute spirit; 18 and whenever it takes hold of him it throws him down and he grinds his teeth and he becomes rigid, and I asked your disciples to cast it out, and they were not able to." 19 And he answered them, "O faithless generation, how long will I be with you? How long will I have to put up with you? Bring him to me." 20 And they brought him to him. And upon seeing him the spirit immediately convulsed him, and falling on the ground he rolled around and foamed at the mouth. 21 And he questioned his father, "How long has this been going

Dealing with Doubt

Use the four keys and ask the Lord:

1. How does the boy's fathers' response help me to understand the way God delivers me?
2. What do you want to say to me about my way of dealing with doubt?
3. How can I get past doubt and exercise faith Lord?

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on with him?" And he answered, "Since his childhood. 22 And many times he is thrown into the fire and into the water so that he might be destroyed. But if you can do anything, and help us, or have compassion upon us." 23 And Jesus said to him, "If you can bring yourself to it! All things are possible for him who believes." 24 Immediately the father cried out for his child, "I believe help my unbelief!" 25 And Jesus seeing the crowd coming together rapidly, charged the unclean spirit with these words, "Mute and deaf spirit, I command you, come out of him and never enter him again!" 26 And crying out and convulsing him very much it came out; and he became still, seeming to be dead, so that many said "He is dead". 27 And Jesus took hold of his hand and pulled him up, and he arose.

28 And he went into a house with his disciples privately, and they questioned him, "Why could we not cast it out?" 29 And he answered them, "This genus of spirit cannot be cast out without prayer."

Jesus once again foretells his death and resurrection

30 And from there he went through Galilee, and he did not want to be recognised; 31 for he taught his disciples, and said to them, "The Son of Man is going to be delivered into the hands of men, and they will put him to death, and after three days he will rise again." 32 But they did not understand what he was saying, and they were afraid to question him.

What is true greatness in the Kingdom of God?

Ponder Anew

1. What is the nature of true greatness in the Kingdom of God?
2. In what ways do you want me to live by gift love and selfless flow?

Than they went to Caper'na-um. And entering the house he questioned them, "What were you discussing whilst we were travelling?" 34 But they remained silent; because they had been talking about which of them were the greatest whilst they journeyed. 35 And sitting down he called the twelve and said to them, "If any one wants to be first, he shall be the least and servant to all." 36 And taking a little child he placed him in the midst of them and took him in his arms and said, "Whoever receives one of these little children in my name, receives me! And whoever receives me, receives not only me but the one who sent me."

A Simple rule

38 John said to him, "Teacher, we saw a certain man casting out demons in your name and we and we prevented him from doing it; because he does not follow with us." 39 And Jesus replied, "Do not

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forbid him. For no one who does a mighty work in my name will be able to speak against me; 40 for those who are not against us, are on our side.”

41 “Whoever gives you a cup of water because you bear the name of Christ, truly, I say to you will not be sent away without a reward.”

Temptations that can lead to sin

42 “And whoever causes one of these little ones who believe in me to stumble, it would be better if a large mill stone were placed around his neck and that he be drowned in the lake. 43 And if your hand causes you to fall into sin, then cut it off; it is better that you are crippled when you enter into life rather than having two hands cast into Gehenna, into the unquenchable fire. [Verse 44 is not well attested]. 45 And if your foot causes you to stumble, cut it off; it is better for you to enter into life crippled than having both your feet thrown into Gehenna. [Verse 46 is not well attested]. 47 And if your eye causes you to stumble, take it out; for it is better to only have one eye when you enter the Kingdom of God than that both eyes be thrown into Gehenna, 48 this is the place where their worm does not die and where the fire is not extinguished.”

Lord Show me!

Lord show me how my actions and words are causing others to be tempted? How am I to change Lord?

49 “For everyone is salted with fire. 50 Salt is good; but if the salt has lost its’ salty nature, then how will it become seasoned once more? Have salt in yourselves and be at peace with one another!”

Rhema about divorce

10 And going from there he came to the region of Judea the other side of the Jordan, and crowds came to him once again, and as he was accustomed to do he taught them.

2 And Pharisees came to him questioning him whether it is lawful to divorce a wife, they were testing him. 3 And he replied, “What did Moses command you to do?” 4 And they answered, “Moses ordered that a writ of divorce be produced and that she be sent away.” 5 And Jesus said to them, “It is because of your hardness of heart that he commanded you to do this. 6 But it was not so from the creation; when he

Four Keys

1. Lord what do you want to say about my Marriage?
2. What do you want to say to me about marriage?
3. What do you want to tell me about my friendships and relationships?

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made man and woman! 7 'For this reason a man shall leave his father and his mother and he will be joined together with his wife. 8 So the two shall become one person; with the result that they no longer two but nature. 9 What God has joined together let no man tear apart!"

10 And once in the house his disciples questioned him concerning this matter. 11 And he said to them, "Whenever a man divorces his wife and marries another he commits adultery with her; 12 and if she leaves her husband and marries another she commits adultery too."

Little Children are Blessed by the favour of Christ

13 And they were bringing little children to him so that they may be touched. But his disciples told them to go away. 14 And Jesus upon seeing this was angry and said to them; "Permit the little ones to come to me, do not hinder them, for the Kingdom of God is their home. 15 Truly I say to you, whoever does not receive the Kingdom of God like a little child will never enter it." 16 And embracing them in his arms he spoke the blessing of God into their lives.

The Rich need to become poor

17 And he went out on his way and a man ran up to him and fell on his knees and asked, "Good teacher, what must I do to inherit eternal life?" 18 Jesus replied, "Why do you call me 'good'? No one is good if not God alone. 19 You know the commandments, 'You shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false testimony, you shall not defraud,

honour your father and mother.'" 20 He said to him, "Teacher I have taken great care to keep to all of these things since my childhood." 21 Jesus looked at him and loved him and replied, "One thing you lack, go, give away your fortune to the poor, and you shall have treasure in heaven, and come follow me." 22 But he was appalled by the whole idea and went away full of grief; for he had great wealth.

23 And Jesus looked around and said to his disciples, "It will be with great difficulty that those with wealth will enter the Kingdom of God." 24 And his disciples were amazed by his words. But Jesus said again, "Children, it is difficult to enter the Kingdom of God; 25 it is much easier for a camel to pass through the eye of the needle than it is for the wealthy to enter the Kingdom of God." 26 And they were very perplexed as they spoke among themselves; "Who then can be saved?" 27 Jesus

Ponder Anew

1. To what extent are you making your wealth, your career, your status or education into a god?
2. Lord What do you want me to do with my money, time, education, career etc?

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looked at them and replied, "It is impossible for men to do it, but not when God is beside you, for all things are possible when you are at God's side!"

28 Peter began to say to him, "Look, we have left everything and followed you!" 29 Jesus said, "Truly, I say to you, no one who has left his home or his sister or brother or mother or father or children or his career for my sake and for the sake of the good news, 30 shall receive a hundredfold now in this special time, along with houses, and sisters and brothers and mothers and fathers and children and a career along with much trouble, and in the future age shall possess eternal life. 31 For many who are first will be last and those who are last will become first in line."

Jesus Prophesies his Death and Resurrection once more

32 And as they continued on their way going up to Jerusalem, and Jesus went ahead of them, and they were amazed, but they continued following with fear. And taking the twelve to one side once again he began to tell them what was going to take place, 33 "Look, we are going up to Jerusalem, and the Son of Man shall be arrested by the chief priests and the scribes, and they will

Prophecy

Lord what do you want to tell me about prophesy? In what ways am I prophetic in my life style, my words, my dreams, my dialogues with you?

condemn him to death and they will give him into the hands of the gentiles 34 and they will mock him and spit upon him and scourge him and put him to death, and after three days he shall rise again."

Lord Show Me!

1. How do I use my positions in church, work, home etc to build myself up as important?
2. Show me how to serve rather than seek the highest positions?

James and John seek the highest place for themselves

35 And James and John the sons of Zebedee came to him asking, "Teacher, we want to ask you about something that we want you to do for us." 36 And he said to them, "What do you want me to do for you?" 37 And they replied, "Permit that one of us be at your right hand and the other at your left hand when you are seated in your glory." 38 Jesus replied, "You do not know what you are asking. Are you able to drink from the cup which I am drinking, or to be baptised

with the baptism which I am to be baptised with?" 39 They said, "We are able!" And Jesus said to them, "The cup I drink from you shall drink and the baptism which I am baptised with you shall too be baptised in, 40 but to sit one on my right and one on my left is not mine to grant, but this is for those for who it has been prepared."

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41 And when the ten heard this they began to feel angry with James and John. 42 And Jesus called them together and said, "You know that the rulers of the gentiles think they lord it over them and those who think they are great exercise authority over them. 43 But it will not be like this among you, but whoever wants to become great among you let him be your servant, 44 and whoever wants to be first shall be the slave to all; 45 for even the Son of Man did not come to be served but to serve and give his soul as the ransom price on behalf of many."

The Deliverance of Blind Bartimaeus

46 And they entered Jericho. And he left Jericho with his disciples and with a sizeable crowd; the son of Timae'us, Bartimae'us, a blind beggar, sat at the road side. 47 And hearing that Jesus the Nazarene was coming he began to cry out saying, "Son of David, Jesus, have mercy on me!" 48 And many people told him to be quiet; but he cried out even louder, "Son of David, have mercy on me!" 49 And Jesus stood still and said, "Call him!" And they called the blind man saying, "Cheer up, get up, he is calling for you." 50 And throwing his garment to one side he jumped up and went to Jesus. 51 and Jesus said to him, "What do you want me to do for you?" And the blind man replied, "Rabbi, I want to receive my sight." 52 And Jesus said to him, "Go! Your faith has saved you," and immediately he received his sight and he followed him along the road.

Four Keys

1. Lord in what areas of my life am I blind to sin or selfishness?
2. Lord in what areas of my life do I need to receive new insights?

The King comes to his people in Triumphant procession

You are My King!

1. Lord I worship you and praise you as king of my life in the following areas.
2. Lord I proclaim you King over the following areas where I have tried to live my life without you. I do this asking you to enthrone yourself over these areas.

11 And when they drew near to Jerusalem to Beth-phage and Bethany at the Mount of Olives, he sent two of his disciples 2 saying to them, "Go into the village opposite you, and immediately enter their and you will find a young donkey tied up upon who no man has yet sat; release it and bring him here. 3 And if any one should say to you, 'Why do you do this?' say, "The Lord has need of him," and they will immediately send him here." 4 And they went away and found the young donkey tied to a door outside on the street and they untied him. 5 And some of those standing there asked to them, "Why have you untied the donkey?" 6 And they replied just as Jesus had told them to, and they permitted them to take it. 7 And they brought it to Jesus and they put their garments on him, and he sat upon it. 8

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And many spread their garments on the road, and others spread out leafy branches which they had cut in the fields. 9 And those who went ahead and those who followed cried out with joy,

“Hosanna!

Blessed is the one who is coming in the name of the Lord;

10 Blessed is the Kingdom of Our Father David which has arrived;

Hosanna in the highest heights!”

11 And he entered Jerusalem going into the temple and he looked around at all the things, it was already a late hour so he left and went back to Bethany with the twelve.

A Fig Tree is Cursed – the fruit of Israel is judged

12 And the next day they went from Bethany and he was hungry. 13 And seeing a fig tree from a distance that it was covered with leaves he went to it, to see if he could find anything on it to eat, and arriving he found nothing on it but only the leaves; For it was not yet the right season for figs. 14 And he said to it, “Never again shall any one be able to eat fruit from you!” And the disciples heard what he said.

The Temple is purified symbolising the cleaning of the impurity of the human heart

15 And they entered Jerusalem. And going into the temple he began to cast out the sellers and the buyers from the temple, and throwing the tables over and the chairs of the sales men, and he overturned the cages with doves in them, 16 and he did not permit anyone to carry objects through the temple. 17 And he taught them saying, “Have you not heard that it has been written and still applies today that,

‘My house shall be called a house of prayer

For all the nations?

But you have made into a robbers den to steal men’s hearts.’”

Ponder Anew

1. In what areas of my life am I convinced of impurity of thought, feelings or actions?
2. Ask the Lord to cleanse you spirit of these areas and take up his pure residence there instead

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18 And when the chief priests and the scribes heard this they consulted on how they might destroy him; for they were terrified of him, because all the people were amazed by his teaching. 19 And when evening came they went outside the city.

Rhema concerning the Withered fig tree

20 And in the morning as they went on their way they saw the fig tree and it had withered down to its' very roots. 21 And Peter remembered and said to him, "Rabbi, look the fig tree you cursed has withered away." 22 And Jesus replied, "Have faith in God." 23 Truly I say to you that if you might say to this mountain, 'Arise and be cast into the sea,' and he does not doubt in his inner most heart but has faith, that what he says will happen then it shall! 24 Because of this I tell you, whatever you ask for in prayer, believe that you shall receive it, and it will be yours. 25 And whenever you posture yourself in prayer, forgive anything you have against anyone, in order that your Father in the heavens shall forgive all of your sins." [Verse 26 does not appear in the earliest and most reliable manuscripts].

Jesus has his Power and Authority questioned

27 And they went to Jerusalem once again. And as he was walking in the temple the chief priests and the scribes and the elders came to him 28 and they asked him, "By what authority do you do these things?" 29 Jesus answered them, "I shall ask you one question first, and if you answer me then I will tell you by what authority I do these things; 30 Was the baptism of John given to him from heaven or was it derived out of his own mind? Answer me!" 31 And they reasoned together saying, "If we say it originated from heaven he will say, 'Why, therefore, did you not believe him? 32 But if we say, "it was a human invention?" They were terrified of the crowd; because they all held that John was a prophet. 33 And they answered Jesus, "We do not know!" And Jesus said to them, "Neither will I tell you by what authority I do these things!"

The Rhema Parable of the Vineyard and the Tenants

12 And he began to speak to them in parables, "A man planted a vineyard and he put a fence around it and dug a winepress and he built a tower and he leased it to some vinedressers and went way on a journey. 2 And he sent a servant to the vinedressers when it was harvest time so that he might take the fruit of the vineyard; 3 and taking the servant they beat him and sent him away empty handed. 4 And again he sent another servant to them; and they killed him, 5 and many others who were sent

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were either beaten or murdered. 6 He yet has one dearly loved son; and he sent him last of all to them, saying, 'They will respect my son!' 7 But those tenants said to one another, 'This is the heir, come let us kill him, and we shall gain the inheritance.' 8 And taking hold of him they murdered him and threw his body outside the vineyard. 9 What, therefore, will the master of the vineyard do? He shall kill the tenants and shall give the vineyard to others. 10 Do you not know this Scripture,"

'The stone which the builders rejected,

Has become the key corner stone;

11 This has been the Lord's doing

And it is wonderful for our eyes to see?"

12 And they sought to take hold of him, but they were afraid of the crowd, because they knew that he had referred directly to them by this parable. And they left him and went away.

Living as a member of God's Kingdom does not exempt people from paying taxes

13 And they sent certain chosen members of the Pharisees and the Herodians to him in order to trap him by his words. 14 And on arrival they said to him, "Teacher, we know that you are truly authentic and that you do not take when men say into account; for you do not consider men's opinions, but you authentically teach how the way to God might be found; Is it lawful to give a poll tax to Caesar or not? Should it be given or not given?" And he saw right into their hearts and knew their hypocrisy, and he said to them, "Why are you testing me? Give me a Denarius so that I may look at it." 16 And they gave him one. And he asked them, "Whose image is inscribed on it?" And they replied, "Caesars'." 17 And Jesus said to them, "Give the things that belong to Caesar to Caesar, and the things which belong to God to God." And they were flabbergasted by his reply!

A Question about the Resurrection

18 And they Sadducees came to him, it is this sect who do not believe in the resurrection, and they question him, 19 "Teacher, Moses wrote to us that if a brother dies and leaves a wife behind, and he has not produced children, then his brother must take her as his wife and give her children on behalf of his brother. 20 There were seven brothers and the first took a wife and died without children; 21

My Responsibilities

1. Lord show me what my responsibilities are that you have given to me?
2. What things don't you want me to take responsibility for?
3. How do you want me to invest all of my being, wealth, gifts etc for you?

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and the second took her as his wife and he also died without producing offspring; and the same thing g happened to the third, 22 and in fact none of the seven produced children. Last of all the woman died. 23 At the time of the resurrection whose wife shall she be? For all seven had her as wife.” 24 Jesus replied, “Does this not prove that you are led astray without having a proper understanding of the Scriptures or the mighty power of God? 25 For when the dead are raised they shall not be married or given in marriage, but they will be like the angels in the heavens. 26 But concerning the resurrection of the dead do you not remember what Moses wrote in the book, how God spoke to him at the burning bush, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob?’ 27 He is not the God of the dead but of those who are alive; you are really badly in error.”

The Greatest Commandment Ever given

28 And one of the scribes came to him hearing the dispute, and he recognised that he answered them well, and he asked him a question, “Which of all is the one paradigmatic commandment?” 29 Jesus replied, “The prime commandment is, ‘Hear O Israel, the Lord our God is the only one, 30 and you shall love the Lord your God with your whole heart and with your whole soul and with your whole mind, and with all of your strength!’ 21 The second is, ‘You shall love your neighbour as you love yourself.’ This is the greatest commandment and there is no other!” 32 And the Scribe said to him, “That is good, teacher, you have spoken rightly that it is the centre and there is no other which is beyond it! 33 to ‘love him with your whole heart and your whole reason, and with all your strength, and to love your neighbour as you love yourself, it is better than all the burnt offerings and sacrifices that might be made.” 34 And Jesus recognised that he answered wisely and he said to him, “You are not far from the Kingdom of God.” And no one any longer dared to question him.

A Question about David’s Son

35 And Jesus taught in the temple saying, “How is it that the scribes say that the Christ is the Son of David? 36 For David said of him through the Holy Spirit,

‘The Lord said to my Lord;

Sit at my right hand,

Until I put you enemies

Four Keys

1. What spontaneous thoughts and pictures come to your mind as you read verses 28 onwards?
2. How do you want me to live by the great principle of your greatest commandment Lord?

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Under your feet.'

37 David calls him Lord, so how is he his son?" And a large crowd listened to him eagerly.

Rhema Judgment on the Leaders of Israel

38 And he taught them saying, "Beware of the Scribes who like to walk around in their beautiful robes and love to be greeted in the market places 39 and to have the best seats in the Synagogues and most important seats at their dinners, 40 these same men devour the houses of the widows and pretend to make long prayers; they will be judged the most severely."

A Widow shows up the depravity of Scribal religiosity

41 And sitting opposite the treasury he observed how the crowds put money into the treasury. And many rich people put in large sums of money; 42 and one particular poor widow put two small coins in, which were worth less than a penny. 43 And calling his disciples he said to them, "Truly I say to you that this widow out of her great poverty has given everything she has compared to all the others who have given to the treasury; 44 because they have given out of the abundance of their wealth, but she has given everything she has even though she has great need, for she has put her whole life into it!"

Ponder Anew

1. In what areas am I living by pharisaic religiosity rather than by humble sacrificial love and submissive faith?
2. What is the difference between religion and Rhema?

Rhema Judgment Foretold – The judgment of Jerusalem

13 And as he left the temple one of his disciples said to him, "Teacher, behold the great stones and the majesty of this building." 2 And Jesus said to him, "Do you see this great structure? Not one stone you see here will be left on top of another that will not be demolished."

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Jesus foretells the Beginnings of the Great Time of Trouble

3 And he took a seat on the Mount of Olives opposite the temple, and Peter, James, John and Andrew privately questioned him, 4 “Tell us, when will these things happen and shall be the sign that they are all to take place?” 5 And Jesus began to tell them, “Take care that you are not led astray by anyone; 6 many shall come in my name claiming, ‘I am’, and many shall be led astray. 7 But when you hear of wars and rumours of wars, do not feel disturbed; it is necessary for these things to happen, but the end is not yet. 8 Because nation shall rise against nation, and one kingdom against another, there will be earth quakes in various places, but these things are only the beginning of labour pains.”

Rhema words spoken forth before kings and rulers

9 And keep a close eye on yourselves; they shall deliver you to the Sanhedrin and into synagogues to beat you and you will have to stand before governors because of me in order to be a witness to them. 10 And it is necessary for the good news to be loudly proclaimed to all the nations of the earth. 11 And when you are brought to trial, do not think in advance what you might speak; for it will not be you who speaks but the Holy Spirit. 12 And a brother will deliver a brother to death and a father will deliver his child, and children will rebel against their parents and betray them to death; 13 and you will be hated by all because of my name and my character. The person who remains faithful to the end shall be delivered.

The Sign of the seventy sevens

14 “But when you see the abominating sacrilege standing where it ought not to be, let him who read understand, then those who are in Judea should run for their lives into the hill country, 15 he who is on the roof should not go down and take anything from his house, 16 and the one in the field should not turn to pick up his garments which he has left behind; 17 woe to those who are breast feeding or pregnant at that time.”

Four Keys

1. How does Jesus teaching about Rhema words inform my understanding of spontaneous flow?
2. Lord how do you want me to prepare for my daily life’s responsibilities in the light of this passage?
3. How am I to prepare my lessons, my business planning, my future in the light of this passage?

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18 But pray earnestly that this does not take place during the winter months; 19 For during those days there trouble which you will not have seen the like of even from the very foundation of the created order, which God created, until that time, and never will its' likes be experienced again. 20 And if the Lord had not shortened those days, no living thing will survive; but because of his chosen ones he will shorten these days of affliction."

An advance prophetic time table

21 "And then if anyone says to you, 'Look here is the Christ, or behold there he is,' do not believe it; 22 For many false christ's shall appear and false prophets, and they will do signs and wonders in order to lead people astray, if it were possible, even the chosen one could be. 23 But understand this; I have warned you in advance of all these things."

Judgment on the evil heavenly strongholds

24 "But in those days, after that tumultuous period,

'The sun shall be darkened,

And the moon will not give its' light,

25 and the stars shall fall from heaven,

And the mighty powers of the heavenly realms shall be shaken.'

Ponder Anew

1. What does this passage tell you about the way Christ has dealt with the evil heavenly strongholds?
2. In what ways does the answer to #1 above change the way you deal with evil strongholds in your locality; in crime, witchcraft, violence etc?
3. How can you pray about this? What does your natural Christ won authority over these strongholds tell you about how the victory over strongholds is to be won?

The Coming of Christ – not for you, but them – at a future dates after the days of the disciples

26 "And then they shall the Son of Man coming on the clouds with mighty power and with great glory. 27 And then he will send his angels to gather his chosen ones from the four compass points, from one extremity of the earth to the other."

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How to tell when it is time

28 “And learn a lesson from the fig tree by way of example, when it puts forth its’ tender branches and it is covered with leaves, you know that it has come to the season of harvest; 29 Likewise, even you, when you see these things happening, you will know with certainty that it is near at the very point of bursting in through the door.”

30 “Truly I say to you that this generation will not die out until all of these things have happened. 31 Heaven and earth will vanish, but my words will not vanish. 32 But concerning that day or hour no one has knowledge of it, not the angels of heaven, not even the on, but only the Father!”

Lord Teach me!

1. Lord teach me how to keep watch?
2. Lord what do you want me to watch for?

Take watch at your guard post

33 See, take your position at the guard post, because you do not know when the harvest will be reaped. 34 It is like a man who went away on a journey and left his house in the charge of his servants, giving to each their tasks, and he set a door keeper to keep watch for his return. 35 Watch diligently, therefore, because you do not know when the Lord of the house will return, in the evening, or the middle of the night, or at the time of the cock crowing, or in the early morning! 36 Lest he comes suddenly and finds you sleeping. 37 But I tell you, in fact to all I say reading these words, Keep watch!”

The Plot to Murder the Messiah

14 Now it was two days before the Passover before the feast of unleavened bread. And the chief priests and the scribes sought a way to arrest him and put him to death; 2 for, they reasoned, “Let us not do it during the feast because it will cause the people to riot.

A Prophecy is acted out

3 And he was in Bethany in the house of Simon the leper, whilst he was reclining at the table a woman came to him having an alabaster jar of perfume and spikenard of genuine provenance, and breaking the seal on the jar she anointed him on his head. 4 But some reasoned among themselves,

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“Why is she wasting the ointment?” 5 for it could have been sold for three hundred denarius and the money could have been given to the poor;” and they took offence with her. 6 But Jesus said, “Leave her alone; why are you treating her this way? She has done a beautiful thing for me! 7 For you will always have the poor among you, and whenever you want to you can do good to them, but you do not have me with you always. 8 She has anointed my body in advance for burial. 9 Truly I tell you, that wherever the good news about me is preached throughout the whole world, what she has done will be remembered as a memorial to her.”

The Betrayer makes an Agreement

10 And Judas Iscariot, one of the twelve, went to the chief priests in order to betray him to them. 11 And upon hearing his offer they were overjoyed and promised to give him silver. And from then on he sought an opportune time to betray him.

Prophetic Type meets Antitype

12 And on the first day of unleavened bread, when the Passover lamb was sacrificed, his disciples asked him, “Where do you want us to prepare to eat the Passover?” 13 And he sent two of his disciples and said to them, “Go into the city, and a man shall meet you carrying a water jar; follow him 14 and wherever he enters tell the master of the house that ‘the teacher says, “where is my dining room where I can eat the Passover with my disciples?’” 15 And he will show you a large dining area fully furnished and made ready; and there make preparations for us!” 16 And the disciples left and entered the city and found everything just as he had said, and they prepared for the Passover. 17 And when evening came he entered with his twelve disciples. 18 And they reclined to eat and Jesus said, “Truly I say to you that one of you who is eating with me shall betray me.” 19 They became grief stricken and said to him one after another, “Is it I?” 20 And he replied, “It is one of the twelve, the one who is dipping his hand in the bowl with me. 21 It is necessary for the Son of Man to depart just as it has been written, and still applies today, concerning him, but woe to that man through whom the Son of Man is betrayed; it would have been better if that man had never been born!”

The Institution of the Prophetic symbol supper

22 And while they were eating Jesus took some bread and blessed it and broke it and gave it to them saying, “Take it, this is my body.” 23 And then he took the cup and having given thanks he gave it to them, and all of them drank from it. 24 And he said to them, “This is my blood of agreement which is

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to be poured out on behalf of many. 25 Truly I say to you that I will not drink from the fruit of the vine again until that day when I drink it anew in the Kingdom of God.”

26 And after they had sung a sacred song they went to the Mount of Olives. 27 And Jesus said to them, “All of you will stumble, because it has been written and still applies today,

‘I will slay the shepherd,

And the sheep will be scattered in every direction.’

28 But after I am risen I will go before you into Galilee.”

29 And Peter said to him, “Even if all leave you, I will not!” 30 And Jesus said to him, “Truly, I say to you, today, this very night, before the cock crows twice you will deny that you know me three times.” 31 But he insisted, “Even if I have to die with you, I will not deny you;” and all the others said the same thing.

Ponder Anew

1. What does the Lord’s Supper teach you about the nature of Christ, the Spirit and the Father?
2. How do you want me to posture myself when I celebrate communion Lord?
3. In what ways does it proclaim the Lord’s death until he comes again?
4. Lord how does celebrating communion help prepare me to meet you each day in dialogue and intimacy, and when you come again?

Jesus Submits his will to the Will of the Father in Heaven

32 And they entered the place named Gethsemane, and he said to his disciples, “Sit here while I pray.” 33 And he took Peter and James and John with him and he became greatly distressed and anxious, 34 and he said to them, “My very soul is overcome with grief to the very point of death; remain here and keep watch.” 35 And going on a little further from them he collapsed upon the ground and prayed if it was possible that he might not have to face what lay ahead; 36 and he said, “Most loved Father, all things are possible with you, take this cup away from me; but do not do what I want but what is your will.” 37 And he returned to his disciples and they were asleep, and he said to Peter, “Simon, why are you sleeping? Are you not strong enough even to watch for one hour? 38 Keep watch and pray, so that you do not enter into temptation; your spirit is willing but your human nature is weak.” 39 And again he left them and prayed the same thing as before. 40 And he went back to them and found them asleep once again, for their eyes were heavy with sleep, and they did not know what to say to him. 41 And he went to them a third time and said, “Are you still taking your rest and sleeping; I have settled the accounts, the hour has come, look the Son of Man has

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been delivered into the hands of sinners. 42 Get up and let us go forward; behold my betrayer has arrived.”

Jesus is Betrayed and Arrested

43 And immediately while the words were still on his lips Judas arrived, one of his chosen twelve disciples, and a big crowd was with him carrying short swords and clubs and the chief priests and the scribes and elders were with them. 44 Now the betrayer had given them a signal “Whoever I kiss he is the one, take hold of him securely and arrest him.” 45 And on arriving immediately coming to him he said, “Rabbi!” and he kissed him. 46 And taking hold of him they arrested him. 47 But one of those standing nearby slashed the servant of the high priest ear off with his sword.

Lord Show Me!

1. Lord show me how I should exercise my will?
2. Lord show me how to handle betrayal?

48 And Jesus said to them, “Why have you come out to me like you would treat a thief with swords and clubs to arrest me? 49 Each day I was easily to be found in the temple teaching and you did not arrest me then; but it has happened in this way so that the Scriptures might be precisely fulfilled.” 50 And they all left him and fled away.

John Mark Whose Father owned the garden was there!

51 And a certain well known young man was found with him being naked except for a simple linen tunic, and they took hold of him too; 52 but leaving the tunic he ran off completely naked.

Jesus is Condemned by the Leaders of Israel

53 And they took Jesus to the High Priest, and the whole Sanhedrin with the chief priests and elders and scribes joined together. And Peter followed them from a distance until he entered the courtyard of the High Priest, and he sat down with the attendants and warmed himself by the light of the fire.

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55 And the chief priests and the whole of the Sanhedrin sought testimony against Jesus so that they might put him to death, and they could find nothing which would stick; 56 for many false witnesses spoke against him, and their testimonies contradicted each others. 57 Eventually a certain man stood up and gave falsified evidence claiming 58 “We heard him saying that ‘I am going to destroy this shrine made with hands and after three days I will erect another not made by human hands.’” 59 Yet even on this point their testimonies did not agree. 60 And the Chief Priest arose in their midst and question Jesus, “Do you not have any answer to all these charges?” 61 But he remained silent not even saying one word. Again the Chief Priest questioned him saying, “Are you the Christ the son of the Blessed One?” 62 Jesus replied, “I am, and you shall see the Son of Man seated at the right hand of power and coming on the clouds of heaven.” 63 And the Chief Priest ripped his tunic apart and said, “What further need do we have to find witness against him? 64 You have heard his blasphemy; how does it look to you?” And they all condemned him as guilty as charged issuing the death sentence. 65 And some of them spat upon him, and covered his head and beat him and said, “Prophecy!” And the guards took hold of him and struck him as well.

Ponder Anew

1. Lord in what ways am I denying you?
2. Lord show me how you want me to make you known to others, and my faith known?

Peter Fulfils Prophecy

66 And Peter was still below in the courtyard and one of the serving girls of the Chief Priest 67 upon seeing Peter warming himself said, “You were one of those with Jesus the Nazarene!” 68 But he denied it, “No! I have no idea what you are talking about!” And he went outside into the outer court and the cock cried out!

69 And the maid saw him and she began again to say to those standing by that “This is one of them!” 70 Yet again he denied it. And after a short time those standing by said to Peter, “Truly you are one of them, because you are from Galilee.” 71 But once again he denied it with vows and profanities that, “I do not know this man of whom you speak!” 72 And immediately the cock cried out for the second time. And Peter remembered the spoken forth word that Jesus had uttered that, “Before the cock cries twice you will deny me three times;” and he threw himself to the ground and wept bitterly.

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Jesus Condemned by the Jews before the Gentiles

15 And immediately in the morning the chief priests with the elders and scribes including the whole Sanhedrin took counsel together, and binding Jesus they led him away to be judged by Pilate.

2 And Pilate questioned him, "Are you the king of the Jews?" And he replied, "You say so." 3 And the chief priests accused him of many things. 4 But Pilate once again questioned him, "Have you no answer? See how many things they are accusing you of." 5 But Jesus did not say one thing and this really made an impression on Pilate.

Jesus is Sentenced to Death

6 Now, during the feast it was his habit to release to them one prisoner. 7 And there as a certain man named Barabbas, a revolutionary who had been arrested for sedition and murder. 8 And the crowd went to Pilate and asked him to do the usual custom. 9 And Pilate said, "Do you want me to release the king of the Jews for you?" 10 For he knew that the chief priests had delivered him to him out of envy. 11 But the chief priests incited the crowd to ask for the release of Barabbas. 12 But once again Pilate asked them, "What, therefore, shall I do with the king of the Jews?" 13 And they cried out, "Crucify him!" 14 And Pilate replied, "What crime has he committed?" And all the more they called out in with frenzy, "Crucify him!" 15 And Pilate accepted the decision of the crowd and fulfilled the pledge and released Barabbas for them. And he delivered Jesus to be scourged and then crucified.

The Gentiles Mock Jesus

16 And the soldiers led him to the inner courtyard, which is called the governor's official residence, and they called the whole cohort together. 17 And they dressed him in purple and wove a crown of thorns; 18 and they started to salute him, "Hail, king of the Jews;" 19 and they beat him on the head with a staff and they spat upon him and they knelt down in homage to him. 20 And when they had mocked him, they stripped him of the purple robe and dressed him in his own garments. And they led him away in order to crucify him.

Lord Show Me!

1. Lord give me a video of what you suffered for me.
2. How do you feel as you see each scene played out on the screen of the eyes of your heart?
3. What does Jesus do when he sees you?
4. What do you want to do for Jesus or say to him as you watch the supernaturally given scenes?

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The King is Crucified

21 And they forced a passer by, Simon of Cyre-ne, who was returning from the country, he is the father of Alexander and Rufus, to carry his cross. 22 And they brought him to the place called Golgotha, which is to be translated, "Place of the Skull". 23 And they gave him wine treated with myrrh; but he would not drink it. 24 And they crucified him and divided his garments casting dice to see who would have them. 25 And it was the third hour when they crucified him. 26 And a charge was placed above him with the inscription,

"The King of the Jews"

27 And they crucified two thieves with him, putting one on his right and one on his left. [Verse 28 is not well attested in the most reliable authorities].

29 And those who passed by hurled insults at him wagging their heads and saying, "Hah, you who would destroy the temple and rebuild it in three days, 30 why not come down from your cross if you are that good. 31 And likewise the chief priests ridiculed him among themselves with the scribes saying, "He saved others, yet he is not able to save himself; 32 Let the Christ the King of Israel come down right now from his cross, so that we may see it and believe." And those crucified with him heaped insults on him too.

The King Dies

33 And from the sixth hour darkness covered the whole land until the ninth hour. 34 And during the ninth hour Jesus cried out with a resoundingly great voice,

"Eloi eloi lama sabachthani?"

Which translated means, "My God my God why have you left me all alone?" 35 And some of those standing near by heard him say this and they said, "Look, he is calling Elijah." 36 And one of them ran over and filled a sponge with wine vinegar, put it on a stick and offered him a drink saying, "Let us wait and see if Elijah comes and takes him down. 37 But Jesus cried out with a great voice again and he breathed his last breath. 38 And the curtain between the holy and most holy place was torn in two from top to bottom. 39 And a Centurion who was standing by opposite him on seeing he had

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breathed his last said, "Truly, this man was the Son of God!" 40 And there were some woman who saw this from a distance, one of them was Mary Mag'dalene and Mary the mother of James the younger and Joses, and Salome, 41 They woman had followed him in Galilee and looked after his needs, and many others had gone up with him to Jerusalem.

The King is Buried

42 And it was already getting near evening, since it was the Day of Preparation which is before the Sabbath, 43 Joseph of Ari-mathe'a, being a prominent member of the council, who himself had welcomed the Kingdom of God, took courage and went to see Pilate to ask for the body of Jesus. 44 And Pilate was amazed that he was already dead, and calling the Centurion he questioned him closely if he had died; 45 And learning from the Centurion he had already been dead for a while he gave the body to Joseph. 46 And buying some linen he took it and wrapped him in linen and put him in a tomb which was hewn out of the rock and he rolled a stone in front of the door of the tomb. 47 And Mary Mag'dalene and Mary the mother of Joses saw where he had put him.

Ponder Anew

1. What does the resurrection mean to you?
2. Consider John 5:24 and ask Jesus what he wants to say to you?
3. How do you face death in the light of resurrection? How does Jesus want you to face your fears?

The King is Raised from the Dead

16 And after the Sabbath was over, Mary Mag'dalene and Mary the Mother of Joses and Salome bought aromatic spices so that they could anoint him. 2 And very early on the first day of the week they came to the tomb at sunrise. 3 And they said to one another, "Who will roll the stone away for us from the door of the tomb?" 4 And Looking they saw that the door of the tomb had been rolled way, it was very heavy.

5 And entering the tomb they saw a young man sitting on the right side clothed in white, and they were filled with wonder. 6 And he said to them, "Do not be afraid, you seek Jesus the Nazarene who was crucified; he has risen, he is not here; look at the place where he lay. 7 But go tell his disciples and Peter that he goes ahead of you into Galilee, there you will see him, just as he told you!" 8 And leaving they fled away from the tomb, for they were trembling and filled with ecstasy all at once; and they told no one for they were afraid.

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[At this point the gospel of Mark probably ended. The most reliable authorities do not include any further text. So with the conclusion of the above we have what has been termed the shorter ending of Mark. I would generally concur with this opinion. However, in the interests of being thorough I include the so called longer ending of Mark below].

The Appearance to Mary Mag'dalene

9 And having risen early on the first day of the week he appeared first to Mary Mag'dalene, whom he had cast out seven demons. 10 And she went and told those who had been with him what had happened whilst they wept and mourned. 11 And when they had listened to her and learned that she had seen him alive they did not believe.

What does Jesus want to say to you about your mission for him? What does it mean to be commission by Jesus? What power and authority has been delivered to you in Christ? How does this authority which is naturally yours in Christ mean for the way you do mission?

The Appearance to Two Disciples

12 And after these things two of them were walking along and he appeared to them in another form as they were going into the countryside; 13 and they went back and reported this to the rest, but they did not believe them either.

The Disciples are Commissioned as the King's Ambassadors

14 But at a later time as the eleven reclined at table he appeared and reproved them for their lack of faith and hardness of heart because they had not believed those who had seen him after he had risen. 15 And he said to them, "Go into the whole world, preach the good news to the whole of creation. 16 Those who believe baptise them and they shall be saved, but those who reject it will be condemned. 17 And these signs shall accompany those who believe, demons shall be cast out in my name, they will speak in new tongues, 18 and they will pick up serpents with their hands, and if they should drink any deadly toxin, it will not harm them, they will lay hands on the sick and they will recover.

19 When Lord Jesus had spoken these words to them was taken up into heaven and sat at the right hand of God. 20 And these men went out and preached everywhere, and the Lord worked signs which confirmed their words as they taught.