

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

In part fulfilment of a ThD in Theology

Translated and written by Rev'd Andrew R. Hardy

To contact me personally email: ar.hardy@ntlworld.com – I
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:

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

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εφανερωθη τοις αγιοις αυτου,”

This may be rendered literally,

“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 αν

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θρωπινησ σοφιασ λογοισ αλλ εν διδακτοισ πνευματοσ, πνευματικοισ πνευματικα
συγκρινοντεσ.”

This may be literally translated as,

“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,

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“οὕτως ἀνοητοὶ ἐστε, ἐναπξάμενοι πνευματι νῦν σαρκὶ ἐπιτελεισθε;”

This may be literally translated,

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

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 “ἀποκαλυψεως” [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.”

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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 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

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- 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.

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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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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General Introduction to Matthew's Gospel

Author and Date

Within the history of the Christian church only the past one hundred and fifty years have raised doubts about the author of what is commonly called "Matthew's Gospel". The reasons, for these so called doubts, has much to do with literary considerations and an academic trend to doubt ancient ascriptions to authorship.

However, with this mentioned there does not seem to be any substantive reason for doubting that Matthew Levi, the former tax collector, having become a follower of Jesus actually wrote the gospel. The early church fathers attest that it was the apostle Matthew that wrote the gospel by his name. And in the absence of any credible testimony to the contrary from early witnesses I am fully inclined to have certainty about authorship.

The church writer Papias, writing late in the first century, and early in the second, mentions that Matthew wrote the words of Jesus down. Certain scholars maintain that the earliest gospel tradition was verbally/ orally transmitted, however, there are those who believe that Matthew the trained scribe could have written the very words of Jesus as he spoke them in a common scribal short hand which it is known from archaeological to have been utilised by tax collectors in the first century. It is also known that Rabbi's when teaching would have among their disciples those who could read and write, and it was a practice for scribes to record their words in short hand.

Because Matthew's gospel has more than one source, of which Mark was clearly one of them, it would seem a fair conclusion that he first of all, as Papias suggests, wrote the sayings of Jesus out in long hand, and then later, probably by AD45, he utilised Mark and fleshed out the gospel story. As an eye witness and Apostle he concurred with Mark's account which in reality was based on Peter's preaching. Hence I adopt 3 stages in Matthew's composition; firstly, the short hand version recorded whilst Jesus was ministering before his death and resurrection, then a second phase by AD34 when Matthew wrote these sayings out in long hand, and a third phase when he adopted the gospel format on Mark incorporating much of his structure and material. Hence the apostolic authenticity of Matthew and Mark are dealt with together!

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Structure

Matthew the trained Levite and scribe understood Jewish thought, and Jesus thought particularly in a way which is reflected in the structure of his gospel. Writings of this period utilised what has become known as a chiastic structure to their writing. The word “Chiastic” comes from the Greek letter Chi χ which is “X” shaped. This means that books structured in this way will have their material built around this structural shape. In the case of Mathew it looks like this:

Matthew 1-4

Matthew 8 – 12

Matthew 5 – 7

Matthew 10

Matthew 13

Matthew 18

Matthew 24,25

Matthew 14 – 23

Matthew 26 – 28

In this format passages on one side of the central axial text [found in Mathew 13] are structured around passages on the other side of the axis. Simply Matthew’s chiastic structure orbits around the axis of the chiastic wheel found in Matthew 13. Whereas in contemporary literature we look for conclusions and endings at the end of a book, in chiastically structured books the most important truths are found in the middle.

Simply Matthew chapter 13 tells us the most important truths about Jesus teaching on the Kingdom of the heavens. Mathew 1-4 is related particularly to Matthew 26 – 28, and Matthew 5 – 7 are particularly related to chapters 24 and 25. Matthew 9 – 13 are related to Matthew 14 – 23 and Matthew 10 to Matthew 18.

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Simply stated Matthew explores within this structure a series of endings and beginnings. For instance Jesus fulfils the Old Covenant Scriptures and begins a new generation built around the arrival of the Messiah. We may call this the new covenant age of the Messianic generation or Jesus' generation.

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:

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“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:

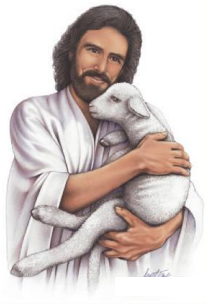
“God is Spirit, and those who worship him must worship in spirit and truth.” [John 5:23 - 24RSV].

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

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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]

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

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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 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

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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].

A. Jesus our example – John 5:19, 20?

B. John 14:18 – 23

C. John 15:1-7

D. John 17:20 - 26

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

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.

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- 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].

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

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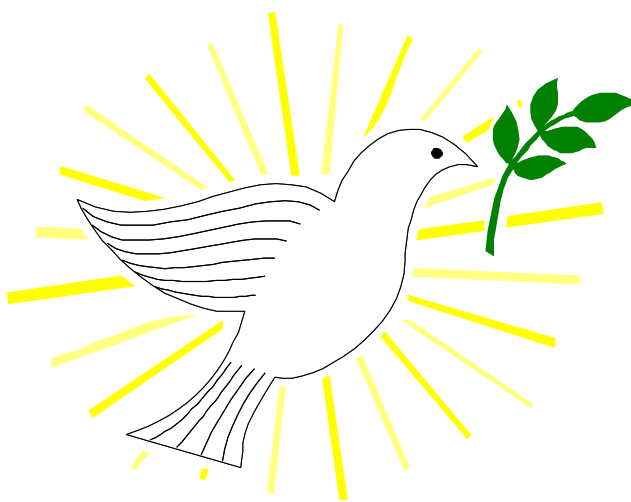
truly from Christ. We will discuss safe guards later if we find the thoughts are negative or harmful, but a simple rule to follow at this early stage is to say that if we look to Jesus then his wonderful presence of light shuts out the enemy. If you just let the thoughts flow in this time of listening 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.



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!

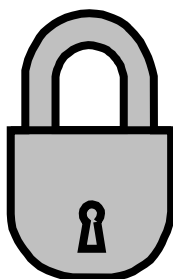


Session 2 – Using Vision in Reflectively

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.

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- 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.

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

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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 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?


WHAT VISION YOU INCUBATE IN YOUR HEART WILL

DETERMINE HOW YOU FEEL AND THINK!



Satan's Negative



Picture "you will fail", "You will Die", "You are useless".



Jesus' Positive

Vision for you "I love you"
"You will have abundant life"
"You will succeed with me".

IGNORE NEGATIVES!



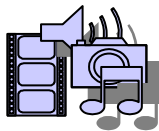
MAGNIFY JESUS' POSITIVES!

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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:

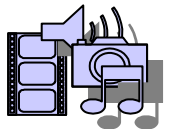


Step # 1 – Put yourself back into the

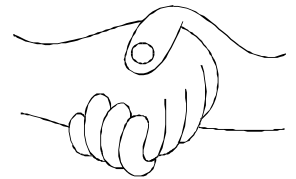


hurtful past experience. Picture the place where it happened, the people concerned, and what happened. But particularly watch what Jesus is doing or saying, whilst the experience is relived.

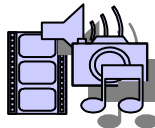
Step # 2 – Take Jesus by his hand, look on



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?

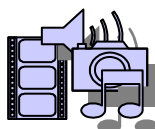


Step # 3 – As Jesus gives you a new perspective on what happened this may be enough in it self to transform your whole outlook on what happened.



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.

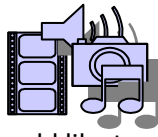
Step # 4 – You may choose to ask Jesus to heal your hurts, or anger, or to



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

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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 can have confidence that Jesus will show up. At the most basic level I often ask people to invite Jesus into the past hurtful event, and to await spontaneous vision. This is simply how vision can be utilised. Particularly in terms of vision that arises in our hearts during reflective spontaneous Bible reading when Jesus brings an old hurtful memory from the past to your mind's eye for healing.

2.4 – Vision Exercise



On your own take a few minutes or a little longer to think of a minor thing which has happened to you for which you want to get a divine perspective. Utilising the four keys picture yourself in the situation, watch what Jesus does. Listen as thoughts and feelings flow into your being. Record exactly what Jesus was doing. What expression was on his face? What were his hands doing? Where was he standing? Was he moving around the room? Follow him and watch and listen. Record this in your journal as you look to the vision that Jesus brings to the eyes and ears of your heart. At the end of this exercise you may be asked, if you want, to share what you saw [if doing this as a group].

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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 Matthew

The Origins of the Jesus' Generation

1 This is the record of how the Jesus Christ generation¹ came about. His origins are directly related to David and Abraham as a child is to a father.

2 Abraham was the progenitor of Isaac, Isaac was the father of Jacob, and Jacob was the father of Judah and his brothers, 3 now Judah was the father of Perez and Zerah who came forth from Tamar, and Perez fathered Hezron, and Hezron fathered Aram, 4 Aram was father of Amnim'dab, and Amnim'dab fathered Nahshon, and Nahshon was the father of Salmon, 5 and Salmon was the father of Bo'az through Rahab, and Bo'az fathered Obed through Ruth, and Obed fathered Jesse, 6 Jesse was the progenitor of David the king.

And David was the father of Solomon by means of the wife of Uriah, 7 and Solomon fathered Rehobo'am, and Rehobo'am was the father of Abijah, Abijah was the father of Asaph, 8 Asaph fathered Jehosh'aphat, and Jehosh'aphat brought forth Joram, Joram was the father of Uzzi'ah, 9 and Uzzi'ah fathered Jotham, Jotham brought forth Ahaz, Ahaz was the father of Hezeki'ah, 10 and Hezeki'ah fathered Manas'seh the father of Amos, and Amos was the father of Josi'ah, 11 and Josi'ah brought forth Jechoni'ah and his brothers during the time of the deportation to Babylon.

¹ The Gospel of Matthew is the gospel written for Jews, both Christian Jews and seekers. He pictures Jesus as the Messiah who is the fulfilment of the Old Covenant promises. He fulfils all of the laws of Moses, and the spoken words of the Prophets. He is the genesis of the New Covenant generation. With him the old is fulfilled and completed. Hence Matthew writes the new book of Genesis – starting with the genealogy and birth narrative of the new man, the Son of David. Jesus as the Son of David and as the new Moses and Abraham leads his New Covenant people away from their old home of bondage to a new home. He is the Son of God; hence he is the way for all believers to be led out of bondage to sin and Satan. Jesus teaches that believers have authority which has been delivered to them by Christ the king; over all the power of the enemy of God. They are now children of the true Son of David [Jesus Christ] and they live spiritually with him in heavenly realms far above all rule and authority [Ephesians 2:6]. They have gone through the ultimate exodus experience; now being part of the Kingdom of the heavens. This is born out at the conclusion of the gospel [the chiasmic counterpart of the beginning of the birth narrative – see on introduction], that Jesus the king of the “Kingdom of the heaven's” is now its' supreme ruler possessing all authority in heaven and on earth [Matthew 28:19], and he delegates this to his followers to complete his mission as his emissaries in the world; with him as the head guiding the mission to set at liberty all those who are in bondage to the self styled Prince of the power of the air [in the heavenlies] [Ephesians 2:1-6]. He delegates that same authority to set captives to Satan at liberty to his followers [Compare Matthew 1 and 28].

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12 After the deportation to Babylon: Jechoni'ah fathered Salathi'el, and Salathi'el brought forth Zerub'babel, 13 Zerub'babel was the father of Abi'ud, Abi'ud was the father of Eli'akim, Eli'akim was the father Azor, 14 Azor fathered Zadok, and Zadok fathered Achim, and Achim was Eli'uds father, 15 Eli'ud was the father of Elea'zar, and Elea'zar brought forth Matthan, Matthan fathered Jacob, 16 Jacob was the father of Joseph who in turn was the husband of Mary, out of whom Jesus was born; the one who is being announced as Christ.

17 Therefore, all the generations from Abraham until David are fourteen generations, and from David until the deportation to Babylon are fourteen generations, and from the deportation to Babylon until the genesis of Christ are fourteen.

The Story of how the originator of the Jesus' Generation took Place: Jesus Revealed by the Angel of the LORD to Joseph

18 The genesis of Jesus Christ took place in this way. When his mother was engaged to Joseph, before they had sexual relations, she was found to be pregnant having conceived through the Holy Spirit. 19 And Joseph being her prospective husband, being a just man, not wishing to annul their engagement publicly; counselled to break it off quietly. 20 But as he meditated on this behold an angel of the LORD appeared to him in a dream saying, "Joseph son of David, you need not be fearful about what has taken place with Mary your betrothed, for that which is conceived in her womb originated with the Spirit who is Holy; 21 She will bring forth a son and you shall call him 'Jesus', for he shall save his people from their sins." 22 And this all came to pass in order that the spoken word of the LORD through the prophet might be fulfilled saying,

Four Keys to Hear God's Voice

[1] Still your own thoughts and come to inner stillness and peace.

[2] Look to vision – look for Jesus face with the eyes of your heart.

[3] Focus on spontaneous thoughts and ideas which come to the eyes and ears of your heart.

[4] Write them down as they come in a flowing stream.

Ask God: "What do you want to say to me from this passage Lord?"

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23 "Behold the virgin will bring forth a son from her womb,

And they will call his name Emman'u-el."

This is to be interpreted "God is on our side". 24 But when Joseph awoke from his sleep, he made haste to do what the angel of the LORD had charged him to do, and he took Mary to be his wife; 25 and he did not have sexual intercourse with her until she had given birth to a son; and he called his name "Jesus".

Wise men Guided by Revelation Knowledge to Judea to Worship the Messiah

Bible Meditation

[1] Confess any known sins and seek the cleansing of you inner most being.

[2] Be teachable.

[3] Pray "Lord Speak to me".

[4] Take time to ponder on the passage.

[5] Look for pictures and thoughts in your heart.

[6] Focus on the passage waiting for God to speak to your heart/emotions.

[7] Give glory to God for insights.

2 Now the genesis of Jesus took place in Bethlehem of Judea during the days of Herod the king, Behold wise men from the east came to Jerusalem 2 asking, "Where is he who has been brought forth king of the Jews? For we have seen his star in the east and we have come to fall down before him and worship him." 3 And when King Herod heard this he was troubled and all Jerusalem shared his deep concern, 4 and the Chief Priests and the Scribes of the people all gathered together to be questioned as to where the Christ was to be born. 5 And they said to him, "In Bethlehem of Judea; for thus it has been written, and it still applies today, through the prophet;"

6 And you, Bethlehem land of Judah,

Being by no means least among the rulers

of Judah;

For out of you shall come forth a ruler,

Who shall shepherd my people Israel."

7 Then Herod secretly summoned the wise men and ascertained from them the time of the stars appearance, 8 and sending them to Bethlehem he said, "Go and search most carefully for the child, and when you have found him let me know, that I too may worship him." 9 And having heard the king they went in search, and behold the star which they saw in the east proceeded before them

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until it came to rest over where the young child was to be found. 10 And beholding the star, they proceeded with great haste. 11 On entering into the house where the child was to be found, with his mother Mary; they fell face down worshipping him and they opened their treasures and offered gifts, gold, frankincense and myrrh. 12 And being warned in a dream of the night not to return to Herod, they departed by another route to return to their own country.

Revelation and Warning!

13 Now when they had departed behold an angel of the LORD appeared in a dream to Joseph saying, "Get up and take the young child and his mother and flee into Egypt, and abide there until I call to you; for Herod is to seek the child in order to destroy him. 14 So he arose and took the young child and his mother by night and withdrew into Egypt, 15 and they remained there until Herod had died; in order that the spoken forth word by the LORD through his prophet might be fulfilled saying,

"Out of Egypt I have called my Son."

Utilising Vision

Using the four keys above ask the Holy Spirit to give you a picture of what happened on this occasion. What was God doing? What was Joseph doing? What did Joseph feel? What does God want to say to you about yourself if you see yourself in it?

Rhema² Fulfilled

16 Then Herod knowing he had been deceived by the wise men was filled with rage, and he commanded that all the young children of Bethlehem and in the surrounding region from the age of two years and below, according to the time indicated through the report of the wise men, should be exterminated. 17 Then was fulfilled the spoken forth rhema given through Jeremiah the prophet saying,

Seek Spontaneous Rhema

Use the four keys and listen to the spontaneous ideas God causes to flow about this passage. What was God doing by allowing Herod to kill the children?

² "Rhema" comes from the Greek language and means the spoken forth word, which is still active in a continuous sense; as prophetic words breathed through the prophets by Yahweh, and still being considered as living and active in the hearts of men and women. Whenever the word or words of the prophets, or Jesus, are mentioned in the New Testament they are pictured as words which are spoken, and still actively being spoken into men's and women's hearts through the agency of the Holy Spirit.

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18 A loud voice is heard in Rama,

Screaming and much wailing with tears,

Rachel weeping for her young children,

And she does not wish to be comforted, because they no longer exist.

A Dream and a New Home

Holy Spirit Put me in the Picture

[1] Using the four keys ask Jesus to put you in the story; if you are seeking guidance for something like Joseph was. If you just want God to show you something special then just do that.

[2] Picture the story and yourself in it.

[3] Look for God with your inner spiritual eyes – what does he want to show you about yourself? Your future?

19 And with the death of Herod behold an angel of the LORD appeared in a dream to Joseph in Egypt. 20 Saying, “Arise go forth with the young child and his mother and go in to the land of Israel, for he has died who sought the soul of the child. 21 And arising he took the child and his mother and entered into the land of Israel. 22 But hearing that Archela’us was king of Judea in the stead of his father Herod he was afraid to remain there; and being warned in a dream he went up into the region of Galilee, 23 and arriving he dwelt in a city being called Nazareth, thus the Spoken forth rhema through the prophet was fulfilled that,

“He will be called a Nazarene.”

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The Revelation of John the Baptist

3 In those days John the Baptist went out preaching in the wilderness of Judea, 2 saying, repent, for the Kingdom of the heavens has arrived. 3 For this is the spoken word through Isaiah the prophet saying,

“The voice of one proclaiming aloud in the
wilderness,
Prepare the road way of the LORD,
Make a straight path for him.

4 This same John³ wore a garment of camel hair and a belt of leather around his waist, and his food consisted of grass hoppers and wild honey. 5 Then many went out to him from Jerusalem and all Judea and all the surrounding countryside of the Jordan. 6 And they were baptised in the Jordan River by him confessing their sins.

7 But when he saw many of the Pharisees and Sadducees coming to be baptised by him he said to them, “you offspring of vipers, who warned you to flee away from the coming wrath? 8 You must produce fruit worthy of repentance; 9 and you should not think to say within yourselves, ‘we have Abraham as our father,’ for I am telling you that God is able out of these stones to raise up children for Abraham. 10 Already the axe is laid to the root of the trees; every tree which does not produce good fruit shall be cut down and cast into the fire. 11 I am baptising you in water as a sign of repentance; but the one coming after me is stronger than me, I am not qualified to remove his sandals; he shall baptise you with the Holy Spirit and fire; 12 He has his winnowing fork in his hand, and he is about to clean off his threshing floor, and to gather his wheat into his barn, but the chaff he will consume with inextinguishable fire.”

Time to Ponder

Ask the Lord to give you a picture of Matthew the writer of the gospel. Utilising spontaneous Rhema and Vision ask God to show you what he wanted to say by the choice of the stories he impressed on Matthew’s heart to record.

³ Once Matthew has introduced Jesus the originator of the new genesis he turns his attention to the herald of the Son of David – who himself is introduced as the fulfilment of the Old Covenant Scriptures. John is like the connective tissue between the two joints of the Old Covenant and the New Covenant age. He is the last and the greatest of the Old prophets, and he is the least of the New Covenant people as he dies without witnessing the resurrection of Jesus Christ.

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The Spirit Anoints Jesus

13 Then Jesus went away from Galilee to the Jordan to John to be baptised by him. 14 But John sought to prevent him saying, "I have a need to be baptised by you, and you are coming to me?" 15 But Jesus answered him and said, "Allow this to happen now, for thus shall all righteousness be fulfilled." Then he permitted him. 16 And having been baptised Jesus immediately rose up away from the water; and behold the heavens were opened to him,⁴ and he saw the Spirit of God descending as a dove and coming upon him; 17 and behold a voice came from the heavens saying, "This is my Son, the beloved one, I am completely delighted by him."

Spoken Rhema the way to victory over the Enemy

Jesus, Temptation & Me

Utilising vision put your self back into a recent temptation experience. Ask Jesus to Show you how to overcome the enemy by comparing your recent experience with Jesus encounter recorded here.

[1] Picture the event and place when you were tempted.

[2] Look for Jesus in the past painful temptation.

[3] Ask him to show you where he was when you fell into temptation. What do you see him doing/saying?

4 Then Jesus was led up into the wilderness by the Spirit, to be tempted by the Devil. 2 And he fasted for forty days and forty nights and he became very hungry. 3 And the tempter coming to him said, "If you are the Son of God, then tell these stones to become bread". 4 But answering he said, "it has been written and still applies today,

"Man shall not live by bread only,

But by every word which proceeds out of

The mouth of the God."

5 Then the Devil took him into the holy city, and he stood him upon the summit of the temple, 6 and he said to him, "If you are the Son of God, cast yourself down; for it has been written and still applies today that,

⁴ The heavens being opened to Jesus is significant here. The Father in Heaven recognises his beloved Son and declares to all around, and to the whole world by extension, that the way is now open through Jesus to become part of the Kingdom of the heavens; all who believe in him can now escape the kingdom of darkness which is ruled by the Prince of the power of the air [Satan] to come home to Father God through Jesus [Ephesians 2:1-6]. The Holy Spirit is pictured as the means by which Jesus, and hence his followers, will be empowered to have the authority to overcome the wicked rulers in the heavenly realms [Matthew 16:13 – 20].

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“He shall give orders concerning you to his angels

And they shall bear you up upon their hands,

Lest you should strike your foot against a stone.”

7 Jesus replied, “Again it has been written and still applies today, ‘you shall not test the LORD your God’.” 8 Again the Devil bore him away to an exceedingly high mountain, and pointed out all the kingdoms of the world to him and their glory, 9 and he said to him, “I will give all these things to you if falling to your face you should worship me.” 10 Then Jesus said to him, “Depart, Satan; for it has been written and still applies on this very day,

“You shall worship the LORD your God

And to him only shall you give service.”

11 Then the Devil departed from him, and behold angels came to him and they served him.

Prophetic Revelation Leads Jesus to Start His Mission in Galilee

12 But hearing that John had been arrested⁵ he went up into the land of Galilee. 13 And as he left Nazareth he came into Caper’na-um by the sea route in the region of Zeb’ulun and Naph’tali, 14 In order that the spoken forth words through Isaiah the prophet might be fulfilled saying,

15“Land of Zeb’ulun and land of Naph’tali,

In the way of the sea, beyond the Jordan,

Galilee of the nations,

16 The people who are sitting in darkness

Jesus Mission and You

Using the Four keys ask Jesus to show you how he wants to do work through you in mission to others.

⁵ The arrest of John is the prophetic signal that the next phase of Jesus mission is to begin. John the symbol of the Old Covenant Prophets, and age, is taken out of circulation, and Jesus sees this as the sign that he the New Covenant prophet [the greatest of them all] is to start his ministry.

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Have seen a great light,
And those dwelling in the land of death
A great light has dawned for them.”

17 From then on Jesus began to proclaim and to say, “Repent, for the Kingdom of the heavens has arrived.”

Jesus uses Rhema to call His first four disciples

Put Your self in the Picture

[1] Picture yourself in the scene of this story.

[2] What does Jesus say to you when he calls you? What expression is on his face? How do you feel? How does he seem to feel?

[3] Look around the scene which the Holy Spirit brings to life for you from this story. What is Jesus doing? What does it mean to you?

18 And walking beside the sea of Galilee he saw two brothers, Simon the one who was called Peter and Andrew his brother, they were mending nets by the sea; for they were fishermen. 19 And he said to them, “Come, follow me, and I shall make you fishers of men”. 20 And immediately they left their nets and followed him. 21 And going further along he saw another two brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father mending their nets; and he called them. 22 And they immediately left the boat, and their father, and followed him.

Deliverance Ministry by Rhema and Deed

23 And he went through the whole region of Galilee, teaching in their Synagogues and preaching the Kingdom and healing every disease and every malady of the people. 24 And a report about him went into the whole of Syria; and they brought all who had evil spirits, and manifold diseases and those with severe pain came; the demon possessed and epileptics and the paralysed, and he healed them. 25 And a great crowd followed him from Galilee, and the Decapolis, and Jerusalem and Judea and the region of the Jordan.

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The First Book⁶ of the Jesus' Generation – Rhema Laws of the Kingdom of Heaven

5 And beholding the crowds he went up into the mountain; he sat down and his students came to him; 2 and opening his mouth he taught them saying,

The basis for a life that is blessed

- “3 Blessed are the poor in spirit
For theirs' is the kingdom of the heavens.
- 4 Blessed are the mourners,
Because they shall be comforted.
- 5 Blessed are the humble,
Because they shall inherit the earth.
- 6 Blessed are those who are hungering and thirsting
for righteousness,
Because they shall be satisfied.
- 7 Blessed are the merciful,
Because they shall receive mercy.
- 8 Blessed are the clean in heart,
Because they shall see God.
- 9 Blessed are the peace makers,
Because they shall be called sons of God.

Reflecting on the New Laws

As you read the Sermon on the Mount utilise the four keys asking God the following questions?

[1] What is new in what you are saying to me Jesus?

[2] What does this mean for my own life?

[3] How do you want me to apply these teachings to specific areas I identify in my life?

⁶ Matthew's Gospel has five teaching sections which are to be found in chapters 5 – 7; 10; 13; 18 and 24 – 25. These teaching sections must be representative of the five books of Moses. Jesus is giving the new generation a new Torah. The five books of instruction within the gospel have a chiastic relationship [see on introduction].

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10 Blessed are those who are persecuted for righteousness sake,
Because theirs is the Kingdom of the heavens.”

“11 Blessed are you when men reproach you and persecute you and say all manner of evil against you; lying about you; 12 you should rejoice and exult, because your reward is great in the heavens; for likewise they persecuted the prophets who were before your time.”

Salt and Light as a flowing life

“13 You are the salt of the earth; if the salt has become tasteless then how can its’ saltiness be restored? If it has lost its strong nature then it is no good and is cast down to be trodden on by men. 14 You are the light of the world; a city sitting on top of a hill that cannot be hidden. 15 Neither is a lamp hidden under a peck measure, but it is placed on a lamp stand, so its’ light will fill the whole house. 16 Thus you should let your light shine before men, then they will know your good works and they will glorify your Father in the heavens.”

Law is fulfilled by Christ and through his followers

“17 You should not think that I have come to abolish the law or the prophets; I came not to abolish but to fulfil them. 18 For truly I say to you, until the heavens and the earth pass away, not one iota or stroke of a letter by any means will pass away from the law; until everything is accomplished completely. 19 Who so ever should seek to abolish one of these commandments, and teaches this, shall be called the very least in the Kingdom of heavens; but who so ever should do and teach these, shall be called great in the Kingdom of the heavens.⁷ 20 For I say to you that if your righteousness is not more abundant than the Scribes or Pharisees, you will never enter the Kingdom of the heavens.

⁷ The phrase “The Kingdom of the heavens” may sound strange, and it has been the subject of much scholarly debate over the years. However, giving due weight to its’ context within Matthew [Matthew is the only gospel to utilise this phrase]; with Jesus having power and authority over the Prince of the power of the air [a common New Testament idea Ephesians 2:1-6], the evil authorities which have placed themselves in the heavenly realms, blocking mankind from a relationship with God because of sin, are no doubt the heavenly Satanic rulers in high places spoken of by Paul to the Roman Christians [Romans 8:38]. It makes thorough sense to understand the phrase to mean that Jesus has all authority in heaven and earth, and that the enemy is now defeated. The way to God no longer is blocked by mankind being kept subject to Satan by sin. The way to God is now open and those who put their faith in Jesus have natural Christ given authority to claim the victory over all the powers of Satan in heavenly realms [Matthew 16:13 – 20].

Rhema about Anger

Put Yourself in the Picture

[1] Picture a recent event in your heart when you lost your temper.

[2] Look around the scene and see what Jesus was doing whilst the events unfolded?

[3] What does he want to say to you about your anger management?

“21 You have heard that it has been said of old, ‘you shall not murder’; who so ever might murder the same shall be judged guilty.’ 22 But I say to you that every one angry with his brother shall be judged guilty; who ever might say to his brother, ‘empty head’, shall be answerable to the Sanhedrin; who so ever might exclaim ‘fool’ shall be liable to the Gehenna of fire. 23 If, therefore, you are offering your gift upon the Alter and remember you have wronged your brother, or he has something against you, 24 leave your gift before the Alter, and go first be reconciled to your brother, and then coming again offer your gift. 25 Be quick to make friends with your opponent whilst he is going your way, lest your opponent deliver you to the judge, and the judge to his assistant, and you may find yourself thrown into prison; 26 truly I say to you, right now, you may not

come out from there until you have paid the last penny.”

Rhema about Adultery

“27 You have heard that it has been said, ‘You shall not commit adultery.’ 28 I am emphasizing to you that every one looking at a woman to desire her has already committed adultery with her in his heart. 29 But if your’ right eye causes you to stumble, cut it out and cast it away from you; for it is better that one of your members be destroyed rather than your whole body be cast in to Gehenna⁸. 30 And if your right hand is causing you to stumble, cut it off and cast it away from you; for it is better that one of your members be lost rather than the whole of your body be cast away into Gehenna.”

Lust and Sexual Inner Fantasies

Using the four keys ask God:

[1] What do you want to say to me about my sexual fantasies Lord?

[2] Show me how I can see the real value of other men and women made in your image rather than as objects of my lust?

⁸ Gehenna is a Semitic concept referring to the dwelling place of the dead. During the inter-testament-al period [roughly 400BC – 27AD] it also became a synonym for a place of torment and punishment.

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Rhema about Divorce

“31 It was also said, ‘Who so ever sends his wife away, needs to give her a certificate of divorce.’ 32 But I say to you that every one who sends his wife away, except for an act of fornication, is making her become an adulteress, and whoever marries a divorced woman commits adultery.”

Rhema about Oaths and Vows

“33 Again you have heard that it was said of old, ‘you should not break a vow, but you shall perform to the LORD what you have vowed.’ 34 But I say to you do not vow anything at all; not by the Heaven above, because it is the throne of God; 35 not by the earth below, because it is the foot stall for his feet; not by Jerusalem, because it is the city of the Great King; 36 not by your head, because you are unable to make one hair white or black. 37 But rather let your words be ‘yes yes’, ‘no no’; what goes beyond these comes out of an evil heart.”

Rhema about Retaliation

“38 You have heard it said, ‘Eye instead of eye and tooth in place of tooth.’ 39 But I say to you do not resist one who is evil; but if any one strikes you on the right cheek then turn the other to him also; 40 and if any one sues you for your tunic then give him your cloak also; 41 and if someone forces you to go one mile then go with him two. 42 Give to him who asks of you, and the one asks to borrow from you lend to him and do not turn away from his need.”

Rhema concerning Love for Enemies

“43 You have heard that it was said, ‘Love your neighbour and hate your enemy’. 44 But I say to you, love your enemies and pray on behalf of those who are persecuting you, 45 thus you become sons of your Father in the heavens, because he causes the sun to arise upon the evil man and the good man; and he sends rain on the righteous and unrighteous. 46 For if you love those who love you, what sort of reward do you have? Do not the tax collectors do the very same thing? 47 And if you salute your brother only, what reward do you possess? Do not even the gentiles do the same thing? 48 You shall, therefore, be mature as your Father in heaven is mature.”

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Rhema concerning Giving

“6 Be careful not to practice your righteousness before men in order to be seen by them; otherwise, you do not have a reward from your Father in the heavens.”

“2 Whenever, therefore, you give charitably, do not announce your gift with a loud trumpet before you, as the play actors do in the synagogues and in the streets; this is so they may be honoured by men; truly I say to you, they shall have their reward. 3 But when you give charitably do not let your left hand know what your right hand is doing; 4 so that your’ giving may be done in secret, and your Father who sees in secret will reward you.”

Rhema Concerning Prayer

“5 And whenever you pray, do not be like the play actors; because they love to be seen standing as they pray in the synagogues, and on the corners and in the streets; thus they display themselves to men. Truly I say to you, they have their reward. 6 But whenever you pray, enter into your inner most room and lock your door to pray to your Father in privacy; and your Father who sees in secret will reward you. 7 But when praying you should not babble meaninglessly in the same fashion as the gentiles, for they reckon that for their many words they will be heard. 8 Do not be like them, for your Father knows your need before you petition him. 9 This, therefore, is how you ought to pray;

Ponder on your Prayer Habits

Using the four keys ask Jesus to show you how you can utilise the key elements of his model prayer in your prayer life.

“Our Father in the heavens,

Let your name be holy,

10 Let your Kingdom come,

Let your will be done,

On earth as it is done in Heaven.

11 Give to us our daily bread;

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12 And forgive us of our debts,

As even we have forgiven our debtors;

13 Do not allow us to enter into temptation,

But rescue us from the evil one.”

“14 For if you forgive men their transgressions, then your Father in Heaven shall forgive you; 15 if you do not forgive men, neither will your Father forgive your transgressions.”

Rhema Concerning Fasting

“16 Whenever you fast, do not take on a gloomy facial expression as the play actors do; for they disfigure their faces so they might be seen to be fasting by men. Truly I say to you, they shall have their reward. 17 But when you are fasting, anoint your head and wash your face, 18 thus, your fasting will not be manifest to men but to your Father who is in secret; and your Father who sees in secret shall reward you.”

Treasure in Heaven

“19 Do not treasure up to yourselves treasures upon the earth, where corrosion destroys, and where thieves dig through and steal; 20 but treasure to yourselves treasure in heaven, where corrosion does not destroy, and where thieves do not dig through and rob you; 21 for where your treasure is, there your heart will be also.”

Light through open eyes

“22 The lamp of the body is the eye. If, therefore, your eye is clear, your whole body shall be full of light; 23 but if your eye is evil, your whole body shall be full of darkness. If, therefore, the light in you is darkness, then the darkness must be extensive!”

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Which God?

“24 No one is able to serve two masters; for it is inevitable he will hate one and love the other, or be devoted to one whilst despising the other; it is not possible to serve God and wealth.”

To be Anxious or not to be Anxious that is the Question!

“25 Therefore, I tell you do not be anxious about your soul, what you will eat or what you will drink, nor about your bodies clothing; is not your soul worth more than food and your body more than the clothes it wears? 26 Consider the birds of the air they do not sow or reap or gather into barns, and yet your Father in Heaven feeds them; are you not superior to them? 27 But which of you by worrying is able to increase his height by even an arms length? 28 Why are you anxious about clothing? Observe carefully, the lily of the field, how it grows; yet it does not labour or spin; 29 but I say to you not even Solomon in all his fine regalia was clothed like one of these. 30 But if the grass of the field which is here today and tomorrow is cast into the furnace is so clothed; will he not even more so clothe you, you little faiths? 31 You should not worry, therefore, saying, ‘What shall we eat?’ Or, ‘What shall we drink?’ or, ‘What shall we wear?’ 32 For these are all the kinds of things the gentiles seek; for does not your Father in Heaven know that you have need of all these things! 33 You must first seek the Kingdom of God and his righteousness, and all these things shall be delivered to you. 34 Worry, therefore, not for the morrow, for the morrow will think of itself; sufficient to the day is the trouble it brings with it!”

Unconditional Positive Regard

“7 Do not try people as a judge might, in order that you may not be judged; 2 for the sentence you pass on them will be the sentence you will receive, and you will be measured with the same standard as you have measured. 3 And why is it that you consider the speck in your brother’s eye, but ignore the log in yours? 4 How can you say to your brother, ‘Let me take the speck out of your eye,’ and behold there is a log in your eye? 5 Play Actor! Firstly, take the log out of your eye, and then you will see clearly to take the speck out of your brother’s eye. 6 Do not give that which is holy to dogs, neither do you put your pearls before pigs, lest they should trample them under their feet and turning attack you.”

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Rhema means Asking, Seeking and Knocking

“7 Ask, and it shall be given to you; seek, and you shall find; Knock, and it will be opened to you. 8 And everyone who asks receives and everyone who seeks finds, and to him who knocks the door shall be opened. 9 Or which man among you, when his son asks for bread instead offers him a stone? 10 Or if he shall ask for a fish will give him a serpent? 11 If, therefore, you being evil know how to give good gifts to your children, how much more will your Father in the heavens give good things to those who ask him! 12 What so ever things you wish that men would do to you, even so you must do it for them; for this is the very essence of the law and the prophets.”

Choose your Journey!

“13 You must enter in through the narrow gate; for broad is the gate and spacious is the road which leads to destruction, and many people proceed through it; 14 Narrow is the gate and hard is the way which leads into the Life; and few people find it!”

What Sort of Tree are You?

“15 Beware of false prophets, for they will come to you clothed as sheep, but within they are ravenous wolves. 16 You will know them by their fruits; do gatherers collect grapes from a thorn bush, and obtain figs from thistles? 17 Thus every sound tree produces good fruit, but every evil tree produces decaying fruit; 18 a bad tree cannot produce good fruit, neither can a good tree produce corrupt fruit. 19 Every tree which does not produce good fruit is cut down and thrown into the fire. 20 Therefore, by their fruits you will know them.”

I Never Knew you!

“21 Not everyone saying to me, ‘Lord Lord,’ shall enter into the kingdom of the heavens, except the ones doing the will of my Father in the heavens. 22 Many will say to me on that day, ‘Lord, Lord, did we not prophecy in your name and cast out demons, and did we not do many mighty works?’ And I will confess to them ‘depart from me; you workers of lawlessness.’”

Which Foundation?

Picture your house

[1] Picture yourself as a house.

[2] Ask Jesus to show you what your house is built on?

[3] What does its foundations tell you – what is God saying to you about them?

[4] What is in your House? What does God want to say to you about what you have in your house?

“24 Every one then who hears these my words and does them shall be likened to a wise man who built his house upon a solid rock. 25 And the rain came down and the rivers came and the wind beat upon that house, and it did not fall, for it was founded upon the Rock. 26 And every one hearing these words of mine and not doing them shall be likened to a foolish man, who built his house upon the sand. 27 And the rain came down and the rivers came and the wind beat upon the foundations of that house, and it fell, and the fall was very great!”

“28 And when Jesus had finished these words the crowd was astonished by his teaching; 29 for he had taught them with real authority and not in the way the scribes taught them!

8 And he went away from the mountain and a great crowd followed him.

Jesus Words demonstrate his Authority⁹ by the Power to Deliver

Authority to Heal infectious Diseases

2 And behold a leper came falling at his feet worshipping him saying, “Lord, if you are willing you are able to make me clean!” 3 And stretching out his hand he touched him saying, “I am willing, be clean;” and immediately the leper was cleansed. 4 And Jesus said to him, Tell no one, but go and show yourself to the priest, and offer the gift which Moses commanded, for a witness to them.”

⁹ The first book of the Kingdom ends with the people’s amazement concerning Jesus’ words which are spoken with a clear and confident authority which none of their religious leaders possess. Next Matthew demonstrates to his readers that there is power from God behind those authoritative words over every area of life and the Devils’ domain.

Authority to command – The Centurion’s Servant

5 And he entered Caper’na-um and was met by a centurion who besought him 6 saying, “Lord, my servant is lying in the house paralysed, suffering real torment.” 7 And he said to him, “I will come and heal him.” 8 And the centurion answered, “Lord, I am not worthy that you should come under my roof; but say the word only, and my servant shall be healed. 9 For even I am a man under authority, having myself soldiers, and I say to one, ‘go,’ and he goes, and to another, ‘come,’ and he comes, and to my slave, ‘do this,’ and he does it!” 10 Upon hearing this Jesus was amazed and he said to those following, “Truly I say to you, I have found no one in Israel with a faith like this. 11 But I say to you that many will come from the east and the west and recline with Abraham and Isaac and Jacob in the Kingdom of the heavens; 12 but the sons of the kingdom shall be cast out into the outer darkness; there shall be weeping and gnashing of teeth.” 13 And Jesus said to the centurion, “go, let what you have believed take place.” And his servant was healed in that very hour.

Healing and Deliverance

Ask Jesus to reveal to you:

[1] What is the Centurions’ faith like?

[2] In what ways does Jesus want you to exercise a faith like his in your life at the moment?

Authority to Heal Illnesses - Many People Healed

14 And Jesus came into the house of Peter and saw his mother-in-law laying in bed with a high fever; 15 and he touched her hand, and the fever left her, and rising she ministered to him. 16 but as evening came on they brought to him many who were demonized; and he cast the spirits out by a single word, and all who had illnesses he healed. 17 This happened so that the spoken word of Isaiah the prophet might be fulfilled saying,

“He took our diseases

And he completely removed our illnesses.”

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What or Who are you Following?

18 But Jesus upon seeing the crowd gave orders that they go over to the other side of the lake. 19 And one particular Scribe came to him and said, “teacher, I will follow you wherever you may go.” 20 And Jesus said to him, “Foxes have holes and the birds of air have nests, but the Son of Man has no where to lay his head.” 21 And another of his disciples said to him, “Lord, permit me first to go away and bury my father.” 22 But Jesus said to him, “follow me, and let the dead bury their own dead.”

Authority over the Elements – Calming a Storm

23 And he embarked on a boat and his disciples followed. 24 And behold a great storm came upon the lake, with the result that the boat was being engulfed by the waves; but he was in a deep sleep. 25 And coming they awoke him saying, “Lord, save us, we are about to perish.” 26 And he said, “Why are you so timid, little faiths?” Then arising he rebuked the wind and the lake, and there was a great calm. 27 But the disciples were amazed saying, “who is this that even the wind and the lake obey him?”

Authority over Demons – The Gaderene Demoniacs

My Personal Deliverance

Using the four keys ask:

[1] Lord what do you want to teach me about demonization?

[2] What areas of my life demonstrate a demonic oppressive influence?

When you have identified a demonic influence give the demon a name – if it is a lust problem name the demon after the lust and then:

- A. Confess the sin of lust
- B. Repent of it and determine to leave it behind by God’s power at work in you.
- C. Command the Demon to leave in Jesus name.

28 And when he came to the other side, into the country of the Gadarenes’, two demonized men met him coming out of the tombs, being dangerous, with the result that no one was able to pass by that way. 29 And behold they cried out saying, “who are we to you, Son of God? Are you coming to torment us before the proper time?” 30 But there was a large herd of swine feeding afar off. 31 And the demons besought him saying, “If you cast us out, send us into the herd of pigs.” 32 And he said to them, “go.” And coming out they went away into the swine; and behold the herd rushed headlong down the steep slope into the lake, and they died in the water. 33 But those tending them fled, and went into the city reporting all; even what had happened to the demonized men. 34 And behold the whole city came

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out to meet Jesus, and seeing him they begged him to depart from their region.

Authority to Heal the Paralysed

9 And getting into a boat he crossed over to the other side and went to his own town. 2 And behold they brought a paralysed man to him lying on a bed. And Jesus seeing their faith said to the paralytic, "be cheerful, child; your sins are completely forgiven." 3 And behold the scribes said among themselves, "This man is a blasphemer." 4 And Jesus knowing their thoughts said, "Why are you thinking evil thoughts in your hearts? 5 For what is easier, to say, 'your sins are forgiven, or to say, arise and walk? 6 But in order that you may know that the Son of Man has authority on earth to forgive sins;" he said to the paralytic, "arise from your bed and go home." 7 And he arose and departed into his house. 8 And the crowd seeing this were filled with awe and they gave glory to God because he had given this authority to men.

Matthew Makes a Choice to Follow Jesus at his Invitation

9 And going on from there he saw a man sitting at the tax desk, he was named Matthew, and he said to him, "Follow me." And arising he followed him. 10 And coming to his house he reclined at his table, and many tax collectors and sinners came and reclined with Jesus and his disciples. 11 And the Pharisees upon seeing this said to his disciples, "Why does your teacher eat with the tax collectors and sinners?" 12 Upon hearing this he said, "What need do the healthy have for a doctor, it is the sick that need one! 13 Go and learn what this means, 'I want mercy and not sacrifice;' I have not come to call the righteous but sinners."

Questions – Fasting?

14 Then the disciples of John came to him asking, "Why do we and the Pharisees fast, but your disciples do not fast?" 15 And Jesus said to them, "Can the wedding guests grieve whilst the bridegroom is with them? But the days will come when the bridegroom is taken away, and then they will fast. 16 No one puts a piece of un-shrunk cloth on to an old garment; for it will tear the garment, and it will make a large hole. 17 Neither do they put new wine into old wine skins; but if they do the wine skins will burst, and the wine will pour out and be ruined; rather they put new wine into new wine skins, and both will be preserved."

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Two Deliverances – A woman and a Daughter

18 Whilst he was speaking to them a leader came to him falling down worshipping him and said, “My daughter has just died; but if you come and lay your hands upon her she will live again.” 19 Jesus got up and followed him, and his disciples followed. 20 And behold a woman with severe haemorrhaging, which had lasted twelve years came up behind him and touched his clothing; 21 for she said to herself, “If only I touch his garment I will be healed.” 22 But Jesus turned around and looked at her and said, “Be cheerful, daughter; your faith has saved you.” And the woman was healed from that very moment. 23 And Jesus came into the house of the leader and he saw the hired mourners and a crowd wailing and grieving; 24 he said “Leave us, for the girl has not died but she is asleep.” And they ridiculed him. 25 Yet he sent the crowd away and coming to her took her hand, and raised the girl. 25 And the news about what had happened went out into the whole region.

Vision Exercise

[1] Ask God to reveal an area of your life he wants to heal for you.

[2] What does he want to say about this area?

[3] What steps does he want you to take to receive his healing?

Healing of Two Blind men

27 And leaving there two blind men followed Jesus crying out saying, “Have mercy on us, Son of David.” 28 And entering into a house the blind men came to him, and Jesus said to them, “Do you have faith that I can do this?” They said to him, “Yes, Lord.” 29 Then he touched their eyes saying, “According to your faith let it be done to you.” 30 And their eyes were opened. And Jesus warned them sternly saying, “Make sure you do not tell any one.” 31 Yet they went away and spread it throughout the whole of that region.

The Deliverance of a Mute

32 And, as they proceeded, a demonized mute came to him; 33 and casting out the demon the mute started to speak. And the crowd were filled with amazement exclaiming, “This has never been seen in Israel.” But the Pharisees said, “He casts out demons by the ruler of the demons.”

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The Passionate Heart of Jesus' Demonstrated

35 And Jesus went through all the towns of the region, teaching in their synagogues and preaching the good news of the Kingdom and healing every disease and illness. 36 Beholding the crowds he was filled with compassion for them because they were harassed and oppressed like a sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful, but the workers are few; 38 therefore, petition the LORD of the harvest that he may send out workers into his harvest."

The Second Book of the Jesus' Generation – Authority Given to Disciples

Their Mission

Your Mission Today

Use the four keys and ask Jesus:

[1] What is the basis for the authority of the mission you give me today?

[2] Ask him to show you what his mission is for you today?

[3] How does he want you to use your God-given authority in his name in your mission?

10 And calling his twelve disciples he gave them authority over unclean spirits to cast them out and to heal every disease and sickness. 2 And the names of the twelve were; firstly, Simon called Peter and Andrew his brother, and James the son of Zebedee and John his brother, 3 Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus and Thaddeus, 4 Simon the Cananaean and Judas Iscariot who betrayed him.

Their Commission

5 Jesus sent these twelve men out charging them saying, "Do not go to the gentiles, neither enter into the city of the Samaritans; 6 rather go the lost sheep of the house of Israel. 7 And as you go

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proclaim saying that 'The Kingdom of the Heavens has arrived.'¹⁰ 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons; you received this freely give freely. 9 Do not acquire gold, nor silver, nor copper for your belt, 10 neither a nap sack for your journey nor two tunics, sandals or a walking stick; for the worker is worthy to receive his sustenance. 11 Which ever town or village you enter scrutinise it to see who is worthy, and remain with him until you leave. 12 And coming into that household give it your respect. 13 And if the house is worthy let your peace remain; but if it is not worthy, then take back your peace from it. 14 But if any do not receive you or listen to your words, leave that house or town shaking the dust off your feet. 15 Truly, I say to you, it will be more tolerable for the land of Sodom and Gomorra on the Day of Judgment than for that city."

What to do When Trials Come

16 "Behold I send you out as sheep in the midst of wolves; be as wise as serpents and harmless as doves. 17 Be on your guard with men; for they will deliver you to the Sanhedrin and to their synagogues in order to beat you. 18 And you will be taken before kings for my sake in order to bear witness to the nations. 19 But whenever they bring you to trial, do not think of what you will say; for what you need to say will be given to you in that hour; 20 for it will not be you speaking but rather the Spirit of your Father speaking through you. 21 Brother will deliver brother up to death and a father his child and children will rise up against their parents and deliver them for execution. 22 And you will be hated by all people because of my name; but he who remains faithful to the end shall be saved. 23 But when they persecute you in one town flee to the other; for truly I say you will not finish your work among the towns of Israel before the Son of Man might come."

24 "The disciple is not above his teacher neither the slave above his master; 25 it is sufficient that the disciple be like his teacher, and the slave like his master. If they call the master of the house 'Be-el'zebul', it will be even so for the members of his household."

The One you really Need to Respect

"26 Do not, Therefore, be afraid of them; for nothing can be hidden without it being revealed, and that which is hidden will be made known. 27 For what I say to you in the darkness, you will speak forth in the light; and what is whispered in your ears, proclaim upon the house tops. 28 And do not

¹⁰ The message of the New Testament is founded on Jesus words [Rhema] that the Kingdom of the heavens has arrived. It has arrived in Jesus and he delegates his authority overcome all the works of the Devil to his followers.

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be afraid of those who kill the body, but are not able to kill your soul; but rather respect the one who can destroy your soul and body in Gehenna. 29 Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father knowing it! 30 Truly even all the hairs of your head are numbered; 31 therefore, fear not; you are worth much more than many sparrows.”

Speaking Clearly about your Faith in Christ before Men

“32 Everyone who shall confess me before men, I shall even confess before my Father in the heavens; 33 but whosoever denies me before men, I shall even deny him before my Father in the heavens.”

Not Peace but a Sword of Kingdom Authoritative Action

“34 Think not that I came to bring peace upon the earth; no, I came not to bring peace but a sword. 35 For I came to,

Set a man against his father

And a daughter against her mother

And a daughter-in-law against her mother-in-law,

36 And the enemy of a man shall be in his own household.”

“37 The one who loves his father or mother more than me is not worthy of me; and the one who loves his son or daughter more than me is not worthy of me. 38 And whoever does not take up his cross and follow after me, is not worthy of me. 39 The one who tries to preserve his soul shall lose it, and the one who rather loses his soul shall find it.”

The Real Reward of Intimacy with Jesus and His Friends

“40 He who welcomes you welcomes me, and the one who welcomes me welcomes the one who sent me. 41 The one who welcomes a prophet shall receive the reward of a prophet, and the one who welcomes a righteous man because he is known by character as a righteous man shall receive

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the reward of a righteous man. 42 And who so ever might only give a cup of cold water to one of these little ones because he is a disciple, will by no means lose his reward.”

11 And when Jesus had finished giving orders to his twelve disciples, he went on to teach and to preach in their cities.

What the Coming of Jesus Means for Old Covenant Believer's

John the Baptist Seeks Rhema Words from Jesus

2 And when John heard in his prison cell about the works of the Christ he sent his disciples with this question 3 “Are you the one or should we seek another?” 4 And Jesus answered them and said, “Go and report to John what you have heard and what you have seen; 5 the blind receive their sight, the lame walk, the lepers are cleansed and the deaf can hear, and the dead are raised and good news is proclaimed to the poor; 6 and blessed is the man who does not stumble because of me.” 7 And as these men left Jesus began to say to the crowds concerning John, “What did you go out into the wilderness to see? A reed being shaken by the wind? 8 But what did you go out to see? Some one in soft apparel and clothing? Behold those who wear such clothes live in a king’s house. 9 But what did you go out to see? A prophet? Yes, I say to you, even the greatest prophet! 10 This is the man which had this written about him,

Ponder A New

Ask the Holy Spirit to put you in the picture of what happened on this occasion.

[1] What Does Jesus look like? What expression is on his face?

[2] What does he want to say about your faith? What do you base your faith on?

“Behold I send my messenger before

Your face,

Who will make the way ahead ready for you!”

11 “Truly I say to you, no man born of woman is greater than John the Baptist; but the least person in the Kingdom of the heavens is greater than him. 12 But from the days of John the Baptist until now the Kingdom of the heavens has suffered force, and men of force claim it. 13 For all the

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prophets, and the law itself, prophesied until John's day; 14 and if you are willing to accept it this man is the Elijah to come. 15 Let the one who has ears listen."

16 "And to what shall I compare this generation? It is like children sitting in the market places singing to one another 17 saying,

"We played the flute to you and you did not dance;

We sang a lament and even then you did not mourn."

18 "For John came not eating and drinking, and they said, 'He has a demon;' 19 the Son of Man came eating and drinking, and they said, 'Behold a glutton and a drunken man, a friend of tax collectors and sinners.' Yet wisdom is justified by its deeds."

Rhema Woes to Unrepentant Cities

20 Then he began to speak stern words of rebuke to the cities where most of his dynamic powerful works had been done, because they did not turn away from their sin; 21 "Woe to you, Chora'zin! Woe to you Beth-sa'ida! Because if the mighty works done among you had been done in Tyre and Sidon, long ago, they would have repented with sackcloth and ashes. 22 However, I say to you, it will be more tolerable for Tyre and Sidon on the day of judgement than for you."

"23 And you Caper'na-um,

Will you be exalted to heaven?

Behold you shall be brought down to Hades."

"Because if the mighty works done among you had happened in Sodom, they would still be among us today! 24 Nevertheless, I say to you that it shall be more tolerable for Sodom on the day of judgement than it will be for you."

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A Passionate invitation for all to Find Rest with Jesus

Put me in the Picture Lord

[1] Picture an area of your life where you do not have a sense of peace with God at the moment – where you are trying to keep control of it for yourself.

[2] Look for Jesus in the inner picture of that area.

[3] What is he doing? What is he saying to you?

25 At that time Jesus rejoiced "I praise you, Father, LORD of the heaven and the earth, that you have hidden these things from the wise and intelligent and have revealed them to infants; 26 Yes, Father, for this is your good pleasure. 27 All things have been given to me by my Father, and no one knows the Father except that the Son wishes to reveal him. 28 Come to me all who are wearied by work, and heavily burdened, and I will give you rest! 29 Take my yoke upon you and learn about me, because I am gentle and humble in heart, and you will find rest for your souls; 30 for my yoke is easy and my burden is light."

The LORD of the Sabbath defines its real value to the Human Heart

12 During this special time Jesus went through the grain fields; and his disciples were hungry, and they began to pluck the heads of grain and eat them. 2 But the Pharisees seeing this said to him, "Look your disciples are doing that which is not lawful to do on the Sabbath." 3 And he said to them, "Do you not know what David did when he was hungry and those with him? 4 How he entered into the house of God and ate the offertory bread, which was not permitted for him to eat and neither those who were with him, except for the priests only? 5 Do you not know that according to the law the priests in the temple have been breaking the law innocently? 6 But I say to you that one who is greater than the temple is here! 7 But if you knew what this means, 'I desire mercy instead of sacrifice,' you would not have condemned the innocent; 8 for the Son of man is LORD of the Sabbath."

Authority to Heal a Withered Hand and the Rejection of the Messiah

9 And going on from there he entered a synagogue; 10 and behold a man who had a paralysed hand was there. And they questioned him asking, "Is it lawful to heal on the Sabbath?" in order that they may accuse him. 11 But he said to them, "Which man among you, who has one sheep, if it falls into a

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pit on the Sabbath, will not take hold of it and pull it out? 12 A man is worth much more than a sheep. This means it is lawful to do good deeds on the Sabbath.” 13 Then he said to the man, “Stretch out your hand.” And he stretched it out, and it was restored to full health just like the other. 14 But coming out the Pharisees took counsel together concerning how they might destroy him.

Ancient Rhema Fulfilled concerning the Chosen Servant of God

15 But Jesus being aware of this left there. And a great crowd followed him, and he healed all of them, 16 and he charged them not to make him known; 17 in order that the spoken forth word of Isaiah the prophet might be fulfilled saying,

“18 Behold my chosen servant,
My beloved one with whom my soul is
pleased;
I have placed my Spirit upon him,
And he will proclaim justice to the
gentiles.

19 He will not quarrel or cry out,
His voice will not be heard by any one upon
the streets.

20 He will not break or crush a bruised reed
And he will not extinguish a smouldering wick,
Until he brings justice to victory;

21 And the gentiles put their hope in his name.”

Ponder A New

Meditate on Jesus the servant of God;

[1] What does he want to say to you about his heart of service?

[2] What does he want you to know about the heart of God?

[3] How does he want you to apply service to your life and in what areas and ways?

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A State of Being for which there is no possibility of forgiveness

22 Then a blind and mute demonised man was brought to him; and he healed him, with the result that he both spoke and saw. 23 And the whole crowd was amazed and said, "Could this be the Son of David?" 24 But the Pharisees hearing this said, "This man casts out demons through the chief of the demons Be-el'zebul." 25 But knowing their inner thoughts he said to them, "Every kingdom being divided against it self will be laid waste, and every city or house divided against it self will not stand. 26 And if Satan casts out Satan, he is divided against himself; how, therefore, will his kingdom stand? And if I cast out demons because of Be-el'zebul, then by whom do your sons cast him out? Because of this they shall be your judges. 28 But if by the Spirit of God I cast out demons, then the Kingdom of God has arrived among you. 29 How is anyone able to enter into a strong man's house to steal his property, if he does not first of all bind the strong man? And then his house can be thoroughly plundered. 31 Because of this I say to you, every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32 And whatever word is spoken against the Son of Man shall be forgiven; but whatever might be spoken against the Holy Spirit shall not be forgiven him in this age nor the one which is about to come."

How to Know the Spirit of God

33 "Make the tree good and its' fruit will be good, make the tree rotten and its' fruit will also be rotten; for by its' fruit a tree is known. 34 Offspring of vipers, how is it possible to speak good if you are evil? For out of the abundance of the heart the mouth speaks. 35 The good man will bring good out of his good treasure, and the evil man produces evil out of his evil treasure. 36 But I say to you that men will give account for every careless word they have spoken forth on the day of judgement; 37 for by your words you shall be justified, and by your words you will be condemned."

The Jesus' Generation Passes Judgement on the Rebellious Jews of the Jewish' Generation

38 Then certain Scribes and Pharisees said to him, "Teacher, we want to see a sign." 39 He said to them, "An evil and adulterous generation seek a sign, and no sign will be given to it except for the sign of Jonah the prophet. 40 For as Jonah was in the belly of the fish for three days and nights, even so the Son of Man shall be in the heart of the earth for three days and nights. 41 The men of Nin'-evah shall stand up in the judgement against this generation and they shall judge it; they repented because of the preaching of Jonah, and behold one greater than Jonah is here! 42 The Queen of the South shall rise up in the judgement against this generation and judge it; because she came from the furthest parts of the earth to hear the wisdom of Solomon, and behold one greater than Solomon is here!"

Whose House Am I?

43 “But when an unclean spirit is cast out of a man, it wanders through waterless places seeking rest, and it finds none. 44 Then it says, ‘I will return to the house out of which I came’; and coming it finds it swept clean and unoccupied and decorated. 45 Then it enters and brings with it seven other evil spirits worse than it self, and on entering they make it their dwelling; and the last state of the man shall be worse than the first. This is how it will be for this evil generation.”

Family Connections are not Based on DNA

46 Whilst speaking to the crowd behold his mother and brothers stood outside seeking to speak to him. 47 And some said to him, “Behold your mother and your brothers are standing outside wishing to speak to you.”¹¹ 48 And answering he said to the one speaking to him, “Who is my mother, and who are my brothers?” 49 And stretching out his hand to his disciples he said, “Behold my mother and my brothers; 50 for whoever does the will of my Father in the heavens; he is my brother and sister and mother.”

The Third Book¹² of the Jesus’ Generation – The Way the Kingdom of the heavens operates

The Parable of Sown Rhema

13 At that time Jesus went out of the house and sat beside the lake; 2 and a large crowd gathered around him, with the result that he had to get into a boat and he sat down, and the whole crowd gathered on the beach. 3 And he spoke to them using many parables saying, “Behold the sower went out to sow. 4 And some of the seed fell beside the path, and the birds came down and ate it. 5

¹¹ Verse 47 is not well attested to in the earliest most reliable manuscripts however I include it.

¹² This book is at the centre of Matthew’s chiasmic structure[see on introduction]. The parables set out what is at the heart of Jesus’ mission and teaching about “The Kingdom of the heavens”.

Picture Your Inner House

Ask the Holy Spirit to give you a picture of your inner self as a house.

[1] What is in your house?

[2] What needs cleaning out of it?

[3] Which doors are closed with keep out signs?

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But others fell upon stony ground which did not have much earth, and immediately it sprung up because it did not have enough earth. 6 And when the sun arose it was scorched and because it did not have sufficient roots it withered. 7 And some fell upon thorny ground, and growing the thorns choked it. 8 But some fell upon good soil and it bore much fruit, some a hundred fold; some sixty fold and others thirty fold. 9 Let the one who has ears listen carefully!”

Which Seeds Lord?

[1] Using the four keys ask Jesus to show you which seeds he wants to plant in your life now?

[2] What do you need to do to help them to grow? [Ask Jesus to Show you].

The Purpose of Parables Explained

10 And the disciples came to him and asked, “Why is it you speak to them in parables?” 11 And he answered them, “It has been permitted for you to understand the mysteries of the Kingdom of the heavens, but it has not been permitted to them. 12 For he who has something it shall be given to him in great abundance; but for him who has not, even what he has will be taken away from him. 13 This is the reason why I speak to them in parables, because seeing they do not see and hearing they do not hear nor understand anything; 14 and what the prophet Isaiah said is fulfilled,

“You shall indeed hear but by no means understand,

And you shall indeed see but in no way perceive.

15 for the hearts of these people have become dull,

And their ears have become hard of hearing,

And their eyes have closed;

Otherwise they may perceive with their eyes

And hear with their ears

And their hearts may even turn back,

And they may be healed.”

16 “But blessed are your eyes because they see and your ears because they hear. 17 For truly I say to you that many prophets and righteous people desired to see what you see and they did not see it, and to hear what you hear and did not hear it.”

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The Parable of the Sower Interpreted

18 “Understand, therefore, the parable of the sower; 19 he who hears the recorded word of the Kingdom, and does not understand it, will have the evil one come and tear away the word from his heart; this is the seed which fell along the path way. 20 But the seed which fell on rocky ground is like the one who upon hearing the word joyously received it; 21 but he does not have roots in himself and the joy only lasts temporarily, but when affliction or persecution comes, because of the word, he immediately falls and stumbles. 22 And the one’s sown among thorns are like the person who hears the word and the cares of this age, and deceitfulness of riches, chokes the power of the word, and this person becomes fruitless. 23 That which was sown on the good soil is like a person who hears the word and understands it, and he produces fruit; a hundred fold, or sixty fold or thirty fold!”

The way to Approach Mission and judgment

24 He set another parable before them saying, “To what shall the Kingdom of the heavens be likened, it is like a man who sowed good seed in his field. 25 Then whilst he was asleep his enemy came and sowed weeds throughout his wheat and then he left. 26 But when it all sprouted and it produced fruit, the weeds became evident. 27 And the servants came to the master of the house and said to him, ‘Master, did you not sow good seed in your field? Therefore, where did the weeds come from?’ 28 He said to them, ‘A man who is my enemy has done this.’ The servants asked him, ‘Do you want us to pull the weeds up?’ 29 And he said, ‘No, lest you uproot the wheat with the weeds! 30 Permit them to grow together until the harvest; and when the time arrives for the harvest to be gathered in, then take out the weeds first and bundle them up and burn them, and then gather in my wheat and store it in my barn.’”

Small Always becomes Big in the Kingdom of the heavens

31 And he told them another parable saying, “The Kingdom of the heavens is like a grain of mustard seed, which the man took and sowed in his field. 32 It is the smallest of all seeds, but when it grows into a vegetable it becomes like a tree, with the result that the birds of sky come and nest under its’ branches.”

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33 He told them yet another parable; “The Kingdom of the heavens is like yeast, which a woman takes puts into three measures of wheat flour which then causes the whole lump to rise.”

The Primary Function of Parables

34 He said all of these things to the crowds in parables, and he did not say anything to them except by parables; 35 thus what was spoken forth through the prophet was fulfilled saying,

“I opened my mouth uttering parables,

I uttered things which had remained hidden from the foundation of the world.”

The Interpretation of the Parable of the Weeds

36 Then he left the crowds and went into the house. And his disciples came to him asking, “Explain to us the parable of the weeds of the field.” 37 He replied, “The sower of the good seed is the Son of Man; 38 and the field is the world; and the weeds represent the sons of the Evil One; 39 the enemy who sowed the seeds is the Devil, and the harvest is the end of the age, and the reapers are the angels. 40 As the weeds were gathered together and cast into the unquenchable fire, so it will be at the close of the age; 41 the Son of Man shall send out his angels, and they shall gather together out of his Kingdom all those who are stumbling stones and those who are lawless, 42 and they shall cast them into a furnace of burning heat; and there will be weeping and grinding of teeth. 43 And then the righteous will shine out like the sun in the Kingdom of their Father. Let the one who has ears listen carefully!”

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The Axial Parables¹³ at the Heart of Jesus' Teaching

Ponder & Meditate

[1] Lord Show me how to make you first in every part of my life?

[2] What is getting in the way of my desire to do this?

[3] Lord Show me how to sell everything which is more of a god to me than you are?

44 "The Kingdom of the heavens is like treasure which has been hidden in The Field, when a man finds it he hides it, and departs from there with joy and sells all that he has, and he buys that Field!"

45 "Again the Kingdom of the heavens is like a merchant man who seeks good pearls; 46 upon finding one pearl of great value he goes away and sells all that he has and buys that singular pearl!"

47 "Again the Kingdom of the heavens is like a dragnet that is cast into the sea and it catches all manner of things in it; 48 when it is full they pull it in and put the good fish into a vessel, but they cast the rotten fish aside. 49 Thus it shall be at the close of the age; the angels will be sent out and they shall separate the evil ones from the midst of the righteous ones, 50 and they shall cast them into the raging fire; there will be weeping and grinding of teeth."

Treasure Types

51 "Have you understood all of this?" They said to him, "Yes." 52 And he said to them, "Therefore every scribe who has been a disciple for the Kingdom of the heavens is like a home owner who brings his new and old out."

¹³ These three parables are the hub of what Jesus had to say about his mission and what it means to the believer. The whole of the gospel wheel rotates around the one big question – "Now you know who Jesus Christ is as the Lord of the 'Kingdom of the heavens' will you give everything up for him?"

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The Steps which led to Israel's Rejection of the Messiah

The Rejection of the Great Treasure of the Ages

53 And it came to pass, when Jesus had finished these parables, he left there. 54 And coming to his native homeland he taught them in their synagogue, with the result that they were amazed and said, "Where has he obtained this wisdom and dynamic powers? 55 Is this not the carpenter's son? Is not his mother called Mary and his brothers James and Joseph and Simon and Judas? Therefore, from where has he obtained these things?" 57 And they took offence at him. But Jesus said to them, "it is true to say that a prophet is without honour in his native country and in his own home!" 58 And he did not do many mighty works there because of their lack of faith.

The Death of the Last Old Covenant Prophet Sets the Scene for What will Happen to the New Covenant Prophet

14 During that time Herod the Tetrarch heard a report about Jesus, 2 and he said to his servants, "This man is John the Baptist; he has risen from the dead, and because of this he is able to do these mighty works." 3 For Herod had arrested John and had locked him in prison because of Hero'di-as the wife of his brother Philip. 4 For John had told him that "it is not lawful for you to have her." 5 He wanted to kill him but he was afraid of the people because they held him to be a prophet. 6 Herod had a birthday celebration and the daughter of Hero'di-as danced for them and pleased Herod, 7 so he vowed with a promise to give her what ever she asked for. 8 Prompted by her mother she said, "Bring me here the head of John the Baptist on a platter." 9 And the king regretted his vow but because of his oath and those reclining with him he commanded it to be given. 10 And he sent and had John beheaded in prison. 11 And his head was brought upon a platter and given to the girl, and she took it to her mother. 12 And his disciples coming took his body and buried it, and they went to Jesus and told him what had happened.

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Authority to Multiply

13 Hearing this Jesus left there in a boat for a wilderness place privately; and the crowd having heard this followed him by land from the town. 14 And on arrival he saw a large crowd, and he had compassion upon them and he healed their illnesses. 15 When evening came his disciples came to him saying, "This is a dessert place and the hour is already late send them home; so that they can go into the villages and buy food." 16 Jesus said to them, "They need not go home you give them something to eat." 17 And they said to him, "We have nothing available except five loaves and two fish." 18 But he said, "Bring them to me." 19 And he ordered the crowd to recline on the grass, and taking the five loaves and the two fish, he looked up into Heaven and blessed and broke it and gave it to the disciples and the disciples gave the bread to the crowd. 20 And all who ate were satisfied, and they took up the remaining left over's and they filled twelve baskets. 21 Those that had been fed numbered five thousand men and this was without counting the women and children.

My Financial Destiny

Use the four keys to ask God:

[1] How does this story fit with my needs at the moment?

[2] What do you want to multiply in my life Lord?

[3] What must I do to receive your blessings on my life?

Walking on Troubled Waters

22 And immediately he compelled the disciples to get into the boat and to go ahead of him to the other side, whilst he sent the crowd away. 23 And having sent the crowd away he went up into the mountain to pray privately. And as the evening came he was there alone. 24 But the boat was already a long way from the land, being tossed about by the waves, for there was a strong head wind. 25 In the third watch of the night he came to them walking upon the lake. 26 The disciples upon seeing him walking on the water were very troubled saying, "It is a disembodied spirit", and they cried out with fear. 27 But immediately he spoke to them saying, "Cheer up, I AM; be not afraid." 28 And Peter answered him and said, 'Lord, if it is you, allow me to come to you upon the water;' 29 But he said, "Come." And Peter

How to Walk on the Water

Using the four keys ask Jesus to show you what he wants to say to you about an area of your life where you feel like you are drowning in your problems.

[1] Lord Show me where you are in my current problem?

[2] Lord Show me how I can overcome this problem?

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climbed out of the boat and he walked on the water and came to Jesus. 30 But beholding the strong wind he was afraid, and he began to sink, he cried out, "Lord, save me!" 31 And immediately Jesus took hold of his hand and pulled him up and he said to him, "Little faith, what caused you to doubt?" 32 And they climbed into the boat and the wind abated. 33 And those in the boat fell on their faces before him exclaiming, "Truly you are The Son of God."

The Way is Opened for Healing in Gennes'aret

34 And having crossed over they came to the land of Gennes'aret. 35 And when the men of that place recognised him they sent word into the whole of that region, and they brought to him all of those who were sick, 36 and they begged him that they might just touch the edge of his garment; and as many as touched it were healed.

The Traditions of the Religious Leaders make the Rhema of God Void among the People

What is Hindering me?

Ponder on the question what personal traditions in my family, my work, my life are hindering me from receiving more of your presence?

15 Then the Pharisees and Scribes came to Jesus from Jerusalem asking, 2 "Why do your disciples break the traditions of the elders? For they do not wash their hands before they eat bread." 3 And answering them he said, "Why do you break the commandments of God because of your traditions? 4 For God said, 'Honour your father and your mother', and even, 'Let him who speaks evil against his father or mother be put to death;' 5 But you say, 'If anyone tells his father or mother, "What you may have gained from me is a gift to God, 6 a person need not honour his father;" and you have nullified the Word of

God because of your tradition. 7 Play actors, Isaiah prophesied well concerning you when he said,

8 "This people honour me with their lips,

But their hearts are far away from me;

9 and in vain they worship me,

Teaching principles which are doctrines of men."

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10 And calling to the crowd before him he said to them,
11 "Listen and understand; it is not what goes into the mouth of a man that makes him unclean, but it is what comes out of his mouth which makes a man unclean." 12 Then his disciples came before him and asked, "Do you know that the Pharisees were offended by your words?"
13 And he replied, "Every plant which has not been planted by my Father in Heaven will be uprooted. 14 Leave them alone; they are blind guides who try to lead the blind; but if a blind man tries to lead a blind man both will fall into a deep hole." 15 And Peter asked him, "Explain this parable to us?" 16 He replied, "Do you still not understand? 17 Do you understand this that everything which goes into a man's mouth enters his stomach and then goes down the toilet? 18 But what comes out of his mouth comes out of his heart that is what makes a man impure. 19 For out of the heart proceed evil imaginations, murder, adultery, fornication, theft, false witness, blasphemies. 20 These things make a man impure, but eating without washing your hands does not make you impure."

Help Me understand the Heart of the Matter

Utilising the four keys ask:

[1] What was at the heart of the Pharisees religion?

[2] What is at the heart of my faith?

[3] What was at the heart of Jesus teaching about man's fallen heart, and renewed heart?

Gentile Faith Demonstrates the Nature of a real Searching Humble Heart – The Contrast between an Open Heart and a Religiously Hardened Heart is drawn by way of Comparison with the Hearts of the Pharisees

21 And leaving there he came to the region of Tyre and Sidon. 22 And behold a Canaanite woman from that region came to him crying out and saying, "Have mercy on me, Lord, Son of David; my daughter is ill being demonised". 23 But he did not say a word to her. And the disciples came to him and begged him saying, "Send her away, for she is making such a fuss". 24 And answering he said "I was sent only for the lost sheep of Israel." 25 But she came and fell down upon her face before him imploring, "Lord, help me." 26 And answering he said, "It is not good to take the bread of the children and to throw it to the dogs." 27 But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from the table of their masters." 28 Then answering he said to her, "O woman, your faith is great; Let it happen just as you wish." And her daughter was healed in that very hour!

Many are Healed

29 And departing from there Jesus came to the lake side in Galilee, and he went up and sat on the mountain there. 30 And a large crowd came to him having with them cripples, the blind, deformed,

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the dumb and many others, and they laid them down before his feet, and he healed them; 31 with the result the crowd were amazed seeing the dumb speaking, the deformed made whole, and the cripples walking and the blind restored to sight; and they gave glory to the God of Israel.

The Feeding of Four Thousand like Bread from Heaven

32 And Jesus called his disciples to him and said, "I have compassion upon the people, for they have already remained with us for three days and they have not eaten anything; I do not want to send them away fasting, lest they should collapse on their way home." 33 And the disciples said to him, "Where in this desert place will we find enough bread to feed them?" 34 And Jesus said to them, "How much bread do you have?" And they said, "Seven, and a few little fish." 34 And he commanded the crowd to sit upon the ground. 36 He took the seven loaves of bread and the fish and he gave thanks and broke them giving them to his disciples, and the disciples gave them to the people. 37 And all ate and were satisfied, and there were more than enough left over's which filled seven baskets full. 38 And the number of those who had been fed was four thousand, and this did not include the women and children. 39 And sending the crowd away he got into the boat, and he came to the region of Mag'adan.

The Pharisees and Sadducees Close their Eyes and Ask for a Sign

16 And the Pharisees and Sadducees came to him wishing to test him; they asked him to show them a sign from Heaven. 2 But he said to them, "When the evening comes you say, 'it is fair weather, because the sky is fiery red. 3 And in the morning, it will be bad weather today, for the sky is dark and red'. By the appearance of the sky you differentiate the weather, but the signs of this present special time you are not able to differentiate! 4 An evil and adulterous generation¹⁴ seeks for a sign, and no sign

Lord Show me!

Looking for spontaneous vision -
Ask Jesus to show you:

[1] In what ways am I missing the signs of your work in my life at the moment?

[2] Spend time thanking God for ways he has given you signs of his love and care in the past.

¹⁴ The use of the word for "generation" in this verse is the same as the root derivative utilised by Matthew in the birth narratives; he is making a comparison between the false religious practices of the religious leaders of the Old Covenant Generation and the new Jesus' Generation. The Canaanite woman and the crowd came to him with a humble desire for ministry and feeding of their souls, whereas the Pharisees and Sadducees came with proud closed hearts which wished to condemn Jesus. Matthew's point is well made – in order to be part of the New Covenant Jesus' Generation we must open our hearts to him in simple trust; wishing his Rhema

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will be given it except for the sign of Jonah". And he left them and went on his way.

The Infective Nature of the religion of the Pharisees and the Sadducees

Pharisee or Man after the heart of Jesus

Using the four keys ask:

[1] Show me the difference between Jesus heart and a Pharisees heart [See John 5:24]?

[2] What is the infectious yeast in my heart?

[3] How do you want me to apply this story to my life?

5 And coming to the other side the disciples had forgotten to bring bread with them. 6 Jesus said to them, "Watch out for the yeast of the Pharisees and Sadducees!" 7 And they reasoned among themselves saying, "It is because we did not bring any bread with us." 8 Jesus knew what they were thinking and said, "Why do you reason among yourselves, little faiths, that it is because you do not have any bread? 9 Do you not perceive this, do you not remember the five loaves and the five thousand and the basket full's which you gathered? 10 And do you not remember the seven loaves and the feeding of the four thousand and the hampers of remains you gathered? 11 How is it you do not understand that I did not speak about the bread? Beware of the yeast of the Pharisees and Sadducees." 12 Then they understood that he spoke not of the work of yeast in bread but about the teaching of the Pharisees and Sadducees.

and miracles to save us from our sinful natures as we live by the free flow of the Holy Spirit pouring out of our hearts [John 7:38,39].

The Great Rhema Declaration of the Ages

13 And Jesus arrived in the region of Caesare'a Philippi¹⁵ and he asked his disciples, "What do men say about The Son of Man?" And they replied, "Some say he is John the Baptist, others Elijah, and yet others either Jeremiah or one of the other prophets." 15 He asked to them, "Who do you say that I am?" 16 Simon Peter answering said, "You are The Christ¹⁶ The Son of The Living God." 17 And answering Jesus said to him, "Blessed are you, Simon Bar-Jona, because flesh and blood has not revealed this to you but my Father in the heavens has. 18 And I say to you, you are Peter, and upon this rock I shall build my church, and the gates of Hades shall not win a victory over it. 19 I shall give to you the keys of the Kingdom of the heavens, and what so ever you bind on earth shall be bound in the heavens, and what so ever you loose upon the earth shall be loosed in the heavens." 20 Then he charged his disciple's that they should tell no one that "he is The Christ".

Do I have a natural authority in Christ?

[1] Ponder on what it means that we have the power to loose and bind the power of the enemy - what does God want to say to you about this?

[2] How do you want me to exercise this authority Lord?

[3] Lord, is this authority already mine; because I belong to you? What does this mean Lord?

¹⁵ At Caesare'a there were two significant cultic symbols of worship to the ancient pantheon. One was the statue of Augustus Caesar who had been proclaimed as "The Son of the gods", and the other was a rock shaped formation with a hole in it representing the gate way to Hades with the image of the god Pan at its entrance. Pan was considered to be the protector of the gate way to Hades. Peter's declaration that Jesus is "The Son of God" proves that Jesus saw himself as God's one and only Son, and when he speaks of the "Gates of Hades" not prevailing against the church he is in effect saying none of the demonic pantheon ruled by Satan would be able to stop the Power of the Kingdom over the heavenly wicked powers in high places; over which he ruled with all power and authority stopping all the works, and supposed power of the self styled Prince of the power of the air, from prevailing against the Kingdom and its' people. The evil principalities and powers are defeated by Christ, and each Christian can claim the authority of Christ to overcome all the works of the Devil.

¹⁶ Jesus is revealed by revelation knowledge to be the Christ, the True Son of David, and the universal King of the Kingdom of the heavens; this knowledge is not available by human reason, but because it has been granted to the eyes and ears of Peter's heart through a revelation given by the Father through the Holy Spirit. As Matthew's gospel seems to be the earliest of the Gospels [See on Introduction] it is not surprising that central to his whole emphasis on Jesus as the fulfilment of Old Covenant Revelation to the prophets should be finally revealed as the Christ and Son of God through Revelation knowledge to Peter. The next passage demonstrates the type of King Jesus will be as the suffering servant who dies to redeem Mankind, and that his Kingdom is not based on the acceptance of the kingdoms of the world. His death, however, is the means by which believer's will be bought back from Satan's kingdom, and thus liberated as sons and daughters of God to have authority over the enemy in every area of their lives.

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Jesus Foretells His Death and Resurrection

21 After that Jesus began to explain to his disciples that it was necessary for him to go to Jerusalem and to suffer many things from the Elders and Chief priests and the Scribes, and to be put to death and after three days to rise again. 22 And Peter came to him and began to rebuke him saying, "God forbid this for you, Lord; may it not happen by any means". 23 But turning to Peter he said, "Go away from me, Satan; you are a hindrance to me, because you do not consider the things of God but the things of men." 24 Then Jesus said to his disciples, "If any one wants to follow after me let him deny himself and take up his cross and follow me. 25 He who wants to save his soul will lose it and he who wishes to lose his soul for my sake shall find it. 26 For what benefit is it to a man if he gains the whole world and loses his own soul? And what will a man give in exchange for his soul? 27 For whenever the Son of Man comes in the glory of his Father with all of the holy angels, even then he will give to each person according to their practices. 28 Truly I say to you that there are certain ones standing here among you who will by no means taste death until they behold The Son of Man coming in to his Kingdom."

The Blind fold falls off and some disciples see the Son of Man "Coming in to his Kingdom"

Vision Exercise

Seek Spontaneous vision of Jesus on the mount of transfiguration. What does he look like? How do you respond to him? How does he respond to you? What does he say to you? What do Moses and Elijah say to him?

17 And after six days Jesus took Peter and James and his brother John, and he took them up on to a high mountain privately. 2 And he was metamorphosed before them, and his face shone like the sun, and his garment became as white as the light. 3 And behold Moses and Elijah appeared to them speaking with him. 4 And peter said, "Let us make three tabernacles here, one for you, one for Moses and the other for Elijah." 5 Yet while he was speaking behold a cloud appeared and obscured them, and behold a voice came from the cloud saying, "This is my dearly loved Son, with whom I am very pleased; listen to him!" 6 And the disciples upon hearing this fell upon their faces and they were very scared. 7 And Jesus came

and touched them and said, "Arise and do not be afraid." 8 And gazing around they saw no one except Jesus only.

9 As they came down off the mountain and Jesus instructed them, saying, "See that you tell no one of the vision until the Son of Man has risen from the dead". 10 And the disciples questioned him

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asking, "Why do the Scribes say that it is necessary for Elijah to come first?" 11 And answering he said, "Elijah does come and restores all things. 12 And I say to you that he has already come, and they did not know him but they did what they wanted to him; thus even the Son of Man is about to suffer by their hands." 13 Then they understood that he spoke of John the Baptist.

The Deliverance of a Demonised Boy

14 And coming to the crowd a man came and knelt before him 15 asking, "Lord, have mercy on my son, because he is moon struck and suffers horribly; for he is often thrown into the fire and into the water. 16 And I brought him to your disciples, and they could not heal him". 17 And answering Jesus said, "O faithless and perverted generation, for how long will I be with you? How long will I endure you? Bring him here to me." 18 And Jesus spoke sternly to him, and the demon came out of him; and the boy was healed from that hour onwards. 19 Then the disciples came to Jesus privately and asked, "Why could we not cast it out?" 20 And he said to them, "Because of your lack of faith; truly I say to you, if you have faith the size of a mustard seed, you can command this mountain and it will be moved from here and cast away; and nothing will be impossible for you."

Rhema Words Foretelling Death and Resurrection

22 And Jesus brought them all together in Galilee and said, "The Son of Man is about to be delivered into the hands of men, 23 and they shall kill him, and on the third day he shall rise again." And they were greatly distressed.

The Temple Tax is Paid

24 And they came to Caper'naum and the collectors of the half shekel tax came to Peter and asked, "Does not your teacher pay the tax?" 25 He said, "Yes." And on entering the house Jesus spoke to him first saying, "What do you think, Simon? From whom do the kings of the earth exact tribute and taxes? Do they take them from their sons or from strangers?" 26 And he answered, "From the strangers," Jesus said to him, "Therefore the sons are free. 27 But in order that we do not offend them, go to the lake and cast a hook and bring up the first fish that takes the bait, and open its mouth and you will find a coin; take it and give it to them for you and I."

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Book Four of the Jesus' Generation¹⁷ – The Nature of the Kingdom of the Heavens

Who is the greatest in the Kingdom?

18 During that time the disciples came to Jesus asking, “Who is the greatest in the Kingdom of the heavens?” 2 And calling a child he stood it in their midst 3 and he said, “Truly I say to you, unless you turn and become as this child you will by no means enter into the Kingdom of the heavens. 4 Whoever humbles themselves like this little child is the greatest in the Kingdom of the heavens. 5 And whoever receives one child like this one in my name also receives me.”

How Temptations to Sin affect us

6 “Who so ever should cause one of these little ones who believes in me to stumble, it would be better for him to have a large millstone hung around his neck and for him to be drowned in the depths of the lake. 7 Woe to the world because of temptations; for it is necessary that temptation should come, but woe to the man through whom temptation comes. 8 But if your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter into life deformed or crippled rather than having two hands or two feet to be cast into the eternal fire. 9 And if your eye causes you to stumble, then pull it out and throw it away from you; it is better to enter into life with one eye, rather than having them both cast into the Gehenna of fire.”

Ponder A New

Seek spontaneous thoughts and ideas as you spend time meditating on this fourth book.

[1] Why did Matthew record this teaching section here in the gospel Lord?

[2] What does it tell me about the nature of discipleship Lord?

[3] What does it tell me about your heart Lord Jesus?

¹⁷ In this book Jesus sets out the great central characteristic and key motivation of his heart, and his ministry; it is that he may serve – living by God’s gift love which is the key defining characteristic of the heart of God and the Kingdom of the heavens. This is to be the centre of every believer’s heart as well. God’s gift love is to flow through our hearts out to all around in humble child like service. Jesus himself offers this type of service and it is the key definition of what God is like!

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A Rhema Parable about a Lost Sheep

10 “Make sure you do not despise one of these little ones; for I say to you that their angels in the heavens all see the face of my Father in the heavens. 12 What do you think? If a certain man has one hundred sheep and one of them should go astray, does he not leave the ninety nine upon the hills and go and searches for the one which has strayed away? 13 And upon finding it, truly I say to you that he rejoices because of it more than the ninety nine which have not wandered off. 14 Thus, it is not the will of your Father in the heavens that one of these little ones should be harmed.”

Rhema Concerning Helping a Person who Sins

15 “But if your brother should sin against you, go tell him his fault privately – keeping it between him and you only; if he listens to you, you have retained your brother. 16 But if he does not listen, bring one or two others with you, in order that every spoken word may be established by two or three witnesses; 17 and if he refuses to listen to them, tell it to the gathered community; but if he does not listen to the community, then let him be like a gentile or tax collector to you.”

18 “Truly I say to you, that whatsoever you bind on earth shall be bound in the heavens and whatsoever you release upon earth shall be released in the heavens. 19 Again, truly, I say to you that if two agree among themselves upon the earth concerning any affair which they may petition for, then it shall be done by my Father in the heavens. 20 For where two or three are gathered together in my name, there I am in their very midst.”

The Rhema Parable of an Unforgiving Servant

Heal my Hurting Heart

[1] Ask the Spirit to put you back into a past hurtful picture where someone hurt you, blamed you, or did not forgive you.

[2] Look for Jesus in the past hurtful picture. Look at what he is doing. Ask Him what he wants to say to you.

[3] Forgive the one who hurt you by the grace of Christ.

21 Then Peter came to him and asked, “Lord, how many times should I forgive my brother who sins? Up to seven times?” 22 Jesus said to him, “I say to you not up to seven times but rather seventy sevens. 23 Therefore the Kingdom of the heavens shall be likened to a king who wished to settle accounts with his servants. 24 But when he began the reckoning one man was brought to him who owed him ten thousand talents. 25 But he did not have the means to pay him so the master ordered that his wife and children and all that he had be sold so that payment could

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be made. 26 Therefore, the servant fell upon his face before him pleading, 'Have patience with me, and I will repay you.' 27 And the master was filled with compassion for him, and he cancelled his debts. 28 But going away that servant found one of his fellow servants who owed him a sum of one hundred denarii, and he took hold of him by the throat demanding, 'Give me what you owe!' 29 Therefore, his fellow servant fell to his face before him pleading with him saying, 'Have mercy upon me, and I will repay you all.' 30 But he was not willing to let him off, but he took him away and threw him into prison until such time that he could repay him. 31 Other fellow servants who saw this became very distressed and went to report this to the master themselves concerning all that had taken place. 32 Then the master called him back and said, 'Evil servant, I forgave you your whole debt, because you pleaded with me; 33 should you not have had the same sort of mercy with your fellow servant, just as I had mercy upon you?' 34 And the master was filled with anger and he delivered him to the gaolers until such a time that he had paid all his debt back. 5 Thus even so, will my Father in Heaven do to you if you do not forgive your brothers from your hearts."

Rhema Concerning Divorce Issues

19 And it came about that when Jesus had finished these words, he left Galilee and went to the region of Judea beyond the Jordan. 2 And a large crowd followed him, and he healed them there.

3 And the Pharisees came to him in order to test him asking, "Is it lawful for a man to divorce his wife for any reason?" 4 And he answered, "Do you not know that from the creation of the world that He made man and woman?" 5 And He said, 'for this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one body.' 6 This means they are no longer two but one body. What God has joined together let no man separate!" 7 They said to him, "Why, therefore, did Moses order that a certificate of divorce be issued and that a woman should be sent away?" 8 He said to them that "Moses permitted you to divorce because of your hardness of heart, but it was not so from the beginning. 9 And I say to you that whoever divorces his wife, except in the case of fornication, and he marries another also commits adultery." 10 The disciples said him, "If that is the case between a man and a woman, it is not worth marrying!" 11 He answered them, "Not everyone can bear this idea, but only those to whom it has been given. 12 For there are eunuchs from birth, and there are eunuchs who have been castrated by men, and there are eunuchs who have made themselves this way because of the Kingdom of the heavens. Let the person who can accept this, accept it."

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Jesus' Love for Little Children

Then they brought little children to him, in order that he might place his hands upon them and pray for them; but the disciples rebuked them. 14 But Jesus said, "Let the little children come to me and do not forbid them, for they belong to the Kingdom of the heavens." 15 And he placed his hands upon them and then left.

All Things are Possible with God – A Rich Young Man

16 And behold a certain man came to him and asked, "Teacher, what good thing must I do in order to have eternal life?" 17 And he said to him, "Why do you call me good? There is only one who is good! But if you want to enter into life, keep the commandments." 18 He said to him, "which ones!" Jesus said, "You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false witness, 19 honour your father and mother, and, love your neighbour as yourself." 20 The young man said to him, "I have carefully observed all these things; what else do I need to do?" 21 Jesus replied, "If you want to be perfect, go and sell your possessions and give them to the poor, and you will have riches in the heavens, and come follow me." 22 Upon hearing this teaching the young man left full of grief, for he had many possessions.

It's Impossible Lord?

Use the four keys and ask:

[1] Lord what is impossible for me?

[2] How do you want me to deal with what is impossible for me [See on John 15:5]?

23 And Jesus said to his disciples, "Truly I say to you that the rich will enter the Kingdom of the heavens with great difficulty. 24 Again, I say to you, it is easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of God!" 25 Upon hearing this, the disciples were amazed and asked, "Who then can be saved?" 26 But looking at them Jesus said, "This is impossible for mankind, but with God all things are possible!" 27 Then Peter said to him, "Behold we have forsaken all things and we have been following you; what then will happen to us?" 28 Jesus said to them, "Truly I say to you that you who have followed me that in the new world when the Son of Man sits upon his throne of glory, you shall be seated upon twelve thrones, judging the twelve tribes of Israel! 29 And every one who has left his house or brothers, or sisters, or fathers, or mothers, or children, or lands because of my name shall receive a hundred times more in return, and he will inherit eternal life! 30 Many that are first will be last and the last will be first!"

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The Rhema Parable concerning the Workers in the Vineyard

20 “For the Kingdom of the heavens is like a householder who went out early in the morning to hire workers for his vineyard; 2 and agreeing with some workers to pay them a denarius for the day he sent them into his vineyard. 3 Then he went out again around about the third hour of the day and he saw others standing idle in the market place; 4 and he said to them, ‘Come and work in my vineyard and what seems right I will pay you’. 5 And they too went away. But yet again going out around the sixth and the ninth hour he did likewise. 6 And at the eleventh hour going out he found yet others standing, and he said to them, ‘How is it that you have been standing here idle the whole day?’ 7 They replied, ‘Because no one hired us.’ He said to them, ‘Come and you too can work in the vineyard.’ 8 When the evening came the master said to his vineyard foreman, ‘Call the workers and give them their wages starting with the last until you have paid the first’. 9 And those who had joined the workforce at the eleventh hour received one denarius. 10 And those who had come first of all thought that they would receive more; and they too received one denarius just like the others. 11 But receiving this they complained against the householder 12 saying, ‘The men only worked for the last hour, and you have treated them the same as us who endured the burden of the heat of the day as we worked.’ 13 And he answered then and said, ‘Friends, I am doing you no wrong; did you not agree to be paid a denarius by me? 14 Take what is yours and go; I want things this way that the last be given the same amount just as you. 15 Is it not lawful for me to do what I want with what is mine? Or do you begrudge my generosity?’ 16 Thus, the last will be first and the first last.”

Jesus Emphasises that he is going to die and rise again through a prophetic Rhema

17 And Jesus went on his way up to Jerusalem with the twelve disciples privately, and on the way he said to them, 18 “Behold we are going into Jerusalem, and the Son of Man will be delivered to the Chief priests and the Scribes, and they will condemn him to death, 19 and they will deliver him to the gentiles who will mock him and scourge him and then crucify him, and on the third day he will rise again.”

A Request by James and John – The true Nature of Christ’s servant heart is revealed which sets the Paradigm for the Way Believers are to Be

20 And the mother of the sons of Zebedee came to him with her sons, worshipping and petitioning him. 21 And he asked her, “What do you want?” and she replied, “Permit it that these two sons of mine be seated one at your right side and the other at your left when you come into your Kingdom.” 22 And he said, “You do not know what you ask; are you able to drink the cup which I am about to drink?” They said to him, “We are able.” 23 He said to them, “You will drink my cup, but to be seated

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at my right and left is not mine to give, but it is only for those who my Father has prepared this for.”
24 And the ten upon hearing this were angry with the two brothers. 25 But Jesus called them and said, “You know that the rulers of the nations lord it over them and exercise authority upon them. 26 It will not be like this with you; but the one who wants to be great among you needs to become your servant, 27 and who so ever wishes among you to be first shall be your slave; 28 for the Son of Man did not come to be served but to serve and to give his soul as a ransom in the place of many others.”

Authority to Heal the Blind – A Symbol of the way that the Disciples Spiritual Eyes need to be Opened

And they left Jericho and a large crowd followed them. 20 And behold two blind men were sitting beside the road, and they called to Jesus as he passed, they cried out, “Have mercy upon us, Lord, Son of David.” 31 But the crowd said to them “Be quiet”; but they cried out all the more pleading, “Have mercy upon us, Lord, Son of David.” 32 And standing still Jesus called them over and asked, “What do you want to be done for you?” 33 They replied to him, “Lord, that our eyes be opened.” 34 And Jesus was filled with a deep compassion and he touched their eyes, and immediately they could see and they followed him.

The Blind Saw their King Coming because their Spiritual Eyes were open, but What about the Rulers of Jerusalem?

21 And then they drew near to Jerusalem and came to Beth’phage to the Mount of Olives, then Jesus sent two of his disciples instructing them, “Go into the village opposite, and immediately you will find a donkey bound and a foal with her; untie it and bring it to me. 3 And if anyone asks you about it, say that ‘Our master has need of it;’ and they will immediately send it.” 4 And this happened in order that the spoken word of the prophet might be fulfilled saying,

“Tell the daughter of Zion,

Behold your King is coming to you,

Gentle and riding upon a donkey,

And upon the colt of an ass.”

Jesus you are my king!

[1] Ask the Holy Spirit to help your spirit worship Jesus as your king to the very depths of your inner most being [Romans 1:26, 27].

[2] What is stopping me from letting you be king of my life Lord?

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6 And the disciples went and did just as Jesus instructed them; 7 they brought the donkey and its foal, and they placed their garments upon them, and he sat upon it. 8 And a large crowd spread their garments along the road, and others cut branches off the trees and placed them on the road. 9 And the crowd went before him and also followed crying out exclaiming,

“Hosanna to the Son of David;

Blessed is he who comes in the name of the LORD;

Hosanna in the highest.”

10 And he entered Jerusalem causing a loud stir within the city with people asking, “Who is this?” 11 And the crowds said, “This is The Prophet Jesus from Nazareth of Galilee.”

The Very centre of the Fathers’ heart it Symbolically Cleansed Amongst the People

12 And Jesus upon entering the temple cast out all who were buying and selling in the temple, and he overturned the tables of the money changers and the chairs of those who sold doves, 13 and he said to them, it is written and still applies today,

“My house shall be called a house of prayer,

But you have made it a den of thieves.”

Jesus you are my Centre!

Using spontaneous vision ask the Lord:

[1] What is in my heart Lord?

[2] In what ways am I missing you at the moment?

[3] What do you want me to be cleansed from?

14 And the blind and mutes came to him in the temple, and he healed them. 15 And the Chief priests and Scribes upon seeing this wondered at what he did and the children cried out in the temple and exclaimed, “Hosanna to the Son of David, and they were indignant! 16 And they asked him, “Do you not hear what they are saying?” And Jesus replied to them, “Yes; and do you not understand this: ‘Out of the mouths of babes and suckling’s you have perfected praise?’” 17 And they left and went outside of the city to Bethany, and they spent the night there.

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A Fruitless Judaism is Cursed by a Living Rhema Parable

18 And in the morning he left and returned to the city. 19 And beholding a fig tree alone on the way he came up to it, and he did not find any fruit on it, and he said to it, "Never again shall you bear fruit forever!" And the tree withered immediately. 20 And the disciples upon seeing this were amazed and commented, "How has this fig tree withered so speedily?" 21 And Jesus replied and said to them, "Truly I say to you, If you have faith and you do not doubt, not only will you be able to do this to a fig tree, but you will command this mountain saying thus, 'Be removed from here and depart into the lake', and it will happen; 22 And what so ever you ask in prayer believing it will happen and you shall receive."

Jesus has his Authority Questioned

23 And he entered the temple and the Chief priests and the Elders of the people came to him whilst he was teaching questioning, "By what authority do you do the things you do? And who has given you this authority?" 24 And Jesus answered them, "I will ask you one thing first, and if you will answer me then I will tell you by what authority I do these things. Where did the baptism of John come from? from Heaven or from men?" And they reasoned among themselves saying, "If we say, 'it was from heaven', then he will ask us, 'Why, therefore, did you not believe him?' 26 But if we say 'From men,' we fear the people for all of them hold that John was a prophet." 27 And they answered Jesus, "We do not know." He said to them, "Neither will I tell you who has given me the authority to do these things!"

The Rhema Parable of Two Sons

28 "And what do you think? A man had two children. And going to the first he said, 'Child, go today and work in the vineyard.' 29 And he answered, 'I do not want to go,' and afterwards he repented and went away to do it. 30 And coming to the other he said likewise. And he answered, 'I will go master;' and he did not go. 31 Which of the two did the will of his father?" They replied, "The first." Jesus said

Using the four keys ask God
what Sort of Son he wants you
to be?

to them, "Truly I say to you that the tax collectors and the prostitutes are entering before you into the Kingdom of God. 32 For John came to you following the path of righteousness, and you did not

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believe him; but the tax collectors and the prostitutes believed him; and upon seeing this you have not repented or believed.”

Israel the Faithless and Rebellious Vineyard Tenants – Rhema judgment

33 He told them another parable. “A man who was a householder planted a vineyard and put a hedge around it and dug a wine press and built a tower, and he leased it to some farmers, and went away on a journey. 34 And then when the time arrived for harvest, he sent his servants to the farmers to receive his fruit. 35 And those farmers took hold of the servants and beat them, others they killed, and yet others they stoned. 36 Again he sent other servants, more than the first time, and they treated them just as they treated the others. 37 And then he sent them his son saying, ‘They will have respect for my son.’ 38 But when the farmers saw the son coming they said among themselves, ‘This is the heir; come let us kill him and the we shall take his inheritance for ourselves!’ 39 And taking hold of him they cast him outside the vineyard and they murdered him. 40 What therefore, will the master of the vineyard do to those farmers when he arrives?” 41 They replied, “He will put those wretches to death, and he will give the vineyard into the care of other farmers who will deliver its’ fruit at harvest time.” 42 Jesus said to them, “Do you not know what the Scriptures say?”

“The stone which the builders rejected

The same has become the key stone for the corner;

This was the LORD’s doing,

And it is wonderful to behold with our eyes;”

43 “Because of this I say to you that the Kingdom of God shall be taken away from you and it will be given to a nation which produces its fruit. And those falling upon this stone shall be broken to pieces; but those upon which this stone falls will be crushed by it.”

45 And the Chief priests and Pharisees upon hearing this parable knew he had spoken it concerning them; 46 and they wanted to take hold of him but they were afraid of the people, because they held him to be a prophet.

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The Rhema Parable of a Marriage Feast

22 And Jesus answered, and told another parable saying to them, 2 “The Kingdom of the heavens may be compared to a king who hosted a wedding banquet for his son. 3 And he sent his servants to invite those who he had chosen to attend the wedding, and they did not want to come. 4 So again he sent other servants instructing them, ‘Tell those who are invited, “Behold I have prepared my fattened calf, my bull and they have been slaughtered, and everything is ready; come to the wedding”’. 5 But they were not interested and went away, each one to his own field, and each one to his own trade; 6 whilst others took hold of his servants and insulted and murdered them. 7 And the king was filled with anger, and he sent his troops to kill those murderers and to burn their city. 8 Then he said to his servants, “The wedding is ready, but those who were invited are unworthy; 9 go, therefore, to the streets, and invite as many as you find to come to the wedding.” 10 And those servants went out to the thoroughfares and gathered all they could find, both the bad and the good; and the wedding hall was filled with guests. 11 And the king entered and saw them all reclining but he saw a man who was not dressed for the occasion; 12 and he said to him, “Friend how is it you came here without your wedding garment?” And he was silent! 13 Then the king said to the stewards, “Bind his hands and feet and cast him out into the outer darkness; there shall be weeping and grinding of teeth; 14 for many are called but few are chosen!”

You are invited

Using vision Ask the Lord:

[1] What sort of Guest do you want me to be Lord?

[2] Who is the bride?

[3] What sort of garments do you want me to wear?

Rhema on Responsibilities to God and State

15 Then the Pharisees left and took counsel together to set a trap for him by what he said. 16 And they sent their disciples to him with the Hero’di-ans asking, “Teacher, we know that you are true and that you teach the way of God, and take no account of anyone, for you do not care about man’s opinion of you. 17 Tell us, therefore, what you think; is it lawful to pay the poll tax to Caesar or not?” 18 But Jesus knew the evil they were planning and said, “Why is it you want to test me, play actors? 19 Show me a poll tax coin.” They presented him with a denarius. 20 And he asked them, “Whose likeness is this and whose inscription?” 21 They replied, “Caesar’s.” Then he said to them, “Give, therefore, to Caesar the things that are Caesar’s and to God those things which are God’s.” 22 And they were dumb founded by his answer, and they departed and went on their way.”

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A Question about the Resurrection

23 On that day the Sadducees came to him, they claim there is no resurrection, and they questioned him 24 asking, "Teacher, Moses said, 'If a certain man dies and does not produce children, then his wife should marry his next of kin in order to raise children in his brother's stead.' 25 There were seven brothers; and the first married and then died, and having not produced children his widow married his next brother; 26 each died even the second and third, until even the seventh. 27 After them the woman died. 28 At the time of the resurrection which of the seven shall take her as wife? For all had her!" 29 And Jesus replied, "You are led astray, do you not know the Scriptures and neither the might of God? 30 For after the resurrection they will not marry or be given in marriage, but they shall be as the angels in Heaven. 31 And concerning the resurrection of the dead have you not read the spoken word of God to you which says, 32 'I am the God of Abraham and the God of Isaac and the God of Jacob?' He is not the God of the dead but of the living". 33 And when the crowd heard his teaching they were filled with amazement.

The Great Command

34 And when the Pharisees heard he had put the Sadducees to silence they gathered together. 35 And one of them asked a question testing him, 36 "Teacher, which commandment is the most important in the Torah?" 37 And he answered him, "You shall love the LORD your God with you whole heart and your whole soul and with your mind; 38 this is the greatest and first commandment. 39 And the second is, 'Love your neighbour as you love yourself.' 20 These two commandments sum up the whole Torah and the prophets also."

A Question about David's Son

41 Now while the Pharisees were gathered together Jesus asked them a question 42 "What do you think about the Christ? Whose son is he?" They answered, "David's!" 42 He replied, "How, therefore, does David speaking by the Spirit call him 'LORD', saying,

44 "My LORD said to the LORD,

Sit at my right hand

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Until I put your enemies under

Your feet?"

45 If, therefore, David calls him LORD, how can he be his son?" 46 And no one was able to answer him even with one word, and from that day forward no one dared to question him!

Rhema Judgment upon the Scribes and Pharisees

23 Then Jesus spoke to the crowds and to his disciples **2** saying, "The Scribes and Pharisees sit on Moses seat; **3** so make sure you do all that they ask of you, but do not do as they do; for they have much to say but do little. **4** They bind heavy burdens upon men's backs, but they do not lift a finger to help you carry them. **5** Every work which they do is done to be seen by men; they enlarge their phylacteries and make their hems long, **6** and they love the best seats at the banquets and the highest seats in the synagogues **7** and to be greeted in the market places and to be called 'Rabbi'. **8** But you should not call them 'Rabbi'; for you have one teacher, and you are all brothers. **9** And you should not call any one your father upon the earth, for you have one Father in Heaven. **10** You should no say 'teacher', because your teacher is the one and only Christ. **11** But the greatest among you shall be your servant. **12** And those who exalt themselves shall be humbled, and those who humble themselves shall be exalted."

13 "Woe to you, Scribes and Pharisees, play actors, because you lock up the Kingdom of the heaven before men; for you cannot enter in, and you will not allow others to enter either. ¹⁸"

15 "Woe to you, Scribes and Pharisees, play actors, because you traverse by sea and dry land to gain one proselyte, and you make him twice as much a son of Gehenna than you are yourselves."

16 "Woe to you, blind guides because you say, 'If any one swears by the temple, it is nothing; but whoever swears by the gold in the inner most shrine is bound by oath'. **17** Fools and blind men, for which is greater, the gold or the inner most shrine in the most holy place? **18** And, 'Whoever swears by the altar means nothing; but whoever swears by the gift placed upon it is bound by his vow.' **19** Blind men, For which is greater, the gift on the altar or that which has been made holy by the act of giving? **20** So he who swears by the altar swears by everything on it! **21** And the man who swears by

¹⁸ Verse 14 is omitted in the most reliable manuscripts.

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the temple swears by it and all that dwells in it; 22 and he who swears by Heaven swears by the Throne of God and by the one seated upon it.”

23 “Woe to you, Scribes and Pharisees play actors because you tithe mint and dill and cummin, and you neglect the weightier matters of the law; judgment, mercy and faithfulness; you ought to have done these without neglecting the others. 24 Blind guides, you filter out a mosquito and swallow a whole camel.”

25 “Woe to you Scribes and Pharisees play actors, because you clean the outside of the cup and the dish, but inside they are full of greediness and self-indulgence. 26 Blind Pharisee! First clean the inside of the cup and dish, in order that the outside may also be clean.”

Ponder A New

Seek spontaneous vision and Rhema about the steps which led to Israel’s Rejection of the Messiah. Ponder on the insights you receive.

27 “Woe to you, Scribes and Pharisees play actors, because you are like white washed tombs, which outwardly appear beautiful, but inwardly they are full of dead men’s bones and every type of un-clean thing. 28 Thus outwardly you appear to be righteous to men, but inwardly you are full of hypocrisy and lawlessness.”

29 “Woe to you, Scribes and Pharisees play actors, because you build the tombs of the prophets and adorn the tombs of the righteous, 30 and you say, ‘If we had been alive in the time of our fathers we would not have shared in spilling the blood of the prophets.’ 31 Actually you bear witness to your selves that you are the sons of those who murdered the prophets. 31 And you complete the full measure of your father’s actions. 32 you offspring of vipers, how are you going to escape being sentenced to hell? 34 Because of this behold I am sending you prophets, wise men and Scribes; some of whom you will kill and crucify, and others you will whip in your synagogues and persecute from town to town; 35 Therefore, all the blood of the righteous shall be poured out upon you that has been shed upon the earth; starting with righteous Abel until the blood of Zachari’ah the son of Barachi’ah, who was murdered between the temple and the altar. 36 Truly, I say to you, all these things will come upon this generation.”¹⁹

¹⁹ “Generation” here is the same Greek derivative term that is used in Matthew chapters 1 & 2 when these chapters describe the beginning of the Jesus’ “generation”. With the appearance of Jesus the old covenant generation meets the new covenant generation head on, all those who fulfil the rebellion of the old covenant people of God by ultimately murdering the Son of God [in this case as Matthew’s gospel is leading up to this conclusion] will be more guilty than all of the other old covenant people of God in the past who murdered the prophets in rebellion because they murder the one and only Son of God – Jesus the Messiah, the Son of David. Chapter 23 prepares the way for chapter 24 which deals with the judgment of Jerusalem, and the final

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Judgment is pronounced on the Rebellious House of Israel

37 "Jerusalem, Jerusalem, you who kill the prophets and stoning those who are sent to you, how many times I wished to gather you as children, just as a hen gathers her young under her wing, but you did not want to come. 38 Behold your house is forsaken and desolated. 39 For I say to you, that you will not see me anymore until they say, 'Blessed is he who comes in the name of the LORD.'"

Book 5 of the Jesus' Generation – Two Judgments and two stories, one tragic the other glorious!

Jesus Foretells the Destruction of the Temple

24 And Jesus came out of the temple and the disciples came to him pointing out the building of the temple; 2 And Jesus said to them, "Do you not see all these things? Truly I say to you, that not one stone will be left upon another which shall not be cast down!"

Use the four keys asking God to teach you about Chiastic track two. What do you want me to know in order to always be ready for you Lord?

Chiastic Track two The new Dispensation of the Jesus' Generation

3 And sitting down upon the Mount of Olives his disciples came to him privately asking, "Tell us when these things will happen, and what will be the sign of your parousia and the termination of the age?" 4 And Jesus said to them, "See that you are not led astray; 5 many will come

judgment at the end of the age. Jesus prophesies that Jerusalem will fall as a judgment against the old covenant people of God, the Jews, because they have, through their leaders, committed the ultimate act of rebellion against God by rejecting the Son of God, and the voice of God through the Father's Son! Chapter 24 demonstrates the fulfilment of Daniel 9:24..... because the 490 years of probation of the Jewish people has reached its climax when the old covenant people of God murder and reject the Son of David through their leaders by crucifying and denying him, and the ultimate message of God spoken by Rhema words through his deeds and words by revelation are rejected. Their house is thus left to them desolate! God no longer will work through the Cultus of the temple and its rituals because type has met anti-type in the person of the sacrificial lamb of God Jesus Christ, the dying, rising and to be ascended Son of God at the right hand of power having complete authority over everything in heaven and on earth. All enemies of God are then defeated, and either people must position themselves by faith in Christ the Messiah at his right hand in heavenly realms sharing his spiritual authority [Ephesians 2:6] or they will be under his authority and judgment!

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in my name claiming, 'I am the Christ,' and they will lead many astray. 6 You shall hear of wars and rumours of wars; watch out, do not be afraid; for it is expedient for these things to happen, but the end will not be yet. 7 For nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes in many places; 8 but all these things are just the beginning of labour pain. 9 Then they will lead you away and persecute you and kill you and you shall be hated by all the nations because of my name. 10 And then many will fall away and deliver one another up hating one another; 11 and many false prophets shall arise and they will lead many astray; 12 and because of the multiplicity of lawlessness the love of many will grow cold. 13 And he who endures to the end shall be saved. 14 And this gospel of the Kingdom must be preached to the whole world for a witness to all nations, and then the end will come!"

Chiastic Track 1 The Great Tribulation of the Rebellious generation of Israel in the days of Vespasian and Titus

15 "Whenever, therefore, you see the abomination of devastation spoken forth by Daniel the prophet standing in the most holy place, let him who reads understand, 16 then those who are in Judea should flee into the mountain, 17 and those upon the roof tops should not come down to take things from inside the house, 18 and those working in the fields should not turn back and pick up their garments; 19 woe to those who are pregnant and those who are breast feeding in those days. 20 And pray that you do not have to flee in the winter or on a Sabbath; 21 for there shall be a great tribulation which has never happened before from the beginning of the world until now, and there will not be another like it either. 22 And if those days were not shortened, then no one could be saved from all mankind; but for the sake of the elect those days shall be shortened. 23 Then if they say to you, 'Behold here is the Christ,' or, 'There!' Believe them not; 24 for many false Christ's and many false prophets shall arise, and they shall perform awe inspiring wonders with the intention to lead the elect astray if that were possible; 25 Behold I have told you beforehand. 26 If, therefore, they might say to you, 'Behold he is in the dessert', go not out there; 'Behold he is in the inner rooms', believe it not; 27 for just as the lightening comes out from the east and shines to the west, so shall be the parousia of the Son of Man. 28 Where ever there may be bodies their will be the Eagle [ensigns] gathered together!"

Lord Show me how you want to prepare me to face difficulties when they come? Show me where you are in my current difficulties? Lord Show me how Daniel chapter 9 relates to this chapter?

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Chiastic Track 2 – the Central Axis of the structure the coming of the Son of Man – the end of the tome of the Jesus’ Generation at the Close of the Age!

29 “Immediately after the affliction of those days,

The sun shall be darkened,

And the moon will not give her light,

And the stars shall fall from Heaven,

And the powers of the heavens shall be shaken.”

30 “And then the sign of the Son of Man shall appear in Heaven, and all the tribes of the earth will mourn and they shall see the Son of Man coming upon the clouds of heaven with power and great glory; 31 and he will send his angels with a great trumpet blast, and they will gather his elect from the four winds from one end to the other extreme.”

Chiastic Axial Track 1 The End of the Rebellious Jewish Generation

“And from the fig tree learn this parable; when her branches are tender and have put forth leaves, you know that the harvest has come; 33 so you know all these things, because you know the harvest is upon you. 34 Truly I say to you that this generation will not pass away by any means until all these things have taken place; 35 heaven and earth will pass away, but my words will not pass away.”

Chiastic Track 2 The Jesus’ Generation do not know when the Son of Man will come!

36 “But concerning that day and hour no one knows, not the angels of the heavens neither the Son, but only the Father. 37 For as it was in the days of Noah, so shall it be at the time of the parousia of the Son of Man. 38 For just as they were eating and drinking in those days, marrying and giving in marriage, until the day when Noah entered the ark, 39 and they did not know what was coming upon them until the flood came upon them all, so shall it be during the time of the parousia of the Son of Man. 40 Then two shall be grinding at the mill, one shall be taken and one will be left. 42 Watch, therefore, because you do not know which day your Lord is coming. 43 But know this that if the householder had known which hour of the night the thief was coming then he would have kept watch and would not have allowed him to rob his house. 44 Because of this even you must be prepared, because you do not know what hour the Son of Man is coming.”

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Chiastic Track 1 The Faithful and Unfaithful Servant

45 “Who is the faithful and wise servant who the Lord will put in charge of his household to give to them their food at the right time? 46 Blessed is that servant who when his master comes he shall find that one to be so doing; 47 truly I say to you that he will put him in charge of all that he has. 48 But if the evil servant should say to himself in his heart, ‘my master delays!’ 49 And he beats his fellow servants, and eats and drinks with the drunkards, 50 and the master of that servant returns at a time the servant does not expect, 51 and he will punish him severely and put him with the play actors; there shall be weeping and grinding of teeth.”

The Rhema Parable of the ten young women

25 “The Kingdom of the heavens may be compared to ten young women, who each had received a lamp and they went out to meet the bridegroom. 2 And five of them were foolish and five were wise. 3 For the foolish ones had taken their lamps without an extra supply of oil for themselves; 4 and the wise ones had taken an extra flask of oil with them for their flasks. 5 And the bridegroom was delayed, and they all became drowsy and fell asleep. 6 And in the middle of the night a cry went forth, ‘Behold the bridegroom’, and they went out to meet him. 7 When all the young women gathered together they trimmed their lamps. 8 And the foolish said to the wise, ‘Give us some of your oil, because our lamps are about to go out.’ 9 And the five replied, ‘We cannot because there is not enough for yours and ours! Go the merchants and buy more for yourselves.’ 10 And they went away to buy more but in the mean time the bridegroom arrived, and those who were prepared entered with him to the wedding, and he closed the door. 11 Afterwards the other young women returned calling out, ‘Sir, sir, open the door for us.’ 12 And he answered, ‘Truly I say to you, I do not know you!’ 13 Watch, out, therefore, because you do not know the day nor the hour.”

Ponder A New

Seek flowing spontaneous thoughts, ideas and pictures about the things God has invested in and through you. What does he want you to do to invest everything for him?

The Rhema Parable of the Talents

14 “For it will be like when a man goes away on a journey he calls his servants to him and he gives to each from his property, 15 And to one he gave five talents, to the other two, and to the last, one; each according to his own ability, and he departed. Immediately 16 the man with five talents took them and invested them and he earned another five; 17 and likewise the one with two was able to make two more. 18 But the man who had received one took it and dug a hole in the ground and hid it in the field until such time as his master returned. 19 And after some time the master returned

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to those servants and sent word to them. 20 And the one who had been given five talents came before him and presented him with five talents more saying, 'Master, you gave me five talents; behold I have earned another five.' 21 The master said to him, 'Well done, good and faithful servant, you were faithful of a little, I will put you in charge of more; and share your master's favour!' 22 And the man who had been given two talents said, 'Master, you gave me two talents; behold I have earned another two.' 23 The master said to him, 'Well done, good and faithful servant, you were faithful over a little, I will put you in charge of more; and come share in your master's favour.' 24 And the man who had been given one talent brought it and said, 'Master, I knew you to be a hard man, reaping where you have not sown and gathering where you have not scattered; 25 and being afraid I went away and hid your talent in the ground; behold have what is yours.' 26 And the master answered him, 'Evil and lazy servant, did you not know that I reaped where I did not sow and gathered where I had not scattered? 27 Why did you not, therefore, invest my money with the money changers and then I could have gone and collected my investment with profit. 28 Therefore, take his talent and give it to the one who has the ten talents;' 29 for to everyone who has shall more be given; but to those who do not have anything even what they have shall be taken away from them! 30 And throw the worthless servant out into the outer darkness; there shall be weeping and grinding of teeth."

Rhema Judgment upon the Nations!

31 "When then the Son of Man comes in his glory with all his angels, then he shall sit upon his throne of glory; 32 and all the nations of the world will be gathered together before him, and he will separate them from one another, even as the shepherd separates the sheep from the goats, 33 and he shall place the sheep on his right and the goats on his left. 34 Then the King will say to those on his right, 'Come, those blessed by my Father, you shall inherit the Kingdom prepared for you before the foundation of the world; 35 For I was hungry and you gave me food to eat, I was thirsty and you gave me a drink, I was a stranger and you welcomed me, 36 naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' 37 Then the righteous asked him, 'Master when did we see you hungering and feed you, or thirsty and give you to drink? 38 And when did we see a stranger and welcome you, or naked and cloth you? 39 And when did we see you sick or in prison and came to you?' 40 And the King answered them, 'Truly I say to you, in as much as you did it to one of these the least of my brothers, you did it to me!'"

41 "Then he said to those on his left, 'Go away from me you cursed people to the eternal fire which has been prepared for the Devil and his angels; 42 for I was hungry and you did not give me anything

Use the four keys asking,

[1] What is the key quality that Jesus looks for in his people?

[2] What does this judgment scene tell you about God's values?

[3] How does John 13:35 tell you about God's primary desire for his people? What do you want to say about this to me Jesus?

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to eat, I was thirsty and you did not give me a drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ 44 And then they will ask, ‘Lord, when did we see you hungering or thirsting or a stranger or naked or sick or in prison and not visit you?’ 45 And he will reply to them, ‘Truly I say to you, as you have not done to the least of these, neither have you done it to me!’ 46 And they shall be sent away to eternal punishment, but the righteous to eternal life!”

The Leaders of the Rebellious House of Israel plot to kill the Son of David

26 And when Jesus had finished all these words, he said to his disciples, 2 “You know that the Passover will begin in two days, and the Son of Man will be delivered to be crucified.” 3 And then the Chief priests and Elders of the people gathered in the court of the High Priest named Ca’iaphas, 4 and they took counsel in order to take hold of Jesus and kill him; 5 and they said, “let us make sure we do not arrest him during the feast lest it cause an uproar among the people!”

Jesus is Anointed at Bethany

And Jesus came to Bethany and entered the house of Simon the leper, 7 and a woman came to him with an alabaster flask of expensive ointment and poured it out over his head as he reclined. 8 And when the disciples saw this they were indignant responding, “Why this waste? 9 For could it not have been sold and given to the poor.” 10 And Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a good work for me; 11 for you will always have the poor with you, but me you will not always have; 12 by pouring this ointment upon my body she has prepared me for my burial. 13 Truly, I say to you, wherever this gospel may be preached in the whole world, this story will be told in memory of her.”

Judas Agrees to Betray Jesus

14 Then one of the twelve went away, his name was Judas Iscariot²⁰, to the chief priests 15 and he said, “What will you give me if I deliver him to you?” And they gave him thirty pieces of silver. 16 And from then on he sought an opportune time to deliver him.

²⁰ Iscariot could mean “Man of the Knife”.

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Rhema Fulfilment – Jesus the true paschal Sacrifice Celebrates Passover with his Disciples

17 And on the first day of unleavened bread the disciples went to Jesus asking, “Where do you want us to prepare to eat the Passover?” 18 And he replied, “Go into the city to the man and tell him, ‘The teacher says, ‘The time has drawn near; I will eat the Passover with you and my disciples.’ 19 And the disciples did what Jesus instructed them to do, and they prepared the Passover. 20 And when evening came he reclined with the twelve disciples. 21 And whilst they were eating he said, “Truly I say to you that one of you shall betray me.” 22 And they were very upset and each one began to ask him, “Is it I, Lord?” 23 And he replied, “The man who has dipped his hand in the dish with me shall betray me. 24 The Son of Man will depart just as it has been written concerning him, but woe to the man that has betrayed the Son of Man; it would have been better for him if that man had not been born.” 25 And Judas asked him, “Is it I Rabbi?” He said to him, “You said it!”

The Living Rhema Parable of the Lord’s Supper

Celebrate the Lord’s supper together as a family or with friends. Ask Jesus to reveal himself to you all through the eyes and ears of your hearts as you partake. What is he saying to you? Take time to tell each other what he says to you and shows you. End with thanks giving.

26 And whilst eating with them Jesus took bread and blessed it and broke it and gave it to the disciples and said, “Take eat, this in my body!” 27 And taking the cup and giving thanks he gave it to them saying, “Drink out of it all of you, 28 for this is my blood of the new covenant which is being poured out for many for the forgiveness of sins. 29 And I say to you, I will not drink of this fruit of the grapevine again until that day when I drink it with you new in the Kingdom of my Father.” 30 And singing hymns of praise they went out to the Mount of Olives.

Peter’s Denial Foretold

31 Then Jesus said to them, “You will all forsake me tonight, for it has been written and still applies today,”

“I will strike the shepherd,

And the sheep of my flock will be scattered abroad.”

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32 "And after I have risen I will go before you into Galilee." 33 And Peter said to him, "If every one else should forsake you, I will not leave your side." 34 And Jesus replied, "Truly I say to you that this very night before the cock crows you will deny me three times." 35 Peter answered, "Even if it is necessary for me to die with you, not even then will I deny you." And all the other disciples said the same.

Jesus Prays in Gethsemane

36 Then Jesus went with his disciples to the place called Gethsemane, and he said to the disciples, "Sit hear while I go away to pray." 37 And he took Peter and the two sons of Zebedee with him and he became distressed and full of trouble. 38 Then he said to them, "My soul is deeply distressed to the point of death; remain here and watch with me." 39 And going a little distance he fell upon his face praying and asking, "My Father, if it is possible let this cup be taken from me; but not as I will but as you will." 40

And he came to the disciples and found them sleeping, and he said to Peter, "Were you not able for even an hour to watch with me? 41 Watch and pray, in order that you do not succumb to temptation; the spirit is willing but the body is weak." 42 Again he went away a second time to pray asking, "My Father, if it is not possible that this should be taken away from me but I drink it, then let your will be done!" 43 And coming to them again he found them sleeping, for their eyes had become heavy with sleep. 44 And he left them again going to pray a third time asking the same thing again. 45 Then he came to the disciples and said to them, "Are you still sleeping and taking rest? Behold the hour has arrived and the Son of Man is about to be delivered into the hands of sinners. 46 Arise, let us depart; behold my betrayer has arrived!"

The Betrayal and Arrest of the Son of David

47 And yet while he was speaking behold Judas one of the twelve came bringing a large crowd with him being armed with swords and cudgels, from the chief priests and the elders of the people. 48 The betrayer gave them a sign saying, "Who ever I should kiss it is he; arrest him. 49 And immediately coming to Jesus he said, "Greetings, Rabbi", and he kissed him. 50 But Jesus said to him, "Friend, why have you come?" Then those with him came and bound Jesus' hands and they took hold of him. 51 And behold one of those with Jesus stretched out his hand and drew his sword and struck the servant of the High Priest cutting off his ear. 52 Then Jesus said to him, "Put your sword away, for all who live by the sword die by the sword. 53 Do you not think that I am able to call to my Father, and that he can send twelve legions of angels to me right now? 54 But how then would the

Use the four keys and seek
Rhema and vision.

[1] Lord show me what your will
is for my life now?

[2] Lord Show me what is
hindering me from doing your
will?

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scriptures be fulfilled?” 55 In that same hour Jesus said to the crowds, “Why is it that you come after me with swords and clubs as you would a thief to arrest me? Each day I have sat in the temple teaching, and you did not arrest me then! 56 But all of this has happened in order that the writings of the prophets may be fulfilled.” Then all the disciples fled away leaving him all alone.

The Son of David is Treated like a Common Criminal by the rebellious Generation of Israel

57 And having arrested Jesus they led him to Ca’iaphas the High Priest, where also the Scribes and Elders were gathered. 58 But Peter followed him from a distance into the court yard of the High Priest, and upon entering there he stood outside secretly with the serving people. 59 But the High Priest and the whole Sanhedrin sought to gain false witness against Jesus so that he could be condemned to death, 60 but they found none, though many false witnesses came forward. But eventually two came forward 61 and said, “This man said, ‘I am able to destroy the shrine of God and after three days rebuild it.’” 62 And the High Priest arose and asked him, “Do you not have an answer concerning any of the things which you are accused of?” 63 But Jesus was silent! And the High Priest said to him, “I charge you under oath before the living God that you give us an answer, if you are the Christ the Son of God.” 64 Jesus said to him, “You have said it; never the less I say to you,

Meditate utilising spontaneous flow on what Jesus wants to say to you about his position at the right hand of God. Consider Ephesians 1:20 & 21 – What does Jesus want to say about your position with him?

“From now on you shall see the Son of Man

Seated at the right hand of power

And coming on the clouds of Heaven.”²¹

²¹ This is a reference to Daniel 7 where the Son of Man comes before the ancient of days to receive his Kingdom and his right to rule it with absolute eternal mandate and authority. Jesus is telling the High Priest as the head of the Cultus and nation of Israel who he is. What they are about to do means that the Son of Man will judge the Rebellious generation of Israel with the destruction of the Temple and city of Jerusalem in AD 70. This is referred to as the end of the probationary time set for the ever rebellious house of Israel, and when they execute the Messiah the Son of Man comes on the clouds of judgment executing his wrath through Titus and Vespasian his instruments of Judgment. Just as Nebuchadnezzar had been God’s instrument of judgment on the house of Israel in 600 odd BC, now Titus will judge Israel, and the new covenant people of God will receive the blessing of God as the new Israel instead of the rebellious nation. It is interesting that in Mathew 24 Jesus talks of the sign of the Son of Man which would be the sign for his followers to Flee Judea and Jerusalem before its destruction in AD70. The Jewish historian Josephus speaks of a sword of fire of judgment appearing over Jerusalem leading up to its siege, and also an apparition in the sky of a great army coming to

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65 Then the High Priest tore his garments exclaiming, "He has blasphemed; what need do we have for further witnesses? Behold now you have heard his blasphemous talk; 66 what do you think?" And they replied, "He deserves to die!" 67 Then they spat upon his face and they beat him with their fists, and they repeatedly struck him 68 saying, "Prophecy to us, Christ, who is it hitting you?"

Ponder A New

Seek Rhema and Vision concerning Peter's denial of Jesus.

[1] What led him to deny Jesus?

[2] What causes me to deny Jesus in some situations of my life?

[3] In what ways do you want me to confess you Lord Jesus?

Rhema Words Fulfilled – Peter's Denial

69 And Peter sat outside in the courtyard; and one of the serving girls came to him saying, "You were with Jesus of Galilee!" 70 But he denied it before all of them saying, "I do not know what you are talking about!" 71 But going into the outer court another saw him and said to those there, "This man was with Jesus of Nazareth!" 72 And again he denied it with an oath that "I do not know this man!" 73 After a little while those standing nearby said to Peter, "Truly even you are one of them, for even your accent makes it plain." 74 The he began to curse and

swear "I do not know the man!" And immediately the cock called out. 75 And Peter remembered the rhema of Jesus when he said, "Before the cock calls you will deny me three times;" and he went outside and wept bitterly!

The Son of David is brought before the Gentile Pilot to be judged

27 Early in the morning the Chief priests and Elders of the people took counsel together and condemned Jesus to death; 2 and having bound him they led him away and delivered him to Pilate.

sack Jerusalem before its destruction. In the realist sense possible the Jews and Christians saw a sign of the Son of Man coming in judgment upon Jerusalem.

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The Betrayer Kills himself

3 When Judas saw that they had handed him over to judgment he regretted his actions and returned the thirty pieces of silver to the Chief priests and Elders 4 exclaiming, "I have sinned in betraying innocent blood." But they replied, "What is that to us? Deal with it yourself!" 5 And he threw the silver into the holy place and went away and hung himself. 6 And the Chief priests took the silver and said, "It is not lawful to put these in as a gift offering, because it is blood money." 7 And having consulted they bought the 'Potter's field' to bury strangers in. 8 Therefore that field was called the 'Field of blood' and bears that name until today! 9 This was so that the spoken forth word of Jeremiah the prophet might be fulfilled which says,

"And they took the thirty silver pieces,

The price of him upon whom a price had been set by the sons of Israel,

10 And they gave them for the potter's field,

As the Lord directed me."

Jesus is Questioned by Pilate

11 And Jesus stood before the Governor; and the Governor questioned him asking, "Are you the King of the Jews?" But Jesus was said, "You say so". 12 And the Chief priests and Elders accused him but he did not reply. 13 Then Pilate said to him, "Do you not hear all your accusers are claiming?" 14 And he did not answer him, not even one word, with the result that the Governor was amazed.

Jesus is Sentenced to Die

15 The people were accustomed during feast time to have one prisoner released at their bidding. 16 There was a notorious prisoner at this time named Jesus Barab'bas. 17 So when they had gathered Pilate said to them, "Who do you want released to you, Jesus Barab'bas or Jesus who is called Christ?" 18 Because he thought they had delivered him over out of envy. 19 And taking his seat on the judicial bench his wife sent to him word saying, "Have nothing to do with this righteous man, for I have suffered much today in a vision because of him." 20 But the Chief priests and Elders persuaded the crowd that they should ask for Jesus Barab'bas to be released. 21 And the Governor asked them, "Who do you want out of these two men released to you?" And they said, "Barab'bas."

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22 Pilate asked them, "What then shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." 23 But he asked, "For which evil deed?" And they cried out all the more, "Let him be crucified." 24 And Pilate realised that nothing more could be done because of the uproar, and taking a bowl of water he washed his hands in front of the people, saying, "I am innocent of this man's blood; see to it your selves." 25 And all the people answered, "Let his blood be upon us and upon our children." 26 Then he released Barab'bas to them, and Jesus was scourged and then delivered to be crucified.

The Gentiles Mock the Son of David

27 Then the soldiers of the Governor took Jesus into the Praetorium, and the whole cohort gathered around him. 28 And taking off a scarlet cloak they put it upon him, 29 And they plaited a crown of thorns and placed them upon his head and put a reed in his right hand, and they bowed their knees before him ridiculing him saying, "Hail, King of the Jews," 30 and they spat upon him and they took the reed and struck him upon his head. 31 and then they ridiculed him more, stripped him of the robe and put his own clothes on him, and led him away to crucify him.

The Messiah is Crucified

32 And going out they found a man of Cyre'ne named Simon; they compelled him to carry his cross bar. 33 And arriving at the place called "Golgotha", Which interpreted means "place of the skull", 34 they gave him a drink of wine mixed with bitter vinegar; and when he tasted it he would not drink it. 35 And having crucified him they divided his garments casting lots for them, 36 and then they sat down to keep watch over him there. 37 And they placed a plaque above his head with the inscription; "This man is Jesus King of the Jews". 38 Then they crucified with him two thieves, one on his right and one on his left. 39 And as they passed by they hurled insults at him shaking their heads in anger 40 exclaiming, "You who would destroy the holy place and on the third day rebuild it, save yourself, if you are the Son of God, and come down from the cross." 41 Likewise the Chief priests mocked him with the Scribes and the Elders exclaiming, 42 "He saved others, can he not also save himself! He is the King of Israel; let him come down now from the cross so even we might believe in him. 43 He trusts in God let him deliver him now if he wants him; for he said that 'I am the Son of God.'" 44 And even the two thieves crucified with him reproached him.

Use the four keys and ask:

[1] Lord what do you want to say to me about your death on the cross?

[2] What do you want to say to me about what you accomplished on the cross?

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The Son of God Dies

45 But from the sixth hour darkness covered all the land until the ninth hour. 46 And around about the ninth hour Jesus screamed out with a great voice pleading, “Eli Eli lama sabach’thani?”

Ponder A New

Meditate on what the words:
“My God, my God, why have you left me all lone”.

[1] What is the Spirit of Jesus saying to you about these words?

[2] What happened with Jesus relationship with the Father on the cross?

This means, “My God, my God, why have you left me all alone?” 47 And certain of those standing there heard it and said, “He is calling Elijah!” 48 And immediately one of them ran and took a sponge full of sour wine and put it upon a rod and he drank it. 49 And the rest said, “Let us wait and see if Elijah comes to save him.” 50 And Jesus again cried out with a loud voice and his spirit left him. 51 And behold the curtain in the Most Holy Place was torn in two from top to bottom, and there was an earth quake, and the rocks were broken asunder, 52 and the tombs were opened and many bodies of those who slept from among the holy ones were raised²², 53 and they came out of their tombs when he was raised and entered the holy city and appeared to many. 54 And the Centurian who was with those who were keeping watch over Jesus upon seeing the earthquake was filled with great fear, and he

said, “Surely this man was the Son of God.” 55 And many women were there who saw this from afar, these were the ones who had followed Jesus from Galilee and ministered to him; 56 one of them was Mary Mag’dalene and Mary the mother of Jacob and Joseph and the mother of the sons of Zebedee.

Jesus is Buried

57 And as evening came on a rich man from Arimathe’a, named Joseph, who was even one of Jesus’ disciples; 58 this man went before Pilate to ask for the body of Jesus. Then Pilate ordered that it be given to him. 59 And receiving the body Joseph wrapped it in clean linen, 60 and he placed it in his own new tomb which he had cut out of rock, and he rolled a large stone over the door way of the tomb and left. 61 Mary Mag’dalene and the other Mary sat opposite the Sepulchre.

²² Matthew’s intention here is to emphasize that the general resurrection of the Old Covenant people of God took place with Jesus Death and Resurrection and went to heaven with him at that time. The resurrection of the New Covenant people of God will occur at the second coming.

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The Guard set at the Tomb

62 The next day, that is the one which is after the preparation day, the Chief priests and Pharisees went to Pilate 63 saying, "Sir, we remember that the deceiver said whilst still alive, 'After three days' he would rise again. 64 Order, therefore, that a guard be set at the sepulchre until the three days have passed, lest his disciples come and steal his body and say to the people, 'he has risen from the dead,' and the last error will be worse than the first." 65 Pilate said to them "Take a guard; go and make it as secure as you can." And leaving they sealed the sepulchre and set a guard to watch.

The Birth of the Generation of Jesus – the Resurrection

28 And after the Sabbath, at dawn on the first day of the week, Mary Mag'dalene and the other Mary²³ went to see the sepulchre. 2 And behold there was a great earthquake; for an angel of the LORD came down from heaven and he rolled away the stone and he sat upon it. 3 And he had the appearance of lightening and his clothes were as white as snow. 4 And those keeping watch were seized with fear and fell to the ground like dead men. 5 And the angel said to the women, "Fear not for yourselves, for I know you seek Jesus who was crucified; 6 he is not here, for he has risen just as he said; come see the place where he lay. 7 And quickly go and tell his disciples that 'He has risen from the dead, and behold he goes before you into Galilee, there you will see him;' Lo I told you so!" 8 And leaving the tomb quickly with trembling and great joy they ran to his disciples. 9 And behold Jesus met them exclaiming, "All Joy!" And they came and took hold of his feet and they worshipped him. 10 Then Jesus said, "Fear not! Go and tell my brothers to depart to Galilee, and there they will see me."

It is suggested that a new generation is born at Jesus resurrection. Use the four keys to seek revelation on how you fit into this new generation?

The Report of the Guard

11 And leaving behold certain men of the guards went into the city reporting to the Chief priests all that had taken place. 12 And they gathered the Elders and took counsel together and agreed on a plan, and gave money to the soldiers 13 saying, "Say that, 'His disciples came at night in secret whilst

²³ Just as mother Mary gave birth to the Messiah, so now two Mary's symbolically are at the tomb on resurrection morning witnessing the birth of the Jesus' generation.

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we were sleeping.’ 14 And if your master should hear this, we shall speak to him so that he does not make trouble for you.” 15 And upon receiving the money they did as they had been instructed. And this report was widely disseminated among the Jews and is still current until this very day.

The Mission of the Jesus’ Generation

16 And the eleven disciples went into Galilee to the Mount which Jesus had charged them to go to, 17 and beholding him they worshiped, and some doubted. 18 And Jesus coming to them spoke, “All authority in heaven and upon earth has been given to me. 19 Go, therefore, make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to keep to all that I have commanded you; and behold I am with you always until the consummation of the age²⁴.”

Ask the Holy Spirit to put you in the picture of the scene when Jesus sends his disciples into the earth for mission.

[1] What does Jesus look like?

[2] What does he do when you approach him?

[3] What questions do you want to ask him?

[4] How does he want you to live in the light of him having “all authority in heaven and on earth”?

²⁴ The ending of the gospel is actually the beginning of the gospel age with a clear mandate for the Jesus’ generation to go in the authority of Jesus to make disciples. He promises to be with them until the end of the World as they baptise believers in the name of the Trinity, and equip them to make disciples as well. The Jesus’ generation is not to lose this mission to the end of time and it is to keep on replicating the generation of Jesus’ as he continues to exercise authority through his people who make up his called out community which we call the church.