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a *Grace Notes* course

## **Life of Christ 200**

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### **Lesson 210**

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## The Woes Upon Chorazin and Bethsaida

The Woes upon Chorazin and Bethsaida

Matthew 11:20-24:

(20) Then He began to denounce the cities in which the most of His miracles appeared, because they did not repent: (21) ‘Woe to you, Chorazin, woe to you, Bethsaida; because if in Tyre and Sidon the miracles which occurred appeared among you, they would have long ago repented in sackcloth and ashes. (22) Therefore I say to you, it will be more tolerable for Tyre and for Sidon in the day of judgment than for you. (23) And you Capernaum, You will you be lifted as far as heaven, will you? You will fall down as far as Hades... because if in Sodom there appeared the miracles which appeared in you, it would have remained until this day. (24) Therefore I say to you that it will be more tolerable for the ground of Sodom in the day of judgment than for you.’

Introduction.

In this passage we will examine the doctrines of corporate responsibility and final judgment.

Furthermore we will study Old Testament history, to briefly examine the negative examples of Tyre, Sidon, and Sodom.

II. City histories - modern.

Chorazin.

This is the only New Testament reference to this city; there are no Old Testament references at all.

It lies a couple of miles from Capernaum, and was important enough for a special Roman road connecting it to the main caravan route to Damascus.

Bethsaida.

This town (the ‘House of Fishing’) was founded by Philip the Tetrarch of Herod’s family in honor of Julia, the daughter of Julius Caesar. Philip made it his capital.

It is named as the hometown of Philip, Andrew, and Peter, the disciples of our Lord. It may also be the hometown of James and John.

In Mark 8:22-26 Christ does still another miracle there, healing a blind man by spitting on his eyes and laying His hands on him.

It is across the Jordan from the other cities mentioned by Christ in our passage.

Capernaum.

This was the headquarters of Jesus for the major part of His Galilean ministry, Matthew 4:13, “and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali.” Christ even calls Capernaum His own city in Matthew 9:1.

Matthew worked in a tax office there, and Peter and Andrew had moved there from Bethsaida.

Many miracles are listed as having occurred here:

The exorcism of the demoniac in the synagogue, Mark 1:21-28.

The healing of Peter’s mother-in-law, Mark 1:29-31.

The healing of the paralytic who was let down through the roof, Mark 2:1-12.

The healing of the official’s child, John 4:46-54.

The healing of the centurion’s servant, Matthew 8:5-13.

III. City histories - ancient. “Famous destructions for a thousand, Alex.”

Tyre.

Tyre is a very ancient city on the seacoast of the Mediterranean, northwest of Jerusalem. It is mentioned in ancient Egyptian texts as far back as the 19th century, BC

During the reign of Hiram I, Tyre became the friend of Israel, and aided greatly in the building of Solomon’s temple. 1 Kings 7:13-50.

But the people of Tyre were often a target of prophecy, and that means degeneracy and idolatry.

Ezekiel 26-28 and Zechariah 9 are the two main passages of prophetic judgment against Tyre.

Ezekiel 26:14 is a highlight: “‘I will make you a bare rock; you will be a place for the spreading of nets. You will be built no more, for I the Lord have spoken,’ declares the Lord”

Ezekiel 28:11-19 contains the restatement of the prehistoric dirge over Satan as it applies to the king of Tyre.

Zechariah 9:3-4 says this: “(3) For Tyre built herself a fortress and piled up silver like dust, and

gold like the mire of the streets. (4) Behold, the Lord will dispossess her and cast her wealth into the sea; and she will be consumed with fire.”

In the middle of the fourth century, BC, Tyre was destroyed by siege, and nothing was left. It was one of the more spectacular destructions in history. Sidon.

Sidon is not too far from Tyre, about 25 miles to the north. Its history is closely associated with its sister city. Often they are mentioned in one breath ‘Tyre and Sidon.’ But do not be fooled: these two cities often battled.

Sidon is first mentioned in about the 15th or 14th century BC They were first under Egyptian dominance, and then after 1200 BC, Phoenician sway came to bear over them.

With the rise of Israel under king David around 1000 BC, the Phoenician or Philistine power base was broken, so that Sidon established autonomy as a kingdom.

In the mid-eighth century, Sidon had fallen to the kingdom of Tyre under Hiram the second.

When the northern kingdom of Israel fell in 722 and thereafter, Sidon came under the Assyrian empire. With the rise of the Babylonians, Sidon then went that way.

During the Persian revolt of Straton in 351, Sidon was destroyed completely. It was another spectacular destruction of the ancient world.

Isaiah 23 contains a prophecy against both Tyre and Sidon. It predicts their destruction.

Sodom.

There is a big hole where Sodom used to be. It is now the Dead Sea, and the lowest place on earth.

Enough said.

IV. The doctrine of corporate responsibility.

In this passage, Christ concentrates His final judgment on three cities. The punishment is corporate.

Corporate responsibility is certainly a part of Bible Doctrine. We need to examine two major points: the fact of corporate responsibility, and the mixture of individual justice with corporate justice.

The fact of corporate responsibility.

The five cycles of discipline, Leviticus 26:14-39.

The First Cycle, verses 14-17, “(14) But if you will not listen to me and carry out all these commands, {15} and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, {16} then I will do this to you: I will bring upon you sudden terror in the form of wasting diseases and fever that will destroy your sight and drain away your life. You will plant seed in vain, because your enemies will eat it. {17} I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you.”

The Second Cycle, verses 18-20. “{18} If after all this you will not listen to me, I will punish you for your sins seven times over. {19} I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze. {20} Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of the land yield their fruit.”

The Third Cycle, verses 21-22. “{21} If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve. {22} I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted.”

The Fourth Cycle, verses 23-26. “{23} If in spite of these things you do not accept my correction but continue to be hostile toward me, {24} I myself will be hostile toward you and will afflict you for your sins seven times over. {25} And I will bring the sword upon you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands. {26} When I cut off your supply of bread, ten women will be able to bake your bread in one oven, and they will dole out the bread by weight. You will eat, but you will not be satisfied.”

The Fifth Cycle, verses 27-39. “{27} If in spite of this you still do not listen to me but continue to be hostile toward me, {28} then in my anger I will be hostile toward you, and I myself will punish you

for your sins seven times over. {29} You will eat the flesh of your sons and the flesh of your daughters. {30} I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols, and I will abhor you. {31} I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings. {32} I will lay waste the land, so that your enemies who live there will be appalled. {33} I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins. {34} Then the land will enjoy its Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its Sabbaths. {35} All the time that it lies desolate, the land will have the rest it did not have during the Sabbaths you lived in it. {36} "As for those of you who are left, I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight. They will run as though fleeing from the sword, and they will fall, even though no one is pursuing them. {37} They will stumble over one another as though fleeing from the sword, even though no one is pursuing them. So you will not be able to stand before your enemies. {38} You will perish among the nations; the land of your enemies will devour you. {39} Those of you who are left will waste away in the lands of their enemies because of their sins; also because of their fathers' sins they will waste away."

These cycles bring corporate punishment onto the nation of Israel for her rejection of God's code of divine establishment. The discipline is upon the nation as a whole.

Principle: participation in any evil organization means that you will share the discipline of it, when God comes to act.

This discipline is designed to motivate the individuals of the organization to reform themselves before Him.

Reformation of any organization comes from the reformation of individual souls.

Those spiritually sound persons who are left in a degenerate organization must function as ambassadors to those who are not.

At the same time, they must consider whether the function of evil is tolerable.

The destruction of Sodom, Genesis 18:16-33, "(16) Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off. (17) The Lord said, 'Shall I hide from Abraham what I am about to do, (18) since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? (19) For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him.' (20) And the Lord said, 'The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave. (21) I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know.' (22) Then the men turned away from there and went toward Sodom, while Abraham was still standing before the Lord. (23) Abraham came near and said, 'Will You indeed sweep away the righteous with the wicked? (24) Suppose there are fifty righteous within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it? (25) Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?' (26) So the Lord said, 'If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account.' (27) And Abraham replied, 'Now behold, I have ventured to speak to the Lord, although I am but dust and ashes. (28) Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?' And He said, 'I will not destroy it if I find forty-five there.' (29) He spoke to Him yet again and said, 'Suppose forty are found there?' And He said, 'I will not do it on account of the forty.' (30) Then he said, 'Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?' And He said, 'I will not destroy it on account of the twenty.' (31) And he said, 'Now behold, I have ventured to speak to the Lord; suppose twenty are found there?' And he said, 'I will not destroy it on account of the twenty.' (32) Then he said, 'Oh

may the Lord not be angry, and I shall speak only this once; suppose ten are found there?’ And He said, ‘I will not destroy it on account of the ten.’ (33) As soon as He had finished speaking to Abraham the Lord departed, and Abraham returned to his place.”

Abraham’s real concern is for Lot and his family, and God sees to it that they escape, as is explained in the next chapter.

So every innocent person is taken care of by the justice of God, even in the cases of corporate punishment.

But Lot and his family still suffered; they lost their possessions and their homes, although they had their lives preserved (except his unfaithful wife).

One note: it may be your time to die. If it is, then you may share in the corporate punishment of a nation or city even though you are righteous. Generally, you will have to escape.

The destruction of enemy cities.

Deuteronomy 20:10-20: “(10) When you approach a city to fight against it, you shall offer it terms of peace. (11) If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. (12) However, if it does not make peace with you, but makes war against you, then you shall besiege it. (13) When the Lord your God gives it into your hand, you shall strike all the men in it with the edge of the sword. (14) Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the Lord your God has given you. (15) Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby.”

This provision of the Law makes it clear that there is corporate responsibility for the enemies of God.

Furthermore, you can see that the men of the organization bear the full responsibility of the sword.

Additionally, God is a merciful God. It is a given that the city will fall; that He gives the men a chance to live according to their choice is clear evidence of His mercy.

The men of the city have a chance to take God at His word. If they do not, then it is clear that they hate God, and they will die.

The destruction of idolatrous cities.

Deuteronomy 13:12-16: “(12) If you hear in one of your cities, which the Lord your God is giving you to live in, anyone saying that (13) some worthless men have gone out from among you and have seduced the inhabitants of their city, saying, ‘Let us go and serve other gods’ (whom you have not known), (14) then you shall investigate and search out and inquire thoroughly. If it is true and the matter established that this abomination has been done among you, (15) you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it and all that is in it and its cattle with the edge of the sword. (16) Then you shall gather all its booty into the middle of its open square and burn the city and all its booty with fire as a whole burnt offering to the Lord your God; and it shall be a ruin forever. It shall never be rebuilt.”

This has to do with idolatry among the people.

All the inhabitants of the city are destroyed after proper jurisprudence. All of the spoil of its conquest is killed and then burned as an offering to God.

Principle: idolaters become a burnt offering to God; their folly demonstrates God’s justice and righteousness as beneficial to mankind.

Corporate responsibility in the New Testament.

As a part of the Establishment Code of the Mosaic Law.

Toward churches, Revelation 2-3.

(1) In these chapters, Christ sends messages through John to each of the seven churches of Asia.

(a) Revelation 2:4-5 (to Ephesus), “(4) But I have this against you, that you have left your first love.

(5) Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place - unless you repent.”

(b) Revelation 2:14-16 (to Pergamum), “(14) But I have a few things against you, because you have there some who hold the teaching of Balaam, who

kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality. (15) So you also have some who in the same way hold the teaching of the Nicolaitans (Gnostic licentiousness). (16) Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth.”

(c) Revelation 2:20-24 (to Thyatira), “(20) But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols. (21) I gave her time to repent, and she does not want to repent of her immorality. (22) Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. (23) And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds. (24) But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them - I place no other burden on you.”

- The sin with Jezebel was not institutionalized within the church there.
- Rather, many members of this local body went out to visit her and more.
- So there is discipline only against those who go out, and not against the church itself.

(d) Revelation 3:1-3 (to Sardis), “(1) To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this: ‘I know your deeds, that you have a name that you are alive, but you are dead. (2) Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. (3) So remember what you have received and heard; and keep it, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.’”

(e) Revelation 3:15-19 (to Laodicea), “(15) I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. (16) So because

you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. (17) Because you say, ‘I am rich, and have become wealthy, and have need of nothing,’ and you do not know that you are wretched and miserable and poor and blind and naked, (18) I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. (19) Those whom I love, I reprove and discipline; therefore be zealous and repent.’”

So there is corporate responsibility in churches and nations during the church age. In fact, we can safely extend the principle to every organization.

Principles of Corporate Responsibility.

A corporation is here defined as any organization on earth, from the marriage to the nation.

Individual responsibility supersedes corporate responsibility.

Individual justice supersedes corporate justice.

If members of the corporation participate in evil outside of corporate function, there is no corporate responsibility.

If the corporation functions under the principle of sin, human good, or evil, then all members of the corporation are culpable unto God.

There are degrees of sin: minor graft and murder are distinguished by the Bible, and these kinds of distinctions should be considered in the corporate realm.

The Biblical method of capital punishment is stoning; it has a strong corporate emphasis, because the individual members of the corporation (family and neighborhood) must participate in the punishment. Stoning points out that criminality has strong influence from the family and neighborhood.

Under corporate responsibility, there are three individual responsibilities:

To grow spiritually and have maximum invisible impact.

To have personal integrity. That is, to conduct yourself within the corporation under the principles of divine character.

To refuse to participate in corporate-sponsored sin.

Crusader arrogance destroys any true positive impact that a believer might have.

Crusader arrogance attempts to destroy the authority systems of a corporation.

Crusader arrogance destroys evil and good together in one fell swoop - the nature of the term derives from the crusades, when armies descended on the Holy Land in order to free it from the Egyptians and Moslems. Many good men died and after nearly 200 years of warfare nothing at all was accomplished. Most Europeans were embittered about the whole experience.

(1) During the Middle Ages, especially around 1000 AD, it became the practice of many Christians and religious types to make pilgrimages to the Holy Land.

(2) Many of these pilgrims were self-righteous and terribly arrogant, and they treated the occupants of Palestine with disdain.

(3) As a result of the conflicts between Christians and Moslems over the pilgrimages, access to the Holy places was limited and even stopped altogether.

(4) This led to an outrage in Europe, and the Pope Urban II made an impassioned appeal at Clermont, in which he made the case for the military capture of Palestine. He summarized his appeal with the words "God wills it!" and this became the rallying cry of the First Crusade.

(5) The First Crusade is noted for its disorganized waves of armies.

(a) First the lesser lords and commoners went in four groups, each failing spectacularly in turn. The fourth of these turned anti-Semitic and began their crusade by marching through the Rhineland and attacking enclaves of Jews wherever they went. All of these groups suffered from a lack of discipline and leadership, and they inevitably lost their cohesion through desertion and disillusionment.

(b) The greater lords of Europe set out in 1096. Representing many nations and languages, this grand alliance was not much more than a disorganized collection of small regiments of men. After many adventures that seemed to always

include internal squabbles, these armies marched through Asia Minor and besieged Antioch, taking it after a great struggle. They went on to Jerusalem, and captured it on July 15, 1099. There was a big argument then on who was to rule the newly captured land.

(c) After this, the outposts in the Holy Land were strengthened, and the crusaders generally took everything that was not nailed down. Many laid claim to parcels of the conquered land, and some became wealthy.

(6) The Second Crusade is noted for what was lost.

(a) While the crusaders left in the Holy Land were trying to consolidate their gains, an enemy came from the west, in Egypt. His name was Saladin.

(b) Saladin attacked with ferocity and quickness. He recaptured Jerusalem in October of 1187. The crusaders were driven back to just a few outposts along the Mediterranean coast.

(7) The Third Crusade was an attempt to take back what had fallen.

(a) The Holy Roman Emperor, Frederick I, "Barbarossa," Philip II of France, and Richard the Lion-hearted of England all headed up their respective armies of state.

(b) Although Richard dominated the military scene, and was justly noted for his courage in battle, he was also ruthless, and massacred prisoners of war.

(c) Richard defeated Saladin in September of 1191, and although they had made no great territorial gains, Saladin at least agreed to allow Christians access to Jerusalem.

(8) The Fourth Crusade attacked and sacked Constantinople out of rage and greed. It simply caused a great division between Christians east and west, and never reached the Holy Land.

(9) In the next century, there were two movements of children, which were sheer folly and disasters.

(a) "In France a shepherd boy, Etienne, from Cloyes, near Vendome, announced that he was directed in a vision to lead an expedition to crush the Saracens. He and the followers he attracted preached across France, and thousands of children joined him and gathered at Marseilles. They expected the sea to open before them, but when it



failed they embarked in seven vessels. Two of these were wrecked off Sardinia, and the other five were captured, evidently by pre-arrangement, and the children taken to the slave markets of Alexandria and Baghdad.” - the American Peoples’ Encyclopedia, vol.6, p.577.

(b) A second expedition of children got to the sea in Italy, and when it did not open for them, the Pope urged them to go home, and they did.

(10) There were other minor crusades and diplomacies, but all failed to accomplish the initial aim.

(11) And listen: what Biblical mandate was ever in place that people had a necessity toward pilgrimage? How is a pilgrimage, a work, ever a spiritual necessity? It was emotion, and nothing more that drove the crusades. Any believer with truth in his soul could see this and avoid it.

(12) And once a crusade is begun, there is sacrifice involved, and pride goes with that sacrifice, so that it is difficult indeed to retreat.

(13) The American People’s Encyclopedia concludes: “The effects of the crusades seem largely negative. At the conclusion of the movement the Holy Land was more thoroughly in Moslem control than at the beginning. The Byzantine empire, the bulwark of Christendom, was irreparably weakened... The treachery and cruelty which marked much of their history, and the apparent futility of the effort, are in marked contrast to the faith, courage, and devotion which were sometimes the reality, and always the ideal, of the crusade.”

Crusader arrogance sets up a false premise and takes extreme action to fulfill that premise. The extreme action normally stems from an apparently pure motive.

Usually the false premise includes improvement of the devil’s world.

The crusade has a ‘no turning back’ mentality.

The crusade does not care about ethics related to means. They will achieve their false goals on the basis of corrupt means, even implementing evil.

Crusades not only always fail, but they also always make the situation worse in their failure.

10. The challenge that every Christian has in the devil’s world is this: how to change the people, and even the organizations, without destroy yourself and the organizations. This is accomplished as follows:

Priorities. That is, spiritual growth and relationship with God must be the number one priority in the life of every Christian.

Duty. That is, a sense of duty about ambassadorship. Changing organizations is always about changing lives.

Humility and Authority Orientation. True humility is a predisposition to obey legitimate authority; authority orientation is the understanding of authority as a divine institution, and its role in preserving freedom.

Esprit de Corps.

(1) Esprit de corps has many characteristics.

(a) Confidence based on the system, and not on personal attributes.

(b) Putting the system above self in impersonal love.

(c) A sense of destiny based on the system, not on self.

(d) Fellowship with others based on the system, not on personal attributes

(e) Perpetuation of high personal standards totally apart from what the world has to offer in the form of peer pressure, status quo, media pressure, current trends, and popularity.

(f) Esteem based on the system rather than on self.

(g) Perpetuation of traditions and lore.

(2) Esprit de corps in the Christian life is based on the person and work of Jesus Christ.

(3) Esprit de corps in the Christian life is accelerated by the consistent filling of the Spirit plus the consistent intake, metabolization, and processing of bible doctrine under a pastor teacher.

(4) Esprit de corps is applied in several ways:

(a) Impersonal love.

(b) A personal sense of destiny.

(c) Spiritual self esteem.

(d) Fellowship with other Christians.

(e) Perpetuation of the standards of the Christian life in spite of what the opinion of the world might have to say.

(5) Esprit de corps in the Christian life has as its prototype the person of Jesus Christ.

(6) Esprit de corps is an important part of many of the problem solving devices for church age believers.

(7) Illustrations of Esprit de Corps.

(a) After the 1982 Beirut Bombing, Marine Corps Commandant P. X. Kelly visited a wounded Marine in the hospital to present his Purple Heart. Covered by tubes and unable to speak, the Marine simply asked for pad and pen. On it he wrote: "Semper Fi."

(b) Marine Corps Lore: Chesty Puller, when shown a flame-thrower the first time, asked, "Where do you put the bayonet?"

(c) The Marine Corps OCS system. The Marine Corps officer program is primarily run by enlisted men; in order to receive a commission as a Marine Corps Officer, you have to get by the enlisted cadre. If you meet their standards, then they figure you are qualified to lead them into battle.

(d) You are a Marine first. As a Christian, you are a Christian first.

Distinctions in the doctrine of final judgment.

Hebrews 9:27-28, "(27) And inasmuch as it is appointed for men to die once and after this comes judgment, (28) so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him."

You only die once; you only get one chance in this world, and then comes judgment.

The lesson of verse 28 is that Christ appears twice for salvation; the first advent is the cross, while the second is the rescue of the remnant of Israel at the end of the tribulation.

You get one shot at this life; this is your life!

A Panorama of Judgment.

The judgment of Adam's Original Sin.

Judgement of our sins on the cross.

The self-judgment of our sins in time through confession.

The Judgment Seat of Christ, the evaluation of all Church Age believers.

The baptism of fire, which is the judgment of all unbelievers of the tribulation, both Jew and Gentile, Mt 25:31-46; Ezek 20:33-48.

The evaluation of all tribulational believers, both Jew and Gentile, Mt 25:31-46; Dan 12:2-3.

At the great white throne, there are three categories of judgments.

The judgment of believers.

(1) All believers who lived before the incarnation, both Jew and Gentile, are judged at this time.

(2) All Millennial believers are judged at this time.

The judgment of unbelievers. All unbelievers in history, except those of the tribulation, are judged at this time. Mt 25:31-46, Ezek 20:32-38, Rev 20:7-10.

The judgment of all fallen angels at the end of the Millennium. Their sentence was passed before time began, but its execution is not carried out until the end of human history.

Corporate Judgment.

The judgment of human beings for their participation in evil corporate activity must be woven into the individual judgments.

So when Christ says, "...it will be more tolerable for Tyre and for Sidon in the day of judgment than for you." He means that the individuals of those cities will receive harsh judgment for living there without concern.

But Christ does not mean that the historical populations of those cities are gathered and judged together for their sins.

Remember, individual responsibility supersedes corporate responsibility.

VI. A Brief Exposition. "(20) Then He began to denounce the cities in which the most of His miracles appeared, because they did not repent:

(21) 'Woe to you, Chorazin, woe to you, Bethsaida; because if in Tyre and Sidon the miracles which occurred appeared among you, they would have long ago repented in sackcloth

and ashes. (22) Therefore I say to you, it will be more tolerable for Tyre and for Sidon in the day of judgment than for you. (23) And you Capernaum, You will you be lifted as far as heaven, will you? You will fall down as far as Hades... because if in Sodom there appeared the miracles which appeared in you, it would have remained until this day. (24) Therefore I say to you that it will be more tolerable for the ground of Sodom in the day of judgment than for you.”

The first woe is pronounced against Chorazin and Bethsaida; He compares them to the ancient and evil cities of Tyre and Sidon, and mentions that they would have repented in sackcloth and ashes had they seen the same miracles.

Sackcloth was a kind of garment made of camel or goat’s hair. It was a rough garment, and it signified mourning, protest, or repentance. The discomfort and non-social look of the sackcloth indicated that the wearer had turned inward to reflect upon God.

Ashes were smeared on the head or forehead to portray a simple principle: “Ashes to Ashes.” They were a reminder that only the soul returns to God.

See the doctrine of Repentance.

A question has been asked: if they would have repented, then why didn’t God send miracles to them? Doesn’t this breach 2 Peter 3:9, “God is not willing that any should perish, but that all should come to repentance.”?

In eternity past, through divine foreknowledge God knew exactly what it would take for each person to repent and be saved.

In the divine decree, God set the minimum standard that gospel information would be provided to all who desired it, that is, at least to all who are positive at God-consciousness.

This is the satisfaction of the justice of God.

However, God could not be fair in the angelic conflict and sweep everyone off their feet, overwhelming them with spectacular miracles and arguments.

So there is a minimum standard of truth that everyone will receive; but it is not possible that all receive the maximum.

In summary, God is not willing that any should perish, but He is restricted by His own sense of honor so that He will not overwhelm anyone.

The people of Tyre and Sidon had all that they needed to repent; even if they did not have the maximum, they had enough.

Verse 22 makes it clear that there are degrees of judgment in eternity.

The comparative adjective ANEKTOTERON shows those degrees.

(1) It comes from ANEKTOS, which is ‘endurable, tolerable.’

(2) This adjective is made into the comparative form with the suffix -TER.

(3) So Christ clearly communicates that even in negative judgment there are degrees.

And you would believe it to be so, since God is indeed a just God, and in negative judgment there should be degrees of bad and degrees of punishment.

This is the gist of Revelation 20:12, “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.”

(1) The spiritually dead are judged according to their works. They cannot be judged according to their sins, because those sins were paid for at the cross.

(2) So the works of unbelievers become their condemnation, because those works were offered as a substitute for the work of Christ. For this reason, they are blasphemy before God. All works substitute the gospel.

(3) Naturally, some unbelievers are more prolific at their substitution efforts than others.

(4) Therefore, the fact that the people of Bethsaida and Chorazin rejected such a compelling presentation of the gospel indicates that they had a substitute fabricated that was equal in their minds to what Christ had given.

(5) The principle: any given substitute gospel must be equal in elaboration to the level of excellence with which the true gospel is presented.

(6) And the elaborate substitute that the citizens of these bad towns had must have been something quite amazing. It was most likely the emotional appeal of the zealot movement that was so prevalent in Galilee during that time.

(7) So a warning: political zealotry is a powerful substitute for spirituality.

The second woe is pronounced against Capernaum.

A quote was popular in Capernaum during that time: You will you be lifted as far as heaven.

Christ has taken the quote from some popular theme about Capernaum. Apparently, this was a catch-phrase around that town. It was apparently employed to denote the entire town, and placed with some condition of zealotry. "If you throw off the Romans, you will be lifted as far as heaven."

Christ places this catch-phrase in a sentence which expects a negative answer. This is accomplished by the placement of the negative adverb ME within the Greek question.

But Christ refutes this, and indicates the evil of their pride.

Isaiah 14:14 comes close to their quote, and this is not good. "I will ascend above the heights of the clouds; I will make myself like the Most High."

(1) But of course this is the prehistoric quote of Satan at his rejection of the grace offer of God.

(2) And it is pure evil. The citizens of Capernaum had adopted a slogan straight from the devil's quotebook.

(3) Their system of works had replaced one of the most compelling presentations of the gospel of all time. It is no surprise that they had adopted Satan's very own slogan.

So Christ replies with Isaiah 14:15: "Nevertheless you will be thrust down to Sheol, to the recesses of the pit."

An outline of Isaiah 14:4-20. The pronouncement of the end of the oppressor.

The pronouncement, vv.4b-6, "How the oppressor has ceased, ceased the insolent fury. Yahweh has broken the staff of the wicked, the scepter of rulers. Unceasing blows that smote the peoples in

wrath; unrelenting persecution that ruled the nations in anger."

(1) The pronouncement of the end, v.4b.

(2) The source of the end, v.5.

(3) The reason for the end, v.6.

The effect on earth, vv.7-8, "The whole earth is at rest and quiet; they break forth into singing. The cypresses rejoice at you, the cedars of Lebanon... "since you were laid low no hewer comes against us."

(1) The effect upon other nations, v.7.

(2) The effect upon the trees, v.8.

(3) The pronouncement in Sheol, vv.9-10, "Sheol beneath is stirred up to meet you when you come; The shades who were all leaders of the earth rouse to greet you; all who were kings of the nations rise from their thrones. All of them will speak and say to you, "You too have become as weak as we; you have become like us.""

The effect upon the unbeliever kings, v.9.

The response of unbeliever kings, v.10.

The pronouncement to the oppressor, vv.11-12, "Your pomp is brought down, the sound of your harps beneath you; maggots are your bed and worms are your covering. How you are fallen from heaven O Day Star, son of Dawn; you are cut down to the ground, you who laid low the nations."

(1) The fanfare of the pronouncement, v.11a.

(2) The uniform of the pronouncement, v.11b.

(3) The pronouncement proper, v.12.

The reason for the pronouncement, vv.13-15, "You said in your heart, "I will ascend to heaven, I will set on high my throne above the stars of God; I will sit on the mount of assembly in the far north. I will ascend above the heights of the clouds I will make myself like the Most High. But you are brought down to Sheol, to the depths of the Pit."

(1) The ambition to the heavenly throne and authority, v.13.

(2) The ambition to the divine capabilities and essence, v.14.

(3) The reality of the judgment, v.15.

The continuation of the Sheol reaction, vv.16-17, "Those who see you will stare at you and ponder over you; Is this the man who made the earth tremble, who shook kingdoms, who made the world like a desert and overthrew its cities, who did not let his prisoners go home?"

- (1) The contrast of a career and its end, v.16.
- (2) The contrast continued, v.17.

The final divine comment, vv.18-20, "All the kings of the nations lie in glory each in his own tomb. But you are cast out from your sepulchre, loathed like a miscarriage, clothed with the slain, even those pierced by the sword, who go down to the stones of the Pit like a dead body trodden under foot. You will not be joined with them in burial because you have destroyed your land; you have slain your people. May the descendants of evildoers nevermore be named."

- (1) The status quo in Sheol, v.18.
- (2) The contrast with the king of Babylon, vv.19-20.

So you see, Christ has placed Capernaum with the judgment of the fallen angels at the second advent. In fact, they will be among the unbelievers filled with dismay at the fall of Satan!

So Capernaum is compared with Sodom, and the ground of Sodom, which was nuked by God, will receive a better judgment than Capernaum.

Everyone knew the former location of Sodom - the bottom of the Dead Sea. To compare the last judgment of the bottom of the Dead Sea with the people of Capernaum is a strong vilification indeed.

### The Easy Yoke

Matthew 11:25-30, "(25) During that time Jesus, after formulating an answer, said, 'I confess outwardly to you, Father, Lord of heaven and of earth, that You have hidden these things from the wise men and understanding men and You revealed them to very young children. (26) Yes, Father, so also it became well-pleasing before your face. (27) All things have been given over to Me by My Father, and none fully knows the Son except the Father, nor does anyone fully know the Father, except the Son and in whatever way the Son wishes to reveal Him. (28) Come to Me

everyone who is laboring and heavily burdened, and I will give you rest. (29) Take up My yoke upon you and learn from Me, that I am an easy and humble heart, and you will find rest for your souls; (30) For My yoke is flexible and My burden is light.'"

Outline:

Introduction to the prayer, v.25a.

The body of the prayer, vv.25b-26.

The sermon from the prayer, vv.27-29.

The principle of the authority and power of the Son, v.27a.

The principle of the knowledge of the son, v.27b.

The appeal to the slaves of the cosmic system, v.28.

The manumission for cosmic slaves, v.29.

The principle of manumission, v.30.

Verses 25-26, "(25) During that time Jesus, after formulating an answer, said, 'I confess outwardly to you, Father, Lord of heaven and of earth, that You have hidden these things from the wise men and understanding men and You revealed them to nursing babes. (26) Yes, Father, so also it became well-pleasing before your face.'"

The preposition EN plus the dative case phrase EKEINO TO KAIRO denotes time during. So it is translated 'during that time.'

This is at the same time that He is pronouncing woes against Bethsaida, Chorazin, and Capernaum.

The aorist participle APOKRITHEIS is translated 'after formulating an answer.' Christ had thought about the proper response to God on the pronouncement of woes for the three cities of Galilee.

You see, Christ considered this a difficult thing, and He had to formulate the proper prayer in His own mind.

It was difficult because it was rejection, and the rejection of Christ's kingdom was personal to Him. Therefore He experienced temptation with regard to rejection and personal attack.

It was difficult because in letting the justice of God operate toward these towns there was harsh judgment.

You can rest assured that whatever answer Christ formulates, it will be adequate for most questions in the same vein.

Christ confesses outwardly to the Father. This is the verb EXOMOLOGEO in its present active indicative form. Christ exudes a certain self-consciousness in this prayer. The outward confession reflects the inner prayer exactly, and that is what HOMOLOGEO means - to 'say the same thing.'

Christ has decided to make this particular prayer public for our benefit; so that we might learn from His application toward the Father.

And please note: this application is definitely toward the Father, as much application should be.

Take this pattern for yourselves. Go to the Father with your applications. Listen. You are in constant danger of making your spiritual lives an empty academic pursuit. When you leave God out of the application cycle of your lives, you are flirting with that.

Christ confesses outwardly in order to demonstrate that He too applies through prayer.

Jesus addresses the prayer by calling the Father the Lord of heaven and earth. He is here following the pattern of His own recommendations in the Lord's prayer.

But there is an interesting distinction; here Christ concentrates on the sovereignty of God apart above all - the universal kingdom of God. Alva J. McLain, in the fourth chapter of his masterful *The Greatness of the Kingdom* points out some important distinctions of the universal kingdom of God.

This Universal Kingdom exists without interruption throughout all time.

The Universal Kingdom includes all that exists in space and time.

The Divine control in the Universal Kingdom is generally providential.

(1) By the term "providential" we mean control by means of second causes.

(2) (McClain goes on to explain this as the rule of God over nature).

(3) Because in His Universal Kingdom God controls the processes of material nature, He is able by such means to control the circumstances of human existence and thereby direct the stream of history.

(4) McClain illustrates by the book of Esther, and the crucial night of the narrative: "...at stake, in a very real sense, was the entire divine program for the ages. If Israel perished, there would be no Messiah, no redemption, no Church, no future Kingdom of God among men. With such issues in jeopardy, we might not have been too much surprised to see the arm of Deity breaking forth into the affairs of men with some great supernatural intervention; perhaps something like the deliverance of Israel from the hand of the Egyptian Pharaoh. But nothing of the kind happens. There is not even any mention of God. The writer of the Book of Esther merely records what might be regarded as the master understatement of all time: "On that night could not the king sleep" (6:1). Why he could not sleep, we are not told."

(5) Fire and hail; snow, and vapors; stormy wind fulfilling His word" (Psalm 148:8).

The divine control in the Universal Kingdom may be exercised at times by supernatural means.

(1) The God of the universe is said to be both in the universe and above it. Therefore at any time He may break into the so-called "closed system" of nature with great exhibitions of His unveiled power.

(2) The resort to miracles in the rule of the Universal Kingdom does not mean necessarily that God might not be able to accomplish His purposes by other and less spectacular means. The supernatural method is rather for the purpose of demonstrating publicly that there is a true God in heaven who always will have the last word in human affairs.

The Universal Kingdom always exists efficaciously regardless of the attitude of its subjects.

The rule of the Universal Kingdom is administered through the eternal Son.

This Universal Kingdom is not exactly identical with that Kingdom for which our Lord taught His disciples to pray.

(1) He said, "Thy kingdom come."

(2) But here, Christ says "All things have been given to Me."

As Thieme summarizes: "It is also true that our Lord today, as always, rules in the Universal Kingdom of God, which is administered through providence. Jesus Christ is the absolute ruler over all, but allows human volition to choose His rule until such time as the forces of evil are bound."

So He is not following the Lord's prayer pattern exactly.

Important note: when Christ depends on the Father during the incarnation, He depends on the function of the Universal Kingdom.

He depends on providence and miracles, because He is shackled by kenosis. He cannot function as the universal ruler while He is on the planet.

So Christ calls the Father the Lord of Heaven and Earth, recognizing His universal rule.

But He must come to recognize His own kenosis at the same time.

And this is a great application, even in the address portion of this public prayer. It is a recognition of His own kenosis related to judgment.

For Christ, there will be a time for judgment, but this is not it. He will not be vindicated just yet - and that is why the mention of the last judgment and not current judgment in divine discipline.

Christ understands the Father as the judge and ruler during the incarnation because He cannot under the rules of kenosis.

We too must function under a semblance of kenosis. God's power is not at our fingertips to chase all problems away as we would like. Kenosis is a necessity while we live in the devil's world.

Rather, we operate under a system of dependency on the power of God the Holy Spirit related to the word of God.

And the word of God solves problems on the level of the soul, so that God can act faithfully after the pattern of His word.

The supernatural essence of divine intervention in the church age is as follows.

Through the transformation of the soul.

Through interdiction in the events of our lives, guiding and shaping us through discipline, blessing, and undeserved suffering.

Christ begins the body of this prayer with the aorist Greek verb EKRUPSAS. This summarizes a past action of God.

During some past time, God hid certain things from the wise and understanding men of the world.

The certain things must have to do with what He has just said about the judgment of the Galilean cities. That is, God hid His final judgment of these cities from wise and understanding men.

Even the wisest and most intelligent men cannot perceive the judgments of God. At least the wise and intelligent ones according to the cosmic standards.

Christ is here concentrating on faith perception - something that even a NEPIOIS (very young child) can do. The system of faith perception is crucial to the human race, because it depends only on volition in trust of someone else's merit and integrity.

In Matthew chapter eighteen, verses one through six, Christ comments on the destruction of this child-like faith through child abuse: "(1) At that time the disciples came to Jesus and said, 'Who then is greatest in the kingdom of heaven?' (2) And He called a child to Himself and set him before them, (3) and said, 'Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. (4) Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. (5) And whoever receives one such child in My name receives Me; (6) but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.'"

On this passage, R.B. Thieme Jr. comments, "Childlike faith in parents is natural on the part of a child and part of the divine institution of

marriage and the family. Marriage is the state in which one should have children. The child is dependent on the parents. Consequently, any form of child abuse is betrayal and instant shock for the child. The child has a faith directed toward his parents that he will never have again. Therefore, the most important learning period in the life of a child is between ages one through six. This is when the personality is formed. In child abuse, this faith can be destroyed and puts scar tissue on the child's soul and destroys faith as a system of perception. Child abuse also destroys humility because the child becomes preoccupied with self."

"Humility is not acquired genetically. It is the status of being humble and being humble is the antithesis of arrogance. It is acquired first through authority orientation. For the child, this begins with the parents. Humility must be attained through the teaching and the just and loving function of the authority of the parents. Humility as teachability recognizes two authorities: the authority of the parents and the content of their teaching and the authority of the pastor and the content of his teaching. The greatest humility function of the child is what he learns in the home. Child abuse destroys teachability at the most critical point in life and substitutes arrogant preoccupation with self, a lifetime habit which is almost impossible to break apart from Bible doctrine."

There are at least five categories of child abuse.

Incest or sexual abuse. This includes exposing yourself to your children. Parents, siblings, relatives, or others are victimizing and traumatizing a child through various categories of sexual activity.

Physical abuse. This includes torture, burning of children, bashing, beatings, physical injury, and even murder.

Soul abuse. This is destruction of the child's faith and humility.

(1) This is also failure to function as the FLOT of the soul for your children during their formative years (ages one through six) as per Mt 18:5; Eph 6:4; and Col 3:21.

(2) This is also failure of Christian parents to evangelize their children and failure to teach your child basic doctrine.

(3) Failure to teach your child's conscience the difference between right and wrong.

(4) Failure to render just punishment when a child is wrong or has violated establishment principles. When people do not punish their children when their children are wrong, the children will accumulate and perpetuate guilt, which is a guarantee of emotional revolt of the soul.

(5) Teaching your child to hate the other parent in a divorce is soul abuse. Children should never be involved or take sides in the problems and antagonisms that occur in marriage. Differences should be solved away from the children.

(6) Failure to teach the principle of authority in the home is soul abuse.

Emotional abuse.

(1) This includes parents seeking to control their children through the emotional complex of sins.

(2) This includes belittling, bullying, isolation, arousing fear by threatening, rage, fear, shame, guilt, defense mechanisms, sleep disturbances, loss of faith and humility necessary for learning, threatening to take away their toys or do harm to a pet dog or cat.

(3) Never make a child feel guilty; to make a child do things because you have instilled guilt in them is not a true sense of responsibility but a neurotic approach. Parents should never motivate their children through anger, hatred, malice, tantrums, or violence.

(4) Parents must never encourage either insensitivity or hypersensitivity.

(5) Children should never be permitted to sulk in self-pity, or to whine or snivel, which is arrogant preoccupation with self.

(6) Parents should never encourage jealousy, bitterness, slander, judging, lying, or any form of vilification of other children. Spanking removes guilt. If the child is not spanked justly, then guilt builds up and results in neurosis.

Neglect and Deprivation.



(1) This includes failure to provide the necessities of life (food, shelter, clothing), failure to teach the basic concepts of life (like good hygiene, vocabulary, how to think), failure to provide protection from abuse (medical care).

(2) There are five thinking skills which a child must learn before they leave the home and go to school: perception, memory, problem solving, decision making, and creativity. Most things we learn in life, we learn at a very early age. Social skills, spiritual skills, thinking skills, must be taught by parents in the home before the child learns competitive skills in school.

(3) Child abuse destroys both social and thinking skills, leaving the child to struggle with the maladaptive defense mechanisms and the competitive skills which handicap their start in life. Competitive skills minus thinking and social skills result in general maladaptation and unsuitable behavior.

(4) When the spiritual skills are missing, it is an even greater disaster. Competitive skills come naturally. All categories of child abuse result in some form of traumatic stress disorder.

It is therefore not through empirical or experimental perception that these things are understood. The greatest scientist in the world could not find doctrine with the finest telescope ever made.

10. Nor is it through reason. The most amazing philosophical genius in the world could not find doctrine within the confines of his own mind, no matter how hard he concentrated.

11. Rather, it is through faith that knowledge of the truth comes. Faith is not dependent on the genius of the subject, but rather the trust of the subject plus the genius and integrity of the object. This is what Christ refers to.

Verse twenty-six now focuses on the direct will of God.

EUDOKIA has in focus the faculties of judgment in an individual. The verb DOKEO is related to this word, and it has to do with thinking or supposing in the realm of subjective opinion. In a negative sense, it can mean to presume or assume. When EU is added, it means to come to a positive conclusion. To 'seem well.'

Christ is almost being facetious here in a way, because He is saying, well, Father, in your opinion it looked good. It's just that the Father's opinion is always right.

So God considered things, and it looked good to Him to make faith the basis for perception of spiritual principles.

And you see this prayer is a sermon; it was in the good opinion of God to make faith the basis for perception. One thing immediately comes to mind: that Christ's hearers on that day would need to accept by faith His words on the evil of the three Galilean cities.

Those words were not up for debate; they did not need to be verified by any wise man; Christ said it, and they need to abide by it as children need to abide by faith.

Verse Twenty-seven: "All things have been given over to Me by My Father, and no one fully knows the Son except the Father, nor does anyone fully know the Father, except the Son and in whatever way the Son wishes to reveal Him."

II. Now this does stand as verification from Christ. Ultimately you are going to have to take Christ's word for it, and this should apply to all efforts toward evangelism through apologetics.

Principle: you never have to debate with positive volition!

Principle: never assume you are dealing with dead-set negative volition!

First is the principle of authority: Christ has absolute authority to say what He has said about the judgment of the apostate cities.

PANTA is the adjective-turned noun. It is translated 'everything.'

The verb is PARADIDOMI, which means to 'give over.' It here describes the transfer of authority to Jesus Christ upon His incarnation.

See: The Night before Christmas.

This is kind of interesting when you combine it with an understanding of kenosis.

All things have been given to Christ.

To establish His kingdom on earth;

To accomplish the plan of God for His life. In this case, the 'all things' refers to the portfolio of grace assets, so that Christ could grow to spiritual maturity and take the witness stand for God as the star witness in the angelic conflict.

And it really comes down to the Spirit and the Word. God intervenes on the basis of the word operating in your soul.

But this authority does not extend in all ways to church age believers.

Although we have the same grace assets for spiritual growth, in no way do we have the authority to establish Christ's kingdom on earth. That can only be accomplished through the second advent.

There is an authority, however, to pass on the teachings of Jesus Christ.

Matthew 28:18-20: "(18) And while going together, Jesus spoke to them saying, 'All authority was given to Me in heaven and on earth. (19) Therefore after going make disciples of all nations, baptizing them into the name of the Father and the Son and the Holy Spirit, (20) teaching them to keep everything of what quality I commanded you; and behold I am with you all the days until the completion of the age.'"

This represents the transfer of authority to make disciples of all nations.

In no way does Christ give His disciples the authority to establish His kingdom on earth. That moment is indeed reserved for the second advent only, as made clear by Revelation 19:11f.

But the authority does encompass the realm of making disciples. This making of disciples is described by two parallel statements:

(1) Baptizing them into the name of the Father and Son and the Holy Spirit.

(2) Teaching to keep everything of what quality I commanded you.

These parallels are two sides to the same coin; they do not however describe successive events.

(1) Baptizing and teaching are intended to be one in the same.

(2) Christ uses BAPTIZONTES in its basic sense of changing something by immersion. It is not

intended as some magic formula of speaking during the water baptism of an individual.

(3) The disciples are to be made by changing them by immersion into the name of the trinity.

(4) The name of anyone represented their very essence or character; so the new disciples are to be immersed into the character of God.

(5) DIDASKONTES is exactly parallel in all grammatical respects to BAPTIZONTES. It also gives further explanation to the baptizing action.

(6) So the disciples are to be changed by immersion into the character of the Trinity, and the immersing action is to be teaching along the quality of what Christ had commanded them.

Now this is the authority we have during the church age.

(1) We have the authority to advance in our own spiritual lives.

(a) We have the authority to access the power of the Spirit for the intake and recall of Bible Truth;

(b) Having that authority means that God is faithful to a promise; our free will must act to do both of these things.

(2) We have the authority to perform our ambassadorial functions in disseminating the gospel and finding the lost sheep of Christendom.

(3) We have the authority to function under our spiritual gifts within the validating function of the local church authority for gifts with authority.

We can have tremendous confidence in this: that it worked for Christ.

The delegation of authority to Christ for spiritual growth worked in perfect fashion, so that He resisted the gravest temptations of the enemy.

His temptations were not only extreme by nature, but also complex, and He stayed in the plan of God, even to the cross.

And if it worked at the cross, then it can work for you.

Principle: the Son reveals the Father.

The Son is a revelation of the power of God.

In His miracles, healings, and demon exorcisms.

In His transfiguration. Matthew 17:2, "And He was transfigured before them; and His face shone

like the sun, and His garments became as white as light.”

In His resurrection. Romans 1:4, “Christ Jesus... who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord...”

The Son is truly a revelation of the character of God.

In His kenosis. Philippians 2:5-8, “(5) Have this attitude in yourselves which was also in Christ Jesus, (6) who, although He existed in the form of God, did not regard equality with God a thing to be grasped, (7) but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. (8) Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

In His cross.

The Son is a revelation of the plan of God.

In His testing.

In His prosperity.

There is full-knowledge between the Son and the Father, because they existed together in perfect fellowship in eternity past.

This is the foundational model for all love relationships.

This relationship was so great that God the Father desired it to overflow into the creation of angels who could appreciate it as well.

Summary: John 14:1-11, “(1) ‘Do not let your heart be troubled; believe in God, believe also in Me. (2) In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. (3) If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. (4) And you know the way where I am going.’ (5) Thomas said to Him, ‘Lord, we do not know where You are going, how do we know the way?’ (6) Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me. (7) If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.’ (8) Philip said to Him, ‘Lord, show us the Father, and it is enough for us.’ (9) Jesus said to him, ‘Have I been

so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father/’ (10) Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. (11) Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

Now let’s put this in the immediate context. The Son reveals the Father, so that if the Son has something particularly difficult to say, then you can rest assured that it is a revelation of the policy and plan and attitude of the Father.

And now this: 1 Corinthians 2:16 tells us that Scripture is the mind of Christ. It is a revelation of His mental attitude on every aspect of human life and experience. It also reveals the Father with complete accuracy.

Sometimes Scripture has difficult things to say. It has many passages that are tough-love passages - tough minded passages.

It reveals rugged discipline and even the ultimate discipline for the rejection of Christ as savior. It does indeed reveal the Lake of Fire.

Yet this is the mind of Christ and the plan and policy of the Father. Humility is the only proper course.

Verse 28: “Come to Me everyone who is laboring and heavily burdened, and I will give you rest.”

First of all, Christ has the power to do this; all things have been given over to Him.

The labor and heavy burden is the individual branch of the cosmic system.

KOPIONTES is labor and toil - hard and heavy work.

PEPHORTISMENOI is the person under a heavy burden.

This, my friends, is backpacking.

The cosmic system is heavy labor because it takes a lot of thinking to rationalize and perpetuate your existence there.

The cosmic system is heavy labor because it involves a great deal of cognitive dissonance,

where the world does not match up with your beliefs.

The cosmic system is heavy labor because it involves a tremendous amount of divine discipline.

The cosmic system involves a lot of emotional pain, and even sometimes physical pain.

The individual branch of the cosmic system tends toward self destruction under six categories of lust:

Approbation lust.

Stimulation lust.

Emotional lust.

Money and material lust.

Lust for blood and violence.

Power lust.

All categories of lust are characterized by their chains to this world. 1 John 2:17, "The world is passing away, and also its lusts; but the one who does the will of God lives forever."

Nothing that is lusted for may ever be brought from this world.

In fact, nothing at all but your human spirit and your soul - and the truth that is in them.

The only true production is the production of intake and application; everything else in this world is quite secondary.

Romans 8:18 puts things in the proper perspective: "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed."

There is greater glory in eternity than all this! Greater glory.

The Old Sin Nature is Satan's secret agent in the flesh.

The Sin Nature resides in the cell structure of the body, and issues temptations to the soul.

There are two general trends to the sin nature:

The trend toward self-righteous arrogance.

The trend toward lascivious lawlessness.

Generally a person will tend toward one or the other during a given period of life. Sometimes one will drive the other in a binary system of sin.

The Law of Volitional Responsibility ensures that the yoke of the cosmic system is heavy indeed. This Law is one of the great principles of the divine decree, set forth as a condition for all of human history.

This Law is set forth in Hosea 8:7, "For they sow the wind and they reap the whirlwind."

And it is a promise that justice will always operate toward human free will. It is a promise from eternity past.

General principles on the cosmic system.

Human history is the resolution of the prehistoric angelic conflict.

In order to vindicate himself and His judgment of the fallen angels, God conceived a plan by which sinful human beings could glorify Him.

In order to justify his rejection of the prehistoric grace offer from God, Satan conceived a system designed to counteract the plan of God.

In God's thinking, human beings can only vindicate him by the free use of volition.

In Satan's thinking, human beings can be restrained from vindicating God if they are enslaved by his system.

Therefore, the purpose of the cosmic system is as follows:

The Purpose of the Cosmic system.

To keep unbelievers from believing in Jesus Christ.

By attacking the gospel.

(1) Destroy it.

(2) Replace it.

The attack against soul: addiction.

To destroy the believer's relationship with God.

Attacks against the faith perception of the truth.

The attack against relationship with God: Personal sin and human good.

The attack against the soul: addiction.

The attack against the plan of God: Operation Counterfeit.

To bring in his own millennium through internationalism.

The cosmic system is a progression of misery that all begins with maladjustment to some aspect of God's essence, capabilities, or attributes (Review Cosmic System).

But Christ says to us that He will give us rest. This is the future indicative verb ANAPAUSO. It is a standard verb for the notion of rest.

We get rest from the runaround, the evil runaround of the cosmic system.

And we get the ultimate rest of the Sabbath - the time logged in relationship with God.

There are three Sabbaths in the Christian life of the church age:

The Sabbath of dependence on God at any level of maturity.

The Sabbath of the promised land of spiritual maturity.

The Sabbath of the eternal rest.

Verses Twenty Nine and Thirty: "(29) Take up My yoke upon you and learn from Me, that I am an easy and humble heart, and you will find rest for your souls; (30) For My yoke is flexible and My burden is light."

The aorist imperative verb ARATE is a command from Christ.

The aorist tense makes it clear that the hearers are to take this action immediately. It is a sharp command.

The verb itself means to take or pick something up. The picture is take pick up a yoke for yourself - a ZUGON.

Of course, this is something that a beast of burden or a slave could never do. This is one yoke that we must pick for ourselves; one burden that we must choose.

And this means that it has nothing at all to do with slavery. Satan wants to put a yoke on you; God wants you to choose His yoke on the basis of its own merits.

AA. The second command is related to the first. It should not surprise us at all. It is MATHETE, and another aorist imperative. MANTHANO means to learn something through a process of instruction - through a teacher.

So the burden of Christ involves learning on a program of instruction.

The explanation then comes. Christ is an easy and humble heart.

Teaching comes from the heart, and the heart of Christ is easy - PRAUS. PRAUS is a noun often used in the context of animal training. It can apply equally to trainer and animal trained.

(1) With regard to the animal trained, it implies the tame nature of the animal.

(2) With regard to the human trainer, it implies the approach and demeanor of that person.

The heart of Christ is also humble, TAPEINOS. He is a humble, not arrogant teacher.

(1) This makes the process of learning infinitely easier. The humility of the teacher makes the lesson so much easier to digest.

(2) Arrogant teachers are easy to detect, and difficult to take.

And this can be the heart of any teacher of truth... but -

This does not mean the teacher cannot be tough when the occasion calls for it.

And even easy and humble teachers must be tough according to the subject matter. Toughness in teaching may often be an act of compassion.

BB. You will find rest for your souls in the teaching of Christ.

The future active indicative HEURESETE tells of the certain futurity of the Sabbath rest for anyone who takes the learning yoke from Christ.

This is a Sabbath rest from sin that comes to anyone who gets into fellowship.

But the implication is interesting: getting into fellowship demands learning from the word of God. That is the demand of fellowship. This is such a fantastic and strong validation of our lifestyle.

CC. The final verse reinforces the truth of the preceding.

The yoke of Christ is flexible, which is CHRESTOS. CHRESTOS can mean a 'jack of all trades' and a sort of Swiss army knife usability.

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The burden is light, which is ELAPHRON. There is no great burden to bear in the plan of God.

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