

# **The Golden Ratio Design of the Book of Luke**

- C Part 1: The First Coming of the Son of man
  - O Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth
  - O Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel
  - C Chapter 1.3: The Son of man wants his disciples to be like him
  - C Chapter 1.4: The Son of man wants his disciples to believe his Word and do it
  - U Chapter 1.5: The Son of man is God
  
- C Part 2: The Second Coming of the Son of man
  - O Chapter 2.1: Serve Christ to grow spiritually
  - O Chapter 2.2: Christ will return to judge his servants
  - C Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation
  - C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly
  - U Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

**A series of studies explaining the GR Format of the Bible Chapter by Chapter**

**by JHS Publishing President Max L. Day**

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## The Golden Ratio design of the Bible

The label of “Appendix [to the Kingdom Bible Version]” was originally used for this document at the beginning of this labor, because I used to print it at the end of the English Kingdom Bible Version. As the amount of material grew, it became clear that there wasn’t sufficient space to print it with the Bible, since there was a maximum capacity of about 800 pages with the paperback copy, so I took it out and began posting it on my website.

Later, I realized that the document really had little to do with any particular Bible version, because it is all about the Golden Ratio design of the BIBLE, which applies to all Bible versions. So I have updated the title of this document to “The Golden Ratio design of the Bible” to accommodate the reality that it represents.

The content is regularly being updated with new material at the end with new studies as they are completed. I am also working on a Spanish version of this document, which is far behind in the number of studies, because it takes a lot longer to translate the material than it does to produce an English language study, since that is my native language.

A major benefit of the Spanish document work is that it gives me an opportunity to re-examine the original studies in English and add additional material or change the way it was presented to make it more effective. So as the Spanish document progresses, so does this document. I will continue adding new studies until the entire Bible has been covered sufficiently.

These studies introduce the reader to the Golden Ratio design concepts little by little as we progress through the Bible. I’m learning how to do this more effectively as the studies progress, and developing techniques to better present the material. Only time will tell what the final product will look like. Eventually, it will become a printed Book in its own right. For the foreseeable future, it will remain a free PDF download with no copyright.

The Introduction to the Golden Ratio design of the Bible document provides a high-level survey of all of the Volumes of the Bible plus some vital background information. I have to assume that you have taken the time to read all or at least most of it, because I can’t keep repeating it in every lesson; that is impossible.

So if you jump into any of these lessons without any foreknowledge of this material, then you will not understand it. You make a serious mistake in thinking that you can understand the design of the Bible by jumping ahead to only the material you are interested in without also understanding the background information beforehand.

Line upon line, precept upon precept. You must learn to crawl before you can walk. It makes little difference whether you are a new Believer or have several Ph.D’s after your name. You must lay the proper foundation for these studies or you will not understand it.

It is the exact same reason why a new Believer should never be chosen to lead a church as their pastor: he is spiritually unprepared for such a task. In both situations (Bible study and spiritual leadership), you need “seasoning” and preparation.

One last thing that I must explain is that because this document gives only brief summaries of each Chapter, I cannot provide the detailed proof of the Golden Ratio design of each document in the Bible in these studies. There simply is not room to give an encyclopedic explanation of every nuance.

In the detailed studies of each Book in the Bible, you will find detailed proof of the Golden Ratio design, right down to the paragraphs and sub-paragraphs. So in this Introduction, you will have to accept my word that the information is correct, because I don’t want to overwhelm you with too much information at once. In the outlines of each Chapter, I choose key passages that give a good snapshot of the theme. In the detailed studies, we will look at the Chapter much more closely.

The Introduction document gives you a “taste” of the Bible Design overall on the Volume level. The Book Summaries document gives you a deeper view into the content of each Book. The Detailed Studies documents (one for each Book) gives you a deep plunge into the full depth of the Golden Ratio design for each Book, right down to the lowest level, with all the proof that one could ever need that the Golden Ratio design is indeed from God: our Creator, our Savior, and the Author of the Traditional Canon of the Holy Bible.

[https://www.facebook.com/phibible?ref=aymt\\_homepage\\_panel](https://www.facebook.com/phibible?ref=aymt_homepage_panel)

### Website Information

Greetings in the Name of our Lord Jesus Christ, and thank you very much for your interest in the Golden Ratio design of the Bible!

I know that you probably have a ton of questions about the Golden Ratio, and how this relates to the Bible. So I want to dedicate this document to providing a few of the answers that you are seeking to help you get started.

Some of your questions will take too much space to answer here, so I will only be able to give a very brief introduction to these subjects, and then I must point you to the resources available on my website for more information; or you may email me directly with any questions you might have on any topic: [editor@phibible.org](mailto:editor@phibible.org).

On the JHS Publishing website (<http://www.phibible.org>), you can find:

- **The Home Page:** Every page in the website uses frames, with links to most pages on the left side and content on the right side. You will only have a problem if you are using an old browser. JHS recommends the latest version of the browser you prefer. There is also a link to the Spanish language version of [phibible.org](http://www.phibible.org), which has many fewer pages, because it takes more time to translate into Spanish. Eventually, this sub-site will have most or all of the same page as the main English site.
- **Reading area:** in this area, you can navigate easily to pages with photos of the entire KBV text that you can view in your browser. You need at least a tablet with a fast connection, because some of these photos are 5 mb or larger. What is unique about this feature is that you can view an entire Chapter of the KBV in a single picture without interruption. In the printed copy, many of the Chapters needed to be broken up into several pages, because they were larger than a single 7x10 page, so this can create a mental roadblock for some people that makes it more difficult to visualize the entire Chapter as a single unit. Believe it or not, this really helps when you are trying to understand the larger units of thought in the Bible text. Since some of the Chapters (like Nehemiah), if printed out, could fill a page of paper about 6 feet long, this photo of Nehemiah is the only way to view large chapters in the Bible like Nehemiah. So if you’re having trouble understanding the context of some part of the Bible, this is a great place to visit to help solve this problem.
- **Golden Ratio Bible Versions and Free Samples:** Here is where you can find information about the printed copies of JHS Bible Versions, and free samples in PDF format. Most importantly, you can find a link to html versions of all of these Golden Ratio Bible studies that you can read in your web browser.
- **Information about JHS Publishing Ministries:** My Statement of Faith and Latest News about JHS Publishing Ministries.
- **Theological Issues:** At the top of the list is a link to how to be born again, which is the most important one of all. This is also where I address some topics that are relevant to the Bible design issue, as well as some that may not seem relevant (like UFO’s), but I believe are much more understandable from the perspective of having the Golden Ratio design to back up our Christian faith. There are many issues that I could be talking about, like the Charismatic movement and (so-called) Christian Rock music, but I refrain from doing so, because 1) I just don’t have time, and 2) I’m trying to keep the focus on the Bible design as much as possible. Someday I will get to them.

Study #1: General information about the Golden Ratio

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Here are some basic facts you need to understand about the Golden Ratio (GR) and the Golden Ratio design.

- 1) The Golden Ratio is an irrational number, starting with 1.6180339887...
- 2) It is a proportion of one number to another: 1.618... to 1; or if you solve the fraction, it is 1.618....(into infinity on the right of the decimal point)
- 3) The ancient Greeks discovered the Golden Ratio proportion and built it into the construction of the Parthenon. This is very easy to find on the web. Do a Google search on "Golden Ratio Parthenon".
- 4) Since those days, others have discovered many mathematical ways of arriving at the Golden Ratio. One way, which I will expand on here, is by way of the Fibonacci Sequence (FS). Again, a web search will provide much information about the FS from many sources.
- 5) The Golden Ratio is found in many places in nature, and even in our bodies. Goldennumber.net mentions some of these. My own site (see the link at the end) shows much more, including the Golden Ratio in the Solar System, the Chemistry Table of Elements, the G-major musical scale, and more. If you visit the goldennumber.net site and examine their material, you will be well prepared to understand the material I'm going to present here and on my site.

Here is a quotation from the Wikipedia.com entry on the Golden Ratio ([https://en.wikipedia.org/wiki/Golden\\_ratio](https://en.wikipedia.org/wiki/Golden_ratio)):

The golden ratio has fascinated Western intellectuals of diverse interests for at least 2,400 years. According to Mario Livio: "Some of the greatest mathematical minds of all ages, from Pythagoras and Euclid in ancient Greece, through the medieval Italian mathematician Leonardo of Pisa and the Renaissance astronomer Johannes Kepler, to present-day scientific figures such as Oxford physicist Roger Penrose, have spent endless hours over this simple ratio and its properties. But the fascination with the Golden Ratio is not confined just to mathematicians. Biologists, artists, musicians, historians, architects, psychologists, and even mystics have pondered and debated the basis of its ubiquity and appeal. In fact, it is probably fair to say that the Golden Ratio has inspired thinkers of all disciplines like no other number in the history of mathematics."

Here is a brief quotation from <http://www.goldennumber.net/golden-ratio/>:

This Golden Ratio truly is unique in its mathematical properties and pervasive in its appearance throughout nature. The "mathematically challenged" may be more interested in the appearances of Phi in nature, its application to art, architecture and design, and its potential for insights into the spiritual realm, but let's begin with the purest of facts about Phi, which are found in mathematics.

Most everyone learned about the number Pi in school, but relatively few curriculums included Phi, perhaps for the very reason that grasping all its manifestations often takes one beyond the academic into the realm of the spiritual just by the simple fact that Phi unveils a unusually frequent constant of design that applies to so many aspects of life. Both Pi and Phi are irrational numbers with an infinite number of digits after the decimal point, as indicated by "...", the ellipsis.

Where Pi or  $\pi$  (3.14...) is the ratio of the circumference of a circle to its diameter, Phi or  $\phi$  (1.618...) is the ratio that results when a line is divided in one very special and unique way. To illustrate, suppose you were asked to take a string and cut it. There's any number of places that you could cut it, and each place would result in different ratios for the length of the small piece to the large piece, and of the large piece to the entire string. There is one unique point, however, at which the ratio of the large piece to the smaller piece is exactly the same as the ratio of the whole string to the larger piece, and at this point this Golden Ratio of both is 1.618 to 1, or Phi.

What makes this so much more than an interesting exercise in mathematics is that this proportion appears throughout creation and extensively in the human face and body. It's found in the proportions of many other animals, in plants, in the solar system and even in the price and timing movements of stock markets and foreign currency exchange. Its appeal thus ranges from mathematicians to doctors to naturalists to artists to investors to mystics.

For those of you who have a mathematics background, you might be interested to know that the Golden Ratio is a widely-ignored subject in college math classes. I earned a Bachelor's degree in Computer Science, so I took the required math courses including Calculus 1 and 2, and Linear Algebra; and I kept wondering when I was going to learn more about the Golden Ratio from these expert teachers, all of whom had at least Masters or Doctors degrees in mathematics. Finally, I asked my Calculus teacher, a man in his 60's who had been teaching Calculus for decades, about the Golden Ratio; and to my surprise, he said that he did not know much about it.

Why is this? How can this widely known principle of higher mathematics be something that is completely ignored in probably every math course in America? It is possible that there may be an exceptional math teacher who is interested in the subject; but from my experience, and from almost the complete absence of any mention of the Golden Ratio in every mathematics textbook I've seen, all of which were used by millions of other students also, it seems clear that the Golden Ratio is a taboo subject in mathematics.

Could it be that mathematics, like so many other subjects in public colleges and universities, has become a place where mention of anything that implies that there is a Creator God of all things is something that is not welcome? It is well known that public colleges and universities in the United States are almost completely controlled by an Atheist mindset that says, "There is no God; and if you say that there is a God, then you are banned from teaching in OUR college!"

I believe that many math teachers have some knowledge of the Golden Ratio, but are probably afraid to talk about it for fear of losing their jobs. Because of the fact that the Golden Ratio is modeled by many things in nature, such as the sunflower, the shape of a hurricane, spiral galaxies, and much more, it is often called "God's number". After all, if there were no Creator God who designed all things, then it would be impossible to have any order in the Creation at all for a simple reason: disorder cannot change into order without some outside Agent to make it happen; chaos cannot become something with purpose and design unless there is a Mind and Designer behind it. The Golden Ratio design is wonderful evidence in our Universe that we were CREATED by a loving, Omnipotent God who designed all things for a purpose.

You don't have to have faith in God to see the order and design in the Universe to know that there must be a Creator God behind it. In fact, the Bible tells us this very thing:

**"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness; because that which may be known of God is manifest in them: for God has shown it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and Deity, so that they are without excuse." (Romans 1:18-20)**

**"The heavens are telling the glory of God; and the expanse of the Universe shows the work of his hands. Day after day they utter speech, and night after night they show knowledge. There is no speech or language, where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world." (Psalm 19:1-4)**

The Creation itself reveals the glory of our Creator God! When we look at the night sky and see the incredible Milky Way galaxy spread across the heavens, then there can be no doubt that an amazing, all-powerful God made us for some reason. The Creation cannot tell us what that reason is: it simply witnesses that we and our Universe are made by a great Creator God: this is what theologians call "General Revelation".

The Bible, on the other hand, gives us what theologians call "Specific Revelation": who the Creator God is, what his plans and purposes are for mankind and the Universe, and how to be saved from the Lake of Fire after we die and live for God now while we still live.

And the truly amazing thing about the Golden Ratio principle is that not only is it found in nature, it is also found in the Bible, on ten vertical levels, and on eight horizontal levels!

The studies that follow this one will demonstrate first what the Golden Ratio design of UCCOO is and how it is directly derived from the Golden Ratio itself; then several specific instances where the Golden Ratio principle is found in the design of our bodies, and in the design of our solar system will be discussed.

In the Introduction to the Golden Ratio design of the Bible (a downloadable document available at the links to my website below), you will be given a very high-level "snapshot" of each Volume in the Bible to see how the Golden Ratio design of UCCOO works itself out on that level. Details will be kept to a minimum at this level of study to try and avoid information overload.

Then there is a separate group of studies that provide a deeper look into the Golden Ratio design on the Book level. Again, details will be kept to a minimum to avoid information overload; but the proof of the Golden Ratio design will be provided in more depth.

Then there are other studies which provide a detailed examination of the Golden Ratio design of the Bible all the way down to the subparagraphs. As of this writing, these are incomplete, but are making great progress. See the website for the latest information on these studies.

These studies are designed for serious students of the Bible. If you really want to understand what the Bible is all about, you've come to the right place. You do NOT need a degree from a Bible college or seminary to utilize these studies; however, if you do have formal preparation, then that will make it easier for you. The more that you have actually read the Bible yourself, the faster that you will learn the Golden Ratio design of the Bible, because it is based upon literal interpretation.

## Study #2: Definition of the Fibonacci Sequence

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

I know that math can scare many people, but I assure you that I will keep it very simple; and you don't need to know anything other than basic math to understand what this is all about. If you can add up a grocery list, you should be fine.

The Fibonacci Sequence (FS) (google it for more information) is a sequence of integers (positive whole numbers), starting from 0. You get the next number in the sequence by adding the result of the addition to the last number (the second addend) added.

**0 + 1 = 1**  
**1 + 1 = 2**  
**1 + 2 = 3**  
**2 + 3 = 5**  
**3 + 5 = 8**  
**5 + 8 = 13**  
**8 + 13 = 21**  
**13 + 21 = 34**  
(and etc)

So the Fibonacci Sequence is 1, 2, 3, 5, 8, 13, 21, 34, (and onward into infinity). I didn't include zero, since it (being the definition of nothing) can have no significance to the Bible.

Now, using the FS, the Golden Ratio irrational number can be obtained by dividing the 2nd number in the sequence by the one before it, as follows:

**2/1 = 2**  
**3/2 = 1.5**  
**5/3 = 1.66666666666667...**  
**8/5 = 1.6**  
**13/8 = 1.625**  
**21/13 = 1.615384615384615...**  
**34/21 = 1.619047619047619...**  
**55/34 = 1.617647058823529...**  
**89/55 = 1.618181818181818...**  
**144/89 = 1.617977528089888...**  
**233/144 = 1.618055555555556...**  
**377/233 = 1.618025751072961...**  
etc.

Now if you continue this division with each pair of numbers from the Fibonacci Sequence, eventually you will end up with 1.618 and the digits to the right of the decimal grow more and more precise so that the only digits that change with each calculation are further and further to the right, and the number never comes to a "conclusion", which is why it is called an irrational number.

If you put these numbers on a graph of amplitude vs time, you will see a sine wave starting large on the left, whose amplitude going to the right becomes smaller and smaller and gets infinitely close to zero, but never actually arrives there, because the Golden Ratio never stops growing in precision to the right of the decimal point.

There are actually many ways mathematically to create the Golden Ratio, and these can be found on websites such as

<http://www.maths.surrey.ac.uk/hosted-sites/R.Knott/Fibonacci/phi.html>

Other well-known irrational numbers include e, pi, and the square root of 2.

Those of you who have studied even a little mathematics know the importance of e and pi to many areas of science and engineering. The Golden Ratio, which is called "phi", is far more important to all areas of life, including the design of the Bible; which proves that the same Creator God is behind it all.

Do a web search of these terms for more information if you want to know more. There are many websites dedicated to the subject of the Golden Ratio.

### The Golden Ratio can be derived from the Fibonacci Sequence

What is important for this discussion are the first five numbers in the Fibonacci Sequence, which are **1, 2, 3, 5, and 8**. I discovered that the characteristics of these numbers in their relationship to each other are also found in the Bible, and in nature. Let's look at this for a moment:

**0 + 1 = 1**

The number 1 stands alone, because it is the addition of zero (nothing) plus 1, so the characteristic of this number is that it is **Unique**; it stands alone, both literally and figuratively among the integers and in the FS. There is no other number like 1.

Now the next two numbers in the FS are 2 and 3. Here is how these numbers are summed using only the FS.

**1 + 1 = 2**  
**1 + 2 = 3**

The first addend for both numbers is 1. The number 2 is the addition of **1 + 1**, and the number 3 is the addition of **1 + 2**, so the characteristic of these two numbers is that they Complement each other; they are "**Complementary**." You can think of this term as meaning 2 sides of the same coin.

Now the next 2 numbers in the FS are 5 and 8. Here is how these numbers are summed using only 2 digits of the FS.

**2 + 3 = 5**  
**3 + 5 = 8**

The number 5 is the addition of 2 + 3, but the number 8 is the addition of 3 + 5. The number 3 is the 2nd addend for 5, but the first addend for 8, so the characteristic of these two numbers in the FS is that they are **Opposites** to each other.

So the pattern from these first five numbers of the Fibonacci Sequence is **UCCOO**: 1 Unique, 2 Complementary, and 2 Opposite, which is a pattern derived from a number sequence that the Golden Ratio can be derived from; therefore, UCCOO is a Golden Ratio design.

Here are some interesting observations about the Golden Ratio design of UCCOO that apply anywhere that this pattern is found, whether in nature or in the Bible:

There are 3 different ways that UCCOO can be grouped:

- U UCCOO (All five make up a group together)
- C U CC OO (all 3 inner groups separately considered; U stands alone as an equal with CC and OO, making up a total of 3 groups)
- C UCC OO (The one Unique and two Complementary are closely related and make up an inner group for a total of 2 groups)

So you can even group "the groups" into a UCC pattern.

I believe that the "inner groups" within the UCCOO pattern are not lower manifestations of the design, such as sub-subparagraphs, sub-sub-subparagraphs, and so on. For a while, I thought that might be the case; but after consideration and prayer over the matter, I believe that the inner groups are merely manifestations of the UCCOO pattern only and nothing more.

The lowest level of the vertical design is the subparagraph. There are isolated and special instances where you can find the Golden Ratio design lower than the subparagraph (such as the Ten Beatitudes in Matthew), but these are not found everywhere or even in many places; so they cannot be considered a "normal" part of the Golden Ratio design.

This sublime pattern is found on every page of the Holy Bible; and amazingly, also in the design of the human body and our own solar system; which we will discuss in the next studies. This common design in both the Bible and nature is proof of a common Creator God who gave us or made both; and his Name is the Lord Jesus Christ.

### Study #3: The Golden Ratio design of UCCOO in the design of our own bodies

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Before we get to the Golden Ratio design of UCCOO in the Holy Bible, first I want to point out some amazing examples from our own bodies which show this same pattern of UCCOO.

Why talk about the design of our body? Because the same God created the human race in Adam (Genesis 2:6-7), and also gave us the Holy Scriptures (2 Timothy 3:16).

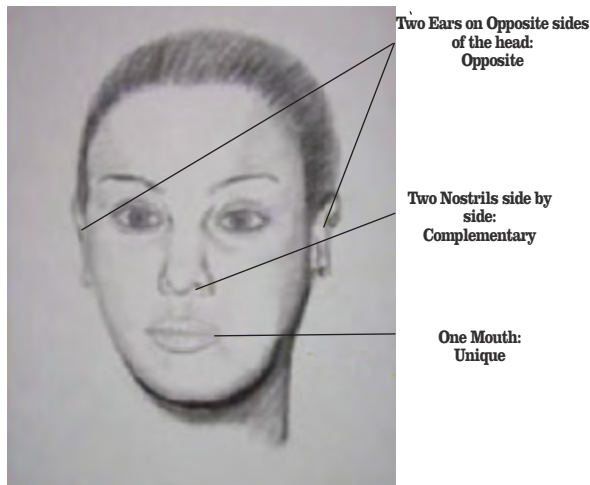
Demonstration of the same pattern of UCCOO in both nature and the Holy Bible (not just once, but many times) provided powerful evidence that the God of the Bible (who is the Triune Jehovah God: Father, Son, and Holy Spirit) is the one true God; and there is no other.

Satan has been very successful in his efforts to deceive mankind into worshiping a multitude of false gods: Allah, the 300+ million gods of Hinduism, Buddhism, Shintoism; in addition to the false look-alike gods of Mormonism, Jehovah's Witnesses, and a host of others being preached by the cults that have little in common with the one true God of the Bible. The main way that Satan has been successful is by using selected texts from the Bible, and then using them as a pretext to add in all kinds of other false teachings which lead away from the Bible, and away from the Lord Jesus Christ, into a spiritual wilderness that ends in Hell and the Lake of Fire.

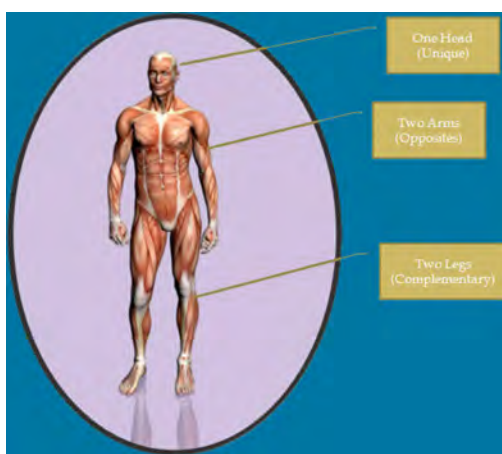
So being able to demonstrate that the God of Creation and the God of the Bible are one and the same is a very important way of countering the myriad false cults and false religions in the world, because if the God who created all things can be demonstrated to also be the God of the Bible, who claims to be the only true God, then by default all other claims to be God/god(s) are demonstrated to be false. And therefore the call of the Gospel becomes that much more urgent upon all who are living, because one day we all will stand before the one true God, Jesus Christ, for Judgment: the Lost at the Great White Throne Judgment, and those who believe in Christ at the Judgment seat of Christ.

So let us see now how the same Golden Ratio design of UCCOO exists in both nature and in the Bible, proving that the God of the Bible is both nature's Creator and the Author of the Scriptures.

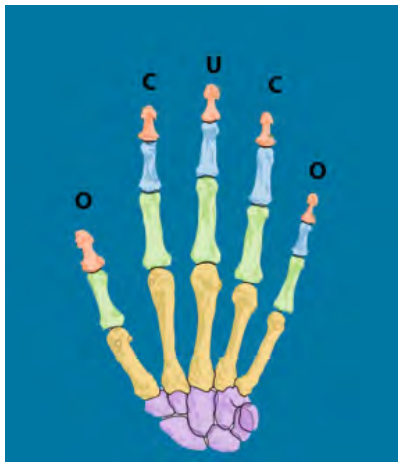
The design of the orifices in our head: we have one mouth (Unique), two nostrils (side by side) which complement each other (Complementary), and two ears on opposite sides of our head: UCCOO.



The design of our body parts: one head (Unique), two arms on opposite sides of our bodies (Opposite), and two legs which complement each other (Complementary): UCCOO. If you include the genitals of the man, you have one penis (Unique) and two testicles (Complementary) which is UCC, so the overall pattern is UCCOO-UCC, which is exactly the same GR pattern seen in the overall design of the Bible on the Volume level. The order of the pattern varies depending on how you arrange it, but the substance is the same.



The design of our hands: one long finger, normally in the middle (Unique), two fingers on either side of it which are of similar length and work together (Complementary), and one big thumb and one little finger (Opposites): UCCOO. The same pattern is true for the toes of our feet (only with differently sized digits), so we have two groups of five in our hands: UCCOO, UCCOO; and two groups of UCCOO in our toes.



There is more on the website on this page: <http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioInNature.html>

Notice also that the 5 digits on each of our hands make up a logical grouping. They all belong together, but 1 digit is Unique, 2 digits are Complementary, and 2 are Opposite. The UCC digits are an "inner" group, and the large thumb and small finger are an "outer" group that are "different" than the first 3, yet all belong to the same group of 5. This is an important point that I will point out again when we look at the UCCOO patterns in the Bible.

It is true that in some ethnic groups, the index finger is longer than the other fingers, which is different than the graphic illustration; but the principle is the same: 1 finger is Unique, 2 fingers are very similar in length and function (Complementary), and 2 are Opposite in their size and function: 1 Big and 1 opposing little finger.

The same UCCOO pattern is found in our five toes on each foot: 1 Unique, 2 Complementary, and 2 Opposite.

#### U The Holy Bible, Golden Ratio design

##### C Division One: History and Doctrine

- O Volume 1: The Laws of the Old Covenant Kingdom of Zion
- O Volume 2: The Prophets of the New Covenant Kingdom of Zion
- C Volume 3: The Past and Future History of the Kingdom of Zion
- C Volume 4: The Past and Future History of the King of Zion
- U Volume 5: The Saints of the Kingdom of God

##### C Division Two: Prayers (the Psalms)

- U Volume 1: The Saints of the Kingdom of Zion
- C Volume 2: The Past and Future History of the King of Zion
- C Volume 3: The Past and Future History of the Kingdom of Zion

The Bible says in Genesis 1:26: "And God said, "Let us make man in our image, after our likeness..." God himself is a Trinity: God the Father, God the Son, and God the Holy Spirit.

The pattern of the Trinity is CCU, since God the Father and God the Son are Complementary to each other, and God the Holy Spirit is Unique in the Godhead, not being either a "Father" or a "Son". Therefore it makes perfect sense that if the Godhead is patterned after the Golden Ratio, man who made in his image should also be patterned after the Golden Ratio, otherwise man would not be made in the image of God.

Going back to the design of our heads, the 1 Unique mouth and 2 Complementary nostrils are closely grouped together, while the 2 Opposite ears are on the sides of our heads, yet they all belong on the same part of the body. This same pattern and set of characteristics is found over and over and over again in the Holy Bible.

Now is it possible that the Golden Ratio design of UCCOO could be found on 8 vertical and 8 horizontal design levels in the Holy Bible, and also be found at least 5 places in the design of our own bodies, and this be a coincidence?

- 1) the face: UCCOO
- 2) the head: UCCOO
- 3) the fingers of our hands: UCCOO
- 4) the toes of our feet: UCCOO
- 5) the extremities of our body: UCCOO

Friends, it MIGHT be a coincidence, but the odds of such a thing would have to be astronomical in the extreme. Consider that the God of the Bible is also our Creator in Adam. Doesn't it make more sense to simply take the Bible at face value and believe that God both made us in Adam and also gave us the Holy Bible? If you have read some of the studies on any of the Books of the Bible that are available on my website, then you already know that the Bible goes with the Golden Ratio design of UCCOO like a hand in a glove. The evidence for it is overwhelming.

That all by itself is incredibly exciting; but when you add to that the reality that God used the same Golden Ratio design of UCCOO in the design of our bodies in at least 5 ways externally, now you are talking about real excitement! Praise God for his mighty power!

The next study will discuss how we can easily see the very same Golden Ratio design of UCCOO in our Solar System. This is stunning information that will have atheists running for cover. I guarantee you that they will do their best to ignore it, but we will just keep talking about it until Jesus comes or calls, amen.

I encourage you to navigate over to [www.goldennumber.net](http://www.goldennumber.net) and learn more about the other ways the Golden Ratio is found in nature.

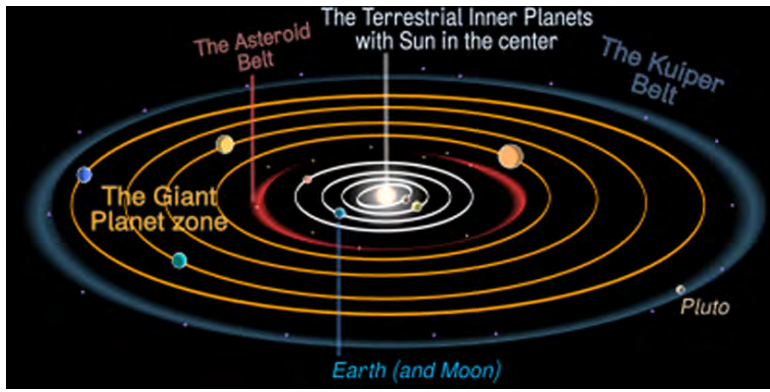
#### Study #4: The Golden Ratio design of UCCOO in the design of our Solar System

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Could it be a simple coincidence that the same pattern in the Bible is found in the design of our bodies in at least the 3 different ways I've mentioned here? It isn't, but let's look at another example from nature (all of this is found on the page just mentioned) to show that this is not a coincidence.

The Solar System is divided into two groups of Five "Bodies" each, divided by an asteroid belt between Mars and Jupiter and surrounded by another similar asteroid belt outside the Solar System called the Kuiper Belt.



(Graphic from [http://schools-wikipedia.org/wp/s/Solar\\_System.htm](http://schools-wikipedia.org/wp/s/Solar_System.htm))

Amazingly, the exact same pattern of UCCOO as in the Bible and in our bodies is also found in each of the design of our Solar System:

- Group 1, the Inner Planets and the Sun:
  - UCC: Mars, Earth, and Venus all have atmospheres. The Sun and Mercury do not. Earth and Venus are roughly equal in size, and both have thick atmospheres, but Earth's is breathable, and Venus's is not. So Earth and Venus are Complementary to each other. Mars, on the other hand, has a thin atmosphere, and is quite a bit smaller in size than both Venus and Earth, so it is Unique among this group.
  - OO: But Mercury and the Sun are quite different: Mercury is the smallest, with no atmosphere, while the Sun is by far the largest, with no atmosphere, so clearly these two are Opposite to each other. The pattern is UCCOO for Mars, Earth, Venus, Mercury, and the Sun.
- Group 2, the Outer Planets and Pluto:
  - UCC: Pluto is the Unique body in this group because it is not considered a real planet due to size, but orbits in an elliptical path to the solar plane, passing from within the Kuiper Belt to within the orbit of Neptune. The other dwarf planets in the Kuiper Belt do not come within the orbit of Neptune. Ceres remains within the Asteroid Belt. So Pluto is Unique among the dwarf planets in this respect. It is also Unique compared to any of the gas or ice giants among the outer planets. This information is widely available from the web. Jupiter and Saturn are both gas giants, of similar chemical makeup and size, both have rings, so these are Complementary to each other.
  - OO: But Uranus and Neptune are quite different: Uranus is called an "ice giant" because its temperature is much colder than Jupiter, Saturn, and even Neptune. It radiates hardly any excess energy into space. Unlike Neptune, which radiates 2.6 times as much energy as it receives from the Sun. Uranus also is oriented at 97.77 degrees to the plane of the Solar System, so that the north pole is pointed at the Sun, and the south pole is pointed outward from the solar system. Uranus is the only planet in the Solar System to have such a radical orientation. Uranus is also composed of methane and ammonia, in addition to hydrogen and helium, so it is quite different from Jupiter and Saturn. Neptune: called an "ice giant" for the same reasons as Uranus, but in contrast with Uranus, it radiates more than twice as much energy into space as it receives from the sun. Also, the orientation of Neptune is similar to Earth and Mars, in stark contrast to Uranus, which rotates with its north pole pointed at the Sun. The pattern is UCCOO for Pluto, Jupiter, Saturn, Uranus and Neptune, so for the entire Solar System the pattern is UCCOO, UCCOO: the same Golden Ratio design as seen in our bodies; and, as we will see, in the Holy Bible.

#### Again, Group 1: The Inner Planets plus the Sun

- U Mars: smaller than both Earth and Venus, thin atmosphere
- C Earth: thick atmosphere, breathable, about equal in size and mass with Venus
- C Venus: thick atmosphere, non-breathable, about equal in size and mass with Earth

- O Mercury: no atmosphere, tiny in size compared to all other bodies in this region.
- O Sun: no atmosphere, extremely massive in size compared to all other bodies in the Solar System

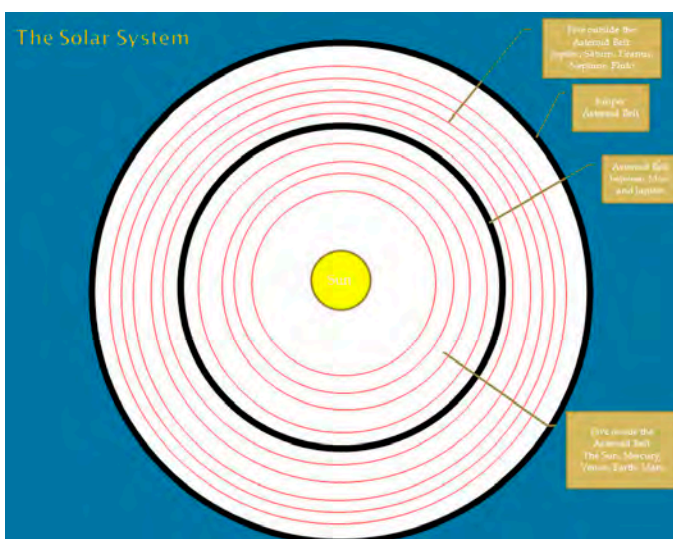
#### Group 2: The Outer Planets plus Pluto (all have rings except Pluto)

U Pluto: not considered a real planet due to size, but orbits in an elliptical path to the solar plane, passing from within the Kuiper Belt to within the orbit of Neptune. The other dwarf planets in the Kuiper Belt do not come within the orbit of Neptune. Ceres remains within the Asteroid Belt. So Pluto is Unique among the dwarf planets in this respect. It is also Unique compared to any of the gas or ice giants among the outer planets.

- C Jupiter: massive "gas giant" planet, somewhat larger in diameter than Saturn, mostly hydrogen and helium (Wikipedia, Jupiter)
- C Saturn: massive "gas giant" planet, somewhat smaller in diameter than Jupiter, mostly hydrogen and helium (Ibid, Saturn)

O Uranus: called an "ice giant" because its temperature is much colder than Jupiter, Saturn, and even Neptune. It radiates hardly any excess energy into space. Unlike Neptune, which radiates 2.6 times as much energy as it receives from the Sun (Ibid, Uranus). Uranus also is oriented at 97.77 degrees to the plane of the Solar System, so that the north pole is pointed at the Sun, and the south pole is pointed outward from the solar system. Uranus is the only planet in the Solar System to have such a radical orientation. Uranus is also composed of methane and ammonia, in addition to hydrogen and helium, so it is quite different from Jupiter and Saturn.

O Neptune: called an "ice giant" for the same reasons as Uranus, but in contrast with Uranus, it radiates more than twice as much energy into space as it receives from the sun. Also, the orientation of Neptune is similar to Earth and Mars, in stark contrast to Uranus, which rotates with its north pole pointed at the Sun.



Isn't that amazing? Our Solar System is designed with the exact same pattern as our own hands, our heads, and our bodies! Could this just be a coincidence? No, and the reason it is not a coincidence is that this exact same pattern is also found in at least 16,000 places in the Holy Bible, which I will provide some examples of shortly.

The same God who created all things (the Solar System, the Universe, our bodies etc) also gave us the Holy Scriptures. Nature clearly shows the UCCOO Golden Ratio design, so it is logical to assume that if the Bible is the Word of God, it will also show this same design pattern; and it does, on eight levels: Divisions, Volumes, Books, Parts, Chapters, Sections (Intro/Body/Conclusion), paragraphs, and sub-paragraphs.

But what about the latest discoveries of new planetary bodies in the Solar System? Planet X is supposedly a massive planet orbiting the Sun somewhere outside of the Kuiper belt, and rumored by some to be moving inside the Kuiper belt. This could be a real planet, but it is clear that its orbit takes it far outside of the two asteroid belts of our Solar System. So far, there is no evidence that "Planet X" is moving into the inner rings of planets; only internet rumors on youtube, which are notoriously unreliable. Even if it is discovered to be moving into the inner rings of planets, it would still not qualify as one of the nine inner planets/dwarf planets, because it came from outside the Kuiper belt, and maybe even be a visitor from some other star system or just a planetary wanderer, of which there seems to be many, according to astronomers. If that is the case, then that would settle the matter even more, because "Planet X" would not be part of the Solar System in the first place, but a visitor from afar.

And all other planet-sized bodies in our Solar System outside of the nine listed above, stay within either the Asteroid belt or the Kuiper belt. So the Golden Ratio design of our Solar System stands on very solid ground.

**Study #5: The Past and Future History of the King of Zion**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

- C Volume 4: The Past and Future History of the King of Zion
  - O Book 4.1: The Gospel of Jesus Christ explained for Old Covenant Jews (Matthew)
  - O Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)
  - C Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)
  - C Book 4.4: Jesus Christ preached the Gospel to crowds of Jews (Mark)
  - U Book 4.5: The Apostles preached the Gospel of Christ to both Jews and Gentiles (Acts)

If you want to understand the meaning of any part of the Bible, you must first understand the context of that part of Scripture. The process is very much like trying to understand almost any large system in engineering: before you can understand how one part of a system works, you have to have a good understanding of the entire system as a whole. All of the “System of systems” works together to achieve some purpose, whether it is a computer, a power plant, a system of government, a ship, a weapon etc.

If you only understand a small part of the system, but ignore the rest, you really don’t understand it at all. Think of many people who know how to drive a car, but never change the oil, because they don’t understand that unless they do that, their engine will eventually seize up and be destroyed.

So it is with the Bible: if we only understand the Bible as individual verses, but don’t understand the context, we are at risk of doing great damage to ourselves and to others by our ignorance.

This is how much false teaching gets spread by some otherwise good Christians: they learned a few things on their own, but failed to get formal training. Then they went out to teach others, but ended up adding a lot of false teaching; not out of malice, but simply out of pure ignorance of what they were saying.

Sadly, even formal training can be a trap, if the only thing that was accomplished by the “formal training” was to indoctrinate the student into the favorite philosophies and belief systems of the professors (systems of human thinking and reasoning), rather than being completely Bible-based and oriented. I fear that there are very few Bible Colleges, even “Independent Fundamental Baptist” ones, that avoid indoctrination into “systems of human thinking”. The diligent Bible student must stay focused on the Word of God, and not allow himself/herself to become a disciple of any professor or preacher, no matter how good they might seem to be.

I have found after earning my own Bachelor’s and Master’s degree from Bible College and Seminary (solid IFB) that only the Word of God will never be wrong; only the Bible, the Word of God, will never make an error. Jesus, through his Holy Spirit, has never and never will lie to me or lead me into error of any kind. I cannot say that about any human being on the face of the Earth who has ever lived (outside of Jesus Himself). I know, after more than 34 years of being saved (as of 2017), that He and his Word are the only Person and writing that I can trust without hesitation.

So let that be a warning to those of you who are thinking about going to Bible College, and perhaps on to higher degrees. Learn all that you can, but always stay focused on the Word of God as your highest authority in all things. Do not become a servant of men, no matter how well they can preach and win souls, or seem so persuasive. Instead, become a servant of the King of all kings, and the Lord of all lords: the Lord Jesus Christ. He is your best friend ever.

Teaching the Bible can be a very dangerous occupation, because we can do great damage if we do not take care to be an expert in what the Bible actually says; and then be faithful to teach only what God said, and not to add our own spin to the Word of God. And this is exactly what James warned us about:

**“My brethren, be not many teachers, knowing that we shall receive the greater condemnation: for in many things we offend everyone.” James 3:1-2**

If you stand in front of God’s people, and proclaim things as true that are actually false, God will hold you (and me) accountable for those errors; so we must do our best to stay as close to the text of the Word of God as possible.

**Jesus said, “But I say to you, that every idle word that men shall speak, they shall give account thereof in the Day of Judgment: for by your words you shall be justified, and by your words you shall be condemned.” Matthew 12:36-37**

**“This Book of the Law shall not depart out of your mouth; but you shall meditate in it day and night, that you may observe to do according to all that is written in it: for only then shall you make your way prosperous, and only then shall you have good success.” Joshua 1:8**

On the other side of the coin, the false prophets, who deliberately set out to preach deceptions and lies in the Name of God, are in God’s crosshairs for great wrath at the Judgement:

**Thus says Jehovah of hosts: ‘Do not listen to the words of the prophets that prophesy to you. They make you vain; they speak a vision from their own heart, and not from the mouth of Jehovah. They continually say to them that despise me, ‘Jehovah has said, ‘You shall have peace’; and they say to every one that walks after the stubbornness of his own heart, ‘No evil shall come upon you.’ For who has stood in the counsel of Jehovah, and has perceived and heard his Word? Who has marked his Word, and heard it? Behold, a whirlwind of Jehovah has gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of Jehovah shall not return, until he has executed, and until he has performed the thoughts of his heart. In the Latter Days you shall consider it perfectly.**

**I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had truly stood in my counsel, and had caused my people to hear my words, then they would have turned them from their evil way, and from the evil of their doings.”**

**‘Is not my Word like a fire?’ says Jehovah, ‘and like a hammer that smashes the rock in pieces? Therefore, behold, I am against the prophets,’ says Jehovah, ‘that steal my words every one from his neighbor. Behold, I am against the prophets,’ says Jehovah, ‘that use their tongues, and say, ‘He says.’ Behold, I am against them that prophesy false dreams,’ says Jehovah, ‘and tell them, and cause my people to go astray by their lies, and by their pride, yet I did not send them, nor command them; therefore they shall not benefit this people at all,’ says Jehovah.” (Jeremiah 23:16-22; 29-32) [This is one of my favorite parts of the Bible. God’s Word is like a hammer that smashes the rock in pieces! Amen!]**

The purpose of these studies is to equip God’s people and God’s servants in the ministry to understand the context of the Bible. And the only way to do that correctly is to understand the Golden Ratio design of the Bible, because it is from God. We cannot improve on what God has given us in his Word.

All of the Bible was written by God through the agency of holy men of God to fulfill a purpose: to reveal Himself, his Plans and his Purposes toward mankind; and the highest of those Plans is the Gospel of Jesus Christ: that is to say, God’s Plan to save a remnant of humanity from their sins through faith in the Finished Work of his Son Jesus Christ on the cross of Calvary.

The Gospels of Christ are a five-fold Revelation of Jesus Christ as the Messiah of the Jews, Savior and Lord of Christians, personal soul-winner, mass evangelist, and lastly as the Christ preached to both Jews and Gentiles by the Apostles.

The Themes of the 5 Gospels divide naturally into two basic groups:

- Group 1 (OO):
- O **Matthew (Jesus is the King of the Jews: written to Jews to explain to them who Jesus is and how he fulfilled the Scriptures of the Messiah)**
  - O **Luke (Jesus is the Son of Man: written to Christians. The content is aimed at Christian believers to explain the life of Jesus Christ and make many applications to their spiritual walk with the Lord). So the themes of Matthew and Luke are Opposite to each other; one to the Jews, one to Christians.**

- Group 2 (CCU):
- Two Complementary or CC: But John and Mark are quite different, because they are both a lot shorter than Matthew and Luke, and neither one spends any time on the birth of Jesus: they immediately begin talking about his baptism and ministry.**
  - C John is focused on PERSONAL EVANGELISM: he witnesses to Nicodemus, to the woman at the well, to the man born blind, and a number of others, even to Pilate.**
  - C Mark is focused on MASS EVANGELISM: he goes to this place and many are healed, and demons are cast out. He goes to that place and does this and that. It is very much like a documentary that we might read about an evangelist like DL Moody: he went to this city and thousands came to Christ, he went there etc. So John and Mark COMPLEMENT each other, in that both are about Evangelism, but one covers personal and the other covers mass evangelism. Do you see how John and Mark are like two sides of the same coin? This is what is meant by “Complementary.”**
  - U (for Unique): Now Acts is similar to both John and Mark, because it also is talking about evangelism, but instead it focuses on the mass evangelism of the Apostles, taking the Gospel of Christ to the Gentiles! So it is unquestionably Unique among the 5 Gospels.**
  - Acts is also closely related to John and Mark because all three are focused on Evangelism in some form; whereas Matthew and Luke are focused on TEACHING/Doctrine, so those two are “different” from John, Mark, and Acts; yet all 5 belong to the same group. This same set of characteristics manifests itself in all occurrences of the UCCOO/OOCCU pattern, everywhere in the Scripture.**

Let’s put it all together: With the knowledge of the Golden Ratio design of UCCOO, we examine the THEMES of the 5 Gospels and can now see the correct order: Matthew, Luke, John, Mark, Acts: OOCCU.

We must put Matthew in front, because it is obvious that it belongs in the first position from the introduction; and because of the principle stated by the Apostle Paul numerous times: “to the Jew first, and also to the Greek.”

Since the themes clearly show that Luke is the Opposite in theme from Matthew, it must come second in line. In the GR design, the sequence is always UCCOO or OOCCU, or some variation on that on lower levels of the design.

Then come John and Mark, which **Complement** each other in their themes: individual evangelism (John) and mass evangelism (Mark). Both of these Books on the general theme of Evangelism concern our Lord Jesus Christ and his earthly life, so they are a perfect illustration of of the Golden Ratio design of two documents which are like two sides of the same coin, so they are **Complementary** in their themes to each other.

Naturally, the Book of Acts must come last, because it makes historical sense to do so, and it is Unique in this group of five Bible documents. Also, the fact that the actors in this document are mainly the Apostles, and especially the Apostle Paul, make this great Book especially Unique in the group of five Gospels. It is a Book on Evangelism; but Evangelism done by the early churches and the Apostles of Christ.

A significant question is why put John before Mark?

There are 2 main factors which tell us the correct order:

**#1: The Golden Ratio order of the Chapters in each Book**

Each BOOK has ten Chapters (2 groups of 5), and they ALWAYS follow the UCCOO or OOCCU design. [Book patterns in front, Chapter patterns after each Book]:

- O **Matthew: UCCOO-UCCOO**
- O **Luke: OOCCU-OOCCU**
- C **John: UCCOO-UCCOO**
- C **Mark: OOCCU-OOCCU**
- U **Acts: UCCOO-UCCOO**

Look at the overall pattern of the Chapters in each Book, and you can easily see that the UCCOO pattern reverses itself from Book to Book.

This reversing of the Golden Ratio design is a characteristic which is common to every Book and group of Books in the Bible; therefore, you can clearly see that if you put Mark before John, the pattern would be broken and inconsistent. So John must come before Mark, as it would illogical to put Acts anywhere but at the end. Luke is the Opposite in theme from Matthew, so it belongs next in line after Matthew.

**#2: The other reason for putting John before Mark is THEMATIC and logical**

The theme of John is “PERSONAL SOULWINNING of Jews”: i.e. “one on one evangelism” BY CHRIST

The theme of Mark is “MASS SOULWINNING of Jews”: i.e. “mass evangelism” BY CHRIST

The theme of Acts is “MASS SOULWINNING of both Jews and Gentiles” BY THE APOSTLES

Do you see the thematic progression from

- C **one-on-one evangelism by Christ in John**
- C **to mass evangelism by Christ in Mark,**
- U **to mass evangelism by the Apostles?**

The thematic progression makes beautiful Biblical sense. It would look inconsistent and haphazard any other way; and since God is the Author of the Bible, and we know that God is neither inconsistent nor haphazard, then we also know that any pattern which contradicts God’s nature cannot be correct; therefore the traditional order of Matthew, Mark, Luke, John, and Acts is not correct; and the Golden Ratio arrangement of Matthew, Luke, John, Mark, and Acts is correct.

Putting it all together, the correct order of the Gospels begins with DOCTRINE (teaching): first to the Jews, and then to the Gentiles. Then, with John, it starts with soul-winning one on one with Christ; then with Mark, it starts with Mass Evangelism by Christ; then with Acts, it ends with Mass Evangelism by the Apostles, to the whole world.

From DOCTRINE to PRACTICE/ACTION is the only order that makes Biblical sense.

This progression from Doctrine to Practice is seen all over the Bible:

God gave the Doctrine of the Law of Moses to the nation of Israel, before He commanded them to keep it (Practice). How could they observe something that they didn’t know anything about?

Jesus gave the Great Commission to his first church to “Go into all the world and preach the Gospel to every creature”; “Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.” “TEACHING THEM TO OBSERVE”: from Doctrine to Practice.

The Golden Ratio design helps us to see that same Biblical principle and order the Books correctly. We will see this again in Volume 5, which contains almost all of the remaining Greek documents of the Bible (formerly known as the New Testament).



Study #6: Introduction to the Book of Luke

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)

C Part 1: The First Coming of the Son of man

- O Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth
- O Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel
- C Chapter 1.3: The Son of man wants his disciples to be like him
- C Chapter 1.4: The Son of man wants his disciples to believe his Word and do it
- U Chapter 1.5: The Son of man is God

C Part 2: The Second Coming of the Son of man

- O Chapter 2.1: Serve Christ to grow spiritually
- O Chapter 2.2: Christ will return to judge his servants
- C Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation
- C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly
- U Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

Comment: Luke is a very special Book, because it is the only Gospel to be written directly to Christians.

Each Gospel has a special purpose in the special Revelation of God to mankind, which is the Holy Bible. I discussed this in a previous study, but it is worth repeating:

- O Matthew: Explains the Gospel of Christ to the Jews (doctrinal)
- O Luke: Explains the Gospel to Christians (doctrinal)
- C John: the Gospel portraying Jesus as a personal evangelist or a one-on-one witness (practical)
- C Mark: the Gospel portraying Jesus as a mass evangelist or a prophet of God (practical)
- U Acts: The Gospel portraying the Apostles of Jesus as both mass evangelists and one-on-one witnesses for Christ (doctrinal and practical)

If these 5 Books are arranged as shown here, the Golden Ratio design of Volume 4 is crystal clear, with an OOCUU Golden Ratio design. Matthew is first, being focused exclusively on the Jews. The message for them is (loosely speaking): “Jesus Christ is your Messiah and King; and here is the evidence from his words and his life, so you should believe in Him and be saved.”

Luke is next; and the message for Christians is: “You already believe in Christ, and are saved. So here are a series of Bible lessons for you based on the Life of Christ.”

John is next; and the message is for the Lost: “Jesus is the Way, the Truth, and the Life: no man comes to the Father, but by Him.” It also gives numerous examples of Christ witnessing one-on-one with individuals: Nicodemus, the woman at the well, the man born blind, etc.

Mark is next; and the message is for the Lost: “Jesus is the Prophet of God with the message of Eternal Life.” It gives numerous examples of Jesus ministering to the Lost in mass evangelism outreach efforts.

Acts is last; and the message again is for the Lost: “There is no other Name under Heaven given among men, by which we must be saved.” Numerous examples are given of the Apostles ministering the Gospel of Christ both to individuals and to crowds of people.

Is doctrine being taught by Christ (through the Gospel authors) in John, Mark, and Acts? Of course, yes. But as a percentage of the whole, it is very small. These are different views of the Life of Jesus Christ while He lived on the earth: they are not (strictly speaking) doctrinal documents. They are historical documents with some doctrine; and the doctrine that is there is aimed at Christ Himself: where He came from, who He was, what He did while He was on Earth, and what He will do when He returns: which is basically the same thing that the theme of Volume 4 says, “The Past and Future History of the King of Zion.”

It is also important to notice that the 5 Gospels were never intended as major source documents for theology or any other branch of Christian doctrine. Christ specifically called the Apostle Paul to teach most of the Christian doctrine in the Bible in Romans, Galatians, Ephesians, etc. (probably 14 in all). These are the documents that we must go to when we want to know what the Bible teaches on any major Christian doctrine. We cannot use the Gospels as source documents: only as supporting documents.

Anyone who teaches the reverse is teaching heresy, because they are trying to move your attention away from God’s authorized teachers in the Apostolic writings/epistles where Christian doctrine has been finalized and completed to historical documents (the 5 Gospels) where Christian doctrine was still in formation during the Life of Christ. Major offenders in this area during the 20th and 21st Century have been the Pentecostal and Charismatic movement teachers. They cannot find strong support for their teachings on speaking in tongues in the letters of the Apostles, so they spend a lot of time preaching from the Book of Acts. Using transitory historical documents as source documents for Christian doctrine is a major theological error.

Luke is very interesting, because the Gospel analyzes the Life of Christ from a completely opposite perspective: using specific events, and stories and parables told by Christ, Luke (inspired by the Holy Spirit of God) uses them to create a series of lessons for Christians.

How do we know this? From the very first words of Luke:

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us, who from the beginning were eyewitnesses, and ministers of the Word: it seemed good to me also (having had perfect understanding of all things from the very first) to write to you in order, most excellent Theophilus, that you might know the certainty of those things in which you have been instructed.” (Luke 1:1-4)

Who was Theophilus? The Greek word means “friend of God.” That is all that the Bible tells us, so anything beyond that is pure speculation; and in the final analysis, it really doesn’t matter who it was.

But based on the text I just cited, it seems clear that Theophilus was a believing Christian; and he was a student of Luke: “that you might know the certainty of those things in which you have been instructed.” So Theophilus seems to have been a young man, perhaps a teenager; and a recent convert to the faith of Jesus Christ.

It is possible that he was from a wealthy family, since Luke seems to have given him personal instruction. Only the well-off (at least) are usually able to have private tutors; so his family may have had ties to the Roman government on some level.

Based upon that text being found in the very beginning of Luke, I believe that it gives us the key to understanding the theme of the Gospel of Luke as a whole: “The Gospel of Jesus Christ explained for New Covenant Christians.”

One area that makes Luke much different than all of the other Gospels is that it contains Chapter after Chapter of stories told by Christ and found in no other Gospel; including the Prodigal son, the Rich man and Lazarus who go to Hades, but end up in different compartments of Hades/Hell, the Good Samaritan, teachings on what to do when you are invited to a feast, and so on. In fact, the stories continue until Chapter 2.4. All of the events of Christ’s death, burial, and resurrection are found in Chapter 2.5. All of the other Gospels contain much more focus on events rather than stories and teachings by Christ. That is another major reason why Luke is a “doctrinal” Gospel.

Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)

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- O Chapter 2.1: Serve Christ to grow spiritually
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- C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly
- U Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

## Study #7: Introduction to the Chapters of the Book of Luke

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

### Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)

#### C Part 1: The First Coming of the Son of man

- O Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth
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- O Chapter 2.1: Serve Christ to grow spiritually
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- C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly
- U Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

Comment: The first half of Luke shows events in the Life of Christ that focus on Him: to show who Christ was and what He did. It is much more about Him, than about us. In the larger context of Luke, it is all about the First Coming of Jesus Christ to Earth.

1.1: The beginnings of the lives of both John and Jesus with their parents: the announcement of their births by the angel Gabriel, and events that followed.

1.2: The beginnings of the ministries of both John and Jesus to Israel. The text of these events are like quick summaries of the things that both men did.

So Chapters 1.1 and 1.2 are opposed to each other in their themes, and are much different than the rest of Part 1.

Chapters 1.3 and 1.4 start something new, because they show us two important (and complementary) aspects of what Jesus wants us to be and do: Be like Him, and obey Him.

Chapter 1.3 is like having a front pew seat in church while Jesus preached, and is almost exclusively devoted to a sermon by Christ on how He wants his disciples to be like Him:

*“The disciple is not above his teacher; but every one that is trained shall be as his teacher.” (6:40)*

Chapter 1.4 shows a series of events in the Life of Christ with the basic theme that He wants his disciples to trust Him and obey Him:

*“And he answered and said to them, “My mother and my brothers are these which hear the Word of God, and do it.” (8:21)*

Chapter 1.5 (which is unique in this group of five Chapters) features many miracles that were done by Christ: He calmed a storm on the sea of Galilee, delivered the demon-possessed man of Gadara, healed the woman with an issue of blood, raised the young girl from the dead, fed 5,000 with five loaves and 2 fish, appeared in glory on the Mount of Transfiguration to 3 disciples, and delivered the demon-possessed boy after coming down from the mountain. So the intent of this Chapter was to show that Christ was God manifested in the flesh: able to control the spirit world and the physical world at his will; and also to show that He came to do good and bless others with his power. Jesus was the God-man: the Son of man.

So Part 1 gives a broad outline of the Son of man Himself, Jesus Christ, in his earthly ministry. It is more about Him, than about us, his disciples, overall.

But Part 2 begins something different in the Gospel of Luke: There is much less “action”, and much more teaching. From Chapter 2.1 to 2.4, the text is filled with all of the famous parables and stories of Jesus. It is much more about us, than about Christ Himself. This is very important to understand.

The theme of Part 2 is the Second Coming of the Son of man (Jesus Christ). The Return of Christ is repeated over and over and over again.

But what is important is not the stories, per se, but the “morals” of the stories. What do these stories teach us, as Believers in Jesus Christ? What was the intent of the Holy Spirit in guiding the hand of Luke as he wrote the text of his Gospel? This is what we find out in the themes of each Chapter:

#### C Part 2: The Second Coming of the Son of man

- O Chapter 2.1: Serve Christ to grow spiritually
- O Chapter 2.2: Christ will return to judge his servants
- C Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation
- C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly
- U Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

Chapter 2.1 contains a series of events and stories by Christ about serving Him, beginning with this story:

*“And it came to pass, that, as they went in the road, a certain man said to him, “Lord, I will follow you wheresoever you go.” And Jesus said to him, “Foxes have holes, and birds of the air have nests; but the Son of man has no place to lay his head.” (9:57-58)*

Chapter 2.2 is a series of teachings by Christ about his return and the need to be prepared for those who know Him as their Savior (his servants):

*“Also I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denies me before men shall be denied before the angels of God.” (12:8-9)*

*“Therefore you be prepared also: for the Son of man is coming at an hour when you think not.” (12:40)*

*“But when you make a feast, call the poor, the maimed, the lame, and the blind; 14:14and you shall be blessed, because they cannot repay you: for you shall be repaid at the resurrection of the just.” (14:13-14)*

So Chapters 2.1 and 2.2 oppose each other in their themes: in Chapter 2.1, Christ calls us to serve Him; and in Chapter 2.2, Christ will judge us for our service to Him.

But Chapters 2.3 and 2.4 complement each other in their themes. Both Chapters use stories told by Christ to illustrate the importance of being born-again (or saved) in this life, because of the eternal consequences that are inevitable if you fail to trust in Christ for salvation while you still can.

Chapter 2.3 focuses on the eternal consequences of decisions for or against salvation that were made in this life with different outcomes:

*“Likewise, I say to you, there is joy in the presence of the angels of God over one sinner that repents.” (15:10)*

*“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores; and he longed to be fed with the crumbs which fell from the rich man’s table; moreover the dogs came and licked his sores.*

*And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom; the rich man also died, and was buried; and in Hell he lifted up his eyes, being in extreme pain, and sees Abraham afar off, and Lazarus in his bosom. And he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am in agony in this flame!’ But Abraham said, ‘Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things; but now he is comforted, and you are in agony.’” (16:9-25)*

Chapter 2.4 focuses on how God will reward us for our faithfulness, or judge us for the lack thereof. The main focus, however, is on those who are not prepared for his Second Coming to Earth:

*“And it came to pass, that when he had returned, having received the Kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. Then the first came, saying, ‘Lord, your pound has gained ten pounds.’ And he said to him, ‘Well, you good servant, because you have been faithful in a very little, you have authority over ten cities.’*

*And the second came, saying, ‘Lord, your pound has gained five pounds.’ And he said likewise to him, ‘You also be over five cities.’*

*And another came, saying, ‘Lord, behold, here is your pound, which I have kept laid up in a napkin: for I was afraid of you, because you are a harsh man: you take what you did not lay down, and reap what you did not sow.’ And he says to him, ‘Out of your own mouth will I judge you, you wicked servant. You knew that I was a harsh man: taking what I did not lay down, and reaping what I did not sow. Why then did you not give my money into the bank, that at my coming I might have required my own with interest?’ And he said to them that stood by, ‘Take the pound from him, and give it to him that has ten pounds.’(And they said to him, ‘Lord, he already has ten pounds.’) For I say to you, that to everyone that has shall be given; and from him that does not have, even that which he has shall be taken away from him. But those my enemies, which did not want me to reign over them, bring here, and slay them before me.” (19:15-27)*

Chapter 2.5 is unique in this group of five Chapters in Part 2, because it is all about how the sinless Son of man suffered and died on the cross, so that we might have an Eternal inheritance in his Kingdom. A key passage in this Chapter which is similar with the themes of the other Chapters in Part 2 is Luke 23:39-43, the story of the thief on the cross who trusted in Jesus at the last minute and was rewarded with the promise of Paradise:

*“And one of the criminals which was hung blasphemed him, saying, “If you are the Christ, save yourself and us!” But the other answering rebuked him, saying, “Do you not fear God, seeing you are in the same condemnation? And we indeed justly: for we receive the due reward of our deeds; but this man has done nothing wrong.” And he said to Jesus, “Remember me, Lord, when you come in your Kingdom!” And Jesus said to him, “Truly I say to you, today you shall be with me in Paradise.”*

What a great study this is going to be as we explore the detailed Golden Ratio design of the Gospel of Luke!

And since the Golden Ratio design is based upon the themes, then by studying the Golden Ratio design, you will also be learning the meaning of Luke, from top to bottom.

Study #8: The birth of John the Baptist was announced to Zacharias in the Temple

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth

- §U Introduction: The birth of John the Baptist was announced to the priest Zacharias in the Temple
  - ¶O: The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials
  - ¶O: The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist
- §C Body: The Births of John the Baptist and Jesus the Christ
  - ¶U: The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus
  - ¶C: Elizabeth praised Mary and Mary praised the Lord
  - ¶C: Zacharias praised the Lord
  - ¶O: Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there
  - ¶O: The shepherds in the field went to Bethlehem to see Christ the Savior
- §C Conclusion: Two special incidents in the early life of the Lord Jesus Christ
  - ¶C: Simeon and Anna praised and gave thanks to the Lord for seeing the Christ at his infant circumcision ceremony in Jerusalem
  - ¶C: The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis

Comments: Chapter 1.1 is all about the beginnings of Jesus the Christ in his life on Earth: his lineage, his birth, and early childhood. It is all part of a single “unit”, which is why it is labeled a “Chapter”.

- §U Introduction: The birth of John the Baptist was announced to the priest Zacharias in the Temple
  - ¶O: The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials (1.1 - 1:7)

U Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us, who from the beginning were eyewitnesses, and ministers of the Word: it seemed good to me also (having had perfect understanding of all things from the very first) to write to you in order, most excellent Theophilus, that you might know the certainty of those things in which you have been instructed.

C There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abijah; and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

C And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

O And they had no child, because Elizabeth was barren;  
O and they both were now well advanced in years.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1:

- U Luke wrote this Gospel to instruct his young Christian disciple
- C Both Zacharias and his wife Elizabeth were descendants of Aaron and his daughters
- C Both Zacharias and his wife Elizabeth were both righteous before God, walking in his commandments and ordinances blameless
- O They had no children
- O Both of them had many years of life (they were old)

The Unique nature of the first subparagraph among the other five is obvious: Luke’s purpose for writing his Gospel.

The first and second subparagraph are positive descriptions of Zacharias and his wife.

But the last two are negative descriptions of them, and they are opposite to each other: they had no children, and both of them had many years: none vs many. So the opposite nature of these two subparagraphs is clear.

The Golden Ratio design for paragraph 1 is UCCOO.

- ¶O: The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist (1:8 - 1:22)

O And it came to pass, that while he executed the priest’s office before God in the order of his course, according to the custom of the priest’s office, his lot was to burn incense when he went into the Temple of the Lord. And the whole multitude of the people were praying outside at the time of incense. And an angel of the Lord appeared to him standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said to him, “Fear not, Zacharias: for your prayer was heard; and your wife Elizabeth shall bear you a son, and you shall call his name John; and you shall have joy and gladness. And many shall rejoice at his birth: for he shall be great in the sight of the Lord, and shall drink neither wine nor alcohol; and he shall be filled with the Holy Spirit, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”

O And Zacharias said to the angel, “How shall I know this? For I am an old man, and my wife well advanced in years.” And the angel answering said to him, “I am Gabriel, that stands in the presence of God; and I was sent to speak to you, and to show you these glad tidings. And, behold, you shall be mute, and not able to speak, until the day that these things shall be performed, because you do not believe my words, which shall be fulfilled in their season.”

C And the people waited for Zacharias, and marveled that he delayed so long in the Temple. And when he came out, he could not speak to them; and they perceived that he had seen a vision in the Temple: for he beckoned to them, and remained speechless.

C And it came to pass, that, as soon as the days of his service were accomplished, he went to his own house.

U And after those days his wife Elizabeth conceived, and hid herself five months, saying, “Thus has the Lord dealt with me in the days in which he looked on me, to take away my reproach among men.”

Comment: Now the Golden Ratio design of the sub-paragraphs for paragraph 2 goes in the Opposite direction from paragraph 1.

- O Zacharias’ duty was to burn incense when he went into the Temple of Jehovah
- O The multitude of people were praying outside at the time of incense

Then the last 3 sub-paragraphs:

- C Gabriel announced the birth of Zacharias’ son John
- C Gabriel announced the muteness of Zacharias because of his unbelief
- U The people perceived that Zacharias had seen a vision in the Temple

Comment: I’ve said this many times, but it is worth repeating: almost every large Book in the Bible has this Golden Ratio design in the Introduction Section of every Chapter: 2 paragraphs with 5 subparagraphs each. The two paragraphs have opposite themes, and their internal subparagraphs oppose each other in their Golden Ratio design: UCCOO-OCCCU. There are a few smaller documents in the Bible with only 5 paragraphs and no subparagraphs, such as Philemon, 1, 2, and 3 John; but these are the exception and not the rule.

Every Chapter in the Gospel of Luke (in fact, every Chapter in all five Gospels) has this exact same Golden Ratio design in the Introduction, so we will be seeing it again.

## Study #9: The Golden Ratio Design of the Body Section

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth

- §U Introduction: The birth of John the Baptist was announced to the priest Zacharias in the Temple  
¶O: The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials  
¶O: The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist
- §C Body: The Births of John the Baptist and Jesus the Christ  
¶U: The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus  
¶C: Elizabeth praised Mary and Mary praised the Lord  
¶C: Zacharias praised the Lord  
¶O: Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there  
¶O: The shepherds in the field went to Bethlehem to see Christ the Savior
- §C Conclusion: Two special incidents in the early life of the Lord Jesus Christ  
¶C: Simeon and Anna praised and gave thanks to the Lord for seeing the Christ at his infant circumcision ceremony in Jerusalem  
¶C: The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis

Comment: We continue our study of Luke Chapter 1 with the first 3 paragraphs of the Body Section.

Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

- Chapter 1.1: UCCOO ←-----  
Chapter 1.2: OOCUU  
Chapter 1.3: UCCOO  
Chapter 1.4: OOCUU  
Chapter 1.5: UCCOO  
Chapter 2.1: OOCUU  
Chapter 2.2: UCCOO  
Chapter 2.3: OOCUU  
Chapter 2.4: UCCOO  
Chapter 2.5: OOCUU

This is Chapter 1.1, so the paragraph pattern is UCCOO, which we will see is exactly the case.

Notice in the paragraphs below that the first paragraph is Unique in this group, because it is the story of the meeting of the angel Gabriel with Mary to announce the birth of her son Jesus the Son of the Most High God.

Notice the OOCUU subparagraph pattern for the first paragraph, which is unique in this group of five paragraphs.

§C Body: The Births of John the Baptist and Jesus the Christ

¶U: The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus (1:23 - 38)

O And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in to her, and said, "Rejoice, highly favored one! The Lord is with you; blessed are you among women." And when she saw him, she was troubled at his saying; and she pondered in her mind what manner of greeting this should be.

O And the angel said to her, "Fear not, Mary; for you have found favor with God. And, behold, you shall conceive in your womb, and bring forth a son, and shall call his Name JESUS. He shall be great, and shall be called the Son of the Most High. And the Lord God shall give to him the throne of his father David. And he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end."

C Then Mary said to the angel, "How shall this be, seeing I do not know a man?" And the angel answered and said to her, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; therefore also that Holy One which shall be born of you shall be called the Son of God.

C And, behold, your cousin Elizabeth, she has also conceived a son in her old age; and this is the sixth month with her, who was called barren: for with God nothing shall be impossible."

U And Mary said, "Behold the maidservant of the Lord; be it to me according to your word." And the angel departed from her.

Comment: I would like you to notice the OOCUU pattern of these subparagraphs.

- O Mary was troubled at the words of the angel Gabriel
- O Gabriel told Mary to fear not
- C Gabriel told Mary how this mirade of a Virgin conception would be possible
- C Gabriel told Mary that her cousin Elizabeth had also miraculously conceived a son in her old age
- U Mary submitted herself to the will of God

¶C: Elizabeth praised Mary and Mary praised the Lord (1:39 - 56)

U And Mary arose in those days, and went into the hill country with haste, into a city of Judah. And she entered into the house of Zacharias, and greeted Elizabeth.

C And it came to pass, that when Elizabeth heard the greeting of Mary, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she spoke out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of your greeting sounded in my ears, the baby leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things that were told her from the Lord."

C And Mary said, "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior. For he has regarded the low estate of his maidservant: for, behold, from henceforth all generations shall call me blessed: for he that is mighty has done to me great things; and Holy is his Name. And his mercy is on them that fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the imagination of their hearts. He has put down the mighty from their seats, and exalted them of low degree. He has filled the hungry with good things; and the rich he has sent away empty. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham, and to his seed forever."

O And Mary stayed with her about three months;  
O and she returned to her own house.

Comment: Notice the UCCOO sub-paragraph pattern, which is so amazing and clear.

- U Mary traveled into Judah to go visit Elizabeth
- C Elizabeth praised Mary for her faith and obedience
- C Mary praised God her Savior for his great mercy to her and to Israel
- O Mary stayed with Elizabeth about 3 months
- O Mary returned home

Notice the break between the 3rd and 4th subparagraph.

¶C: Zacharias praised the Lord (1:57 - 80)

U Now Elizabeth's full time came that she should be delivered, and she brought forth a son. And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, "No; but he shall be called John." And they said to her, "None of your relatives are called by this name." And they made signs to his father, what he would have him called. And he asked for a writing table, and wrote, saying, "His name is John." And they all marveled. And his mouth was opened immediately, and his tongue loosed, and he spoke, and praised God. And fear came on all that dwelt round about them; and all these sayings were spread abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!"

C And the hand of the Lord was with him; and his father Zacharias was filled with the Holy Spirit: and he prophesied, saying, "Blessed is the Lord God of Israel: for he has visited and redeemed his people; and he has raised up a horn of salvation for us in the house of his servant David. As he spoke by the mouth of his holy Prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; and to perform the mercy promised to our fathers; and to remember his Holy Covenant, the oath which he swore to our father Abraham; that he would grant to us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

C And you, child, shall be called the Prophet of the Most High God: for you shall go before the face of the Lord to prepare his ways; to give knowledge of salvation to his people, by the forgiveness of their sins, through the tender mercy of our God; whereby the Dayspring from on high has visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the Way of peace."

O And the child grew, and became strong in spirit;  
O and he was in the deserts until the day of his showing to Israel.

Comment: Again, notice the UCCOO sub-paragraph pattern.

- U Zacharias and Elizabeth named their son John
- C Zacharias praised Jehovah God of Israel for fulfilling the words of his Prophets
- C Zacharias prophesied that his son would become a Prophet of the Most High God
- O John grew up and became strong in spirit
- O John stayed in the deserts until the day of his showing to Israel

Notice the break between the 3rd and 4th subparagraph. The two OO's are always related to the UCC/CCU (depending on the order), but there is always a kind of "soft break" between them. The main idea/theme is always found in the UCC part of the grouping, while the "OO" part is either something that prepares the way for the CCU part; or it is something like in this paragraph, where the "OO" part adds additional details.

## Study #10: The true and false teachings about Mary

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

### Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth

#### §U Introduction: The birth of John the Baptist was announced to the priest Zacharias in the Temple

¶O: The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials

¶O: The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist

#### §C Body: The Births of John the Baptist and Jesus the Christ

¶U: The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus

¶C: Elizabeth praised Mary and Mary praised the Lord

¶C: Zacharias praised the Lord

¶O: Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there

¶O: The shepherds in the field went to Bethlehem to see Christ the Savior

#### §C Conclusion: Two special incidents in the early life of the Lord Jesus Christ

¶C: Simeon and Anna praised and gave thanks to the Lord for seeing the Christ at his infant circumcision ceremony in Jerusalem

¶C: The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis

There are so many great things in this portion of the Word of God to talk about that I will have to focus on only a few points, because this study needs to be kept short.

paragraph 1) The Virgin Birth: “Then Mary said to the angel, “How shall this be, seeing I do not know a man?” Isn’t it interesting how the Holy Spirit guided Luke to include so much detail about the Virgin Birth? There is no way to read this account other than literally: Mary really was a virgin girl, and still unmarried, when the angel Gabriel told her that she would bear the Messiah as her son; and the father of the holy child would be the Holy Spirit of God.

There have been many blasphemers who have tried to destroy the Biblical account of the Virgin Birth over the centuries. But there is no need to pay attention to them: simply read, believe, and obey what the Bible clearly says. Jesus was born of the virgin Mary, and his Father was God. Joseph was the step-father of Jesus, and that is all.

paragraph 2) “And Mary said, “My soul magnifies the Lord, and my spirit has rejoiced in God my Savior.” Mary needed a Savior, and she herself proclaimed it gladly!

What is a “Savior”? One who “saves”. In the Bible, God must “save” us from our sins, because our sins will carry us into Hell and the Lake of Fire unless He saves us before we die.

How can we be “saved”? We must admit what God already knows: I am a dirty, rotten, worthless sinner who deserves to go to Hell, because I have sinned against God and must pay the price for sin; which is the death penalty. In Biblical terms, the penalty for sin is eternal death, not just physical death. The Bible says, “For whosoever shall call upon the Name of the Lord shall be saved” (Romans 10:13).

We can be saved if we call in earnest, honest prayer upon the Name of the Lord to save us, believing what the Bible says about Him: that Jesus is the Christ, that He died on the cross for our sins, and rose again from the grave on the 3rd day.

Under the Old Covenant, one had to bring an animal for sacrifice according to the Law of Moses. This act was one of repentance on the part of the person bringing the animal. The animal was to pay the penalty for sin on behalf of the one bringing it to die a horrible death: it would usually be skinned, cut into pieces, and burned on the altar (depending on the type of offering).

Repentance presupposes faith in Jehovah, the God of the Jews, in the heart of the person offering the sacrifice. Mary had done all these things, and she trusted in Jehovah, the God of Israel, for her salvation and forgiveness for her sins. She was not sinless at all (as the Roman Catholic religion falsely claims). She was a normal human being; but more than that, she was a saved woman who loved Jehovah, and obeyed the word of the angel as the Word of God.

Mary is not a “Mediatrix” as falsely claimed by the Roman Catholic religion. Praying to her will get nothing except the ear of demons, who want you to believe that God will bless the worship of idolatry, which is prayer that is directed toward a stone or wooden idol, or some kind of image; or any imagined deity other than Jehovah God Himself.

God has commanded Israel and us not to do those things. It is a sin against God to pray to anyone other than to the one true God, which is the Trinity of Father, Son, and Holy Spirit:

**“Take heed to yourselves, lest you forget the Covenant of Jehovah your God, which he made with you, and make you a carved image, or the likeness of any thing, which Jehovah your God has forbidden you: for Jehovah your God is a consuming fire, a Jealous God. When you shall beget children and grandchildren, and you shall have remained long in the land, and shall corrupt yourselves, and make a carved image, or the likeness of any thing, and shall do evil in the sight of Jehovah your God, to provoke him to anger, I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land where you are going over Jordan to possess it. You shall not prolong your days upon it, but shall be utterly destroyed. And Jehovah shall scatter you among the nations, and you shall be left few in number among the heathen, where Jehovah shall lead you. And there shall you serve false gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.” (Deuteronomy 4:23 - 4:28)**

**“And God spoke all these words, saying, “I am Jehovah your God, who brought you out of the land of Egypt, out of the house of slavery: you shall have no other gods before me.**

**You shall not make you any carved image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow yourself down to them, nor serve them: for I, Jehovah your God, am a jealous God, visiting the iniquity of the fathers upon the children until the third and fourth generation of them that hate me, and showing mercy to thousands of them that love me, and keep my Commandments.” (Exodus 20:1 - 6)**

**“For there is only one God, and one Mediator between God and men: the Man Christ Jesus; who gave himself a ransom for all mankind, to be testified in due time.” (I Timothy 2:5-6)**

paragraph 3) Zacharias was clearly a Believer who took the Bible as literal truth. Contrast that with many supposed “theologians” today and in recent centuries who do everything in their power to destroy and deny the words of the Bible as literal truth.

**“Blessed is the Lord God of Israel: for he has visited and redeemed his people; and he has raised up a horn of salvation for us in the house of his servant David. As he spoke by the mouth of his holy Prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; and to perform the mercy promised to our fathers; and to remember his Holy Covenant, the oath which he swore to our father Abraham...”**

The false prophets (and there are many thousands of them) do not represent Bible Christianity or the truth in any way, shape, or form. If your pastor does not accept the Bible as literal truth, where the Bible gives no indication that it should be taken in any other light, then you should leave his church immediately, and find a church and pastor that proclaims the Bible as the literal Word of God, and Jesus Christ as the only Way of Salvation.

## Study #11: The Birth of Jesus Christ

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth

- §U Introduction: The birth of John the Baptist was announced to the priest Zacharias in the Temple  
¶O: The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials  
¶O: The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist
- §C Body: The Births of John the Baptist and Jesus the Christ  
¶U: The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus  
¶C: Elizabeth praised Mary and Mary praised the Lord  
¶C: Zacharias praised the Lord  
¶O: Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there  
¶O: The shepherds in the field went to Bethlehem to see Christ the Savior
- §C Conclusion: Two special incidents in the early life of the Lord Jesus Christ  
¶C: Simeon and Anna praised and gave thanks to the Lord for seeing the Christ at his infant circumcision ceremony in Jerusalem  
¶C: The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis

Comment: We continue our study of Luke Chapter 1 with the last 2 paragraphs of the Body Section, which are opposed to each other in their themes; therefore their internal sub-paragraphs are also opposed in direction.

¶O: Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there (2:1 - 7)

U And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

C This taxing was first made when Cyrenius was governor of Syria.

C And all went to be taxed, everyone into his own city.

O And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child.

O And it was so, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes; and she laid him in a manger, because there was no room for them in the inn.

The Golden Ratio design of the sub-paragraphs for paragraph 4:

- U There went out a decree from Caesar Augustus, that all the world should be taxed
- C This taxing was first made when Cyrenius was governor of Syria
- C And all went to be taxed, everyone into his own city.
- O Joseph and Mary went to Bethlehem to be taxed
- O Mary gave birth to Jesus while they were in Bethlehem

Comment: Notice the break between the 3rd and 4th subparagraphs.

It is interesting to note that Joseph and Mary were very poor people. If God had not sent the wise men to give Jesus gifts of gold, frankincense, and myrrh (which were all valuable commodities that could be sold or exchanged in those days), it would have been pretty much impossible for them to travel to Egypt and live there for years without becoming completely destitute. But because of the Lord Jesus, God provided for them in advance of the situation that developed. I'm sure that the wise men would not have given the Messiah just a few gold coins; no doubt it was a large sum of money, in addition to the frankincense and myrrh.

But those details are found only the Gospel of Matthew, because Matthew is all about showing Jesus to the Jews as the Son of David; and that his birth fulfilled prophecies about the Messiah in the Hebrew part of the Bible.

That is not the purpose of the Gospel of Luke, which focuses on how he was born in a lowly manger stall, intended for smelly cows and sheep, not for humans. There is no attempt on the part of Luke to mention fulfilled prophecies about the Messiah.

Luke is preparing a story with a moral in it, so that Christians might understand some important principle to benefit their spiritual lives through the study of the Life of Christ. The moral in this story is that God is not impressed with our money or our material possessions. God loves the poor; because they are more likely to realize that they need God in their lives than the wealthy. They may not know that it is God that they need; but the poor do know that they need something or someone, because of their situation.

But the wealthy are self-satisfied: they eat well every day, they live in nice homes (sometimes mansions), they travel wherever they want and when they want. They feel no need to call upon God for anything, most of the time. What they don't realize is that they are living in a dream world, and teetering on the edge of a cliff. At any moment, they could die; and then all of their wealth and properties would mean nothing at all, because it would belong to someone else. Then they will have to face the wrath of God, because they refused to repent and trust in Jesus while they had a chance to do so in their lifetime.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in Hell he lifted up his eyes, being in extreme pain, and sees Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am in agony in this flame!'" (Luke 16:22-24)

Jesus identified with the poor in his life, not with the rich and privileged. He was not interested in "hobnobbing" with the elites, or trying to "keep up with the Joneses", or being a member of the local ministerial association, or the golfing clubhouse. Instead, Jesus was often found with the poor, the hurting, the down-and-outer, the sick, the disabled, and the sinners; or some combination thereof.

"My brethren, do not have the faith of our Lord Jesus Christ, the God of glory, with discrimination: for if a man comes into your Synagogue with a gold ring and dressed in rich clothes, and a poor man also comes in wearing filthy clothes, and you have preference to the man wearing the rich clothing, and say to him, "You sit here in a good place", but you say to the poor, "You stand there", or "Sit here under my footstool", are you not then prejudiced in yourselves, and have become judges of evil thoughts?

Listen, my beloved brethren: Has not God chosen the poor of this world who are rich in faith, and also heirs of the Kingdom that he has promised to them that love him?

But you have despised the poor. Do not rich men oppress you, and drag you before the judgment seats? Do they not blaspheme that worthy Name by which you are called?" (James 2:1 - 7)

This should be a warning to all of us who profess to believe in Jesus Christ as our Savior. Especially if you are a pastor or in some type of full time service for Christ. If all you are concerned with is money and trying to "build bigger barns", then you need to find a different career, my friend. We all need money to live and pay our bills; but if money becomes the most important thing in life, then your priorities are not God's priorities.

"But seek first the Kingdom of God, and his righteousness; and then all these things shall be added to you." (Matthew 6:33)

¶O: The shepherds in the field went to Bethlehem to see Christ the Savior (2:8 - 20)

O And in the same country there were shepherds staying in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were very afraid. And the angel said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign to you: you shall find the baby wrapped in swaddling clothes, lying in a manger."

O And suddenly there was with the angel a multitude of the heavenly host repeatedly praising God, and saying, "Glory to God in the highest! And on earth peace, good will toward men."

C And it came to pass, as the angels went away from them into Heaven, the shepherds said one to another, "Let us now go even to Bethlehem, and see this thing which has come to pass, which the Lord has made known to us." And they came with haste, and found Mary, Joseph, and the baby Jesus lying in a manger.

C And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things that were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

U And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.

Comment: Notice the break between the 2nd and 3rd subparagraphs.

The Golden Ratio design of the sub-paragraphs for paragraph 5, which goes in reverse of paragraph 4:

- O The angel of the Lord announced the birth of Christ to shepherds in a field
- O Suddenly there was a multitude of the heavenly host of angels repeatedly praising God
- C The shepherds went to Bethlehem and found Mary, Joseph, and the baby Jesus lying in a manger
- C The shepherds told many people about the birth of the Messiah that they had seen
- U The shepherds returned to their flock, glorifying and praising God

What separates the first two subparagraphs from the last 3? The actors. In the first two, the main actors are the angels; in the last three, the main actors are the shepherds. The Golden Ratio design of OOCU is very plain and clear.

An interesting Greek language tidbit is in Luke 2:13: "And suddenly there was with the angel a multitude of the heavenly host repeatedly praising God." The Greek word αὐοῦντων is in the imperfect tense, which means that the angels were repeatedly praising God, and saying: "Glory to God in the highest! And on earth peace, good will toward men."

In other words, it is very similar to some hymns that you may have heard that end with a repetition of a phrase that keeps getting quieter and quieter until there is silence. So it was with the angels singing praise to the Lord on this occasion. It is possible (although not certain) that they sung responsively; which means that one part sang, "Glory to God in the highest!" And the other part sang, "And on earth peace, good will toward men." And they kept on going back and forth like that as they went away into Heaven. It really isn't important whether they sang responsively or not; the main point is the way they were singing because of the imperfect tense.

Interestingly, I did a cursory search of the most popular Bible versions on Biblegateway.com, and I couldn't find a single version in English that showed the imperfect tense correctly. Every single one of them only said that the angels "praised" God or were "praising". Those aren't necessarily wrong; but they are limited in their meaning. I inserted the word "repeatedly" in italics in my Kingdom Bible Version to make that clear. It appears that no other versions do this, which I think is unfortunate. There are a number of other places in the Greek part of the Bible where a more literal translation is very enlightening and helpful to see exactly what is going on in the text.

## Study #12: Two incidents in the early life of Jesus Christ

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

### Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth

- §U Introduction: The birth of John the Baptist was announced to the priest Zacharias in the Temple  
¶O: The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials  
¶O: The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist
- §C Body: The Births of John the Baptist and Jesus the Christ  
¶U: The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus  
¶C: Elizabeth praised Mary and Mary praised the Lord  
¶C: Zacharias praised the Lord  
¶O: Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there  
¶O: The shepherds in the field went to Bethlehem to see Christ the Savior
- §C Conclusion: Two special incidents in the early life of the Lord Jesus Christ  
¶C: Simeon and Anna praised and gave thanks to the Lord for seeing the Christ at his infant circumcision ceremony in Jerusalem  
¶C: The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis

Comment: Recall that Chapter 1.1 is all about the events surrounding the births and early lives of John the Baptist and Jesus the Christ. The Conclusion focuses on two special events in the early life of the Lord Jesus: his circumcision and later dedication ceremony to Jehovah in the Temple of Herod; and his Bar-Mitzvah ceremony at the age of 12, which meant that He had become a man, with all the responsibilities and penalties under the Law that came with it.

Notice that the Conclusion divides itself into two pieces (or paragraphs): the first paragraph focuses on the circumcision and dedication ceremony after the birth of the Lord Jesus. The second focuses on the Bar-Mitzvah ceremony for the Lord Jesus as He was ceremonially declared a man. So both paragraphs are about dedication ceremonies for the Lord Jesus, at different stages in his infant and adolescent years; therefore they complement each other in their themes (like two sides of the same coin).

The sub-paragraph patterns in each paragraph go in the same direction, confirming the complementary themes.

Every Conclusion Section in Matthew has this same pattern: 2 paragraphs, sub-divided into 5 subparagraphs each, sub-divided again into two sub-subparagraphs each.

In fact, every “Book” in the Bible has this same design in every Chapter Conclusion Section, with only 15 exceptions, e.g. Philemon, 2 and 3 John, and 12 others.

- §C Conclusion: Two special incidents in the early life of the Lord Jesus Christ  
¶C: Simeon and Anna praised and gave thanks to the Lord for seeing the Christ at his infant circumcision ceremony in Jerusalem (2:21 - 2:38)

O And when eight days were accomplished for the circumcising of the child, his Name was called Jesus, who was so named by the angel before he was conceived in the womb.  
O And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord. (As it is written in the Law of the Lord, “Every male that opens the womb shall be called holy to [Jehovah]”); and to offer a sacrifice according to that which is said in the Law of the Lord, “A pair of turtledoves, or two young pigeons.”

C And, behold, there was a man in Jerusalem, whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. And it was revealed to him by the Holy Spirit, that he would not see death, before he had seen the Lord’s Christ. And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then he took him up in his arms, and blessed God, and said, “Lord, now let your servant depart in peace, according to your Word: for my eyes have seen your salvation, which you have prepared before the face of all people: a Light to lighten the Gentiles, and the glory of your people Israel.” And Joseph and his mother marveled at those things that were spoken concerning him.

C And Simeon blessed them; and he said to Mary his mother, “Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against (moreover, a sword shall pierce through your own soul also), that the thoughts of many hearts may be revealed.”

U And there was one Anna, a Prophetess, the daughter of Phanuel, of the tribe of Asher; she was of a great age, and had lived with a husband seven years from her virginity. And she was a widow of about eighty-four years; which did not depart from the Temple, but served God with fasting and prayers night and day. And she coming in that instant gave thanks likewise to the Lord; and spoke of him to all them that looked for redemption in Jerusalem.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1 of the Conclusion:

- O Jesus was circumcised when He was 8 days old
- O Joseph and Mary dedicated Jesus to Jehovah in the Temple in Jerusalem
- C Simeon praised Jesus
- C Simeon blessed Joseph and Mary
- U Anna the Prophetess gave thanks to the Lord

Notice the clear break between the 2nd and 3rd subparagraphs.

Some see a contradiction between the accounts of Matthew and Luke of the events surrounding his birth; but as you will see, there is no contradiction at all: only a lack of understanding and belief in what the Bible says.

In Luke, there doesn’t seem to be any crisis or danger to the life of Jesus. His mother and step-father Joseph circumcise Jesus; and after the purification period for women according to Leviticus 12:1-8, which was 33 days if a male child was born, they brought Jesus into the Temple of Herod, and dedicated Him to Jehovah. Then the text of Luke moves on to when Jesus was twelve years old at his Bar-Mitzvah ceremony.

There is no mention of the events in Matthew: how the wise men came to visit Him and offer Him gifts. Then, acting on a warning from an angel of God (because Herod would try to kill Jesus), Joseph took his family into Egypt, using the gifts of the wise men to live on while they were there. After the death of Herod, an angel of God told Joseph to return to Israel, but being warned by God again, went to live in Nazareth, in the region of the Sea of Galilee.

Some of the misunderstanding comes from a false interpretation of the events surrounding the wise men in Matthew.

“Then Herod, when he saw that he had been mocked by the wise men, was furious; and he sent forth, and slew all the children that were in Bethlehem, and in all the region thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.” (Matthew 2:16)

Notice that there was a two-year period between the birth of Christ and the attempt by Herod to murder Jesus. That would leave plenty of time for all of the events in paragraph 1, and then some. It seems that it took about 2 years for Herod to figure out that the wise men had returned to Babylon without telling him; or perhaps if the time from when the wise men first saw the star, made preparations to go, and then traveled to Jerusalem, which in those days probably took several months by camel. Even if this time is included, there would likely have been at least a year from the time that the wise men met with Herod and the time that he tried to murder Jesus.

So there is no conflict or contradiction between the events in the early life of Christ as chronicled for us in the Gospels of Matthew and Luke: only specially tailored accounts that are intended to tell us different things about the Lord Jesus Christ, that are misinterpreted by those who either do not believe in Jesus and have an agenda to try and cast doubt upon the Bible, or by people who simply have not studied and compared each account carefully to see what it actually says.

There is one other viewpoint about the meeting of the wise men with Jesus which I believe is true, although it isn’t absolutely clear from the text. The text of Matthew says: “And when they [the wise men] came into the house, they saw the young child with Mary his mother...” (Matthew 2:13)

Notice that the text did not say, “And when they came into the cattle barn, and saw Him in the manger...” No, the text says that Jesus was with Mary his mother in “the house”. That could only be their home in Nazareth, because they had no home in Bethlehem, unless there was another home in the area of Bethlehem with their relatives. But then, why didn’t they go to a relative’s home in the first place for Mary to give birth to Jesus, if they knew anyone in that area? We don’t have a lot of details given to us in the text, so we can only surmise what may be the entire truth.

But let’s assume that after the events in Luke surrounding his circumcision and dedication in the Temple, Joseph took his family back to Nazareth where they lived for some time, possibly up to a year before the wise men came to them “into the house”. The star guided them to the family’s house in Nazareth after they departed from Herod. The Bible says, “And, lo, the star, which they saw in the east, went before them, until it came and stood over where the young child was.” (Matthew 2:9b). Notice that it doesn’t say anything about a manger; only “where the young child was.”

After that, Joseph fled into Egypt, and later returned to his home in Nazareth, according to Matthew. Then when Jesus was twelve years old, the events in the second paragraph below took place, as it is written. I believe that this narrative is probably the most accurate description of the harmonized histories of the early life of Jesus Christ that we can derive from the Scriptures.

Take the Bible at face value (assuming an accurate rendering of the original text), because it always tells the truth. There is no need to assume any contradictions in the Word of God, because there are none.

- ¶C: The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis (2:39 - 52)

O And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.

O And the child grew, and became strong in spirit, filled with wisdom; and the grace of God was upon him.

C Now his parents went to Jerusalem every year at the Feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the Feast. And when they had fulfilled the days, as they returned, the child Jesus stayed behind in Jerusalem; but Joseph and his mother did not know it. But they, supposing him to have been in the company, went a day’s journey; and they looked for him among their relatives and acquaintance. And when they did not find him, they turned back again to Jerusalem, looking for him.

C And it came to pass, that after three days they found him in the Temple, sitting in the midst of the Rabbis, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said to him, “Son, why did you deal with us this way? Behold, your father and I have looked for you grieving!” And he said to them, “Why is it that you looked for me? Do you not know that I must be about my Father’s business?” But they did not understand the saying that he spoke to them.

U And he went down with them, and came to Nazareth, and was subject to them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

The Golden Ratio design of the sub-paragraphs for paragraph 2 of the Conclusion:

- O Joseph, Mary, and the Lord Jesus returned into Galilee
- O The child Jesus grew in both spiritual strength and stature
- C His mother and Joseph traveled back to their home, but Jesus had stayed behind in Jerusalem
- C Three days later, Joseph and Mary found Jesus in the Temple, talking with the Rabbis
- U Jesus returned home with Joseph and Mary

Again, notice the break between the 2nd and 3rd subparagraphs.

Notice that there is no mention of any supposed journey by Jesus into India where he was taught everything he knew by the Hindu swamis (teachers). This is a lie that is told by the demonic teachers of Hinduism, who want to set up Jesus as a god alongside the other 300 million+ gods of India. They want you to believe that Jesus was not Jehovah God in the flesh, as the Bible teaches; but instead they want you to believe that he was just another Hindu guru. Nothing could be further from the truth, my friends!

Hinduism is a polytheistic false religion that is really nothing more than the worship of many demons under the disguise of being “gods”. Hinduism, along with Islam, Buddhism, and all other world religions absolutely reject the Biblical account of Jesus as the only begotten Son of the Living God, who died on the cross for our sins, and rose again the third day: victorious over sin, death, and Hell; and who offers Eternal Life to those who forsake all other gods and embrace Jesus Christ as the only Way to the Father, full of grace and truth. They want nothing to do with the Biblical Jesus; instead they talk of him as a great teacher or a good man.

But the Apostle John wrote of all these false religions, denouncing them in no uncertain terms:

“Who is the liar if not he that denies that Jesus is the Christ? This is Antichrist: the one denying the Father and the Son. Whosoever denies the Son, does not have the Father. But he that confesses the Son has the Father also.

Therefore let this doctrine remain in you, which you have heard from the beginning. If this doctrine which you have heard from the beginning shall remain in you, you also shall continue in the Son, and in the Father. And this is the promise that he has promised us, even Eternal Life. These things have I written to you concerning them that seduce you.” (1 John 2:22 - 26)

The Golden Ratio design of the Bible also demonstrates that all these other religions are false, because their writings do not have the Golden Ratio design as found in the Canon of the Holy Bible. Only the Traditional Canon of the Holy Scriptures has the Golden Ratio design.

Study #13: The ministry of John the Baptist

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

http://www.phibible.org/Downloads/GoldenRatioBible.pdf

or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\_Intro\_Page\_1.html

Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel

- §U Introduction: John the Baptist came to prepare the people for the arrival of the Messiah
  - ¶O: John preached a baptism that signified individual repentance to the people (3:1 - 14)
  - ¶O: John announced the arrival of the Christ (3:15 - 20)
- §C Body: Jesus demonstrated his authority over both evil spirits and nature
  - ¶O: Satan attempted to make Jesus sin, but failed (3:21 - 4:12)
  - ¶O: The people of Nazareth attempted to kill him, but failed (4:13 - 29)
  - ¶C: Jesus cast a demon out of a man in the synagogue in Capernaum (4:30 - 37)
  - ¶C: Jesus healed and cast out demons from many people (4:38 - 44)
  - ¶U: Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (5:1 - 11)
- §C Conclusion: Jesus both healed incurable diseases and forgave sins
  - ¶C: The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)
  - ¶C: The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

We begin our study of Luke 1.2 with the Introduction, which has the typical “two paragraphs with 5 subparagraphs each” Golden Ratio design. This Chapter is primarily about the Lord Jesus Christ; but the Introduction is about John the Baptist and his ministry to Israel, which had two components:

1) Prepare the people for the coming of the Christ by denouncing sin and demanding repentance, which was to be demonstrated outwardly by submitting to baptism (immersion) in deep water as a sign of their inward repentance and faith in Jehovah. It does not appear to have been a message of salvation, but a message of revival of God’s people. In other words, the people of Israel were assumed to already have saving faith in their God, Jehovah.

Of course, merely being an Israelite and participation in the synagogue and all of the things that made one a Jew in those days did not guarantee that they were genuine Believers, which explains the harsh message of John toward many who came to be baptized, especially the scribes and Pharisees of Jerusalem. Their evil works were evidence of their unbelieving hearts, in spite of their outwardly religious appearance. The same is true today among many who claim to be “Christians”.

**“To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess that they know God; but in works they deny him, being abominable and disobedient; and to every good work reprobate.” (Titus 1:15-16)**

These folks love to post messages on social media like Facebook with Scripture verses and messages about how they love Jesus; but will also post filthy messages filled with profanity and wickedness. It makes you wonder how they are able to reconcile their profession of faith with their complete disregard for basic decency and holiness that people expect from a person who professes faith in the Holy One of Israel, the Lord Jesus Christ. It just doesn’t add up.

- §U Introduction: John the Baptist came to prepare the people for the arrival of the Messiah
  - ¶O: John preached a baptism that signified individual repentance to the people (Luke 3:1 - 14)

U Now in the fifteenth year of the reign of Tiberius Caesar (Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests), the Word of God came to John the son of Zacharias in the wilderness. And he came into all the country around Jordan; preaching the baptism of repentance as a sign of the forgiveness of sins: as it is written in the Book of the words of Isaiah the Prophet, saying, “The voice of one crying in the wilderness, ‘Prepare the way of [Jehovah]; make his paths straight! Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.’”

C Then he said to the multitude that came forth to be baptized by him, “O generation of vipers! Who has warned you to flee from the wrath to come? Therefore bring forth fruits fitting for repentance. And begin not to say within yourselves, ‘We have Abraham to our father’: for I say to you, that God is able of these stones to raise up children to Abraham.

C And now also the axe is placed against the root of the trees; therefore every tree which does not bring forth good fruit is chopped down; and cast into the Fire.”

O And the people asked him, saying, “Then what shall we do?” He answers and says to them, “He that has two coats, let him impart to him that has none; and he that has food, let him do likewise.”

O Then tax collectors also came to be baptized; and they said to him, “Master, what shall we do?” And he said to them, “Collect no more than that which is appointed you.” And the soldiers likewise demanded of him, saying, “And what shall we do?” And he said to them, “Extort no money from anyone; neither accuse any falsely; and be content with your wages.”

Comment: John the Baptist was like many of the old-time preachers in the United States more than 100 years ago. He preached an uncompromising, hard-line message of repentance from sin and dedication to the Lord. It is very sad to me that most preachers today (even many who claim to be “Fundamentalist”) have become psychoanalysts rather than preachers of the Word of God. It is the Word of God and the preaching of the Gospel that brings repentance, salvation, and holiness to the soul, not the wisdom of man (whatever its form).

**“For Christ sent me not to baptize, but to preach the Gospel; but not with wisdom of words, lest the cross of Christ should be made ineffective: for the preaching of the cross is to them that perish foolishness, but to us who are saved it is the power of God: for it is written, ‘I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.’”**

**Where is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this Age? For after that in the wisdom of God the world by wisdom did not know God, it pleased God by the foolishness of preaching to save them that believe.**

**For the Jews require a sign, and the Greeks seek after philosophical wisdom; but we preach Christ crucified: to the Jews a stumblingblock, and to the Greeks foolishness; but to them who are called (both Jews and Greeks), Christ is both the power of God and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men.” (1 Corinthians 1:17 - 25)**

A footnote about John’s baptism is interesting: he demanded evidence of a changed life BEFORE allowing anyone to be baptized by his hand. How different that is from many churches today! The pastor: **“He/she comes today to join our church; all in favor say “aye”; of course there is none.”** It would be funny if the consequences weren’t so serious.

Easy to “believe”; easy to join a church, just raise your hand and say “I believe” and you’re in. Only a few churches will have an interview with prospective church members before allowing them to join to see whether they have a credible testimony or not. No wonder our churches are so weak and spiritually powerless; Satan has filled the pews of many “Bible-believing” churches with unbelievers posing as “Christians”; the Bible calls them “tares”.

The first paragraph is UCCOO:

- U The calling of John the Baptist by the Lord
- C John demanded genuine repentance from sin and evidence of a changed life before baptizing anyone
- C He began to preach repentance and the Kingdom of Heaven
- O Jesus called Peter and Andrew to follow Him as they were casting a net into the sea
- O Jesus called James and John as they were in a boat with their father

¶O: John announced the arrival of the Christ (Luke 3:15 - 20)

O And the people were in expectation;

O and all men mused in their hearts of John, whether he was the Christ or not.

C But John answered, saying to them all, “I indeed baptize you in water; but One mightier than I is coming, the latchet of whose shoes I am not worthy to loosen: he shall baptize you in the Holy Spirit or in Fire! Whose fan is in his hand; and he will thoroughly purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable Hell Fire!!”

C And many other things in his exhortation did he preach to the people.

U But Herod the tetrarch, being rebuked by him for Herodias his brother Philip’s wife, and for all the evils which Herod had done, added yet this above everything else, that he shut up John in prison.

Comment: The second paragraph Golden Ratio design is OOCUU:

- O All the people were in expectation of the coming of the Christ
- O All wondered in their hearts of John, whether he was the Christ or not
- C John warned the people of the coming of the Christ
- C And many other things in his exhortation did he preach to the people.
- U Herod the tetrarch imprisoned John for his preaching against his sinful life

Comment: There are several things about this text that need to be said:

1) Luke 3:15 in the KJV says, “And as the people were in expectation...” But when I looked at the Greek text, I found that the word “as” was not actually there; so it gave the wrong impression about the construction of the sentence. When the word “as” was removed, then the correct Golden Ratio design was clear: there are two clauses there, which make up the first two subparagraphs of this paragraph. The vast majority of the time, the KJV text is very good; but on occasion (like this one), an examination of the Greek is necessary to ensure a clean, correct rendering of the text in English.

2) Luke 3:16 and 3:17 are very interesting, and very often misunderstood and misinterpreted, because of a failure to see the parallel construction of these two subparagraphs. In 3:16, John says, “He shall baptize you in the Holy Spirit or in Fire!” The KJV says, “He shall baptize you with the Holy Ghost and with fire.” The Greek uses the word “en”, which the KJV renders “with”; but “en” is a word which is locative, not instrumental. In other words, “in the Holy Spirit” is correct, not “with the Holy Spirit”. The full discussion of the locative vs instrumental usage of “en” is found in A.T. Robertson’s massive book “A Grammar of the Greek New Testament in the Light of Historical Research.” For those with skills in Greek, I refer you there for more information.

3) Also, the correct rendering of “the Holy Spirit or in Fire” is very important. It is not “and in fire”, but “or in Fire” (referring to the Fire of Hell). How do I know this? The parallel text in Luke 3:17 says, “He...will gather his wheat into his barn” (meaning the saved will go to Heaven); and “But the chaff he will burn with unquenchable Hell Fire!!” There can be no doubt about the meaning of 3:17: the saved will go to Heaven, but the Lost will be burned with Hell Fire. The word Hades or “Hell” is not in the text, but is clearly understood as the meaning, so it is in italics. Therefore, by comparing these two texts, the somewhat vague meaning of 3:16 is informed by the clear meaning of 3:17.

So, in 3:16, the word “and” between the Holy Spirit” and “in Fire” must be “or”, not “and”. The Greek word is “kai”, which is rendered in a variety of ways in the Greek part of the Bible, depending on its context. It can be either “and” or “or”. In this situation, it is clearly “or”, because a Believer cannot be baptized in Hell fire! Neither can a Lost person be baptized in the Holy Spirit! This is another case where an imprecise translation on the part of the KJV translators has resulted in a lot of unnecessary confusion among God’s people for hundreds of years. The Charismatics quote this text as somehow relating to the Day of Pentecost where “tongues like as of fire” rested on the Apostles as they spoke in other languages. But this is not the meaning of this text at all. The context does not support their interpretation; and in interpretation, context is always “king”, as it were. If you have to take a text out of its context to support your teaching, you are twisting the Bible into something evil; and God will hold you accountable.

The KJV is a very good translation, but no one should ever assume that it is perfect and without error. All translations have limitations, even my own Kingdom Bible Version. It is necessary to have at least a few limitations in translations, because of the differences between the original Greek and Hebrew and modern languages. Translations are for Christian laypeople without formal Biblical training, which is why Christian leaders must be trained in the Greek and Hebrew languages. They must be able to access the original languages in order to be able to properly interpret the Word of God. A call to preach is a call to prepare.



## Study #14: Jesus was tempted by Satan and almost killed by the people of Nazareth

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel

- §U Introduction: John the Baptist came to prepare the people for the arrival of the Messiah  
¶O: John preached a baptism that signified individual repentance to the people (3:1 - 14)  
¶O: John announced the arrival of the Christ (3:15 - 20)
- §C Body: Jesus demonstrated his authority over both evil spirits and nature  
¶O: Satan attempted to make Jesus sin, but failed (3:21 - 4:12)  
¶O: The people of Nazareth attempted to kill him, but failed (4:13 - 29)  
¶C: Jesus cast a demon out of a man in the synagogue in Capernaum (4:30 - 37)  
¶C: Jesus healed and cast out demons from many people (4:38 - 44)  
¶U: Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (5:1 - 11)
- §C Conclusion: Jesus both healed incurable diseases and forgave sins  
¶C: The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)  
¶C: The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

We continue our study of Luke Chapter 1.2 with the first two paragraphs of the Body Section.

Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO

**Chapter 1.2: OOCUU** ←-----

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.2, so the paragraph pattern is OOCUU for the Body Section, which we will see is exactly the case. The first two paragraphs show the internal Golden Ratio design of UCCOO-OOCUU, which is what we would expect to see for two paragraphs which oppose each other in their themes.

Luke Chapter 1.2 is a portrait of the adult Jesus Christ: the beginning of his ministry, which focuses on his baptism and temptation in the wilderness (two Opposites). The rest of the Body Section shows events in the ministry of Jesus that showcase special events that tell us what He did in his ministry: He healed diseases, cast out demons, and miraculously caused fish to fill the net of Peter and John. These things show that Jesus Christ had absolute control over both the spirit world and the physical world.

In the Conclusion, Jesus forgave sins and healed incurable diseases and afflictions like paralysis instantly. This is a wonderful portrait of Jesus Christ as the Son of man: Jehovah God manifested in the flesh.

§C Body: Jesus demonstrated his authority over both evil spirits and nature

¶O: Satan attempted to make Jesus sin, but failed (3:21 - 4:12)

U Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the Heaven was opened; and the Holy Spirit descended in a bodily shape, like a dove, upon him. And a voice came from Heaven; which said, "You are my Son, the Beloved; in you I am well pleased." And Jesus himself began to be about thirty years old, being (as was supposed) the son of Joseph, who was the son-in-law of Heli, who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the son of Joseph, who was the son of Mattathias, who was the son of Amos, who was the son of Naum, who was the son of Eshli, who was the son of Nagge, who was the son of Maath, who was the son of Mattathias, who was the son of Semei, who was the son of Joseph, who was the son of Judah, who was the son of Joanna, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Salathiel, who was the son of Neri, who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of Er, who was the son of Jose, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi, who was the son of Simeon, who was the son of Judah, who was the son of Joseph, who was the son of Jonan, who was the son of Eliakim, who was the son of Melea, who was the son of Menan, who was the son of Mattatha, who was the son of Nathan, who was the son of David, who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Nahshon, who was the son of Aminadab, who was the son of Aram, who was the son of Esrom, who was the son of Pharez, who was the son of Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor, who was the son of Saruch, who was the son of Ragau, who was the son of Phalec, who was the son of Heber, who was the son of Sala, who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Maleleel, who was the son of Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.

C And Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted by the devil. And in those days he ate nothing; and when they were ended, afterward he was hungry.

C And the devil said to him, "If you are the Son of God, command this stone so that it becomes bread." And Jesus answered him, saying, "It has been written, 'Man shall not live by bread alone, but by every Word of God.'"

O And the devil, taking him up into a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said to him, "All this authority will I give you, and their glory: for that has been delivered to me; and to whomsoever I will I give it. Therefore, if you will worship me, all shall be yours." And Jesus answered and said to him, "Get behind me, Satan! For it has been written, 'You shall worship [Jehovah] your God, and only him shall you serve.'"

O And he brought him to Jerusalem, and set him on the pinnacle of the Temple, and said to him, "If you are the Son of God, cast yourself down from here: for it is written, 'He shall give his angels charge over you, to protect you...; and in their hands they shall bear you up, lest at any time you dash your foot against a stone.'" And Jesus answering said to him, "It is said, 'You shall not tempt [Jehovah] your God.'"

Comment: Can the Golden Ratio design get any clearer?

- U Jesus was baptized by John and proclaimed the Son of God by his Father in Heaven
- C Jesus spent forty days fasting in the wilderness and being tempted by Satan
- C Satan tried to tempt Jesus to make bread to eat out of a stone
- O Satan took Jesus up into a high mountain to tempt Him with earthly power and wealth
- O Satan took Jesus up on top of a pinnacle of the Temple to tempt Him with vanity and pride

Notice the close relationship between the 2nd and 3rd subparagraphs: Jesus fasted for forty days; and Satan tempted Jesus to make bread to eat out of a stone. These are like two sides of the same coin.

But the last two subparagraphs show Satan taking Jesus up on top of two very high points: a mountain, and a pinnacle of the Temple in Jerusalem: two opposites (earthly power over others vs vanity and pride of self), although somewhat related.

The first subparagraph sets the stage for the text group by showing Jesus as the God-Man: the Son of God (proclaimed so by his Father in Heaven) and the Son of man through his step-father Joseph all the way back to Adam, the first man. There is no mention of Jesus as the Son of David, or of fulfilled prophecy, because the audience of Luke are Christians, not Jews. It is a selective collection of events from the Life of Christ for the express purpose of showing Jesus in a particular light.

The moral of this paragraph is the theme: "Satan attempted to make Jesus sin, but failed." Why did Satan fail to make Jesus sin? Because Jesus COULD NOT sin: Jesus was the perfect God-Man who was unable to sin in the slightest, no matter how hungry his physical flesh was, no matter the extreme temptation of being made "King of the world and wealthy beyond belief" in an instant, or the other extreme temptation of casting Himself off the high pinnacle of the Temple in the sight of thousands of Jews below with angels catching Him in mid-air, and all of the people gasping for breath at the sight. A normal person would be filled with pride: "Wow, look at me! Look at how privileged and powerful I am!" But not the Lord Jesus Christ: He rightly refused such vain and foolish temptations, knowing that He would one day receive the entire Universe as his Kingdom, even though He would have to endure the cross first. His goal and purpose in life was our salvation and redemption from our sins; not his own self-aggrandizement.

"Let this mind be in you, which was also in Christ Jesus, who, although existing in the form of God, thought it unimportant to be equal with God; but instead made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. Therefore God also has highly exalted him, and given him a Name which is above every name, that at the Name of Jesus every knee should bow, of those in Heaven, and those in earth, and those under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:5-11)

¶O: The people of Nazareth attempted to kill him, but failed

O And when the devil had ended all the temptation, he departed from him for a season.

O And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified by all.

C And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day; and he stood up to read. And the Book of the Prophet Isaiah was delivered to him. And when he had opened the Book, he found the place where it was written: "The Spirit of [Jehovah] is upon me, because he has anointed me to preach the Gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of [Jehovah]." And he closed the Book, and he gave it again to the minister; and sat down; and the eyes of all them that were in the synagogue were fastened on him. And he began to say to them, "This day is this Scripture fulfilled in your ears." And all bore him witness, and wondered at the gracious words that proceeded out of his mouth. And they said, "Is not this Joseph's son?"

C And he said to them, "You will surely say to me this proverb, 'Physician, heal yourself'; whatsoever we have heard done in Capernaum, do also here in your country." And he said, "Truly I say to you, no Prophet is accepted in his own country. But I tell you truly, many widows were in Israel in the days of Elijah when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, except to Sarepta, a city of Zidon, to a woman that was a widow. And many lepers were in Israel in the time of Elisha the Prophet; and none of them were cleansed, except Naaman the Syrian."

U And all they in the synagogue, when they heard these things, were filled with wrath; and they rose up, and thrust him out of the city. And they led him to the brow of the hill on which their city was built, that they might cast him down headlong; but he, passing through their midst, went his way.

Comment: The second paragraph Golden Ratio design is OOCUU:

- O And when the devil had ended all the temptation, he departed from him for a season
- O And Jesus returned in the power of the Spirit into Galilee, teaching in their synagogues
- C Jesus read from the Book of Isaiah and said that He was the fulfillment of that text
- C Jesus predicted his rejection by his own neighbors
- U The people in the synagogue tried to push Jesus off a cliff to his death, but failed

So these two paragraphs are opposed to each other: first Satan tried to get Jesus to sin, but failed. Then the people of Jesus' hometown tried to kill Him, but they also failed, because He merely walked through the crowd of people as if they were completely powerless against Him, which they were. It must have been quite a sight to see Jesus at first being pushed out of the synagogue by force by the crowd of angry men; and then, as they neared the brow of the hill (probably a cliff), Jesus turns around and just walks through them with impunity: demonstrating once again that He was the Almighty Son of God: Jehovah God manifested in the flesh.

## Study #15: A fast profile of the ministry of Jesus Christ

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

**Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel**

**§U Introduction: John the Baptist came to prepare the people for the arrival of the Messiah**

¶O: John preached a baptism that signified individual repentance to the people (3:1 - 14)

¶O: John announced the arrival of the Christ (3:15 - 20)

**§C Body: Jesus demonstrated his authority over both evil spirits and nature**

¶O: Satan attempted to make Jesus sin, but failed (3:21 - 4:12)

¶O: The people of Nazareth attempted to kill him, but failed (4:13 - 29)

¶C: Jesus cast a demon out of a man in the synagogue in Capernaum (4:30 - 37)

¶C: Jesus healed and cast out demons from many people (4:38 - 44)

¶U: Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (5:1 - 11)

**§C Conclusion: Jesus both healed incurable diseases and forgave sins**

¶C: The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)

¶C: The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

We continue our study of Luke Chapter 1.2 with the last three paragraphs of the Body Section. Recall from the last study that the Body Section design is OOCU for Chapter 1.2, so the pattern for these is CCU.

What is significant about these three paragraphs is that they begin to show Jesus in his ministry activities: casting out demons, healing the sick, and calling his first disciples to follow Him. This is the only Chapter in Luke that gives examples like this of what Jesus did, as far as these kind of activities. The rest of Luke focuses on his teachings, except for the last Chapter (2.5), because of his crucifixion, death, burial, and resurrection. But even there, Luke provides several examples of the teachings of Christ; and Luke uses these teachings to provides morals or lessons for Christians to learn from.

So you can think of the remainder of Chapter 1.2 as providing a very fast “profile” of Jesus Christ beginning his ministry to Israel as the Healer, the “Exorcist” (for lack of a better word), and the great miracle - worker.

Most of the remainder of Part 1 of Luke gets much more practical, with lessons on discipleship: “The Son of man wants his disciples to be like him”; and “The Son of man wants his disciples to believe his Word and do it”.

¶C: Jesus cast a demon out of a man in the synagogue in Capernaum (4:30 - 37)

U But he, passing through their midst, went his way; and he came down to Capernaum, a city of Galilee, and taught them on the Sabbath days; and they were astonished at his teaching; for his Word was with authority.

C And in the synagogue there was a man, which had a spirit of an unclean demon; and it cried out with a loud voice, saying, “Leave us alone! What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!”

C And Jesus rebuked him, saying, “Be silent, and come out of him.” And when the demon had thrown him in the midst, he came out of him, and did not harm him.

O And they were all amazed, and spoke among themselves, saying, “What a word this is! For with authority and power he commands the unclean spirits, and they come out.”

O And the fame of him went out into every place of the country round about.

Comment: The Golden Ratio design of the subparagraphs for paragraph 3 (the theme of which complements paragraph 4):

- U Jesus taught in a synagogue on the Sabbath days; and his Word was with authority
- C A demon cried out of a man in the synagogue to leave them (the demons) alone
- C Jesus cast the demon out of the man

- O The people were amazed at his authority and power over the unclean spirits
- O News of Jesus spread around the countryside everywhere

¶C: Jesus healed and cast out demons from many people (4:38 - 44)

U And he arose out of the synagogue, and entered into Simon’s house. And the mother-in-law of Simon Peter was taken with a great fever; and they asked him about her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose, and she ministered to them.

C Now when the sun was setting, all they that had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them.

C And demons also came out of many, crying out, and saying, “You are the Christ the Son of God!” And he rebuking them did not allow them to continue speaking; for they knew him to be the Christ.

O And when it was day, he left and went into a desert place; and the people looked for him, and came to him; and they restrained him, that he should not depart from them. And he said to them, “I must preach the Kingdom of God to other cities also: for therefore I am sent.”

O And he preached in the synagogues of Galilee.

Comment: The Golden Ratio design of the subparagraphs for paragraph 4 (the theme of which complements paragraph 3):

- U Jesus instantly healed the sick mother of Peter’s wife
- C Jesus healed many sick people who came to Peter’s house
- C Jesus cast many demons from people who came to Peter’s house

- O Jesus refused to remain in Capernaum when the people tried to get Him to stay
- O Jesus preached in the synagogues of Galilee

¶U: Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (5:1 - 5:11)

O And it came to pass, that, as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret. And he saw two boats moored by the lake; but the fishermen went out of them, and were washing their nets. And he entered into one of the boats, which was Simon’s, and asked him that he would push out a little from the land; and he sat down, and taught the people out of the boat.

O Now when he finished speaking, he said to Simon, “Launch out into the deep, and let down your nets for a catch.” And Simon answering said to him, “Master, we have worked hard all night, and have taken nothing; nevertheless, at your Word I will let down the net.”

C And when they had done this, they enclosed a great multitude of fish; and their net began to break. And they beckoned to their partners, which were in the other boat, that they should come and help them; and they came, and filled both boats, so that they began to sink.

C When Simon Peter saw this, he fell down at Jesus’ knees, saying, “Depart from me: for I am a sinful man, O Lord!” For he was astonished, and all that were with him, at the catch of the fish they had taken; and so also were James and John, the sons of Zebedee, which were partners with Simon.

U Then Jesus said to Simon, “Fear not; from henceforth you shall catch men.” And when they had brought their boats to land, they forsook everything, and followed him.

Comment: The Golden Ratio design of the subparagraphs for paragraph 5 (the theme of which is Unique compared to paragraphs 3 and 4):

- O Jesus taught the people on the shore out of Peter’s boat
  - O Jesus told Peter to let down his nets for a catch of fish
- 
- C Peter’s net was miraculously filled with fish to the point of breaking
  - C Peter recognized that Jesus had done this miracle
  - U Jesus assured Peter not to fear, because henceforth he would catch men

Comment: What is the moral that the Holy Spirit through Luke was trying to convey to us Christian Believers? Remember that the theme of Luke is that the Life of Christ is used to teach lessons for Christian Believers by his example and his Word.

The main actor: Jesus Christ

The main action: Jesus cast out demons (twice), healed everyone that He laid his hands on, and miraculously filled Peter’s net with fish at his will.

The main image: Jesus exercises the power of Almighty God; He has power over both the spirit world and the physical world; He can heal anything and anyone if He chooses to do so. Therefore Jesus must be God Himself in the flesh; nothing is too hard for Him. Jesus proved that to Peter and his co-workers, and called them to follow Him.

And Jesus Christ is good: “When Simon Peter saw this, he fell down at Jesus’ knees, saying, “Depart from me: for I am a sinful man, O Lord!”

What an incentive to redeemed sinners to serve this Lord Jesus Christ! “Then Jesus said to Simon, “Fear not; from henceforth you shall catch men.” And when they had brought their boats to land, they forsook everything, and followed him.”

Are you serving the Lord Jesus Christ of the Bible? If you have accepted Jesus as your Lord and Savior, then you have all the incentive in the world to forsake all, and follow Him.

That doesn’t mean that you necessarily give up everything you have as far as money and material things, but it does mean that you give them all to the Lord to decide what you should do with them. We are stewards of what God has given us. Everything that we have that is good came from God; and we are only borrowing it for a short time until we go to our Eternal Home in Heaven.

“Therefore I exhort you, brethren, by the mercies of God, that you present your bodies a living sacrifice: holy and acceptable to God, which is your reasonable service. And be not conformed to this world; but be transformed by the renewing of your mind, that you may discern what is that good, acceptable, and perfect, will of God.” (Romans 12:1-2)

## Study #16: Jesus healed incurable disease and paralysis, and forgave sins

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel

§U Introduction: John the Baptist came to prepare the people for the arrival of the Messiah

¶O: John preached a baptism that signified individual repentance to the people (3:1 - 14)

¶O: John announced the arrival of the Christ (3:15 - 20)

§C Body: Jesus demonstrated his authority over both evil spirits and nature

¶O: Satan attempted to make Jesus sin, but failed (3:21 - 4:12)

¶O: The people of Nazareth attempted to kill him, but failed (4:13 - 29)

¶C: Jesus cast a demon out of a man in the synagogue in Capernaum (4:30 - 37)

¶C: Jesus healed and cast out demons from many people (4:38 - 44)

¶U: Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (5:1 - 11)

§C Conclusion: Jesus both healed incurable diseases and forgave sins

¶C: The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)

¶C: The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

We conclude our study of Luke Chapter 1.2 with the two paragraphs of the Conclusion Section, which complement each other in their themes and in the direction of their sub-paragraphs.

§C Conclusion: Jesus both healed incurable diseases and forgave sins

¶C: The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)

O And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on his face; and he implored him, saying, “Lord, if you will, you can make me clean.”

O And he put forth his hand; and he touched him, saying, “I am willing; be clean.” And immediately the leprosy departed from him.

C And he charged him to “tell no man; but go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them.”

C But even more the word spread abroad concerning him; and great multitudes came together to hear, and to be healed by him of their infirmities.

U And he withdrew himself into the wilderness, and prayed.

Comment: The Golden Ratio design of the subparagraphs for paragraph 1 of the Conclusion Section:

O A leper begged Jesus to make him clean

O Jesus touched the leper and made him clean instantly

C Jesus charged the healed man to tell no one about what Jesus had done, but go to the priest as Moses commanded

C But he went and told everyone about what Jesus had done; and many people came to be healed

U Jesus withdrew himself into the wilderness and prayed

Notice how the main action is in the CCU sub-paragraphs, while the OO sub-paragraphs provide background information. The healing of the leper provided the basis for him going out and spreading the news of his miraculous healing like wildfire, as recounted in the Gospel of Mark (1:45).

Some interesting points to consider:

1) A leper was not to be touched, according to the Law of Moses (Leviticus 13:45-46). But Jesus touched the leper, and the Almighty power of Jesus healed the leper instantly. Jesus fulfilled the Law, but He Himself could go beyond the Law, because He was God. The Creator is greater than his creation.

2) The leper disobeyed Jesus’ strict command not to tell anyone. In doing this, he sinned against God and Jesus; but God overruled the evil to bring good out of it (many more came to hear the Gospel and be saved).

3) Jesus did not seek glory for Himself. That is a mark of a true servant of God. Those who go about saying, “Look at me! Look at what I’ve done! etc etc” are not true servants of Christ. As my old pastor used to say, we should be like signs on the road that point to Jesus Christ as the answer for all things. Being God’s servant means to deflect attention away from yourself to the Lord as often as possible. God will lift you up, if you first lift Him up.

Jesus said, “For whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted.” (Luke 14:11)

¶C: The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

O And it came to pass on a certain day, as he was teaching, that there were Pharisees and teachers of the Law sitting by, who came out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them.

O And, behold, men brought in a bed a man who was paralyzed; and they looked for means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his bed into the midst before Jesus. And when he saw their faith, he said to him, “Man, your sins have been forgiven you.”

C And the scribes and Pharisees began to reason, saying, “Who is this that speaks blasphemies? Who can forgive sins, but God alone?”

C But when Jesus perceived their thoughts, he answering said to them, “Why do you reason in your hearts? Which is easier: to say, ‘Your sins have been forgiven you’? Or to say, ‘Rise up and walk’? But that you may know that the Son of man has authority upon earth to forgive sins, (he said to the paralyzed man) I say to you: Arise, and take up your bed, and go into your house.” And immediately he rose up before them, and took up that which he laid upon, and departed to his own house, glorifying God.

U And they were all amazed; and glorified God, and were filled with fear, saying, “We have seen strange things today.”

Comment: The Golden Ratio design of the subparagraphs for paragraph 2 of the Conclusion Section:

O There were Pharisees and teachers of the Law sitting by as Jesus taught

O Jesus forgave the sins of the paralyzed man

C The scribes and Pharisees thought that Jesus spoke blasphemy, because only God can forgive sins

C Jesus demonstrated his power to both forgive sin and heal the paralyzed man instantly

U They were all amazed, and glorified God; and were filled with fear

I’ve heard many sermons over the years on this incident in the Life of Christ. Most of the attention, as I recall, seemed to focus on the efforts of the friends of the paralyzed man to bring him to Jesus, rather than the last three sub-paragraphs. The theme of these sermons are almost always about bringing people to Jesus, and on one level, there is nothing wrong with that, because it is something that pastors and churches should be concerned with.

But it is not the theme of this paragraph: the theme is about showcasing the power of Jesus to not only forgive sins (which means He is God); but also the power of Jesus to heal instantly, by simply speaking the Word:

“I say to you: Arise, and take up your bed, and go into your house.”

It is very easy to simply say to someone, “Your sins have been forgiven you”, because no one can actually see the sins being forgiven. But saying to someone, “I say to you: Arise, and take up your bed, and go into your house” is completely different! If the person doesn’t actually stand up and walk, then you will look like a fool. That was not a risk for the Lord Jesus, because He was God manifested in the flesh. So by displaying his Almighty power to heal a paralyzed man (who was a quadriplegic) instantly, Jesus also demonstrated that He was God, who is able to forgive sins against Him.

And the result of this demonstration was dramatic:

“And they were all amazed; and glorified God, and were filled with fear, saying, “We have seen strange things today.”

They were right to be “filled with fear”, because they were in the presence of their Creator and Messiah: Jehovah God, walking in a Temple of flesh (John 1:14).

**Study #17: The scribes and Pharisees did not want to be like Jesus**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

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**Chapter 1.3: The Son of man wants his disciples to be like him**

- §U Introduction: The scribes and Pharisees did not want to be like Jesus
  - ¶O: Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)
  - ¶O: Jesus provoked the scribes and Pharisees to madness by healing a man on the Sabbath day without doing any visible work (6:1 - 11)
- §C Body: Jesus taught his disciples basic principles for spiritual growth
  - ¶U: Jesus demonstrated that He is the Source of all healing and goodness (6:12 - 19)
  - ¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)
  - ¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)
  - ¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)
  - ¶O: Love your enemies and give freely unto others (6:35 - 38)
- §C Conclusion: Spiritual growth comes through focusing on Christ and doing what He says
  - ¶C: Seek to be like your Master rather than focus on the failures of others (6:39 - 42)
  - ¶C: Do what the Lord says, because it will build you a strong foundation for your life (6:43 - 49)

Comment: Remember the context of Chapter 1.3 by examining the Chapter themes above. The context of Part 1 is that Chapter 1.3 begins a new sub-division in the Golden Ratio design, the CCU part of these five Chapters.

Chapters 1.1 and 1.2 set the stage for the rest of Part 1 by explaining how Jesus was born and raised (Chapter 1.1), and how he began his ministries to Israel (Chapter 1.2), with a very brief profile of what Jesus did in his ministry activities.

Chapter 1.3 contains a sermon of Jesus: not the Sermon on the Mount in Matthew, but one that contains some of the same elements. The content is much different, though, because it has no references to the Law of Moses at all; whereas the Sermon on the Mount has a great deal of them. So in the context of Luke (which we know is oriented toward explaining the Life of Christ on Earth to Christians rather than the Jews (as in Matthew), we can understand this very brief sermon as intended for Gentile Christians, of any nation or ethnicity, and of any time period.

The Introduction begins with two stories (paragraphs): in the first, Jesus called Matthew (Levi), a tax collector, to follow Him; and Matthew made a great feast in his house for Jesus and invited his fellow tax-collectors and other sinners to eat with Jesus. Immediately, like a flock of crows always looking for something to criticize, the scribes and Pharisees try to find fault with Jesus.

In the second story (paragraph), Jesus healed a man with a withered hand on the Sabbath day, which (according to the ultra-religious crowd) was some kind of sin against the Law of Moses, because Jews were not to do any kind of work on the Sabbath day.

Jesus infuriated the scribes and Pharisees by healing the man's withered hand by not doing anything visible at all; instead, the man simply extended his hand in obedience to Jesus' command, and it was healed instantly. Jesus Himself did no visible work; instead, it was the man who "did work" (sort of) by extending his hand, and Jesus healed the man without touching him or moving at all. So outwardly, Jesus "did no work", and yet did what the scribes and Pharisees thought of as sinful (doing work on the Sabbath day).

The result was that the scribes and Pharisees were "filled with madness; and they communed one with another what they might do to Jesus."

What does this mean in the context of Chapter 1.3? The moral of the entire Chapter (the theme) is "The Son of man wants his disciples to be like him." The two stories in the Introduction highlight the fact that the scribes and Pharisees did not want to be like Jesus; they wanted nothing to do with Him, because they were religious people who didn't really know God at all, because they had never been born-again by faith; they had never truly repented of their sins and trusted in Jehovah under the Old Covenant; therefore they were still in their sins.

This situation exists everywhere today in every church, every home, every workplace: anywhere there are people. I see people all the time in my workplace and on Facebook who claim to be Christians, and yet refuse to stop using profanity, and continue to love the evil things of this world, such as alcohol and immorality. It is no wonder that so many people hate Christians and Christianity, because so many professing Christians are the worst sort of hypocrites. They don't want to be like Jesus, any more than the scribes and Pharisees in these two paragraphs. If Jesus Christ were walking among us today in Person, these same "Christians" would act in the same way as the scribes and Pharisees: they would be filled with madness and try to kill Him.

Don't be fooled by the religious hypocrites. They not only sin on a daily basis, but never repent of their sin: they can tell a lie at the drop of a hat; they can curse; they can steal, smoke, drink, commit fornication, adultery, and do any other sin imaginable; and yet continue to put up a front of religiosity. This is an abomination to God.

The Bible teaches that a true Christian will manifest his inward faith in Christ outwardly in everything that he/she does. Not in a perfect way, because we still have the old nature that we were born with; and we can still sin as much as any sinner, if we allow the old nature to control us.

But a genuine born-again Believer in Christ has the Holy Spirit within; and that Holy Spirit begins conforming the Believer to the image of Christ from the moment that they first trust in Christ until the day they go home to be with the Lord.

**"Now if any man does not have the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin, but the Spirit is Life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you. Therefore, brethren, we are debtors, but not to the flesh, to live after the flesh: for if you live after the flesh, you shall die; but if you through the Spirit are mortifying the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God: for you have not received the spirit of slavery again to fear; but you have received the Spirit of adoption, whereby we cry, "Papa, Father!" (Romans 8:9b - 15)**

The false believers do not have the Holy Spirit within them, and they are still bound with their old sins, so they cannot stop sinning. That is the real difference between a true Believer and a false Believer: The true Believer cannot continue sinning: in order to stay right with God, he must repent of his sins sooner or later, and get back on the narrow road of obedience to the Lord. The false Believer never does repent, and continues sinning day by day without interruption.

**"Little children, let no man deceive you; he that works righteousness is righteous, even as Jesus is righteous. He that continually sins is of the devil: for the devil sins from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the devil. Whosoever is born of God does not practice sin: for his Seed remains in him; and he cannot practice sin, because he is born of God. In this the children of God and the children of the devil are revealed: whosoever does not do righteous works is not of God; neither he that does not love his Christian brother: for this is the message that you heard from the beginning, that we should love one another. Not as Cain, who was of that Evil one, and slew his brother. And why did he slay him? Because his own works were evil, and his brother's were righteous." (1 John 3:7-12)**

Genuine born-again Christians are not perfect by any measure, but in general at least they are trying to do better; and when they sin, they get right with God, get back up, and keep moving toward the will of God the best that they know how to do. They have to do that, because the Holy Spirit dwells within them, and leads them in the right Way, one step at a time. They want to be like Jesus; and these are the people to whom Jesus is speaking in the Body Section of Chapter 1.3.

- §U Introduction: The scribes and Pharisees did not want to be like Jesus
  - ¶O: Jesus reached out to tax collectors and sinners in spite of criticism from the scribes and Pharisees (5:27 - 39)

**U And after these things he went forth, and saw a tax collector named Levi, sitting at the receipt of taxes; and he said to him, "Follow me." And he left everything; rose up, and followed him.**

**C And Levi made him a great feast in his own house; and there was a great company of tax collectors and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" And Jesus answering said to them, "They that are whole do not need a doctor; but they that are sick. I did not come to call the righteous, but sinners to repentance."**

**C And they said to him, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but yours eat and drink?" And he said to them, "Can you make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."**

**O And he also spoke a parable to them: "No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a tear; and the piece that was taken out of the new does not agree with the old.**

**O And no man puts new wine into old wineskins; otherwise the new wine will burst the wineskins, and be spilled, and the wineskins shall perish. But new wine must be put into new wineskins, and both are preserved. No man also having drunk old wine immediately desires new: for he says, "The old is better."**

Comment: The Golden Ratio structure of paragraph 1:

- U Jesus called Levi, a tax collector, to follow Him
- C The scribes and Pharisees criticized Jesus for eating with tax collectors and sinners
- C The scribes and Pharisees criticized the disciples of Jesus for not fasting like the disciples of John and the Pharisees
- O The new garment (the New Covenant) does not agree with the Old (Covenant) and must completely replace it
- O Fresh grapejuice (the New Covenant) must be put into new wineskins (churches instead of the Old Covenant system of a Temple with sacrifices)

¶O: Jesus provoked the scribes and Pharisees to madness by healing a man on the Sabbath day without doing any visible work (6:1 - 11)

**O And it came to pass on the second Sabbath after the first, that he went through the grain fields; and his disciples plucked the ears of grain, and ate, rubbing them in their hands. And certain of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath days?" And Jesus answering them said, "Have you not read so much as this, what David did, when himself was hungry, and they which were with him: how he went into the House of God, and took and ate the showbread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?"**

**O And he said to them, "The Son of man is also Lord of the Sabbath."**

**C And it came to pass also on another Sabbath, that he entered into the synagogue and taught; and a man was there whose right hand was withered. And the scribes and Pharisees watched him, to see whether he would heal on the Sabbath day, that they might find an accusation against him.**

**C But he knew their thoughts, and said to the man which had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth. Then Jesus said to them, "I will ask you one thing: is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy it?" And looking round about upon them all, he said to the man, "Stretch forth your hand." And he did so, and his hand was restored whole as the other.**

**U And they were filled with madness; and they communed one with another what they might do to Jesus.**

Comment: The Golden Ratio structure of paragraph 2:

- O The Pharisees criticized the disciples for eating grain in the field on the Sabbath day
- O The Son of man is also Lord of the Sabbath
- C The scribes and Pharisees watched Jesus to see if He would heal on the Sabbath day
- C Jesus healed the man's hand without doing any visible work
- U The scribes and Pharisees were filled with madness; and conspired together against Jesus

## Study #18: Jesus is the Source of all healing and goodness

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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**Chapter 1.3: The Son of man wants his disciples to be like him**

- §U Introduction: The scribes and Pharisees did not want to be like Jesus  
¶O: Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)  
¶O: Jesus provoked the scribes and Pharisees to madness by healing a man on the Sabbath day without doing any visible work (6:1 - 11)
- §C Body: Jesus taught his disciples basic principles for spiritual growth  
¶U: Jesus demonstrated that He is the Source of all healing and goodness (6:12 - 19)  
¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)  
¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)  
¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)  
¶O: Love your enemies and give freely unto others (6:35 - 38)
- §C Conclusion: Spiritual growth comes through focusing on Christ and doing what He says  
¶C: Seek to be like your Master rather than focus on the failures of others (6:39 - 42)  
¶C: Do what the Lord says, because it will build you a strong foundation for your life (6:43 - 49)

We continue our study of Luke Chapter 1.3 with the first paragraph of the Body Section.

Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO  
Chapter 1.2: OOCUU  
**Chapter 1.3: UCCOO** ←-----  
Chapter 1.4: OOCUU  
Chapter 1.5: UCCOO  
Chapter 2.1: OOCUU  
Chapter 2.2: UCCOO  
Chapter 2.3: OOCUU  
Chapter 2.4: UCCOO  
Chapter 2.5: OOCUU

This is Chapter 1.3, so the paragraph pattern is UCCOO for the Body Section, which we will see is exactly the case. The five paragraphs show the Golden Ratio design of UCCOO, so the first paragraph is Unique among these five paragraphs.

Recall from the last study that the Introduction prefaced this section, which is a collection of snippets from a sermon of Jesus. I'm sure that the actual sermon lasted much longer than the few minutes that it would take to deliver this text, if that was all there was. The Holy Spirit directed Luke to use these special snippets to craft a special message to all Christians from that day forward; and the message is about some very basic principles that almost any Believer can understand, regardless of how long they have been born again.

The first paragraph sets the stage for the sermon: Jesus spent an entire night praying to his Father in Heaven by Himself. In the morning, Jesus called twelve men to be his Apostles; and He went down into the plain and healed a great many people with his Apostles. So it is unique in this group of five paragraphs.

The second and third paragraphs complement each other: you are blessed when men hate you for the Name of Christ; but woe to you who have everything materially, but you do not have Christ.

- ¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)  
¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)

It is very interesting to me how Christ always focused on very simple doctrines and broad themes; and left the complicated teachings to his Apostles, especially Paul, who wrote thirteen or fourteen of the Apostolic letters in the Bible. This was on purpose, because Christ wanted Christians today to use the letters of his Apostles as the authoritative source of doctrine for churches and Believers, rather than transitory historical documents such as the five Gospels: Matthew through Acts.

The Gospels in general are spiritual milk for Believers; whereas the letters of the Apostles are the spiritual meat, or solid food for Believers.

**“For when for the time you should be teachers, you have need that someone teaches you again which are the first principles of the Oracles of God. And you have become such as have need of milk, and not of solid food: for every one that uses milk is unskilled in the Word of righteousness, because he is a spiritual baby; but solid food belongs to them that are spiritually mature, even those who by reason of habitual use have trained their senses to discern both good and evil.”** Hebrews 5:12-14

- §C Body: Jesus taught his disciples basic principles for spiritual growth  
¶U: Jesus demonstrated that He is the Source of all healing and goodness (6:12 - 19)

**O And it came to pass in those days, that he went out into a mountain to pray;**

**O and he continued all night in prayer to God.**

**C And when it was day, he called to him his disciples; and of them he chose twelve, whom also he named Apostles: Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James; and Judas Iscariot, who was also the traitor.**

**C And he came down with them, and stood in the plain, and also the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Zidon, which came to hear him, and to be healed of their diseases, and they that were troubled with unclean spirits; and they were healed.**

**U And the whole multitude sought to touch him: for virtue went out of him, and healed them all.**

The Golden Ratio design of paragraph 1: There is no need to explain the Golden Ratio design here, because it is so obvious: OOCUU. The unique paragraph in a UCC group is always OOCUU. The two following Complementary paragraphs always have a UCCOO pattern for the subparagraphs.

The moral of this paragraph is not only that Jesus demonstrated that He is the Source of all healing and goodness; but that Jesus demonstrated that He is the Source of all healing and goodness: “for virtue went out of Him, and healed them all.”

- ¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)

**U And he lifted up his eyes on his disciples, and said, “Blessed are you poor: for yours is the Kingdom of God.**

**C Blessed are you that hunger now: for you shall be filled.**

**C Blessed are you that weep now: for you shall laugh.**

**O Blessed are you, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.**

**O Rejoice in that day, and leap for joy: for, behold, your reward is great in Heaven: for in the like manner did their fathers to the Prophets.**

Comment: The Golden Ratio design for paragraph 2: Again, the Golden Ratio design is so clear! The first three have the UCC pattern; and the following two subparagraphs oppose each other.

- ¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)

**U But woe unto you that are rich! For you have received your consolation.**

**C Woe unto you that are full! For you shall hunger.**

**C Woe unto you that laugh now! For you shall mourn and weep.**

**O Woe unto you, when all men shall speak well of you!**

**O For so did their fathers to the false prophets.**

Comment: The Pattern for paragraph 3 is the same as paragraph 2: UCCOO. Incredible! Isn't God amazing?

In my 33+ years as a born-again Christian, I have seen the contrast between paragraphs 2 and 3 over and over again. The true Born-again Believers are laughed at, mocked, and ridiculed; whereas the false Believers are satisfied with an appearance of religion to go along with their sins. The false Believers are praised by the world as “regular guys”; but the true Born-again Believers are scorned. God knows who is saved and who is not; and the false Believers will never enter Heaven unless they repent, trust in Christ fully, and become true Born-again Believers.

This is what Jesus was warning his hearers about. Someday, there will be a great reckoning (a Judgment) wherein the truth will be known by all; and evil will be punished and good rewarded.

I would like to have included the last two paragraphs of this Section in this study, but if it gets too long, some Christians just “check out”; and can't handle too much information at once; so I will stop here.

## Study #19: Hard Christianity

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 1.3: The Son of man wants his disciples to be like him

§U Introduction: The scribes and Pharisees did not want to be like Jesus

¶O: Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)

¶O: Jesus provoked the scribes and Pharisees to madness by healing a man on the Sabbath day without doing any visible work (6:1 - 11)

§C Body: Jesus taught his disciples basic principles for spiritual growth

¶U: Jesus demonstrated that He is the Source of all healing and goodness (6:12 - 19)

¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)

¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)

¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)

¶O: Love your enemies and give freely unto others (6:35 - 38)

§C Conclusion: Spiritual growth comes through focusing on Christ and doing what He says

¶C: Seek to be like your Master rather than focus on the failures of others (6:39 - 42)

¶C: Do what the Lord says, because it will build you a strong foundation for your life (6:43 - 49)

We continue our study of Luke Chapter 1.3 with the fourth and fifth paragraphs of the Body Section, which oppose each other in their themes.

¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)

U But I say to you which hear: love your enemies; do good to them that hate you; bless them that curse you; and pray for them that despitefully use you.

C And to him that strikes you on the one cheek offer also the other; and him that takes away your cloak do not forbid to take your coat also.

C Give to every man that asks of you; and of him that takes away your goods, do not ask for them again.

O And as you would that men should do to you, do also to them likewise.

O For if you love only them who love you, what thanks do you have? For sinners also love those that love them. And if you only do good to them that do good to you, what thanks do you have? For sinners also do even the same. And if you only lend to them of whom you hope to receive, what thanks do you have? For sinners also lend to sinners, to receive as much again.

Comment: I call this study “Hard Christianity”, because the things that Jesus teaches in these passages are very hard to put into practice. If we are mugged on the street and all our money and credit cards are stolen, the wisdom of the world says to fight back; if we confront a burglar in our homes, we should defend ourselves with guns if necessary.

But that isn’t exactly what Jesus taught here (and yes, “it is for today”). In the first paragraph below, Jesus commanded us to love our enemies (ok, I can do that); do good to them that hate you (harder); bless them that curse you (even harder); and pray for them that despitefully use you (ow). “And to him that strikes you on the one cheek offer also the other (very tough); and him that takes away your cloak do not forbid to take your coat also. & etc.”

This is where being a real follower of Christ becomes tough to do. I will never judge any Believer in Christ for defending their homes, property, and family with weapons if their lives are threatened.

However, there must also be a way to do what Jesus said, and still retain some measure of safety for your home and family. You can’t just allow criminals to walk in to your home and take what they want; or rob and beat you or your family; especially if they are armed and might kill or commit rape.

I have to just say that I don’t have the exact answer for every situation; and I don’t believe that the Lord was trying to give a blanket answer for every situation here; although it might look that way at first glance.

There are also other passages in Scripture that need to be considered:

“And he said to them, “When I sent you without purse, and bag, and shoes, did you lack anything?” And they said, “Nothing.” Then he said to them, “But now, he that has a purse, let him take it; and likewise his bag. And he that has no sword, let him sell his garment, and buy one.” (Luke 22:35-36)

So clearly, the Lord Jesus has no problem with Believers owning weapons for their own defense; and using them if necessary. After all, why have a sword, if there was never a situation that might require one? It is always important to consider other passages of Scripture when trying to determine answers to a complex situation.

So I don’t think that we can make broad generalizations about how we should react without knowing the specifics of the situation. We have every right under the law to protect our homes with deadly force if we must; and I don’t believe the Lord has a problem with that.

Notwithstanding the problem of defending ourselves from people with bad intentions, this is “hard Christianity”: not just for you, but for me also. This is where our profession of faith in Christ receives its most severe test in the real world.

In the situation where a poor person asks a church for help, most churches I know will help a church member, but not someone outside the church. I think in general that is a good policy, because many professional beggars go from church to church seeking handouts; and their main problem is that they are unwilling to get a job; and therefore are not genuinely in need of financial assistance.

But I believe every person who asks for assistance needs to be evaluated individually, and not simply denied help because they are not a church member. Inquire diligently about their background first, and then help those truly in need, and always try to win them to Christ if possible, would be my advice.

These are all difficult situations that need prayer, Bible study, and discernment from the Lord to be approached in a way that is pleasing to Him.

Comment: The Golden Ratio design for paragraph 4:

U Love your enemies

C To him that strikes you on the one cheek offer also the other

C Give to every man that asks of you

O Treat others the same way that you want to be treated

O Do more than a sinner would do in each situation

¶O: Love your enemies and give freely unto others (6:35 - 38)

O But love your enemies; and do good; and lend, hoping for nothing again; and your reward shall be great.

O And you shall be the children of the Highest: for he is kind to the unthankful and to the evil.

C Therefore be merciful, as your Father also is merciful.

C Judge not, and you shall not be judged; condemn not, and you shall not be condemned; forgive, and you shall be forgiven.

U Give, and it shall be given to you: good measure, pressed down, shaken together, and running over, shall men give into your bosom: for with the same measure that you use, it shall be measured to you again.”

Comment: Paragraph 4 is about how we should deal with others who do wrong to us. In other words, the focus is on the negative actions of others.

Paragraph 5 is about the opposite: what we should do so that we will be rewarded by the Lord. In other words, the focus is on our positive actions toward others; and how both God and man will reward us in return.

The Golden Ratio design of the subparagraphs of each paragraph are opposed to each other, also highlighting the opposing nature of the themes.

The text of Jesus’ sermon was all about “doing” and “being” like Christ. God is not interested in our lip service or how well we can sing “O how I love Jesus”: God wants us to **be** like Jesus in every way, every day of the week; and not just on Sunday morning and evening at church. This is something that no Christian will ever be able to perfect in their own life while they walk this Earth: it is a daily exercise and test of our faith that constantly needs refining and spiritual growth to improve on.

“Brethren, I do not count myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are *spiritually* mature, be thus minded; and if in anything you are otherwise minded, God shall reveal even this to you. Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing.” (Philippians 3:13 - 16)

The Golden Ratio design for paragraph 5:

O Lend while hoping for nothing in return; and your reward shall be great

O And you shall be the children of the Highest

C Therefore be merciful, as your Father also is merciful

C Judge not, and you shall not be judged

U Give, and it shall be given to you

## Study #20: Extended discussion of liberal ideology vs the Bible

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

### Chapter 1.3: The Son of man wants his disciples to be like him

#### §U Introduction: The scribes and Pharisees did not want to be like Jesus

¶O: Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)

¶O: Jesus provoked the scribes and Pharisees to madness by healing a man on the Sabbath day without doing any visible work (6:1 - 11)

#### §C Body: Jesus taught his disciples basic principles for spiritual growth

¶U: Jesus demonstrated that He is the Source of all healing and goodness (6:12 - 19)

¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)

¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)

¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)

¶O: Love your enemies and give freely unto others (6:35 - 38)

#### §C Conclusion: Spiritual growth comes through focusing on Christ and doing what He says

¶C: Seek to be like your Master rather than focus on the failures of others (6:39 - 42)

¶C: Do what the Lord says, because it will build you a strong foundation for your life (6:43 - 49)

¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)

U But I say to you which hear: love your enemies; do good to them that hate you; bless them that curse you; and pray for them that despitefully use you.

C And to him that strikes you on the one cheek offer also the other; and him that takes away your cloak do not forbid to take your coat also.

C Give to every man that asks of you; and of him that takes away your goods, do not ask for them again.

O And as you would that men should do to you, do also to them likewise.

O For if you love only them who love you, what thanks do you have? For sinners also love those that love them. And if you only do good to them that do good to you, what thanks do you have? For sinners also do even the same. And if you only lend to them of whom you hope to receive, what thanks do you have? For sinners also lend to sinners, to receive as much again.

Comment: The previous study left a lot of questions unanswered, that need answering. So this study is dedicated to covering some of those questions.

Some liberals who style themselves as Christians are teaching that Uncle Sam should be like a milk cow that anyone should be able to just milk out whatever they need whenever they want it: free healthcare, free monthly cash, free education, and free housing. Why? Because Jesus said, "Give to every man that asks of you." So these words of Christ provide a Biblical pretext to support all kinds of government giveaways, along with high levels of taxation, and inevitably, higher and higher levels of government debt.

1) But did Jesus mean that these teachings should apply to the US government (or any government) as well as Christians?

For example, should the US government (including the military and the state and local police) "turn the other cheek" if the United States is attacked by a foreign power? Do you see the implication here? The implication is that our government and military should do as Jesus did, and not do their job, which is to defend our nation from foreign aggression, or even just bad people in general. I know it sounds ridiculous, but there are some who call themselves "Christian" who are teaching this very thing.

Should the US government (including the military and the state and local police) "Give to every man that asks of you"? In other words, when an illegal immigrant or a loafer (an able-bodied person who refuses to get a job) asks our government for free money or free medical care, should they just give it, because Jesus said to do that? This is what some "Christians" (in name only) are teaching in many churches today; especially those who support illegal immigration.

Does the Bible support this teaching? No:

**"Now we command you, brethren, in the Name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walks disorderly, and not after the tradition which he received of us. For you yourselves know how you ought to follow us, because we did not behave ourselves disorderly among you; neither did we eat any man's bread for nothing. But we worked with labor and travail night and day, that we might not be burdensome to any of you. Not because we have no authority; but to make ourselves an example to you to follow us: for even when we were with you, we commanded you this: that if any would not work, neither should he eat. For we hear that there are some who walk among you disorderly, not working at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thessalonians 3:6 - 12)**

"Now we (the Apostles) command you, brethren (Born-again Christians)." Paul was clearly speaking only to Christians here; not to the Lost in general, and especially not any human government. So the application is restricted to Born-again Christians and churches.

Notice the very important phrase: "If any would not [or refuse to] work, neither should he eat." This is the principle of self-reliance.

It isn't saying that people who are unable to work for whatever reason (old, sick, crippled, insane etc) shouldn't receive support: it is saying that able-bodied loafers and lazy people should not be given free handouts from the church.

The Bible does teach that Christians should be generous in their help of the poor; and usually that is applied to the poor within their own church. But there is nothing unbiblical about a ministry that uses helping the poor with clothing, food, and shelter, as long as the Gospel is preached, and the Bible is honored as the final authority for all matters of faith and practice.

Self-reliance is a very good principle that we can apply in many situations, such as welfare handouts. Although we cannot say that "Jesus taught that welfare was bad"; we can say that the principle of self-reliance is a good one; and it has proven itself over many thousands of years to be beneficial for everyone. The government saves money for other priorities, and the people who take care of their own needs feel better about themselves because they're not a leech on society.

The harm done to the United States by the welfare state is undeniable. An entire generation of people now thinks that the way to live is to generate babies (by any means possible) so that the government will give you free housing, medical care, and money. That is not right at all.

The great difference between what I just did and what the liberals do is that I noted a principle from Scripture, and said that it directly applies to Christians and churches; and it is a good principle that can and should be applied to government in general. I did NOT say that Jesus commanded it to be applied that way; which is what the liberals do, in error.

But liberals are taking the words of Jesus and saying that He was speaking to everyone without limit, that His commandments support liberal ideology. That is not true, and is a blatant misuse of the Word of God (but normal for liberals, because they don't care about the Word of God anyway).

Going back to our text in Luke, what is the context of these words? "And he lifted up his eyes on his disciples, and said, ..." (Luke 6:20)

Jesus was speaking to a group of his disciples; and He was speaking to them as individuals, not as a state or a nation. He wasn't even speaking to them as the nation of Israel, because these disciples were called out from among the people of Israel to follow Him. Understanding the context of any part of Scripture will solve almost any theological problem, if we allow the Bible to be the final authority for all matters of doctrine and practice; and this situation is no different.

So how does this address the questions above? It solves the problem completely, because it is clear from the context that Jesus was not giving his teachings to any nation or even any church. His teachings ONLY apply to individuals.

It is true that individuals make up nations; but genuine Bible-believing Christians make up only a very small percentage of the US population and especially the entire world. The United States was started by Bible-believing Christians, but the notion that the US is a "Christian nation" has not been even remotely true for over 100 years. Liberalism began destroying all of the "mainline" Christian denominations (Methodists, Presbyterians, Anglicans, and Baptists) in the United States in the late 1800's; and by the time of the Great Depression, almost all of them were totally liberal, with only pockets of conservatives in churches here and there.

And even worse, once the authority of the Bible was destroyed in the Seminaries (like Princeton, Yale, and Harvard [yes, they used to be Bible-believing Christian seminaries]), then the poison of their evil teachings began filtering down into the churches and the people who attended those churches. And their theological poison began changing public policies over the following decades until now we have gay marriage as the "law of the land": something that 30 years ago was thought to be impossible in the United States of America.

If you have never studied the "History of Fundamentalism" in the United States in a solid Bible college/seminary, then you probably have never even heard any discussion of these things, except maybe bits and pieces of it without the context. Most Bible colleges today, including those who style themselves as "Fundamental", have departed from the truth, and refuse to teach the real history of our nation. It is an absolute disgrace. I thank God for the good solid teaching I received from my Alma mater at Tabernacle Baptist Bible College and Seminary in Virginia Beach, Va. from 1985-1991.

Some recommended reading resources:

**"In Pursuit of Purity: American Fundamentalism Since 1850" by David Beale (BJU press).**

**"A History of Fundamentalism in America" by George Dollar (1973)**

While it looks like I was going astray from the main discussion, it is actually very important, because the people who are making silly arguments in favor of illegal immigrants and loafers being able to siphon free money, medical care, and housing from the government are the same liberals and liberal churches who turned their back on God and his Word over the last 100 years or more.

The same liberals and liberal churches who turned their back on God and his Word are the same ones who make silly claims that the US, state, and local governments should act like Jesus said to do.

The first flaw in their argument is not only that Jesus was speaking only to individuals who believe in Him: not to anyone else.

The second flaw in their argument is that most Americans are not followers of Jesus, and couldn't care less what the Bible or Jesus said. So are we supposed to "force Christianity" upon those who despise it? That doesn't make sense at all; and it should be obvious that it has never and would never work in the context of the evil world that we live in. Only those who have been born again by faith in Christ have the capacity and the will to want to do what Jesus said. It is impossible for anyone else, because their sins are unforgiven and they belong to Satan's kingdom until they repent and trust in Christ to save them. Until Jesus returns in glory and imposes his rule upon the Universe and this Earth, the only model that works for the words of Jesus is the one I have described, which applies only to individuals, and not to countries.

The last flaw in their argument is their assumptions. Liberal theology is usually based on a state religion concept. A state religion is where the nation and the state work together and are part of the same governing system. For example, the state "churches" in Europe (Lutheranism [Denmark, Iceland, Norway, Finland], Presbyterianism [Scotland], Anglicanism [England], Catholicism [Argentina, Bolivia, Costa Rica, El Salvador, etc]) are supported with general tax revenue from everyone in those countries. In other words, the church buildings and the pastors and bishops are supported and paid with general tax revenue. The other side of the coin is that the government controls the churches, and liberal theology is required to be taught in these churches. You can teach the Bible, AS LONG AS you only teach selected passages, and only in agreement with liberal ideas. So the pastors of these churches are nothing more than toadies who do the government's bidding, and are not the servants of Jesus Christ in any way, shape, or form. They are servants of the government.

The important point is that these same liberal state churches are represented here in the United States by the various liberal denominations, because their theology is similar, even though they can't put their theology into practice here like they do in Europe, because (thank God) we don't have a state religion in the United States because of our Constitution. And these are the same groups who are making the arguments in favor of giving free money, housing, and health care to illegals and loafers.

These are generally the same liberal groups who also make silly arguments about the US, state, and local governments because they are using their liberal theological "glasses" (if you understand the reference) to make illogical and dangerous application of the words of Jesus to the wrong people. While there are differences in theological points among them, they are pretty much in agreement in taking the Bible out of context in order to make illogical and dangerous arguments.

Why is it dangerous? Because we live in an evil world, and we need our government to use the power of the "sword" to protect and defend us from those who would do us harm, whether that is a criminal who wants to kill us and take our up property or another nation with evil intentions:

**Let every soul be subject to the higher authorities: for there is no authority but of God; the authorities that exist are appointed by God. Whosoever therefore resists the authority, resists the ordinance of God; and they that resist shall receive condemnation to themselves: for rulers are not a terror to good works, but to the evil. Will you then not be afraid of the authority? Do that which is good, and you shall have praise of the same: for he is the minister of God to you for good. But if you do that which is evil, be afraid: for he does not carry the sword in vain: for he is the minister of God, an avenger to execute wrath upon him that does evil." (Romans 13:1-4)**

Liberal theology is not based on the Bible, but on the dangerous imaginations of lost people who do not know the Lord Jesus Christ. These are the same people who glory in "gay" marriage and the LGBT agenda, and want to impose their liberal beliefs on those who want to obey the Bible in this area in particular. These are also the same people who keep pushing for more and bigger government, seemingly without limit.

It is amazing how relevant the Bible is to our daily lives when we understand it in its context. "Context is King" when you want to understand what the Bible really means.

I want to conclude this discussion by making a few additional points:

1) Jesus had nothing to say anywhere about illegal immigration, either for or against. That is a policy made by nations everywhere to protect themselves and their people. It has nothing to do with the Bible in general. They have the right and responsibility to do that. Otherwise, a nation cannot exist when it cannot control its own borders.

2) Christians should love everyone and try to reach them for Christ, regardless of who they are or where they came from. Our Great Commission from the Lord Jesus commands us to "Go into all the world and preach the Gospel to every creature..." (Mark 16:15), and "Train disciples out of all nations" (Matthew 28:19).

The point is that as a Christian, it is my responsibility to preach the Gospel to all nations (in whatever form that might take). As an American, I want to see our borders enforced and the people protected from evil-doers, whoever they might be: whether they are criminals or enemy nations. There is no conflict between these two responsibilities, if we allow the Bible to be our final authority for all matters of faith and practice.

The churches and the government have different responsibilities and different interests; and that's the way that the Lord Jesus Christ wants it to be and stay, until He comes again and He becomes the Head over both the state and the churches.

## Study #21: Spiritual growth comes through focusing on Christ and doing what He says

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.3: The Son of man wants his disciples to be like him

§U Introduction: The scribes and Pharisees did not want to be like Jesus

¶O: Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)

¶O: Jesus provoked the scribes and Pharisees to madness by healing a man on the Sabbath day without doing any visible work (6:1 - 11)

§C Body: Jesus taught his disciples basic principles for spiritual growth

¶U: Jesus demonstrated that He is the Source of all healing and goodness (6:12 - 19)

¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)

¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)

¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)

¶O: Love your enemies and give freely unto others (6:35 - 38)

§C Conclusion: Spiritual growth comes through focusing on Christ and doing what He says

¶C: Seek to be like your Master rather than focus on the failures of others (6:39 - 42)

¶C: Do what the Lord says, because it will build you a strong foundation for your life (6:43 - 49)

We conclude our study of Matthew Chapter 1.3 with the first and second paragraphs of the Conclusion section, which complement each other in their themes and in their Golden Ratio designs.

§C Conclusion: Spiritual growth comes through focusing on Christ and doing what He says

¶C: Seek to be like your Master rather than focus on the failures of others (6:39 - 42)

O And he spoke a parable to them, “Can the blind lead the blind? Shall they not both fall into the ditch?”

O The disciple is not above his teacher; but every one that is trained shall be as his teacher.

C And why do you behold the speck that is in your brother’s eye, but the log that is in your own eye, you do not perceive?

C Either how can you say to your brother, ‘Brother, let me pull out the speck that is in your eye’, when you yourself do not behold the log that is in your own eye?

U Hypocrite, first cast the log out of your own eye, and then you shall see clearly to pull out the speck that is in your brother’s eye.

Comment:

O Blind teachers

O Good disciples

C Why do you look look at the speck in another’s eye, when you ignore the log in your own eye?

C How can you say, “Let me pull out the speck in your eye”, when you ignore the log in your own eye?

U Hypocrite, first get rid of the log in your eye, so you can see clearly to pull out the speck in another’s eye

I love the plain-spokenness of our Lord: “Hypocrite!” The Lord always told and tells the truth without fail, without fear of or favor toward man. That is one reason that I love the Word of God so much. I can always depend on it to be truthful and honest, in stark contrast to your average human being.

The sayings in this paragraph are some of the best-known and most-loved sayings of Jesus.

“Can the blind lead the blind? Shall they not both fall into the ditch?”

And, “The disciple is not above his teacher; but every one that is trained shall be as his teacher.”

The contrast is striking: the blind teachers of Jesus’ day, who were the scribes and Pharisees.

“Then his disciples came and said to him, “Do you know that the Pharisees were offended, after they heard this saying?” But he answered and said, “Every plant, which my Heavenly Father has not planted, shall be rooted up. Let them alone; they are blind leaders of the blind. And if the blind leads the blind, both shall fall into the ditch.” (Matthew 15:12-14)

And the opposite: a good disciple: “The disciple is not above his teacher; but every one that is trained shall be as his teacher.” To imagine that we can be better than the Lord Jesus Christ is very foolish. We cannot be “above” our Teacher, because Jesus is perfect; but every Believer that is Biblically trained and spiritually mature “shall be as his Teacher”; or at least, we can try each and every day.

These words are followed by the main theme of this paragraph: being hypocritical by focusing on the errors and sins of others, when what we really need to do is focus on fixing our own errors and sins.

Discipleship is really about self-examination and correction, as much as God gives us discernment to be able to do so. “To err is human”, so the saying goes; and all of us have plenty of things that need examination and correction in light of the Word of God.

“Brethren, if a man is overtaken in a fault, you that are spiritual restore such a one in the attitude of meekness; considering yourself, lest you also are tempted. Carry one another’s burdens, and so fulfill the Law of Christ: for if a man thinks himself to be something, when he is nothing, he deceives himself. But let every man examine his own work, and then shall he have rejoicing in himself alone, and not in another: for every man shall ultimately carry his own burden.” (Galatians 6:1-5)

If you see another Believer with some kind of weakness or fault, pray for that Believer. And if it is clear that outside intervention is needed, do it scripturally according to Jesus’ instructions in Matthew 18:15-18:

“Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone. If he will hear you, then you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglects to hear them, tell it to the Assembly. But if he neglects to hear the Assembly, let him be to you as a heathen man and a tax collector. Truly I say to you, whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven.”

Don’t go around as a gossip and a tale-bearer:

U “The words of a gossip are as wounds, and they go down into the innermost parts of the belly.” (Proverbs 18:8)

C “A gossip reveals secrets; but he that is of a faithful spirit conceals the matter.” (Proverbs 11:13)

C “He that goes about as a gossip reveals secrets; therefore do not meddle with him that flatters with his lips.” (Proverbs 20:19)

O “A perverse man sows strife; and a whisperer separates the best of friends.” (Proverbs 16:28)

O “He that covers a transgression seeks love; but he that repeats a matter separates the best of friends.” (Proverbs 17:9)

¶C: Do what the Lord says, because it will build you a strong foundation for your life (6:43 - 7:1)

O For a good tree does not bring forth corrupt fruit; neither does a corrupt tree bring forth good fruit: for every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush do they gather grapes.

O A good man out of the good treasure of his heart brings forth that which is good, and an evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks.

C And why do you call me, ‘Lord, Lord’, but do not do the things that I say? Whosoever comes to me, and hears my sayings, and does them, I will show you to whom he is like: he is like a man which built a house, and dug deep, and laid the foundation upon solid rock; and when the flood arose, the stream beat vehemently upon that house; and it could not shake it, because it was founded upon solid rock.

C But he that hears, and does not do them, is like a man that without a foundation built a house upon the earth; against which the stream pounded vehemently, and immediately it fell; and the ruin of that house was great.”

U Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

Comment: The Golden Ratio design for paragraph 2:

O Good fruit is a sign of a good tree

O Evil words are a sign of an evil heart

C He that hears and does the words of Jesus is like a man who built a house on solid rock

C He that hears and does not do the words of Jesus is like a man who built a house on loose dirt

U After finishing his sermon, Jesus entered into Capernaum



**Study #22: The miracles of Jesus inspired great faith and brought glory to God**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

**Chapter 1.4: The Son of man wants his disciples to believe his Word and do it**

- §U Introduction: The miracles of Jesus inspired great faith and brought glory to God
  - ¶O: A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:2 - 10)
  - ¶O: Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)
- §C Body: The Lord praised a woman who demonstrated her saving faith with gratitude
  - ¶O: Jesus confirmed the faith of John and his disciples with many miracles (7:18 - 23)
  - ¶O: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)
  - ¶C: The dinner of Jesus with Simon the Pharisee was interrupted by a very grateful woman (7:36 - 38)
  - ¶C: Jesus rebuked the lack of gratitude in Simon the Pharisee (7:39 - 43)
  - ¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)
- §C Conclusion: Only those whose lives are genuinely changed and produce spiritual fruit with good works are saved
  - ¶C: Genuine faith that saves always produces good spiritual fruit (8:1 - 15)
  - ¶C: The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

Comment: We begin our study of Chapter 1.4 of Luke with the Introduction Section.

The keyword of this Chapter of Luke is “faith”. In the Introduction, we have two paragraphs with opposing themes:

- ¶O: A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel
- ¶O: Jesus inspired faith in a large crowd of people by raising a young man from the dead

In the Body section, first Jesus confirmed the faith of the disciples of John the Baptist, and then praised John the Baptist for his work on behalf of the Kingdom of God.

Then, Jesus rebuked the lack of faith in the Pharisees, and also the lack of faith in Simon the Pharisee who invited Jesus to dinner; and then confirmed the faith of the sinful woman who washed his feet with tears.

In the first paragraph of the Conclusion, Jesus taught the parable of the Seed and the Sower, showing how genuine faith always produces good spiritual fruit.

In the second paragraph of the Conclusion, Jesus’ mother and brothers wanted to speak with him; but Jesus instead showed his preference for his disciples who hear and do the Word of God; meaning (in the context) that the good spiritual fruit spoken of in the first paragraph is hearing the Word of God, and doing it.

So this Chapter is all about faith; therefore the theme of Chapter 1.4 in the context of the other Chapters in Part 1 is “The Son of man wants his disciples to believe his Word and do it.”

- §U Introduction: The miracles of Jesus inspired great faith and brought glory to God
  - ¶O: A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:2 - 10)

U And a certain centurion’s servant, who was dear to him, was sick, and at the point of death.

C And when he heard of Jesus, he sent to him the elders of the Jews, asking him that he would come and heal his servant. And when they came to Jesus, they implored him earnestly; saying, “He was worthy for whom he should do this: for he loves our nation; and he has built us a synagogue.”

C Then Jesus went with them.

O And when he was now not far from the house, the centurion sent friends to him, saying to him, “Lord, trouble not yourself: for I am not worthy that you should enter under my roof; therefore neither did I think myself worthy to come to you; but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say to one, ‘Go’, and he goes; and to another, ‘Come’, and he comes; and to my servant, ‘Do this’, and he does it.”

O When Jesus heard these things, he marveled at him; and he turned around. And he said to the people that followed him, “I say to you, I have not found such strong faith; no, not even in Israel.” And they that were sent, returning to the house, found the servant whole that had been sick.

Comment: This Gentile Roman was a convert to the Old Covenant faith of the Jews. This faith of the Jews is not the same as “Judaism”, which refers to the modern-day religion of the Jews who claim to believe in the God of Israel (Jehovah), but reject their Messiah, Jesus Christ.

Under the Old Covenant and at this point in history, they were still looking forward to the coming of their Messiah, and had not yet rejected Jesus; so it is not the same thing at all.

This Gentile believed in Jehovah, and also believed in Jesus Christ; and he demonstrated his great faith in Christ by acknowledging his power and authority to heal at a great distance. This showed that he believed in the Deity of Christ, because how could Jesus heal at a distance any time He wanted to, unless He was truly God in the flesh?

The Golden Ratio design of the subparagraphs:

- U A certain centurion’s servant, who was dear to him, was sick, and at the point of death.
- C The centurion sent the elders of the Jews to Jesus to ask Him to come and heal his servant; which they did
- C Then Jesus went with them
- O The centurion sent friends to Jesus to tell Him to simply say in a word, and his servant would be healed
- O Jesus turned around, and praised the faith of the centurion; and healed the servant without saying a word concerning him

Did you notice that although the centurion asked Jesus to “say in a word, and my servant shall be healed”, Jesus didn’t actually say anything about the servant? The servant was healed without any word from Jesus, showing that Jesus could heal without saying anything; which is something that only God can do. Because of the great faith in the centurion, Jesus went above and beyond his request and showed who He really was. No mere “faith healer” could do what Jesus did.

- ¶O: Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)

O And it came to pass the next day, that he went into a city called Nain; and many of his disciples went with him, and many people.

O And as he came near to the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and many people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her, “Weep not.” And he came and touched the coffin; and they that carried it stood still; and he said, “Young man, I say to you, arise.” And he that was dead sat up, and began to speak; and he delivered him to his mother.

C And fear came upon all.

C And they glorified God, saying, “A great Prophet has risen up among us”; and, “God has visited his people.”

U And this rumor of him went forth throughout all Judea, and throughout all the region round about.

Comment: This story shows an event where Jesus raised a young man from the dead in front of probably hundreds, if not thousands of people, because it says “and many people of the city were with her (the mother of the dead man)”. So this was an “acid test” that Jesus aced without any problem whatsoever.

Liberals have tried mightily to explain away the miracles of Jesus as something other than what the Bible says they were. But here, a city is having a public funeral procession, taking the dead body of a young man out for burial, with “many people” present. Now if Jesus had no power to raise the dead, surely this would be a situation that He would have avoided, because the man was certainly dead; and probably had been dead for some time; and everyone knew it. There was no doubt about his condition.

But Jesus entered this situation, followed by “many people” and “many of his disciples”, and instantly raised the young man from death to life by simply speaking to him, “Young man, I say to you, arise.” “And he that was dead sat up, and began to speak.” And the result? “And fear came upon all.” They had never seen any such thing anywhere at any time; so naturally the news spread like wildfire that “A great Prophet has risen up among us”; and, “God has visited his people.”

The incredible act of the Lord Jesus Christ of raising a man from the dead in front of possibly thousands of people inspired faith in Him; and no doubt many were saved.

The Golden Ratio design of the subparagraphs:

- O Jesus entered into the city of Nain with a great crowd of his disciples and other people
- O Jesus raised the man from the dead and delivered him to his mother
- C And fear came upon all
- C And they glorified God: calling Jesus “a great Prophet”, and “God”
- U And this rumor of him went forth throughout Judea and the region round about

## Study #23: Jesus confirmed the faith of John the Baptist with great miracles

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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**Chapter 1.4: The Son of man wants his disciples to believe his Word and do it**

- §U **Introduction: The miracles of Jesus inspired great faith and brought glory to God**
  - ¶O: A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:2 - 10)
  - ¶O: Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)
- §C **Body: The Lord praised a woman who demonstrated her saving faith with gratitude**
  - ¶O: Jesus confirmed the faith of John and his disciples with many miracles (7:18 - 23)
  - ¶O: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)
    - ¶C: The dinner of Jesus with Simon the Pharisee was interrupted by a very grateful woman (7:36 - 38)
    - ¶C: Jesus rebuked the lack of gratitude in Simon the Pharisee (7:39 - 43)
    - ¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)
- §C **Conclusion: Only those whose lives are genuinely changed and produce spiritual fruit with good works are saved**
  - ¶C: Genuine faith that saves always produces good spiritual fruit (8:1 - 15)
  - ¶C: The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating pattern in the paragraphs:

Chapter 1.1: UCCOO  
Chapter 1.2: OOCUU  
Chapter 1.3: UCCOO  
**Chapter 1.4: OOCUU <-----**  
Chapter 1.5: UCCOO  
Chapter 2.1: OOCUU  
Chapter 2.2: UCCOO  
Chapter 2.3: OOCUU  
Chapter 2.4: UCCOO  
Chapter 2.5: OOCUU

This is Chapter 1.4, so the first two paragraphs should have the OO pattern; and this is exactly what we find.

- §C **Body: The Lord praised simple faith with obedience to the Word of God**
  - ¶O: Jesus confirmed the faith of John and his disciples with many miracles (7:18 - 23)
  - ¶O: Jesus praised John the Baptist as the greatest Prophet of all (7:24 - 28)
    - ¶C: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)
    - ¶C: Jesus rebuked the lack of faith in the self-righteous Pharisee Simon (7:36 - 38)
    - ¶U: Jesus gently gave assurance of salvation and faith to the grateful New Believer in Him (7:44 - 50)

Looking at this text in context with the rest of the Body section, the Golden Ratio pattern is very clear. The key word of Chapter 1.4 is “faith”.

In the last three paragraphs, the story is about the lack of faith in the self-righteous Pharisees, and lastly about the brand-new grateful faith of the woman who washed Jesus’ feet with her tears of gratitude for forgiving her of her many sins; which was a stark contrast to the self-righteous Pharisee Simon who had invited Jesus to dinner. The pattern is CCU for those paragraphs.

But in these two paragraphs, the story is about the stumbling faith of John the Baptist, who suddenly wondered after years of ministry and pointing to Jesus as the Messiah who should come, whether Jesus really was the One to come after all.

John had seen the Holy Spirit descending like a dove upon Jesus at his baptism in deep water in the Jordan river; and he had heard the voice of God the Father pronouncing of Jesus, “You are my Son, the Beloved; in you I am well pleased.” (Luke 3:22b)

And yet John was now wondering whether he had somehow been deceived or mistaken, so he sent two disciples to Jesus to ask Him whether He was the Messiah or not. Jesus replied with actions, by healing, casting out demons, and raising the dead; and then told them to report to John what they had seen and heard. Jesus understood the weakness of human nature, that even the greatest human prophet of all could have doubts in weak moments.

John did not have a copy of any of the Gospels to read about Jesus Christ; he only had the Law, the Prophets, and the Writings, which prophesied of the Messiah that would come. So he was going by memory of what he had witnessed himself; and apparently those memories were becoming dim after probably a year or so after meeting Jesus for the first time and baptizing Him.

Thankfully, we have the infallible Word of God to rely upon to teach us about Jesus Christ: his Life, his death, his resurrection, and what those things mean to us, whether we are sinners or saved. We don’t have to trust our memory, if we constantly refresh the Word of God in our minds each and every day.

The Apostle Peter had this same concern, and wrote about it in his letter. Peter, James, and John saw “the power and coming of our Lord Jesus Christ” on the Mount of Transfiguration when Jesus allowed the glory of his Deity to shine through his human body.

“And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart. And he was transfigured before them; and his face shone as the sun, and his clothing was white as the light. And, behold, there appeared to them Moses and Elijah talking with him.” (Matthew 17:1 - 3)

“Moreover I will endeavor that you may be able after my death to have these things always in remembrance: for we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ. But we were eyewitnesses of his majesty: for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, saying, “This is my beloved Son, in whom I am well pleased.” And this voice which came from Heaven we heard, when we were with him in the holy mountain.

We also have a more certain Word of prophecy; unto which you do well that you take heed, as to a Light that shines in a dark place, until the Eternal Day dawns, and the Day Star arises in your hearts. Knowing this first, that no prophecy of the Scripture comes of one’s own interpretation: for the prophecy came at no time by the will of man, but holy men of God spoke as they were carried along by the Holy Spirit.” (2 Peter 1:15 - 21)

Peter’s point was that the Word of God that we have in our own hands and can read every day is far more important than a mere experience that quickly fades away in our memories. The Word of God is permanent and will never change. We can read it, enjoy it, and refresh our knowledge of God and his will every day; and that is so important for our spiritual growth.

“for the Word of God is living and powerful; and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not exposed in his sight, but all things are naked and opened to the eyes of him with whom we have to do.” (Hebrews 4:12 - 13)

“Therefore laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking, as newborn babes, desire the pure milk of the Word, that you may grow thereby” (1 Peter 2:1 - 2)

- §C **Body: The Lord praised a woman who demonstrated her saving faith with gratitude**
  - ¶O: Jesus confirmed the faith of John and his disciples with many good works of healing (7:18 - 23)

U And the disciples of John told him of all these things. And John, calling to him two of his disciples, sent them to Jesus, saying, “Are you he that should come; or do we look for another?” When the men came to him, they said, “John Baptist has sent us to you, saying, ‘Are you he that should come; or should we look for another?’”

C And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and to many that were blind he gave sight.

C Then Jesus answering said to them, “Go your way, and tell John what things you have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me.”

O And when the messengers of John were gone, he began to speak to the people concerning John, “What did you go out into the wilderness to see? A reed shaken with the wind? But what did you go out to see? A man clothed in soft clothing? Behold, they that are gorgeously dressed, and live in luxury, are in kings’ courts.

O But what went you out to see? A Prophet? Yes, I say to you, and much more than a Prophet. This is he, of whom it is written, ‘Behold, I send my messenger before your face, which shall prepare your way before you.’ For I say to you, among those that are born of women there is not a greater Prophet than John the Baptist. But he that is least in the Kingdom of God is greater than he.”

The Golden Ratio design of the subparagraphs:

- U John sent two disciples to ask Jesus whether He was the Messiah or not
- C Jesus healed many of their infirmities, plagues, evil spirits, and blindness
- C Then Jesus answered them: “Tell John what things you have seen and heard...”
  
- O John was not a charlatan preacher
- O John was the greatest Prophet who ever lived (other than the Lord Jesus Himself)

- ¶O: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)

O And all the people that heard him, and the tax collectors, justified God, being baptized with the baptism of John.

O But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized by him.

C And the Lord said, “To what then shall I liken the men of this generation? And to what are they like? They are like children sitting in the marketplace, and calling one to another, and saying, ‘We have piped to you, and you have not danced; we have mourned to you, and you have not wept.’

C For John the Baptist came neither eating bread nor drinking wine; and you say, ‘He has a demon.’ The Son of man has come eating and drinking; and you say, ‘Behold a gluttonous man and a wino; a friend of tax collectors and sinners!’

U But wisdom is justified of all her children.”

The Golden Ratio design of the subparagraphs:

- O Those who had been baptized by John justified God
- O Those who had not been baptized by John rejected the counsel of God against themselves
  
- C The self-righteous Pharisees were like children sitting in the marketplace, mocking each other for not playing along with their game
- C They claimed that John had a demon, and that Jesus was a glutton, a wino, and a friend of sinners
- U But wisdom is justified of all her children

## Study #24: Jesus rebuked the lack of faith in the Pharisees, but confirmed the new faith of a sinful woman

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

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**Chapter 1.4: The Son of man wants his disciples to believe his Word and do it**

**§U Introduction: The miracles of Jesus inspired great faith and brought glory to God**

¶O: A Gentle Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:2 - 10)  
¶O: Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)

**§C Body: The Lord praised a woman who demonstrated her saving faith with gratitude**

¶O: Jesus confirmed the faith of John and his disciples with many miracles (7:18 - 23)  
¶O: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)

¶C: The dinner of Jesus with Simon the Pharisee was interrupted by a very grateful woman (7:36 - 38)  
¶C: Jesus rebuked the lack of gratitude in Simon the Pharisee (7:39 - 43)

¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)

**§C Conclusion: Only those whose lives are genuinely changed and produce spiritual fruit with good works are saved**

¶C: Genuine faith that saves always produces good spiritual fruit (8:1 - 15)

¶C: The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

Comment: We continue our study of Chapter 1.4 with the last 3 paragraphs of the Body Section, which follow the CCU pattern.

This passage, from Luke 7:36 - 50, is one of the more important passages in Luke. It is focused on a notorious woman who interrupted Jesus' dinner with Simon to convey in person her deep gratitude for saving her and forgiving her of her many sins. There are many misinterpretations of this passage that we will discuss in the next lesson; but for now, simply know that the woman was already a Believer when she walked in the door of Simon's house. Evidently, the Lord Jesus and this woman had met before, probably in the last hour before He had gone to dinner with Simon.

Whatever happened in that meeting outside, she had believed on Christ as her Savior, and Jesus extended his grace to her by forgiving her and cleansing her soul of the great number of sins that she had committed since the age of accountability.

She was so overwhelmed with the reality of her terrible sins being forgiven and cleansed by the Lord Jesus, that she wanted to show Him her gratitude for what He had done for her, so she brought a very expensive container of oil/ointment; and wept with joy over the feet of Jesus, because she now enjoyed fellowship with her Lord and Savior, and peace with God through Christ.

How do I know this? Anyone who has been saved out of a life of deep sin understands this situation right away. When I repented of my sins and trusted in Christ, it was like walking out of a room filled with deep darkness and confusion into a very bright light, filled with peace and joy that cannot be explained. My gratitude to the Lord for saving me is impossible to explain, but that event changed my life completely. Actual change in my life took weeks and months, but it did happen; and it started with repentance and acceptance of Jesus as my Savior.

This woman's heart had just experienced an incredible change. She had never known such peace and joy as she did at that moment, and she wanted to show the Lord Jesus her gratitude.

She did not get saved during this event: she was already a born-again Believer in Christ when she walked into the door of Simon's house. That is the main point which we will prove from the text in the next lesson. For now, we will only look at the Golden Ratio design of these paragraphs.

Also, in the next study, I will examine the textual controversy over Luke 7:47. It is a controversy that many of you are not familiar with, but it is very important to talk about.

Look again at the Golden Ratio design of the paragraphs in the Body Section to refresh your memory of the overall picture, before we start:

**§C Body: The Lord praised a woman who demonstrated her saving faith with gratitude**

¶O: Jesus confirmed the faith of John and his disciples with many miracles (7:18 - 23)

¶O: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)

¶C: The dinner of Jesus with Simon the Pharisee was interrupted by a very grateful woman (7:36 - 38)

¶C: Jesus rebuked the lack of gratitude in Simon the Pharisee (7:39 - 43)

¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)

¶C: The dinner of Jesus with Simon the Pharisee was interrupted by a very grateful woman (7:36 - 38)

**U And one of the Pharisees invited him to eat with him;**

**C and he went into the Pharisee's house;**

**C and he reclined to eat.**

**O And, behold, a woman in the city, who was a sinner, when she knew that Jesus reclined to eat in the Pharisee's house, brought an alabaster box of ointment;**

**O and she stood at his feet behind him weeping, and began to wash his feet with tears, and wiped his feet with the hairs of her head; and she kissed his feet; and anointed them with the ointment.**

The Golden Ratio design of paragraph #3:

**U One of the Pharisees invited him to eat with him;**

**C and he went into the Pharisee's house;**

**C and he reclined to eat.**

**O A woman with a notorious reputation brought an expensive container of ointment to Jesus**

**O She stood at his feet weeping, washing his feet with tears, and anointing them with the ointment**

¶C: Jesus rebuked the lack of gratitude in Simon the Pharisee (7:39 - 43)

**U Now when the Pharisee which had invited him saw this, he spoke within himself, saying, "This man, if he were a Prophet, would have known who and what manner of woman this is that touches him: for she is a sinner."**

**C And Jesus answering said to him, "Simon, I have something to say to you."**

**C And he says, "Master, say on."**

**O "There was a certain creditor which had two debtors: one owed five hundred denarii, and the other fifty. And when they had nothing to pay, he freely forgave them both.**

**O Therefore tell me, which of them will love him most?" Simon answered and said, "I suppose, the one to whom he forgave most." And he said to him, "You have rightly judged."**

The Golden Ratio design of paragraph #4:

**U Simon judged in his heart that Jesus was not really a Prophet, because he allowed the woman to do this to him**

**C Jesus told Simon that He had something to say to him**

**C Simon told him to go ahead and speak**

**O Jesus gave Simon a lesson on forgiveness**

**O Simon rightly discerned the moral of the story**

¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)

**O And he turned to the woman, and said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head. You gave me no kiss; but this woman since the time I came in has not ceased to kiss my feet. You did not anoint my head with oil; but this woman has anointed my feet with oil.**

**O Therefore I say to you, her sins, which were many, have been forgiven; therefore she loved much. But to whom little *sin* is forgiven, the same loves little."**

**C And he said to her, "Your sins have been forgiven."**

**C And they that reclined to eat with him began to say within themselves, "Who is this, that also forgives sins?"**

**U And he said to the woman, "Your faith has saved you; go in peace."**

The Golden Ratio design of paragraph #5:

**O The woman displayed her deep gratitude to Jesus in contrast to the cold attitude of Simon the Pharisee**

**O She loved much because she had been forgiven much; whereas Simon loved little, because little had been forgiven him**

**C And he said to her, "Your sins have been forgiven."**

**C Those eating with them were astonished that Jesus could forgive sins**

**U Jesus assured the woman that she was indeed saved**

Comment: There is a very important lesson about the doctrine of salvation in these last two paragraphs, and they revolve around a single word in Luke 7:47. We will discuss that in the next lesson, before we move forward in Chapter 1.4.

http://www.phibible.org

Luke 7:47 “Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.” (King James 1611)

This is an in-depth textual examination of the meaning of the Greek text behind the word that is translated “for” in Luke 7:47. The word “for”, in “for she loved much” is the part that we will focus on. This study gets into the Greek a little bit, but not more than necessary. Most Believers should be able to read it without too much trouble, so don’t let that scare you off.

Here is the original Greek for that sentence (7:47): “ου χαριw λεγω σοι αφειwνται αι αμαρτια αυτης αι πολλαι. οτι ηγαπησεν πολυ ω δε ολιγον αφιεται ολιγον αγαπα”

Here is the Kingdom Bible Version translation of the same passage with some of the context that we studied in the last lesson:

¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)

O And he turned to the woman, and said to Simon, “Do you see this woman? I entered into your house, and you gave me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head. You gave me no kiss; but this woman since the time I came in has not ceased to kiss my feet. You did not anoint my head with oil; but this woman has anointed my feet with oil.  
O Therefore I say to you, her sins, which were many, have been forgiven; therefore she loved much. [οτι ηγαπησεν πολυ] But to whom little *sin* is forgiven, the same loves little.”

C And he said to her, “Your sins have been forgiven.”  
C And they that reclined to eat with him began to say within themselves, “Who is this, that also forgives sins?”  
U And he said to the woman, “Your faith has saved you; go in peace.”

Almost every modern and Reformation translation agrees with the KJV in using “for” for “oti” except for the “New Living Translation”, which translates “for” as “so”; the Kingdom Bible translation uses “therefore”, which is similar to “so”.

In the Greek Grammars, *oti*, pronounced “hoti” is said to have several different meanings depending on how it is used:

- 1) “Hoti” can be thought of as quotation marks, such as Mark 14:14 “And wheresoever he shall go in, say ye to the goodman of the house, [hoti] The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?”
- 2) “Hoti” can also be used in a “causitive” manner, such as Acts 10:38 “who went about doing good, and healing all that were oppressed of the devil: for [hoti] [or because] God was with him”.
- 3) And so on.

The point here is not to give a complete exposition of all of the many ways the Greek word “hoti” can be translated, but rather to show that translation of this particular Greek word “hoti” is not set in stone; **the context of the surrounding text is what determines how it should be translated.** And I will argue here that the word should be translated “therefore” or “so” rather than “for”. Here are the reasons why:

1) If you believe that the word “for” is correct, then you have to follow the logic to see where it takes you. “For” is a causitive word, very similar to “because”. So now let’s reword the KJV text to read it that way: “Her sins, which are many, are forgiven, because she loved much”.

Now let’s think about this for a minute: the woman gave a gift to Jesus (expensive oil), wept, and loved Jesus; therefore Jesus had compassion on her and forgave her for her sins against Him.

Let’s make it even clearer: Jesus forgave the woman BECAUSE she offered Him an expensive gift and cried and loved Him. Uh-oh! Do you see the clear implications of the word “because” or “for”?

The Bible is absolutely clear about how a person may be forgiven their sins: it is only through repentance from sin and faith in Jesus Christ that one may be saved, not by offering expensive gifts and doing penance!!!! That is a Roman Catholic doctrine which has no foundation in Scripture. You see, a pet doctrine of Roman Catholicism is that all a person has to do to be forgiven is to spend hours weeping and doing penance and loving Christ (or Mary) and then you will be forgiven (or rather the Catholic will supposedly be forgiven). The idea is to just “Love” Jesus (or Mary) and all will be well; but is that the Gospel of Christ from the Bible? It is certainly not the Gospel, and therefore “for” or “because” could not possibly be the true translation of “hoti” in this passage.

2) Let’s try the alternative “so” or (my preference) “therefore”: “Her sins, which were many, have been forgiven [Greek perfect passive participle]; therefore she loved much.” In other words, the love of this woman did not come as an INCENTIVE to Jesus so that He might forgive her; but rather the actions of the woman demonstrated her GRATITUDE to Christ for having ALREADY forgiven her, probably just prior to Him going to supper with Simon. Her weeping and gift of oil and her washing his feet with tears were demonstrations of her love for Christ AS A RESULT OF her having already received the forgiveness of God prior to the event described in the passage.

This makes far more sense in the context. Love for God comes only AFTER one has repented of their sins and has received Jesus Christ as their Lord and Savior, not before. Before salvation, the sinner knows only the fear and dread of God’s Judgment and punishment for their sins, or at least, they SHOULD. The sinner by nature knows nothing about God except as a vague concept that someone else taught them.

Now we can understand that when Jesus said, “Your sins have been forgiven”: He wasn’t actually forgiving her sins at that moment, but rather He was giving the woman ASSURANCE of her salvation.

The passage simply relates the thinking of the other guests who thought “Who is this that forgives sins also?” It doesn’t mean that Jesus was actually doing any forgiving at that time; they only thought that He was. Of course, Jesus can forgive sin and did many times in the Gospels, and did for me on August 31st, 1982, thank God. I am not denying that Jesus can forgive sin, but rather I am pointing out that IN THIS SITUATION (which is important for understanding the context), Jesus was not forgiving the sins of the woman at that moment, but only giving her the assurance of her salvation, which had occurred not long before.

She was a brand-new Believer and was rejoicing in her new-found faith in Christ. I had a similar experience when I trusted Christ. I also had lived a life of wickedness prior to my salvation; and when I repented and received Jesus Christ as my Savior, my entire life and outlook was totally transformed into something truly wonderful. I was overwhelmed with gratitude to God for what He had done for me, and I wanted to serve Him. This is what the woman was doing also, although she had the privilege of actually seeing Christ in Person, which I could not.

The real problem is with the translation of “hoti” by “For” as almost all translations do in Luke 7:47. This is clearly not a correct translation, because it gives credence to a false Roman Catholic idea that one can earn salvation by gifts and weeping. I can easily believe that this very passage is quoted often in support of such Roman Catholic teachings, but it is a false doctrine that is not found in Scripture; therefore we need to correct this in Bible translations so that sinners will not be misled into false doctrines that will end with them in Hell. “Therefore” or “so” are the only words that are acceptable in this passage.

The Kingdom Bible translation relies heavily upon the KJV translation; and in the vast majority of cases, I found the KJV text to be very, very good and needed little updating, except to update the grammar to modern standards (punctuation, spelling, and so on). This is one of the very few cases where I could not follow the KJV text, because I do not believe that the KJV translators did a good job here. Whether it was deliberate on their part is something only God knows. I do know that the Anglican Denomination came out from the Roman Catholic religion, but retained practically everything except for who was the head of their “church”; Henry VIII decided that he should be the head of the Anglican “Church” rather than the pope, and so the Anglican “Church” came to be. The KJV translators were mostly Puritans of Protestant doctrinal persuasion, as far as I can tell, but they were still carrying a lot of Catholic baggage with priests, nuns, and the like; so I believe that it is very possible that their choice of “for” in this case was influenced by their sponsoring “church”. We also can’t forget that almost all Bible versions to date (except the Kingdom Bible) have been sponsored by Protestant Denominations who also carry a lot of Catholic baggage, because they came out from Roman Catholicism, but didn’t leave it all behind. So that could also explain their choice of “for” in this passage also.

In any case, the Kingdom Bible translation, I believe, gives the true sense of Jesus’ words; and unfortunately is one of the very few that does.

Here is a brief selection of quotes from various well-known translations of Luke 7:47:

- The Complete Jewish Bible: “because she loved much.”
- Young’s Literal Translation: “because she did love much”
- The New KJV: “for she loved much.”
- 1599 Geneva Bible: “for she loved much.”
- The Voice: “and she is showing much love.”
- English Standard Version: “for she loved much.”
- 1995 New ASV: “for she loved much”
- 2011 NIV: “as her great love has shown.”

There are a very few that are somewhere in the ballpark, but not many. I don’t recommend any of those other versions at all. The point is to show that most prefer the bad translation of “for”, rather than “so” or “therefore” (JHS Publishing KBV). My feeling is that this preference is caused by the liberal Protestant and Catholic translators on the translation committees, and by the same groups who fund the new Bible versions. It supports Mariolatry (the worship of Mary as a god), which fits right into Roman Catholic dogma.

This is a terrible error, which leads people away from the all-sufficiency of Christ’s salvation on the cross of Calvary toward trust in their own works in order to attain salvation; and the end of this effort to save yourself by your own works will end with you in the Lake of Fire.

The Bible makes it absolutely clear that you cannot be saved in this manner:

- “For by grace you have been permanently saved through faith; and that faith is not out of yourselves: it is the gift of God; not of our own works, lest any man should boast” Ephesians 2:8-9
- “not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior” (Titus 3:5-6)
- Jesus said, “I am the Way, the Truth, and the Life: no man comes to the Father, except through me” (John 14:6)
- Jesus said, “Truly, truly, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.” (John 10:1)

Here are some excerpts from well-known commentaries on this passage which back up my conclusions (borrowed from <http://biblehub.com/luke/7-47.htm>):

Geneva Study Bible

- Wherefore I say unto thee, Her sins, which are many, are forgiven; {f} for she loved much: but to whom little is forgiven, the same loveth little.
- (f) That is, says Theophylact, she has shown her faith abundantly: and Basil in his Sermon of Baptism says, He that owes much has much forgiven him, that he may love much more. And therefore Christ’s saying is so plain in light of this that it is a wonder to see the enemies of the truth so badly distort and misinterpret this place in such a thorough manner in order to establish their meritorious works: for the greater sum a man has forgiven him, the more he loves him that has been so gracious to him. And this woman shows by deeds of love how great the benefit was she had received: and therefore the charity that is here spoken of is not to be taken as the cause of her forgiveness, but as a sign of it: for Christ does not say as the Pharisees did that she was a sinner, but bears her witness that the sins of her past life are forgiven her.

Wesley’s Notes

- 7:47 Those many sins of hers are forgiven; therefore she loveth much - The fruit of her having had much forgiven. It should carefully be observed here, that her love is mentioned as the effect and evidence, not the cause of her pardon. She knew that much had been forgiven her, and therefore she loved much.
- Jamieson-Fausset-Brown Bible Commentary
- 47. Her sins which are many-“Those many sins of hers,” our Lord, who admitted how much more she owed than the Pharisee, now proclaims in naked terms the forgiveness of her guilt.
- for: not because, as if love were the cause of forgiveness, but “inasmuch as,” or “in proof of which.” The latter clause of the verse, and the whole structure of the parable, plainly show this to be the meaning.
- little forgiven: loveth little-delicately ironical intimation of no love and no forgiveness in the present case.

Barnes’ Notes on the Bible

- Wherefore I say unto thee - As the result of this, or because she has done this; meaning by this that she had given “evidence” that her sins had been forgiven. The inquiry with Simon was whether it was proper for Jesus to “touch her” or to allow her to touch him, because she was such a sinner, Luke 7:39. Jesus said, in substance, to Simon, “Grant that she has been as great a sinner as you affirm, and even grant that if she had “continued so” it might be improper to suffer her to touch me, yet “her conduct” shows that her sins have been forgiven. She has evinced so much love for me as to show that she is no longer “such a sinner” as you suppose, and it is not, therefore, “improper” that she should be suffered to come near me.”
- For she loved much - In our translation this would seem to be given as a reason why her sins had been forgiven - that she had loved much “before” they were pardoned; but this is clearly not the meaning. This would be contrary to the whole New Testament, which supposes that love “succeeds,” not “precedes” forgiveness; and which nowhere supposes that sins are forgiven “because” we love God. It would be also contrary to the design of the Saviour here. It was not to show “why” her sins had been forgiven, but to show that she had given evidence that they actually “had” been, and that it was proper, therefore, that she should come near to him and manifest this love. The meaning may be thus expressed: “That her sins, so many and aggravated, have been forgiven - that she is no longer such a sinner as you suppose, is manifest from her conduct. She shows deep gratitude, penitence, love. Her conduct is the “proper expression” of that love. While you have shown comparatively little evidence that you felt that “your sins” were great, and comparatively little love at their being forgiven, “she” has shown that she “felt” hers to be great, and has loved much.”
- To whom little is forgiven - He who feels that little has been forgiven - that his sins were not as great as those of others. A man’s love to God will be in proportion to the obligation he “feels” to him for forgiveness. God is to be “loved” for his perfections, apart from what he has “done” for us. But still it is proper that our love should be increased by a consideration of his goodness; and they who feel - as Christians do - that they are the “chief of sinners,” will feel under infinite obligation to love God and their Redeemer, and that no “expression” of attachment to him can be “beyond” what is due.

Clarke’s Commentary on the Bible

- For she loved much - Or, Therefore she loved much. It appears to have been a consciousness of God’s forgiving love that brought her at this time to the Pharisee’s house. In the common translation her forgiveness is represented to be the consequence of her loving much, which is causing the tree to produce the root, and not the root the tree. I have considered οτι as having the sense of διοτι, therefore; because, to make this sentence suit with the foregoing parable, Luke 7:42, Luke 7:43, and with what immediately follows here, but he to whom little is forgiven loveth little, we must suppose her love was the effect of her being pardoned, not the cause of it. Οτι seems to have the sense of therefore in Matthew 13:13; John 8:44; 1 Corinthians 10:17; and in the Septuagint, in Deuteronomy 33:52; Isaiah 49:19; Hosea 9:15; and Ecclesiastes 5:6. Both these particles are often interchanged in the New Testament.
- Loved much - loveth little - That is, A man’s love to God will be in proportion to the obligations he feels himself under to the bounty of his Maker.

Gill’s Exposition of the Entire Bible

- Wherefore I say unto thee,.... Not “for this that she hath done”, as the Persic version very wrongly renders it; not because she had washed Christ’s feet with tears, and wiped them with her hairs, and kissed and anointed them, therefore her sins were forgiven; nor upon this account, and for those reasons did Christ say, or declare, that they were forgiven; but , “for this cause”, or reason, he said this to Simon the Pharisee, to remove his objections, to rectify his mistakes, and stop his murmuring and complaining, by observing, that though she had been a great sinner, yet she was now not such an one as he took her to be; she was a pardoned sinner, and not that guilty and filthy creature he imagined; the guilt of all her sins was removed, and she was cleansed from all her filthiness:
- her sins, which are many, are forgiven; though she was like the largest debtor in the parable, which owed five hundred pence, yet the whole score was cleared; though her sins were numerous, and attended with very aggravating circumstances, which denominated her a sinner in a very emphatic sense, a notorious one, yet they were all fully, and freely forgiven:
- for she loved much; or “therefore she loved much”: her great love was not the cause of the remission of her sins, but the full and free remission of her many sins, which had been, manifested to her, was the cause of her great love, and of her showing it in the manner she had done: that this is the sense of the words, is clear from the parable, and the accommodation of it to the present case, otherwise there would be no agreement. Upon relating the parable of the two debtors, Christ puts the question to Simon, which of the two it was most reasonable to think would love most? his answer is and which Christ approved of, he to whom most was forgiven; where, it is plain, that according to our Lord’s sense, and even Simon’s opinion of the case, that forgiveness is the cause, and love the effect; and that according as the forgiveness is of more or less, love is proportionate; and which is applied to the case in hand: this poor woman had been a great sinner; her many sins were pardoned; and therefore she expressed much love to him, from whom she had received her pardon by the above actions, and much more than Simon had done:
- but to whom little is forgiven, the same loveth little; this is an accommodation of the other part of the parable, and has a very special respect to Simon, the Pharisee, whose debts, in his own opinion, were few or none, at least ten times less than this woman’s; and he had little or no sense of the forgiveness of them, or of any obligation to Christ on that account; and therefore was very sparing of his love and respect, and even of common civilities to him.

## Study #26: Only those whose lives are genuinely changed and produce spiritual fruit with good works are saved

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 1.4: The Son of man wants his disciples to believe his Word and do it

§U Introduction: The miracles of Jesus inspired great faith and brought glory to God

¶O: A Gentle Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:2 - 10)  
¶O: Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)

§C Body: The Lord praised a woman who demonstrated her saving faith with gratitude

¶O: Jesus confirmed the faith of John and his disciples with many miracles (7:18 - 23)  
¶O: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)  
¶C: The dinner of Jesus with Simon the Pharisee was interrupted by a very grateful woman (7:36 - 38)  
¶C: Jesus rebuked the lack of gratitude in Simon the Pharisee (7:39 - 43)  
¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)

§C Conclusion: Only those whose lives are genuinely changed and produce spiritual fruit with good works are saved

¶C: Genuine faith that saves always produces good spiritual fruit (8:1 - 15)  
¶C: The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

We conclude our study of Chapter 1.4 with the Conclusion Section, which, as always in the Book of Luke, has two paragraphs with Complementary themes and identical sub-paragraph Golden Ratio designs: OOCUU.

§C Conclusion: Only those whose lives are genuinely changed and produce spiritual fruit with good works are saved  
¶C: Genuine faith that saves always produces good spiritual fruit (8:1 - 15)

O And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God. And the twelve Apostles were with him; and also certain women who had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom went seven demons, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to him of their substance.

O And when many people were gathered together; and came to him out of every city, he spoke by a parable: "A sower went out to sow his seed. And as he sowed, some fell beside the road; and it was trampled down, and the birds of the air devoured it. And some fell upon a rock; and as soon as it had sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And others fell on good ground, and sprang up, and bore fruit a hundredfold." And when he had said these things, he cried, "He that has ears to hear, let him hear!"

C And his disciples asked him, saying, "What might this parable be?"

C And he said, "To you it is given to know the mysteries of the Kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand.

U Now the parable is this: the seed is the Word of God. Those by the roadside are they that hear. Then the devil comes, and takes away the Word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the Word with joy; but these have no root, which for a while believe, and in time of testing fall away. And that which fell among thorns are they, which, when they have heard, go forth; and they are choked with cares and riches and pleasures of this life; and they bring no fruit to completion. But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it; and they bring forth fruit with patience.

The Golden Ratio design of paragraph #1:

- O Jesus went throughout every city and village, preaching
- O Jesus spoke the parable of the Sower and the Seed
- C His disciples asked him the meaning of the parable
- C His disciples were entitled to know the meaning, but not those still in unbelief
- U Jesus explained the parable to his disciples

Comment: In the context of Luke, this parable shows us the truth that as Believers in Christ and children of the King, we are allowed to see what the Lost cannot see, because of their unbelief. They are outside of the Kingdom of God; we are inside the Kingdom, and have intimate fellowship with the King, who is our Father (if we have been born again).

God reveals to us what the Lost cannot understand; and the reason they cannot understand is that there is a great barrier of sin between them and God. It is like a gigantic wall; or like a huge dark cloud in between them and the Sun, that prevents them from seeing the Light. They call us "crazy", because we believe the Bible is the Word of God; but God calls us wise.

It is our commission from Christ to spread the Seed of the Gospel to all corners of the Earth, to whomsoever will receive it. "Go into all the world, and preach the Gospel to every creature..." (Mark 16:15).

Some will mock and reject it:

"So the runners went with the letters from the king and his princes throughout all Israel and Judah, and according to the command of the king, saying, "You children of Israel, turn again to Jehovah, God of Abraham, Isaac, and Israel; and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria....So the runners passed from city to city through the country of Ephraim and Manasseh even to Zebulun. But they laughed them to scorn, and mocked them." (2 Chronicles 30:6, 10)

But some will believe and be saved:

"Nevertheless many of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem." (2 Chr. 30:11)  
"And when the Gentiles heard this, they were glad, and glorified the Word of the Lord; and as many as were ordained to Eternal Life believed." (Acts 13:48)

Tragically, only 1 out of 4 hearers of the Gospel seed (according to this parable) will be saved.

"But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it; and they bring forth fruit with patience."

Salvation is a miracle that can only be performed by the Holy Spirit, who works in the heart to enlighten the soul to its sinful condition before God, helps the soul to understand the Gospel of Christ, and exhorts the sinner to trust in Christ.

There is a human part to this process, and a Divine part to the process. Without God's part, no human effort to understand the Gospel and trust in Christ will be successful.

"No man can come to me, unless the Father who has sent me draws him; and I will raise him up at the Last Day." (John 6:44)

Without man's part, there can be no salvation either. God does not force anyone to pray and call upon Him to be saved.

"Whosoever shall call upon the Name of the Lord shall be saved" (Romans 10:13)

It is not important for us to know the exact means of salvation or who is "chosen/elected": it is our duty to proclaim the Gospel to all; and invite them to trust in Christ, if they will. God will take care of the rest.

"And Jesus came and spoke to them, saying, "All authority was given to me in Heaven and upon earth. Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even until the end of the Age." Amen." (Matthew 28:18-20)

¶C: The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

O No man, when he has lit a candle, covers it with a vessel, or puts it under a bed; but sets it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be exposed; neither anything hidden, that shall not be known and come abroad.

O Therefore take heed how you hear: for whosoever has fruit, to him shall be given. And whosoever has no fruit, from him shall be taken even that which he seems to have."

O Then his mother and his brothers came to him; and they could not come near him for the crowd.

C And it was told him by certain who said, "Your mother and your brothers stand outside, asking to see you."

U And he answered and said to them, "My mother and my brothers are these which hear the Word of God, and do it."

The Golden Ratio design of paragraph #2:

- O The mother and half-brothers of Jesus stood outside, asking to speak with Him
- O Someone told Jesus that his mother and half-brothers wanted to speak with Him
- C The mother and half-brothers of Jesus stood outside, asking to speak with Him
- O Someone told Jesus that his mother and half-brothers wanted to speak with Him
- U Jesus said that his mother and his brothers are those who hear the Word of God and do it

Comment: Notice that the mother of Jesus and his half-brothers wanted to speak with Him; but Jesus made a special point of showing his preference for "those who hear the Word of God and do it" over his own flesh and blood.

This is a very important point that needs to be highlighted, because for many hundreds of years, the Roman Catholic religion has been pointing their Roman Catholic people away from praying directly to Jesus Christ in favor of praying to Mary.

They have created a false myth that Jesus is angry; and that his mother Mary is in Heaven as an intermediary between Christians and Jesus. Her job (according to Catholicism) is to soothe the furrowed brow of Jesus, and intercede with Him to calm Him down; and get Him to answer the prayers of the faithful Roman Catholics who pray to her for her favor: "Holy Mary, mother of God, pray for us sinners now, and in the hour of our death, amen."

But this is a complete and absolute lie from Satan. The Bible doesn't teach any such thing, either in the Gospels or in the letters of the Apostles.

1) Jesus is not angry. Jesus is a kind and loving Savior who calls us to repent and trust in Him for salvation:

Jesus said, "Come unto me, all you that labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me: for I am meek and lowly in heart. And you shall find rest to your souls: for my yoke is easy, and my burden is light." (Matthew 11:28-30)  
"For God so loved the world, that whosoever believes in Him should not perish, but have Everlasting Life" (John 3:16)

2) The Apostles never taught anyone to call upon the name of Mary for salvation or for anything:

"Now when they heard this, they were convicted in their heart; and they said to Peter and to the rest of the Apostles, "Men, brethren: what shall we do?" Then Peter said to them, "Repent; and be baptized every one of you in the Name of Jesus Christ as a sign of the forgiveness of sins. And you shall receive the gift of the Holy Spirit: for the promise is unto you and your children, and to all that are far away, even 'as many as [Jehovah] our God shall call.'" (Acts 2:37-39)  
"Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders of Israel, if we this day are examined of the good deed done to the helpless man, by what means he is made whole, be it known to you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by him does this man stand here before you whole. This is the Stone which was rejected by you builders, which has become the head of the corner. Neither is there salvation in any other: for there is no other Name under Heaven given among men, whereby we must be saved." (Acts 4:8 - 12)

3) Mary is not a mediator between us and God: Jesus is!!

"for there is only one God, and one Mediator between God and men: the Man Christ Jesus; who gave himself a ransom for all mankind, to be testified in due time." (1 Timothy 2:5-6)

If Mary were the Mediator and not Jesus, surely the Apostle Paul would have told us, would he not? No, he identified Jesus Christ as that one "Mediator" between God and men, not Mary. Therefore, the Roman Catholic religion has been lying to their poor people, leading them straight to Hell, because while Mary is certainly in Heaven, she is only one of many millions of other Believers in Heaven. She cannot hear our prayers; nor would she want to hear them, because she believes the Bible; and she trusted in Jesus Christ for her salvation, just like you and I must, if we are ever going to see Heaven.

The Lord Jesus Christ knew that the popes in the Vatican would create this lie about Mary, in order to make their people dependent upon their priests rather than upon Jesus Christ; so He made a special point in this situation to show that while Mary was certainly a special person, because she had borne the Savior of the world in her body at one time, that fact alone was not as important to Christ as a person with simple faith in Him, who heard his Word, and did what He said to do.

And he answered and said to them, "My mother and my brothers are these which hear the Word of God, and do it."

If you ever want to see Heaven, you must go through Jesus Christ, not through Mary:

Jesus said, "I am the Way, the Truth, and the Life: no man comes to the Father, except through me." (John 14:6)

**Study #27: Jesus demonstrated his authority over nature and spirits**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

**Chapter 1.5: The Son of man is God**

- §U Introduction: Jesus demonstrated his authority over nature and spirits
  - ¶O: On their way to the land of the Gadarenes, Jesus rebuked the raging wind and water, and they obeyed Him (8:22 - 25)
  - ¶O: In the land of the Gadarenes, Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)
- §C Body: Jesus performed many miracles to demonstrate that He was the Christ
  - ¶U: Jesus raised a young girl from the dead (8:40 - 56)
  - ¶C: Jesus sent his twelve Apostles to meet the spiritual and physical needs of many (9:1 - 9)
  - ¶C: Jesus met the spiritual and physical needs of 5,000 men (9:10 - 17)
  - ¶O: Jesus asked his disciples who He was, and told them to tell no man that thing (9:18 - 27)
  - ¶O: Peter, James, and John saw Jesus in his glory with Moses and Elijah (9:28 - 36)
- §C Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings
  - ¶C: The power of God and Jesus' prediction that he would be delivered into the hands of men confused his disciples (9:37 - 45)
  - ¶C: The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

Comment: Chapter 1.5 of Luke is focused on the miracles of Jesus for their own sake. Even when He sent his disciples to preach the Gospel, He “gave them power and authority over all demons, and to cure diseases”, highlighting the fact that Jesus was God in the flesh, who has authority over all demons and diseases Himself.

What a great way to give assurance to those who believe in Him! Jesus is Almighty God, who can literally do anything.

Recall the context of Part 1: the focus is on Jesus Christ, and who He is, and what He wants us to do and be. In Part 2, we will see much more practical teachings aimed at the disciple: that’s you and me (assuming that you have been born again by faith in Jesus Christ).

So in Chapters 1 and 2, we saw a detailed description of the births and ministry beginnings of Jesus and John the Baptist.

In Chapter 1.3, we had a “sea change” in Luke, with a special selection of quotes from a sermon of Jesus (not the Sermon on the Mount): the purpose of which was to show Jesus as the Teacher and us as the disciple, or the learner/pupil.

In Chapter 1.4, we had “the other side of the coin” of the theme in Chapter 1.3, with Jesus “doing” (most of the time) rather than speaking; the purpose of which was to teach lessons to us (the disciples) about faith and obedience.

Now in Chapter 1.5, Jesus is shown as the God-Man: someone in whom we (the disciples) can fully place our trust and love, because He has all power and all authority and all love. Jesus is good, and He cares for his Creation; and especially those who trust in Him.

**“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him: for he cares for you.” 2 Peter 5:6-7)**

§U Introduction: Jesus demonstrated his authority over nature and spirits

¶O: On their way to the land of the Gadarenes, Jesus rebuked the raging wind and water, and there was calm (8:22 - 25)

U Now it came to pass on a certain day, that he went into a boat with his disciples; and he said to them, “Let us go over to the other side of the lake.” And they launched forth.

C But as they sailed he fell asleep, and a storm of wind came down on the lake; and they were filled with water, and were in jeopardy.

C And they came to him, and awoke him, saying, “Master, master, we perish!”

O Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said to them, “Where is your faith?”

O And they being afraid wondered, saying one to another, “What manner of man is this! For he commands even the winds and water, and they obey him!”

The Golden Ratio design of paragraph #1 (UCCOO):

- U Jesus took a boat with his disciples to cross the Sea of Galilee
- C A storm of wind came down on the lake while Jesus slept
- C His disciples were frightened of the storm and awoke Him
- O Jesus rebuked the wind and the raging water, and they ceased
- O The disciples were afraid of the power of Jesus

Comment: The Sea of Galilee is in a geographic location where storms can arise very quickly. However, I believe that this was no ordinary storm; I believe that the storm was generated by Satan and his demons to try and kill Jesus. It was obviously a foolish attempt which did not work. Christ knew all along that it would happen; and He fell asleep as a test of faith for his disciples.

But the entire point of this paragraph was to highlight the power and authority of Jesus over nature.

¶O: In the land of the Gadarenes, Jesus commanded a legion of demons to depart out of a man, and they obeyed (8:26 - 39)

O And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, a certain man met him out of the city, which had demons for a long time, and wore no clothes; neither did he live in any house, but in the tombs. When he saw Jesus, he cried out; and fell down before him. And with a loud voice, he said, “What have I to do with you, Jesus, Son of God most high? I beg you, torment me not!” (For he had commanded the unclean spirit to come out of the man: for oftentimes it had caught him; and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.)

O And Jesus asked him, saying, “What is your name?” And he said, “Legion”, because many demons had entered into him. And they implored him that he would not command them to go out into the Abyss. And a herd of many pigs was there feeding on the mountain; and they implored him that he would allow them to enter into them. And he gave them permission. Then the demons went out of the man, and entered into the pigs; and the herd ran violently down a steep place into the lake, and was choked.

C When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the demons were gone, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. Also they which saw it told them by what means he that had been indwelt by the demons was healed.

C Then the whole multitude of the country of the Gadarenes round about asked him to leave them: for they were taken with great fear; and he went up into the ship, and returned back again.

U Now the man out of whom the demons were gone implored him that he might be with him; but Jesus sent him away, saying, “Return to your own house, and show what great things God has done to you.” And he went his way, and published throughout the whole city what great things Jesus had done to him.

The Golden Ratio design of paragraph #2 (OOCUU):

- O A demon-possessed man met Jesus in Gadara, crying out with the voice of the chief demon
- O Jesus cast the legion of demons out of the man, causing the death of a huge herd of pigs
- C The pig-herders reported this event to the city
- C The people of the city were afraid of Jesus and asked Him to leave
- U Jesus sent the delivered man back to his own home to testify what God had done for him

Comment: There are three issues that need to be mentioned about this paragraph:

1) Demon-possession is real. It has been going on since Adam fell into sin; and it is still going on today. If God has called you into a full-time Gospel ministry as a pastor, a teacher, a church planter, or some other kind of ministry, and your Bible college did not teach you anything about the subject of Deliverance, you are not really prepared to serve in the Gospel ministry. You know how to prepare a sermon and preach the Gospel; but you are totally defenseless against the power and wiles of Satan without additional study and preparation.

Just knowing the Bible is not good enough. Deliverance is a subject that requires in-depth study with a strong background in Bible training. The Bible training is essential to serve as the foundation; but it is not enough by itself.

There are many today who have been saved out of Satanism and witchcraft. One such example is William Schnoebelen. Before he was saved, Bill Schnoebelen spent many years plumbing the depths of Satanism, witchcraft, Masonry, Roman Catholicism, Mormonism, and more. God reached into his life by an amazing act of grace and saved his soul in spite of the depth of evil in his life. His testimony is something that you have to hear and experience to really appreciate.

What he has to say is shocking to those who have their heads in the theological sand and want to pretend that the occult doesn’t exist or that they can be a servant of Christ and ignore this subject. I have read several of his books, and found them to be extremely Biblical and accurate. I highly recommend all of his books and recordings.

His website is <http://www.withoneaccord.org/>

Not everyone who comes out of Satanism has such a good testimony, so you have to be careful whom you listen to; and parse their testimonies very carefully, and compare them with Scripture.

2) The demons who controlled the helpless man were very powerful. They gave the man great strength, so that he could break the metal chains on his hands and feet with ease. But they were nothing compared to Jesus! Instead, the demons came to Jesus begging Him not to cast them out into “the Abyss.” The “Abyss” is another term for the bottomless Pit, spoken of in Revelation, where an angel will bind Satan and cast him into the bottomless Pit for 1000 years. It must be an exceedingly frightening place to go for a demon/fallen angel, because they begged Him not to send them to that place.

The demons asked permission from Jesus to enter into a herd of pigs, showing that they were greatly inferior to the Son of God/Son of man. They are mere created beings; whereas Jesus is Almighty God.

Many in our world want to serve or fear Satan or demons under the many religious disguises that they have adopted in other religions. But there is no need to fear Satan and his demons, if you have been born-again by faith in Jesus Christ. You are a child of the King of kings and Lord of lords. His shed blood on Calvary sealed Satan’s fate and won the victory forever. Claim the power of his shed blood on Calvary every day, and submit yourself to your Lord and Savior each day, asking for the filling of his Spirit. Sing spiritual psalms and hymns, and keep your focus on the Word of God and on the will of God; and God will be with you.

**“See then that you walk circumspectly; not as fools, but as wise; redeeming the time, because the days are evil. Therefore be not unwise; but understanding what is the will of the Lord. And be not drunk with wine (in which is excess), but be continually filled with the Spirit: speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.” (Ephesians 5:15 -21)**

3) “Jesus sent him away, saying, “Return to your own house, and show what great things God has done to you.” And he went his way, and published throughout the whole city what great things Jesus had done to him.”

Notice how Jesus said, “show what great things God has done to you”; and the text says, “he...published...what great things Jesus had done to him.” The clear intent of the inspired author of this Gospel (Luke) was to show that Jesus was God.

## Study #28: Jesus raised the dead, healed the sick, and multiplied a little food to feed 5,000

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### Chapter 1.5: The Son of man is God

§U Introduction: Jesus demonstrated his authority over nature and spirits

¶O: On their way to the land of the Gadarenes, Jesus rebuked the raging wind and water, and they obeyed Him (8:22 - 25)

¶O: In the land of the Gadarenes, Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)

§C Body: Jesus performed many miracles to demonstrate that He was the Christ

¶U: Jesus raised a young girl from the dead (8:40 - 56)

¶C: Jesus sent his twelve Apostles to meet the spiritual and physical needs of many (9:1 - 9)

¶C: Jesus met the spiritual and physical needs of 5,000 men (9:10 - 17)

¶O: Jesus asked his disciples who He was, and told them to tell no man that thing (9:18 - 27)

¶O: Peter, James, and John saw Jesus in his glory with Moses and Elijah (9:28 - 36)

§C Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings

¶C: The power of God and Jesus' prediction that he would be delivered into the hands of men confused his disciples (9:37 - 45)

¶C: The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating pattern in the paragraphs:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

**Chapter 1.5: UCCOO <-----**

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.5, so the first three paragraphs should have the UCC pattern; and so it does. In this study, I will only make minimal comments, since it contains so much text.

This UCC section begins with "...when Jesus returned..."; meaning that Jesus had just returned from the city of Gadara on the other side of the Sea of Galilee, where He had delivered a man from a legion of demons.

The first paragraph is about when Jesus healed a woman with an issue of blood, and raised a young girl from the dead.

The second paragraph is about Jesus sending his twelve disciples to preach the Gospel; the third paragraph is about when the twelve disciples returned from preaching the Gospel. So those two paragraphs are like two sides of the same coin (they complement each other); and the first paragraph is unique in this group.

As explained in the previous study, this Chapter is all about showing Jesus as the Christ, or the Messiah: the God-man performing miracles and good works of healing. By these good and miraculous works, He is shown as good; and worthy of our trust and obedience, because Jesus is God.

§C Body: Jesus performed many miracles to demonstrate that He was the Christ

¶U: Jesus raised a young girl from the dead (8:40 - 56)

O And it came to pass, that when Jesus returned, the people gladly received him: for they were all waiting for him. And, behold, there came a man named Jairus; and he was a ruler of the synagogue. And he fell down at Jesus' feet, and implored him to come into his house: for he had one only daughter, about twelve years of age, and she lay dying.

O But as he went the people thronged him. And a woman having an issue of blood twelve years, who had spent all her living upon physicians; neither could be healed by any, came behind him, and touched the border of his garment; and immediately her issue of blood stanch'd. And Jesus said, "Who touched me?" When all denied, Peter and they that were with him said, "Master, the multitude throngs you and presses you, and you say, 'Who touched me?'" And Jesus said, "Somebody has touched me: for I perceive that virtue has gone out of me." And when the woman saw that she was not hidden, she came trembling; and falling down before him, she declared to him before all the people for what cause she had touched him and how she was immediately healed. And he said to her, "Daughter, be of good comfort; your faith has made you whole; go in peace."

C While he still spoke, there came one from the ruler of the synagogue's house, saying to him, "Your daughter is dead; do not bother the Teacher." But when Jesus heard it, he answered him, saying, "Fear not; believe only, and she shall be made whole."

C And when he came into the house, he allowed no man to go in, except Peter, and James, and John, and the father and the mother of the girl. And all wept, and bewailed her; but he said, "Weep not; she is not dead, but sleeping." But they laughed him to scorn, knowing that she was dead.

U And he put them all out, and took her by the hand, and called, saying, "Young lady, arise." And her spirit returned, and she arose immediately; and he commanded to give her food. And her parents were astonished; but he told them that they should tell no man what was done.

The Golden Ratio design of paragraph #1:

O A man implored Jesus to come and heal his daughter who was very sick

O Jesus healed a woman with an incurable issue of blood

C Jesus assured the ruler not to fear, but believe only, and his daughter would be made whole

C Jesus assured the people in the house not to weep, because the girl was only sleeping

U Jesus raised the young girl from the dead

¶C: Jesus sent his twelve Apostles to meet the spiritual and physical needs of many (9:1 - 9)

U Then he called his twelve disciples together, and gave them power and authority over all demons, and to cure diseases. And he sent them to preach the Kingdom of God; and to heal the sick.

C And he said to them, "Take nothing for your journey; neither staffs, nor satchel; neither bread, nor money; neither have two coats apiece.

C And whatsoever house you enter into, stay there; and from there depart. And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them."

O And they departed, and went through the towns: preaching the Gospel, and healing everywhere.

O Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and of others, that one of the old Prophets had risen again. And Herod said, "John have I beheaded; but who is this, of whom I hear such things?" And he wanted to see him.

The Golden Ratio design of paragraph #2:

U Jesus sent twelve disciples with the authority to cast out demons and cure diseases

C The disciples were not to take anything for their journey

C The disciples were to stay with people in their homes

O The disciples went through the towns: preaching the Gospel and healing everywhere

O Herod the tetrarch was perplexed at the news of Jesus and his works

¶C: Jesus met the spiritual and physical needs of 5,000 men (9:10 - 17)

U And the Apostles, when they had returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

C And the people, when they knew it, followed him;

C and he received them, and spoke to them of the Kingdom of God; and healed them that had need of healing.

O And when the day began to wear away, then the twelve came, and said to him, "Send the multitude away, that they may go into the towns and country round about; and lodge, and get food: for we are here in a desert place." But he said to them, "You give them something to eat." And they said, "We have no more but five loaves and two fish, unless we should go and buy food for all this people;" (for they were about five thousand men).

O And he said to his disciples, "Make them sit down by fifties in a group." And they did so, and made them all sit down. Then he took the five loaves and the two fish; and looking up to Heaven, he said a blessing. And he broke them; and he gave them to the disciples to set before the multitude. And they ate; and were all filled; and there was taken up of fragments that remained to them twelve baskets.

The Golden Ratio design of paragraph #3:

U The Apostles returned from their evangelistic effort, and Jesus took them aside to get some rest

C The people followed Jesus

C Jesus received the people, and ministered to their needs

O Jesus told his disciples to give the people something to eat; but they only had 5 loaves of bread and 2 fish

O Jesus multiplied the five loaves and two fish into enough to feed five thousand men

## Study #29: Jesus hid his true nature from the world, but revealed Himself to his closest disciples

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### Chapter 1.5: The Son of man is God

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¶O: In the land of the Gadarenes, Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)

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¶O: Jesus asked his disciples who He was, and told them to tell no man that thing (9:18 - 27)

¶O: Peter, James, and John saw Jesus in his glory with Moses and Elijah (9:28 - 36)

§C Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings

¶C: The power of God and Jesus' prediction that he would be delivered into the hands of men confused his disciples (9:37 - 45)

¶C: The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

Comment: These two paragraphs of the Body Section are different from the first three, because in those Jesus is shown doing things: healing, preaching, etc. with large crowds of people.

In these two paragraphs, Jesus was teaching his disciples apart from the crowd; and in paragraph 1, Jesus told them not to tell anyone that He was the Christ of God. In paragraph 2, Jesus told them not to tell anyone about what they had seen on the Mount of Transfiguration.

So that seems like a contradiction, doesn't it? On the one hand, Jesus sent his disciples out on a preaching expedition:

**“Then he called his twelve disciples together, and gave them power and authority over all demons, and to cure diseases. And he sent them to preach the Kingdom of God; and to heal the sick.” (Luke 9:1-2)**

On the other hand, he said not to tell anyone that He was the Christ of God. How can you preach the Gospel without telling about Jesus Christ?

It seems that Jesus Himself did call Himself “The Son of God” in public on numerous occasions.

**“Jesus answered them, “Is it not written in your Law, ‘I said, ‘You are gods?’ If he called them gods, to whom the Word of God came (and the Scripture cannot be broken), do you say of him, whom the Father has sanctified and sent into the world, ‘You blaspheme’, because I said, ‘I am the Son of God?’” (John 10:34-36)**

**“Jesus heard that they had excommunicated him; and when he had found him, he said to him, “Do you believe on the Son of God?” He answered and said, “Who is he, Lord, that I might believe on him?” And Jesus said to him, “You have both seen him, and it is he that talks with you.” And he said, “Lord, I believe.” And he worshiped him.” (John 9:35-38)**

When Jesus was crucified, the chief priests mocked him, saying that He had claimed to be the Son of God:

**“Likewise also the chief priests mocking him, with the scribes and elders, said, “He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, ‘I am the Son of God.’” The thieves also, who were crucified with him, cast the same in his teeth.” (Matthew 27:41 - 44)**

But the reason they said this was because of their interrogation of Him earlier that day:

**“And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, “Are you the Christ? Tell us.” And he said to them, “If I tell you, you will not believe; and if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.” Then they all said, “Then are you the Son of God?” And he said to them, “You say rightly that I am.” And they said, “Why do we need any more testimony? For we ourselves have heard from his own mouth.” (Luke 22:66 - 71)**

John the Baptist bore testimony of Jesus as the Son of God:

**And John bore testimony, saying, “I saw the Spirit descending from Heaven like a dove; and it remained upon him. And I did not know him; but he that sent me to baptize in water, the same said to me, ‘Upon whom you shall see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.’ And I saw, and bore testimony that this Jesus is the Son of God.” (John 1:32-34)**

When people asked Jesus who He was, his response seems to be most often like this:

**“Then the Jews came round about him, and said to him, “How long do you make us to doubt? If you are the Christ, tell us plainly.” Jesus answered them, “I told you, and you did not believe. The works that I do in my Father’s Name, they bear witness of me. But you do not believe, because you are not of my sheep, as I said to you.” (John 10:25-26)**

So it seems that while Jesus did (at least occasionally) refer to Himself as the Son of God in public, his preference was for his works (miraculous healings, raising the dead, etc) to be his witness.

Or, as the previous quotes show, Jesus referred to Himself indirectly: “You say rightly that I am.” And, “Do you believe on the Son of God?” He answered and said, “Who is he, Lord, that I might believe on him?” And Jesus said to him, “You have both seen him, and it is he that talks with you.”

This agrees with the Scripture in Proverbs 27:2:

**“Let another man praise you, and not your own mouth; let a stranger praise you, and not your own lips.”**

In the context of this Chapter, this shows that Jesus did not go around saying, “Hey everyone! I am the Christ! Look at me and what I can do!” That kind of behavior would be selfish and self-serving: very typical of a charlatan preacher (of which we have many modern examples).

Instead, Jesus allowed his works to speak for Him, that He was the Son of God (God in the flesh). Only in specific and limited situations did Jesus say directly that He was the Son of God. Normally, He spoke of Himself in the 3rd person: e.g. “You rightly say that I am.”

So in the fourth paragraph, Jesus told his disciples not to tell anyone directly that He was the Christ of God. Instead, they were to preach the Gospel, and allow people to come to their own conclusions, based on the miracles that Jesus performed for all to see.

¶O: Jesus told his disciples to tell no man that He was the Christ (9:18 - 27)

U And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, “Whom do the people say that I am?” They answering said, “John the Baptist; but some say, Elijah; and others say, that one of the old Prophets has risen again.”

C He said to them, “But whom do you say that I am?” Peter answering said, “The Christ of God.”

C And he strictly charged them; and commanded them to tell no man that thing; saying, “The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes; and be slain, and be raised the third day.”

O And he said to them all, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me: for whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gains the whole world, and loses himself, or is cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.

O But I tell you of a truth, there are some standing here, which shall not taste of death, until they see the Kingdom of God.”

The Golden Ratio design of paragraph #4:

U “Whom do the people say that I am?”

C “Whom do you say that I am?” The Christ of God

C “Tell no man” that I am the Christ of God

O Following Christ will result in death to the old life

O Some of the Apostles standing with Christ will see a foretaste of the Kingdom of God

¶O: Peter, James, and John saw Jesus in his glory with Moses and Elijah (9:28 - 36)

O And it came to pass about eight days after these sayings, that he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his clothing was white and radiant.

O And, behold, two men talked with him, who were Moses and Elijah; who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.

C And it came to pass, as they left him, Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for you, one for Moses, and one for Elijah”: not understanding what he said.

C While he thus spoke, a cloud came, and overshadowed them; and they were afraid as they entered into the cloud. And a voice came out of the cloud, saying, “This is my beloved Son; hear him.”

U And when the voice was past, Jesus was found alone; and they kept it secret, and told no man in those days any of those things that they had seen.

The Golden Ratio design of paragraph #5:

O Jesus revealed his Deity to Peter, James, and John

O Peter, James, and John saw Moses and Elijah standing with Jesus

C Peter babbled on about making three tabernacles

C God the Father interrupted Peter to tell the men to hear his Son Jesus

U The Apostles did not tell anyone what they had seen

Comment: Now you can see from the content of this chapter that it is all about Jesus Christ and who He is. Jesus was and is God in the flesh, who can do anything.

But the two paragraphs we just studied gave us a hint of what is to come in the rest of Luke, because the early days of Jesus’ ministry were coming to an end; and a new phase was beginning: the road to the cross, death, burial, and resurrection in glory. The reasons for this are not told in detail in Luke, because they have already been explained in Matthew: the Jews rejected their Messiah.

In Luke, the focus is on using the events of the Life of Christ to teach Christians some important lesson/moral. So the Jewish aspect of the Life of Christ is minimized in Luke. Along the way to the cross, Jesus was going to tell a great many stories with a moral or morals. Most of these can only be found in the Gospel of Luke. I love these stories told by our Savior, because they are so relevant to everyday life, no matter what Age you happen to be living in.



## Study #30: The disciples of Jesus were confused by his seemingly contradictory sayings

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

### Chapter 1.5: The Son of man is God

§U Introduction: Jesus demonstrated his authority over nature and spirits

¶O: On their way to the land of the Gadarenes, Jesus rebuked the raging wind and water, and they obeyed Him (8:22 - 25)

¶O: In the land of the Gadarenes, Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)

§C Body: Jesus performed many miracles to demonstrate that He was the Christ

¶U: Jesus raised a young girl from the dead (8:40 - 56)

¶C: Jesus sent his twelve Apostles to meet the spiritual and physical needs of many (9:1 - 9)

¶C: Jesus met the spiritual and physical needs of 5,000 men (9:10 - 17)

¶O: Jesus asked his disciples who He was, and told them to tell no man that thing (9:18 - 27)

¶O: Peter, James, and John saw Jesus in his glory with Moses and Elijah (9:28 - 36)

§C Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings

¶C: The power of God and Jesus' prediction that he would be delivered into the hands of men confused his disciples (9:37 - 45)

¶C: The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

Comment: We conclude our study of Luke Chapter 1.5 with a pair of paragraphs which give insight into the confusion faced by the disciples of Jesus at that time. On the one hand, Jesus displayed amazing power to cast out powerful demons; and on the other hand, Jesus told them that He would be delivered into the hands of men. If He were so powerful, why would He allow that to happen?

In Matthew's account of this same time period, Jesus told them:

**“And while they stayed in Galilee, Jesus said to them, “The Son of man shall be betrayed into the hands of men; and they shall kill him; and the third day he shall be raised again.” And they were very sorry.” (Matthew 17:22 -23)**

In the second paragraph below, Jesus told John, “Forbid him not: for he that is not against us is for us.” No wonder they were confused; I'm sure that I would have been also, had I been in that situation.

Oftentimes in the Christian life, God leads us in paths that we have never been before; and we are confused as to what we should do, or why God is moving in this way. Our response must always be to trust the Lord, that He knows what He is doing, and that it will be for our good, and his glory.

The disciples did not have a complete understanding at that time of what Jesus was going to do and why He was going to do it; but that understanding would come in due time.

§C Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings

¶C: The power of God and Jesus' prediction that he would be delivered into the hands of men confused his disciples (9:37 - 45)

O And it came to pass, that on the next day, when they came down from the hill, many people met him. And, behold, a man of the company cried out, saying, “Master, I beg you, look upon my son: for he is my only child. And, behold, a spirit takes him, and he cries out; and it tears him so that he foams at the mouth again, and bruising him, with difficulty departs from him. And I implored your disciples to cast him out; and they could not.”

O And Jesus answering said, “O faithless and perverse generation, how long shall I be with you, and bear with you? Bring your son here.” And as he was still coming, the demon threw him down, and tore him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God.

C But while they wondered every one at all things which Jesus did, he said to his disciples, “Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.”

C But they did not understand this saying; and it was hidden from them, so that they did not perceive it.

U And they were afraid to ask him of that saying.

The Golden Ratio design of paragraph #1:

O A man implored Jesus to cast a powerful demon out of his son, because his disciples could not do it

O Jesus rebuked the unclean spirit, healed the child, and delivered him again to his father

C The Son of man shall be delivered into the hands of men

C The disciples did not understand this saying

U The disciples were afraid to ask Him of that saying

Did you notice the implication of this text?

**“And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did...”**

Under divine inspiration, Luke does this over and over again, without saying it explicitly: Jesus is God!

¶C: The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

O Then there arose a reasoning among them, which of them should be greatest.

O And Jesus, perceiving the thought of their heart, took a child; and he set him by him; and he said to them, “Whosoever shall receive this child in my Name receives me. And whosoever shall receive me receives him that sent me. For he that is least among you all, the same shall be great.”

C And John answered and said, “Master, we saw one casting out demons in your Name.

C And we forbade him, because he does not follow with us.”

U And Jesus said to him, “Forbid him not: for he that is not against us is for us.”

The Golden Ratio design of paragraph #2:

O The disciples selfishly argued over who would be the greatest

O Jesus taught instead that humbleness and meekness makes one great

C John told Jesus that they had seen on casting out demons in his Name

C John told Jesus that they had forbade him, because he did not follow with the Apostles

U Jesus said to him, “Forbid him not: for he that is not against us is for us.”

In the next study, we will review Part 2 of the Gospel of Luke, and examine the themes of each Chapter.

**Study #31: Introduction to Chapter 2.1 of Luke**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

- O **Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)**
- C **Part 1: The First Coming of the Son of man**
  - O Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth
  - O Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel
  - C Chapter 1.3: The Son of man wants his disciples to be like him
  - C Chapter 1.4: The Son of man wants his disciples to believe his Word and do it
  - U Chapter 1.5: The Son of man is God
- C **Part 2: The Second Coming of the Son of man**
  - O Chapter 2.1: Serve Christ to grow spiritually
  - O Chapter 2.2: Christ will return to judge his servants
  - C Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation
  - C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly
  - U Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

Comment: I hope that you noticed the difference between Part 1 and Part 2 of Luke. Part 1 is about Christ and what He want us (his disciples) to be and do. On a higher level, it is also about the First Coming of Christ (the Son of man). It is all about how He was born, how his ministry started, what He taught, and who He is.

Part 2 is about us (his disciples), and what we need to do in this life to prepare for the future. On a higher level, it is also about the Second Coming of Christ, because over and over again, the return of Christ to judge his servants and the Lost is emphasized and repeated. It is about what will happen when Christ returns, and the need to be prepared for his Return.

I have already reviewed the basic content of each Chapter in Part 2 in Study #8, Introduction to the Chapters of the Book of Luke. So let me just make a general remark about Part 2, and then go right into an introduction to Chapter 2.1 of Luke.

The themes of Part 2, as of this writing, are pretty good, but still might undergo some rewording as we proceed through this study. I've said this before, but it bears repeating: This is my first time going through Luke in a detailed study. That means that I am going to learn some things along the way while doing it; and that might include the current arrangement on the paragraph and sub-paragraph levels, as well as how the themes are worded.

Now some might say, "Haven't you already figured it all out?" For those with extensive experience in studying the Bible, that statement doesn't match up with reality. I've been studying the arrangement of the Bible since 2001, and I never stop learning new things, ever. That simply means that it is possible that the themes as I've stated them above are subject to change, if I find a better way to express the content of those Chapters.

Take a look at the overall Golden Ratio design of Chapter 2.1 of Luke, please.

**Chapter 2.1: Serve Christ to grow spiritually**

- §U **Introduction: Jesus wants us to save souls and count the cost of following Him**
  - ¶O: Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)
  - ¶O: Jesus admonished some who did not count the cost of following Him (9:57 - 62)
- §C **Body: We must put the Word of God into practice in order to grow spiritually**
  - ¶O: Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)
  - ¶O: Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:17 - 24)
  - ¶C: Loving God and loving your neighbor is essential for spiritual growth (10:25 - 37)
  - ¶C: Hearing the Word of God and prevailing prayer is essential for spiritual growth (10:38 - 11:13)
  - ¶U: Hearing the Word of God brings accountability to God for obedience to that Word (11:14 - 36)
- §C **Conclusion: Jesus pronounced woes upon the wolves in sheep's clothing who pervert the Word of God**
  - ¶C: Woe to the religious hypocrites who love outward religious life but are spiritually dead within (11:37 - 44)
  - ¶C: Woe to the false theologians who actively oppose true Believers and try to keep the Lost from being saved (11:45 - 54)

Notice that "spiritual growth" or some variation on that is a repeated phrase. So this Chapter is all about growing in grace as a born-again Believer in Christ.

This text does not apply to you if you have never been born-again, which has nothing to do with water baptism, or church membership, or helping your neighbor, or being a good person. Before you can apply these words to yourself, you must first be saved or born-again by faith in Christ.

In fact, all of the Gospel of Luke is for born-again Christians. It is a retelling of the Life of Jesus Christ from a special point of view, so that lessons for spiritual growth and knowledge can be drawn from it.

In the Introduction section of Chapter 2.1, Jesus wants us to save souls and count the cost of following Him.

In the Body section, we must put the Word of God into practice to grow spiritually. Jesus sent seventy of his disciples out to preach the Gospel, and thanked his Father in Heaven for revealing spiritual truth to them.

In the rest of the Body section, we have the stories of the Good Samaritan, Mary who wanted to hear the Word of Jesus more than serve tables, and Christ's condemnation of that generation for their refusal to repent.

In the Conclusion section, Jesus blasted the religious hypocrites and phony theologians of his day who actively opposed the Gospel.

It is very good to understand what the "forest" looks like before we begin inspecting the individual "trees" (as it were). In the next study, we will look at the Introduction section and its Golden Ratio design.

**Study #32: Jesus wants us to win souls and count the cost of following Him**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

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**Chapter 2.1: Serve Christ to grow spiritually**

- §U Introduction: Jesus wants us to win souls and count the cost of following Him
  - ¶O: Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)
  - ¶O: Jesus admonished some who did not count the cost of following Him (9:57 - 62)
- §C Body: We must put the Word of God into practice in order to grow spiritually
  - ¶O: Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)
  - ¶O: Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:17 - 24)
  - ¶C: Loving God and loving your neighbor is essential for spiritual growth (10:25 - 37)
  - ¶C: Hearing the Word of God and prevailing prayer is essential for spiritual growth (10:38 - 11:13)
  - ¶U: Refusing to hear the Word of God will lead to Judgment (11:14 - 36)
- §C Conclusion: Jesus pronounced woes upon the wolves in sheep's clothing who pervert the Word of God
  - ¶C: Woe to the religious hypocrites who love outward religious life but are spiritually dead within (11:37 - 44)
  - ¶C: Woe to the false theologians who actively oppose true Believers and try to keep the Lost from being saved (11:45 - 54)

- §U Introduction: Jesus wants us to win souls and count the cost of following Him
  - ¶O: Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)

U And it came to pass, when the time had come that he should be received up, he steadfastly set his face to go to Jerusalem.  
 C And he sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.  
 C But they did not receive him, because his face was as though he would go to Jerusalem.

O And when his disciples James and John saw this, they said, "Lord, will you that we command fire to come down from Heaven, and consume them, even as Elijah did?"  
 O But he turned, and rebuked them, and said, "You know not what manner of spirit you are of: for the Son of man has not come to destroy men's lives, but to save them." And they went to another village.

Comment: Notice that Part 2 begins with the words, "And it came to pass, when the time had come that he should be received up, he steadfastly set his face to go to Jerusalem." So everything from this point forward occurred while Jesus and his disciples were on their final journey to Jerusalem.

The Apostles James and John were called "The sons of thunder" (Mark 3:17) by the Lord. It may be that it was a reference to their personalities; if so, then they may have been what we call today "Bombastic"-type personalities, which are naturally outspoken and "bossy" by nature. Peter seemed to be this type as well.

These two men were outraged, and understandably so, when the Samaritans rejected Jesus. Previously, at least some of the Samaritans had received Jesus and believed on Him (John 4:5-42); but "because his face was as though he would go to Jerusalem", they rejected Him. It seems that their animosity toward Jerusalem had gotten in the way of a relationship with the Lord. They let someone else determine the nature of their relationship with Christ.

Just an application here to those of us who have been Born again: Haven't we often done the same thing? "Well, if so and so asks for forgiveness, then I will forgive them." But Jesus said,

**"And when you stand praying, forgive, if you have anything against anyone, so that your Father also which is in Heaven may forgive you your trespasses. But if you do not forgive; neither will your Father who is in Heaven forgive your trespasses." (Mark 11:25-26)**

In a situation like that, we let someone else determine whether we will be right with God or not.

Another situation: "Well, if so and so starts going to church, then I will go too." Wrong! If it is the right thing to do, then we ought to be doing it, regardless of whether anyone else is doing right or not. There are many examples similar to this, but the bottom line is that we must serve God, no matter what anyone else does.

Going back to the conversation between James and John and the Lord Jesus: While it is understandable that James and John were outraged by the behavior of the Samaritans, they clearly misunderstood the mission of the Lord Jesus Christ at that time. They were still under the Old Covenant at that moment, but Christ had a different mission than Elijah:

Elijah's mission was to bring Israel back to the God of their fathers: Jehovah, the God of Israel. This mission included execution of the priests of Baal with the sword, calling down fire from Heaven to destroy his enemies, and so on.

But the mission of Jesus was just the opposite: He had come to save men's lives and souls, not destroy them. His mission did not include "saving" the nation of Israel as a nation, but rather to save the souls of the people, if they believed the Gospel and turned to Him in repentance. He was going to the cross to die for our sins, and rise again. Someday, when Jesus returns in glory, then He will slay his enemies with the sword that proceeds out of his mouth (his Word) (Revelation 19:15). But that is a different Dispensation entirely.

The Golden Ratio design of paragraph #1:

- U Jesus set his face to go to Jerusalem
- C Jesus sent messengers to a village of the Samaritans
- C The Samaritans rejected Jesus
- O James and John suggested to Jesus that they should command fire to come down from Heaven and consume the Samaritans
- O Jesus rebuked the suggestion of James and John

¶O: Jesus admonished some who did not count the cost of following Him (9:57 - 62)

O And it came to pass, that, as they went in the road, a certain man said to him, "Lord, I will follow you wheresoever you go."  
 O And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has no place to lay his head."

C And he said to another, "Follow me."  
 C But he said, "Lord, allow me first to go and bury my father." Jesus said to him, "Let the spiritually dead bury their dead; but you go and preach the Kingdom of God."

U And another also said, "Lord, I will follow you; but let me first go bid them farewell, which are at home at my house." And Jesus said to him, "No man, having put his hand to the plow, and looking back, is fit for *service in the Kingdom of God*."

Comment: This paragraph is about the call of Jesus Christ to serve Him. Being someone whom God called to serve Him more than thirty years ago, I understand this text very well.

First of all, God never calls a lost person to serve Him. If you have never been born again by faith in Jesus, then you are not fit to serve God in this capacity whatsoever. You have no business in any pulpit or position of responsibility in a church representing the King of kings and Lord of lords. Because your sins have not yet been forgiven, you are far from God; and your first need is to repent and turn to Christ for salvation. Nothing else matters for you right now.

Secondly, God never uses someone else to call us into the ministry, in the following sense: I have heard stories of certain liberal preachers (not Bible-believing) who have told young men in their church, "God wants you to be a preacher" or something to that effect. Those preachers had no calling or authority from God to make such statements to anyone. You will not find a single sentence anywhere in the Bible where anyone other than Jesus Christ ever called an individual to follow Him. It is true that Elijah cast his mantle upon Elisha (1 Kings 19:19), but prior to that Jehovah had told him to do this (1 Kings 19:16); so that was something entirely different. I have known a number of young men who were "called" by their pastor in this way; and without exception, they were either lost or very unstable spiritually, and very confused about Bible doctrine. And I have seen some who "preached", but what they were preaching was not of God, because it did not agree with the Bible.

Take heed to the Word of God recorded by the Prophet Jeremiah:

**"I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had truly stood in my counsel, and had caused my people to hear my words, then they would have turned them from their evil way, and from the evil of their doings." (Jeremiah 23:21-22)**

You cannot be called into the ministry by someone other than the Lord Jesus Christ, and Him alone through the Holy Spirit.

Thirdly, when God calls one of his children into the ministry, it is always while they are serving Him in some capacity already. God is not going to call someone who cares nothing for the Word of God and does not evidence a changed life in their behavior:

**"Now there were in the Assembly at Antioch certain Prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work unto which I have called them." (Acts 13:1-2)**

Notice that the text says, "As they ministered to the Lord, and fasted, the Holy Spirit said..." Where were Saul and Barnabas ministering to the Lord? They were active in their local church as prophets and teachers! They weren't sitting at home doing nothing for God.

There are no short cuts to serving God! You cannot be baptized as a new believer one day, and the next Sunday or next year be preaching in the pulpit. You need a time of seasoning and preparation, just like a harvest of grain in the field: first the ground must be prepared with plowing, sowing the seed, applying water, and keeping the weeds out. Then, after a time of growth and maturity, the harvest is ready.

So it is with servants of the Lord: first you need to be saved, then baptized, and join a Bible-believing local church to begin learning how to serve the Lord and to learn the basic principles of being a Christian who loves God. This is the first place that a new Christian must go to begin their spiritual journey upwards toward God in knowledge and maturity. If you try to bypass this step, God will not be able to use you, because you will be in a state of disobedience. "Trust and obey, for there is no other way to be happy in Jesus; but to trust and obey."

Fourthly, if God has called you, then this is a call for extra preparation in a Bible college somewhere in some manner. In order for you to be able to handle the Word of God in a responsible way, you must learn the secrets of the Bible from mature men (and women) of God who have gone before you and learned how to serve God by long experience. "A call to preach is a call to prepare."

Only after you have sat at the feet of these men for an extended period of time and learned from their experience and knowledge are you truly ready to go out and teach others also as an authority on the Word of God. Only "faithful men" are spiritually qualified to "teach others also".

**"You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit the same to faithful men, who shall be able to teach others also." (2 Timothy 2:1-2)**

Notice how the Lord Jesus made three key points in this text:

- 1) Following Christ would mean extreme difficulty. In his case, Jesus warned the man that He had no home on this Earth to lay his head at night. He depended on others to open their homes to Him; or they would sleep outside on the ground. Had he counted the cost of following Christ?
- 2) Following Christ was more important even than the needs of his father. Possibly his father was very old, and he wanted to wait until his father was buried to start following Christ; but the Lord told him to put Him first before all others. The Lord knew that man's situation, so I seriously doubt that if the man's father had no one to take care of him that Jesus would make the man leave his father alone without any help. Mostly likely, the man's father was still vigorous, or there were other family members to take care of him. This makes sense in light of what the Bible teaches elsewhere about taking care of our parents:  
**"But if anyone does not provide for the needs of his own relatives, and especially for those of his own household, he has denied the Faith, and is worse than an infidel." 1 Timothy 5:8**

The point is that Jesus required this man to set those things aside and just follow Him.

3) "And Jesus said to him, "No man, having put his hand to the plow, and looking back, is fit for *service in the Kingdom of God*." This text does not mean that we work for our salvation. The Bible nowhere teaches that salvation is by works. Jesus only meant that we must keep our spiritual eyes on Christ at all times, or we cannot serve God effectively.

The Golden Ratio design of paragraph #1:

- O A man told Jesus that he would follow Him wheresoever He went
- O Jesus warned the man that He was homeless
- C Jesus told a man to follow Him
- C Jesus told the man to put Him before his father
- U Jesus told another man not to look back at his past, but look forward to Christ at all times

### Study #33: Jesus gave his disciples authority over all the power of the enemy

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

#### Chapter 2.1: Serve Christ to grow spiritually

- §U Introduction: Jesus wants us to win souls and count the cost of following Him
  - ¶O: Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)
  - ¶O: Jesus admonished some who did not count the cost of following Him (9:57 - 62)
- §C Body: We must put the Word of God into practice in order to grow spiritually
  - ¶O: Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)
  - ¶O: Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:17 - 24)
  - ¶C: Loving God and loving your neighbor is essential for spiritual growth (10:25 - 37)
  - ¶C: Hearing the Word of God and prevailing prayer is essential for spiritual growth (10:38 - 11:13)
  - ¶U: Refusing to hear the Word of God will lead to Judgment (11:14 - 36)
- §C Conclusion: Jesus pronounced woes upon the wolves in sheep's clothing who pervert the Word of God
  - ¶C: Woe to the religious hypocrites who love outward religious life but are spiritually dead within (11:37 - 44)
  - ¶C: Woe to the false theologians who actively oppose true Believers and try to keep the Lost from being saved (11:45 - 54)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating pattern on the paragraph level:

- Chapter 1.1: UCCOO
- Chapter 1.2: OOCUU
- Chapter 1.3: UCCOO
- Chapter 1.4: OOCUU
- Chapter 1.5: UCCOO
- Chapter 2.1: OOCUU ←---**
- Chapter 2.2: UCCOO
- Chapter 2.3: OOCUU
- Chapter 2.4: UCCOO
- Chapter 2.5: OOCUU

This is Chapter 2.1, so the first two paragraphs should have the OO pattern; and this is exactly what we find.

- §C Body: We must put the Word of God into practice in order to grow spiritually
  - ¶O: Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 10:16)

U After these things the Lord appointed another seventy also, and sent them two and two before his face into every city and place, where he himself would come. Therefore he said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest, that he would send forth laborers into his harvest.

C Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor satchel, nor shoes; and greet no man by the road.

C And into whatsoever house you enter, first say, 'Peace to this house.' And if the son of peace is there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his pay. Go not from house to house.

O And into whatsoever city you enter, and they receive you, eat such things as are set before you; and heal the sick that are in it; and say to them, "The Kingdom of God has come near to you."

O But into whatsoever city you enter, and they do not receive you, go your ways out into the streets of the same, and say, 'Even the very dust of your city, which clings to us, we wipe off against you. Notwithstanding be sure of this, that the Kingdom of God has come near to you.' But I say to you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works had been done in Tyre and Zidon, which have been done in you, they would have repented a long time ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Zidon at the Judgment, than for you. And you, Capernaum, which was exalted to Heaven, shall be thrust down to Hell. He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me."

The Golden Ratio design of the subparagraphs for ¶1:

- U Jesus sent seventy disciples two and two into every city and place before his arrival
- C Don't carry anything with you to meet your own needs
- C Trust in the Lord to guide you to a home that will meet your needs
- O Be a blessing to the city that receives you
- O Wipe off the dust of your feet against the city that rejects you

Comment: This is the last recorded instance in the Gospels where the Lord sent out his disciples on preaching expeditions. Modern evangelists also have workers who go before them into cities that they plan to hold preaching meetings.

There are huge differences, however. The disciples of Jesus were going out completely on faith, without any outward means of support. It would be like a modern-day evangelist thumbing a ride on the highway without a backpack or a dime in his pocket. I seriously doubt that you will find anyone doing that these days.

Secondly, the disciples of Jesus were to trust God for everything: meals, clothing, and a place to sleep at night.

"Go not from house to house" has nothing to do with door-to-door soulwinning; instead, it was a command not to go house to house begging for food. They were to trust the Lord to motivate someone to offer them a meal and a place to stay overnight without begging.

A modern-day evangelist helper would probably be trusting in the generosity of local churches and their pastors to take care of them while they were going from church to church urging participation in a city-wide crusade of some kind.

The disciples of Jesus were to heal the sick and preach the Gospel; that was their main task. Jesus would arrive later and build on the work that they had started.

But if that city rejected them, they were to wipe off the dust of their feet against that city; and God would hold them accountable for it.

I read a story many years ago about an evangelist who was reviled and chased out of a particular town in the United States. As he left, he publicly wiped off the dust of his feet against that town. Not too long afterward, all kinds of disasters visited that town. God protects his servants, my friends. You would be very wise to avoid giving offense to a man of God, and treat him well, for the Lord's sake. He is an ambassador of the King of kings and Lord of lords.

- ¶O: Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:17 - 10:24)

O And the seventy returned again with joy, saying, "Lord, even the demons are subject to us through your Name." And he said to them, "I beheld Satan as lightning having fallen from Heaven. Behold, I give you authority to tread on serpents and scorpions; and over all the power of the enemy; and nothing shall by any means hurt you.

O Notwithstanding, rejoice not in this, that the spirits are subject to you; but rather rejoice, because your names are written in Heaven."

C In that hour Jesus rejoiced in spirit; and said, "I thank you, O Father, Lord of Heaven and earth, that you have hidden these things from the wise and prudent; and you have revealed them to babes; even so, Father: for so it seemed good in your sight.

C All things were delivered to me by my Father; and no man knows who the Son is, but the Father; and who the Father is, but the Son; and he to whom the Son will reveal him."

U And he turned to his disciples; and he said privately, "Blessed are the eyes which see the things that you see: for I tell you, that many Prophets and kings have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them."

The Golden Ratio design of the subparagraphs for ¶2. The theme is Opposite of ¶1, so the pattern goes in the opposite direction.:

- O Jesus had given his disciples authority over all the power of Satan
- O The disciples were not to rejoice in this; but rather that their names were written in Heaven
- C His Father had hidden these things from the wise, and revealed them to spiritual babes
- C His Father had delivered all things to Jesus
- U The eyes of the disciples were blessed, because many Prophets and kings had desired to see and hear those things that they had experienced

Comment: Now this text is very controversial among some Fundamentalists, because some say, "Well, casting out demons was for the Apostles; but not for today." But I ask you, where is the evidence from the Bible that that statement is true? The principle of First Mention states that once a principle is established by God in the Bible, it remains true all the way through the Bible, unless there is a specific text that says that it has been changed. A good example of this is animal sacrifice during the Old Covenant: it was established long before the Law of Moses, continued during the Old Covenant, and discontinued when Jesus died on the cross, because the sacrifice of Christ on the cross completely replaced it forever.

Titling, or setting aside a portion for God, was established from the Garden of Eden going forward. It was never done away with, even though it is mentioned very little in the Gospels, and never in the letters of the Apostles.

Likewise, casting out demons was something that the scribes and Pharisees were well acquainted with when Jesus arrived on the scene. Jesus gave his disciples the authority to cast out demons of all kinds, and "over all the power of the enemy". Nowhere in the Gospels or in the letters of the Apostles is there any suggestion whatsoever that this authority had been taken away. In fact, the Apostle Paul exercised this authority at least two times in the Book of Acts (probably many more were unrecorded):

"Then Saul (who also is called Paul), filled with the Holy Spirit, set his eyes on him, and said, "O full of all subtlety and all mischief, you son of the devil and enemy of all righteousness: will you not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season." And immediately a mist and a darkness fell on him; and he went around seeking someone to lead him by the hand." (Acts 13:9-11)

"And it came to pass, as we went to prayer, a certain girl having a soothsaying demon met us, who brought her masters much gain by fortune-telling. The same followed Paul and us, and cried, saying, "These men are the servants of the most high God, who show to us the way of salvation!" And she did this many days. But Paul, being grieved, turned and said to the spirit, "I command you in the Name of Jesus Christ to come out of her!" And he came out the same hour." (Acts 16:16-18)

The example of the "vagabond Jews" from Acts provides a warning, both for Believers and the Lost, not to attempt exorcism unless you know exactly what you are doing!

Then certain of the vagabond Jews, exorcists, took upon themselves to call over them who had evil spirits the Name of the Lord Jesus, saying, "We command you by Jesus whom Paul preaches!" And there were seven sons of one Sceva, a Jew, and chief of the priests, who did so. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (Acts 19:13-16)

Satan and his demons are just as alive and real today as they were in the past. They have not died, but continue to live today; and are extremely active both in the lives of people who are Lost, and in the lives of Born-again Christians.

Demons like to pass themselves off as "God" to Lost people who don't understand the Bible. Witness the example of the "Son of Sam" slayer in New York in 1976. He claimed that "voices" that he thought were from "God" told him to kill; so he did. Today, David Berkowitz is a born-again Christian who loves the Lord Jesus Christ.

I have read many stories about people who claimed that "voices" (that they thought were from God) told them to kill or do other horrible acts. Those voices are demons.

Born-again Christians have power and authority from the Lord Jesus Christ against these demons, and even Satan himself. Our power and authority are not in ourselves, but in the Name of Jesus; and through his precious, saving Blood that He shed on Calvary. It is the Blood of Jesus that has broken every chain, and freed every prisoner of the devil. That freedom is already available to everyone; but we must claim it by faith: first, by repentance from our sins and acceptance of Jesus Christ as our Lord and Savior. Without the protection of the Blood of Jesus, we have nothing and we are nothing against Satan and his demons. We must be saved, before we have any hope of winning any battle against the devil and his demons.

Secondly, we must put on the full armor of God if we are going to be successful in "offensive operations" against Satan and his demons:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this Age, and against evil spirits in high places.

Therefore take to you the whole armor of God, that you may be able to withstand in the evil day; and having done all, to stand.

Stand therefore, having your waist girded about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, by which you shall be able to quench all the fiery darts of the Wicked one.

And take the helmet of salvation, and the sword of the Spirit (which is the Word of God): praying always with all prayer and supplication in the Spirit; and in accordance with this, continually watching with all perseverance and supplication for all saints." (Ephesians 6:10 - 18)

Putting on the full armor of God involves formal training in the Word of God at a Bible College that believes in the absolute and final authority of the Bible in all matters of faith and practice. Don't bother going to a Pentecostal or Charismatic college, because they do not believe in the Final Authority of the Bible for all matters of faith and practice. You need to find a strong Fundamental Independent Baptist college that preaches the Old-time Religion of soul-winning and holy living.

You also need to do your own studies in deliverance and demonology, because most IB colleges (I don't know of any, in fact) do not focus at all on demonology or deliverance issues. But you still need the formal training that Bible college provides so that you will have a solid foundation of Biblical understanding to build upon.

I recommend the videos and books of Bill Schoebelen, as someone whom God called out of extreme spiritual darkness into his marvelous Light. His testimony is outstanding and extremely helpful in understanding demonology from a Biblical perspective. You can find his material on his website here:

<http://www.withoneaccord.org/>

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

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  - ¶I: Woe to the false theologians who actively oppose true Believers and try to keep the Lost from being saved (11:45 - 54)

We continue our study of Chapter 2.1 with the last 3 paragraphs of the Body Section, which follow the CCU pattern.

¶I: Loving God and loving your neighbor is essential for spiritual growth (10:25 - 10:37)

U And, behold, a certain lawyer stood up; and tested him, saying, "Master, what shall I do to inherit Eternal Life?"

C He said to him, "What is written in the Law? How do you read it?" And he answering said, "You shall love [Jehovah] your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

C And he said to him, "You have answered correctly. Do this; and you shall live."

O But he, willing to justify himself, said to Jesus, "And who is my neighbor?" And Jesus answering said, "A certain man went down from Jerusalem to Jericho; and he fell among thieves, which stripped him of his clothing, and wounded him, and departed, leaving him half dead. And by chance a certain priest came down that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion, and went to him; and bound up his wounds, pouring on oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the next day when he left, he took out two denarius coins, and gave them to the host, and said to him, 'Take care of him; and whatsoever you spend more, when I come again, I will repay you.'

O Now which of these three, do you think, was a neighbor to him that fell among the thieves?" And he said, "He that showed mercy on him." Then Jesus said to him, "Go, and you do likewise."

The Golden Ratio design of the subparagraphs for paragraph 3:

- U A lawyer asked Jesus what he should do to inherit Eternal Life
- C Jesus asked him his opinion of what the answer was
- C Jesus confirmed that his answer was correct
- O Jesus told the story of the Good Samaritan who loved a stranger in need
- O Jesus told the Lawyer to love his neighbor as the Good Samaritan did

Comment: In order to properly understand what these seemingly different stories have in common, it is vital to keep in mind the overall themes and the context of these stories. The moral of the first story about the Good Samaritan is "Go, and you do likewise." In other words, "Love God and your neighbor" (the first 3 subparagraphs); and follow the example of the man that you despise (the Samaritan) by loving your neighbor as yourself. In other words, putting shoes on your faith is essential for your growth as a Christian. Don't just sit at home and watch TV, but do something to show that you believe in the one true God: love God by going to church regularly, and love your neighbor as you love yourself. Do good works in the Name of Jesus Christ; and adorn your faith in the sight of the world with good works.

"Exhort servants to be obedient to their own masters, and to please them well in all things; not quarreling; not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. For the grace of God that brings salvation has appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present Age; looking for that Blessed Hope, even the glorious appearing of our great God and Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a special people, zealous of good works." (Titus 2:9 - 14)

It is very important not to think of this as a passage about how to be saved, even though it begins with a question about how to "inherit Eternal Life". It is the application to the second part of that question about loving your neighbor that is what is most important for understanding this text in the context of Chapter 2.1, which is all about spiritual growth for Believers. The lawyer appears to be a genuine Believer; and Jesus made the application to his life by telling him that he needed to do more than "just believe" in and love God. Loving God comes first, and is most important, because from our love for God as believers flows the energy and motivation to do good works for his Name's sake and for the benefit of our neighbors. God wants us to be a light in a dark world, and show that being a Christian really makes a positive difference in our lives, and in the lives of others.

¶I: Hearing the Word of God and prevailing prayer is essential for spiritual growth (10:38 - 11:13)

U Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet, and heard his Word.

C But Martha was burdened about much serving; and she came to him, and said, "Lord, do you not care that my sister has left me to serve alone? Therefore tell her that she help me."

C And Jesus answered and said to her, "Martha, Martha, you are anxious and troubled about many things; but one thing is necessary; and Mary has chosen that good part, which shall not be taken away from her."

O And it came to pass, that he was praying in a certain place. When he ceased, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples." And he said to them, "When you pray, say: 'Our Father who is in Heaven, sanctify your Name. Your Kingdom come. Your will be done: as in Heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from the Evil one.'"

O And he said to them, "Which of you shall have a friend; and shall go to him at midnight, and say to him, 'Friend, lend me three loaves: for a friend of mine in his journey has come to me, and I have nothing to set before him.' And he from within shall answer and say, 'Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give you?' I say to you, though he will not rise and give him because he is his friend, yet because of his persistence he will arise and give him as many as he needs. And I say to you, ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you: for every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he asks a fish, will he be for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The Golden Ratio design of the subparagraphs for paragraph 4:

- U Mary sat at Jesus' feet and heard his Word
- C Martha asked Jesus to tell Mary to help her with the serving of food
- C Jesus refused to take Mary away from what was most important: hearing his Word
- O Jesus taught his disciples how to pray
- O Jesus taught his disciples that prevailing prayer will get results from their heavenly Father

Comment: Again, the theme is about spiritual growth. Mary sat at Jesus' feet and heard his Word; and Jesus called it "one thing" that was "necessary"; and we could easily insert the words afterward: "for spiritual growth". You cannot grow spiritually without hearing the Word of God.

"So then faith comes by hearing; and hearing by the Word of God." (Romans 10:17)

The Word of God is like spiritual Bread that feeds our souls as Believers. If we do not eat our spiritual Bread (the Bible) each day, we go hungry and become spiritually weak, which makes us easy prey for Satan and his demons to devour and destroy us.

But we must both eat (read the Bible), and hear the Bible, so that we might grow spiritually. If your pastor does little more than use the Bible as a pretext to do nothing but tell stories about everything except the Bible, then you will not grow in that church. You need to find a church where the Bible is preached as the Word of God, and taught as the final authority for all matters of faith and practice.

"Therefore laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking, as newborn babes, desire the pure milk of the Word, that you may grow thereby..." (1 Peter 2:1-2)

"Husbands, love your wives, even as Christ also loved the Assembly, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:15-27)

The sub-theme of this paragraph is found in sub-paragraphs 4 and 5, where Jesus taught his disciples about how to pray with a model prayer, and that prevailing prayer over long periods of time gets results from the Lord. Prayer is also essential for spiritual growth as a Believer.

¶U: Refusing to hear the Word of God will lead to Judgment (11:14 - 11:36)

O And he was casting out a demon, and it was mute. And it came to pass, when the demon went out, the mute spoke; and the people wondered. But some of them said, "He casts out demons through Beelzebub the chief of the demons." And others, tempting him, asked of him a sign from Heaven. But he, knowing their thoughts, said to them, "Every kingdom divided against itself is being brought to desolation; and a house divided against a house is falling. If Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out demons through Beelzebub. And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore they shall be your judges. But if I with the finger of God cast out demons, no doubt the Kingdom of God has come upon you. When a strong man armed guards his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he takes from him all his armor that he trusted in, and divides his plunder. He that is not with me is against me; and he that gathers not with me scatters. When the unclean spirit has gone out of a man, he walks through dry places, seeking rest. And finding none, he says, 'I will return to my house whence I came out.' And when he comes, he finds it swept and set in order. Then he goes, and takes to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first."

O And it came to pass, as he spoke these things, a certain woman of the company lifted up her voice, and she said to him, "Blessed is the womb that bore you, and the breasts which nursed you." But he said, "Yea rather, blessed are they that hear the Word of God, and keep it."

C And when the people were gathered thick together, he began to say, "This is an evil generation; they seek a sign, and no sign shall be given it, but the sign of Jonah the Prophet: for as Jonah was a sign to the Ninevites, so also shall the Son of man be to this generation.

C The queen of the south shall rise up in the Judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the Judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

U No man, when he has lit a candle, puts it in a secret place; neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye; therefore when your eye is single, your whole body also is full of light; but when your eye is evil, your body also is full of darkness. Therefore take heed that the light which is in you not be darkness. Therefore if your whole body is full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle gives you light."

The Golden Ratio design of the subparagraphs for paragraph 5:

- O Jesus warned his critics that the demons that He had cast out will soon return because they had not believed on Him
- O A woman praised Mary his mother, but Jesus instead praised those who hear the Word of God and keep it
- C As Jonah was a sign to the Ninevites, so also Jesus was a sign to that generation of Jews
- C The queen of Sheba and the Ninevites shall rise up in the Judgment with the men of that generation and condemn them
- U Rejection of the Word of God brings darkness to the soul; but obedience to the Word brings Light

Comment: Jesus taught that rejection of the spiritual light that we have will bring yet more darkness to the soul. But if we trust and obey God and his Word, the Bible, then God will grant us more light as we walk with Him day by day. Many believers have fallen by the wayside of life, because they failed to continue in the Word of God after they were saved. Yes, they will go to Heaven; but they will lose their reward.

On the other hand, many lost people reject what spiritual light they have received, whether it was a Gospel tract someone handed to them, or whether they heard the Gospel on TV or the radio, or whether someone took a Bible and explained the Gospel to them one on one, and invited them to trust in Christ for salvation. I have seen many reject one of these or another and end up in Hell, because they refused to believe the truth and were damned forever. They refused to repent of their sins and trust in Christ to be saved, much like many of these foolish people who attacked Jesus as a servant of Satan/Beelzebub.

In the context of this Chapter, it is a warning to Believers that we must continue following Jesus and his Word every day of our lives, or we will become recaptured by the power of Satan and his demons, because we were drawn back into the old life of sin: drinking, smoking, cursing, blaspheming, drugging, fornicating, lying, hating and hating one another. We can always repent and get right with God at any time, because Jesus is merciful and paid for our sins on the cross; but even so, many Believers fall into one or another of Satan's many tricks and snares, and never live a full life of obedience and blessing, because they failed to trust and obey when they had the Light.

That doesn't mean that a true Born-again Believer can go to Hell. No, that is impossible, because their sins are paid for by the Lord Jesus Christ, once for all time. But they can fall back into sin and disobedience, which will lead to their own destruction.

"And for this very cause, giving all diligence, supply in your faith virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness selfless love. For if these things are in you, and abound, they cause you to be neither hollow nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is blind, and cannot see far away; and has forgotten that he was purged from his old sins. Therefore, brethren, give extra diligence to make your calling and election certain: for if you do these things, you shall never stumble, for so an entrance shall be ministered to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." (1 Peter 1:5 - 11)

## Study #35: Jesus pronounced woes upon the wolves in sheep's clothing who pervert the Word of God

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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### Chapter 2.1: Serve Christ to grow spiritually

§U Introduction: Jesus wants us to win souls and count the cost of following Him

¶O: Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)  
¶O: Jesus admonished some who did not count the cost of following Him (9:57 - 62)

§C Body: We must put the Word of God into practice in order to grow spiritually

¶O: Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)  
¶O: Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:17 - 24)

¶C: Loving God and loving your neighbor is essential for spiritual growth (10:25 - 37)  
¶C: Hearing the Word of God and prevailing prayer is essential for spiritual growth (10:38 - 11:13)  
¶U: Refusing to hear the Word of God will lead to Judgment (11:14 - 36)

§C Conclusion: Jesus pronounced woes upon the wolves in sheep's clothing who pervert the Word of God

¶C: Woe to the religious hypocrites who love outward religious life but are spiritually dead within (11:37 - 44)  
¶C: Woe to the false theologians who actively oppose true Believers and try to keep the Lost from being saved (11:45 - 54)

We conclude our study of Chapter 2.1 with the Conclusion Section, which (as in all Conclusions in Luke and all of the “Whole Books”) has 2 paragraphs, which Complement each other in their themes, and in their sub-¶ Golden Ratio designs.

Recall the context of this Chapter: the theme is about spiritual growth for Believers. In the last study, we looked at the last 3 paragraphs of the Body Section; and it had the story of the Good Samaritan, and Mary, who sat at Jesus' feet and heard his Word; which Jesus said was “necessary”. Then the last paragraph dealt with those who had rejected the Word of God and were calling Jesus “Beelzebub”. I mentioned that many lost people reject what spiritual light they have received, and end up in Hell.

That theme is expanded upon in these two paragraphs before us now. The Pharisees and Lawyers were very, very religious on the outside, but were full of greed and wickedness on the inside. These were the “Tares” in those days in Israel: they looked like real Believers on the outside and said all the right things about Moses and the Law; but in their hearts, they had never truly repented of their sins and trusted in Jehovah for salvation.

Are you a “Tare”? Do you know “all the right words” while you're in church; you know “how to pray”; you know how to “sound religious” and look pious, but as soon as you are in your car and going home, you are a completely different person with a filthy mouth and a dirty mind? Are you just like these Pharisees, in that you are like an “invisible grave” that no one but God can see? Are you a hypocrite?

No one is perfect, to be sure. But God sees our hearts and knows every thought that we think. We cannot hide from the Judgment of God.

“...Thus says Jehovah: ‘Thus have you said, O house of Israel: for I know the things that come into your mind, every one of them.’ (Ezekiel 11:5b)

“For when the Gentiles (who do not have the Law), by nature do the things contained in the Law, these, having not the Law, are a Law unto themselves; who show the work of the Law written in their hearts (their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another): in the Day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” (Romans 2:14-16)

I have heard pastor after pastor say the same thing: most people in their churches are not truly saved. They read the Bible, sometimes; they know how to pray; they know how to act religious; but when they go home, they become who they really are, which is not how they appear when they are in church. They have never truly repented of their sins and accepted Jesus Christ as their Savior from sin. It is all head knowledge, not heart knowledge.

If the words of Jesus in these two paragraphs remind you of yourself, I urge you to repent of your sins right now and ask Jesus Christ to come into your heart and life to save you. Do not trust in an appearance of “religion” to save you, because God sees the whole truth about you and me; and God cannot be fooled. We will answer to Jesus for the whole truth about us, not what we want others to believe about us.

§C Conclusion: Jesus pronounced woes upon the wolves in sheep's clothing who pervert the Word of God

¶C: Woe to the religious hypocrites who love outward religious life but are spiritually dead within (11:37 - 44)

O And as he spoke, a certain Pharisee asked him to eat with him; and he went in, and reclined to eat.

O And when the Pharisee saw it, he marveled that he had not first washed before dinner; and the Lord said to him, “Now do you Pharisees make clean the outside of the cup and the platter; but your inward part is full of greed and wickedness. You fools, did not he that made that which is outside make that which is within also? But rather give gifts of such things as you have; and, behold, all things are clean to you.

C But woe to you, Pharisees! For you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these *tithes* you should have done, and not have left the other undone.

C Woe to you, Pharisees! For you love the uppermost seats in the synagogues, and greetings in the markets.

U Woe to you, scribes and Pharisees, hypocrites! For you are like invisible graves, and the men that walk over them are not aware of them.”

Comment: I have to laugh with joy when reading this paragraph, because the Lord Jesus just tells it like it is! Can you imagine being invited to dinner, and then calling your host a fool? “You fools”! I love it, because it is pure honesty. The Lord was speaking as God, and telling these Pharisees the whole truth about themselves: “your inward part is full of greed and wickedness.” The Lord Jesus Christ always tells the truth: always. That's why He is the best Friend that you and I could ever have. You never have to worry about the Lord “beating around the bush”, because He won't do that.

The Pharisees were indeed being “fools”, because they were more concerned about dirty dishes than their own filthy hearts before God. God likes a clean house; but God likes a clean heart before Him even more. The dirty dish might make you sick; but a dirty heart filled with sin will destroy you if it isn't forgiven by God.

There is an interesting passage about tithing in this paragraph:

“For you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these *tithes* you should have done, and not have left the other undone.”

The Lord Jesus Christ commended the Pharisees for tithing! He condemned them for lots of things, but not tithing. The problem there was that they tithed according to the Law of Moses (probably far more than Moses required), but they left undone something just as important: “judgment/justice and the love of God.” The Pharisees could do the “mechanical” part of looking like a Believer: tithing; but the hard part of actually living like a Believer (“justice and the love of God”) was something that they didn't have a clue how to do.

A lost person cannot love God, because they do not know Him. God is only a concept; Someone who is far away, and a stranger. When I was a boy going to church, I remember thinking, “What's the big deal? What's the excitement all about? Who is the Lord?” I was just like old Pharaoh in Egypt: “Who is the Lord?” I thought of myself as a “good person”; but I had no clue what the Bible was about; and I didn't understand the Gospel at all.

Does that describe you?

The Golden Ratio design of the subparagraphs for paragraph 1, complementary to paragraph 2 of the Conclusion Section:

- O Jesus went to eat dinner with a Pharisee
- O Jesus rebuked the Pharisee for being more concerned about dirty hands than his own dirty heart before God

- C Jesus commended their outward tithing, but condemned them for omitting inward justice and the love of God
- C Jesus condemned their love of outward religion
- U Jesus condemned them for being like invisible graves

¶C: Woe to the false theologians who actively oppose true Believers and try to keep the Lost from being saved (11:45 - 54)

O Then one of the lawyers answered, and said to him, “Master, saying this you reproach us also.”

O And he said, “Woe to you also, you lawyers! For you load men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers.

C Woe to you! For you build the tombs of the Prophets, and your fathers killed them. Truly you bear witness that you approve the deeds of your fathers: for they indeed killed them, and you build their tombs. Therefore also said the Wisdom of God, ‘I will send them Prophets and Apostles, and some of them they shall slay and persecute, that the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation.’ From the blood of Abel to the blood of Zacharias, which perished between the altar and the Temple, truly I say to you, it shall be required of this generation.

C Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and them that were attempting to enter in you inhibited.”

U And as he said these things to them, the scribes and Pharisees began to urge him vehemently; and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

The Golden Ratio design of the subparagraphs for paragraph 2, complementary to paragraph 1:

- O A Lawyer protested to Jesus at his condemnation of the Pharisees
- O The Lawyers loaded men with spiritual burdens that they themselves refused to carry
- C The Lawyers praised the Prophets, because they were dead; but they would have killed them if they were alive
- C The Lawyers took away the key of knowledge of how to be saved; and tried to prevent others from being saved
- U The scribes and Pharisees tried to get Jesus to say something that they might accuse Him

Some of the most evil men in our communities wear clerical collars, and attend the local “ministerial association”. It is the modern incarnation of the “scribes, Pharisees, and Lawyers”. I don't wish to tar anyone with a too-wide brush; but the fact remains that any religious association without the Bible as the foundation for fellowship is an evil association, not a godly one. No pastor should be treating a man who encourages the worship of idols of Mary as an equal in the ministry. No pastor should be treating a man who despises the Word of God (liberals) as an equal in the ministry. No pastor should be treating a man who baptizes infants as an equal in the ministry. It is a fact that ministerial associations attempt to bring every “pastor” of every religion in the area under a common umbrella of “fellowship”: Catholics, Protestants, Baptists, and whoever. This is not a biblical association:

“Be not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what agreement has Christ with Belial? Or what part has he that believes with an infidel? And what agreement has the Temple of God with idols? For all of you are a Temple of the Living God. As God has said, “‘I will dwell in them, and walk in them; and I will be their God; and they shall be my people.’” “‘Therefore come out from among them, and be separate,’ says the Lord; ‘and touch not the unclean thing. And I will receive you, and will be a Father to you; and you shall be my sons and daughters,’ says the Lord Almighty.” Therefore having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God.” (2 Corinthians 6:14 - 7:1)

In the two paragraphs we just studied, the scribes, Pharisees, and Lawyers were the “ministerial association” of Jesus' day. Nothing has changed, except the titles of the religious people. Any preacher who stands on the Bible as the very Word of God, and tries to preach it as the Final Authority for all matters of faith and practice is going to find that his greatest enemies will be in the local ministerial association or ecumenical group. You can count on it.

For the record, I'm not referring to Independent Baptist fellowship groups that stand on the Word of God as the basis for fellowship. God calls all Believers to “come out from among them and be separate; and touch not the unclean thing. And I will receive you, says the Lord Almighty.”

Study #36: The Judgment and the Judge

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 2.2: Christ will return to judge his servants

§U Introduction: The Judgment and the Judge

- ¶O: Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)
- ¶O: The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)

§C Body: Be ready to meet Christ when He returns

- ¶U: Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)
- ¶C: Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 50)
- ¶C: The Judge will deal with those who are not prepared for the return of Christ (12:51 - 13:9)
- ¶O: Jesus rebuked the hypocrisy of the ruler of the synagogue who was more concerned with ceremonialism than compassion and truth (13:10 - 21)
- ¶O: Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)

§C Conclusion: Humility, perseverance, and commitment are notable qualities of those who follow Christ

- ¶C: Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)
- ¶C: A Believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

Comment: We are now starting a new Chapter in our study of Luke, so please look at the outline above. Notice that it is the opposite of Chapter 2.1, which was all about growing spiritually as a Believer. That is the “here and now” in this life.

But now Chapter 2.2 is all about the Afterlife: in Heaven for born-again Christians, and in Hell for those who have not been born-again by faith in Christ.

And what is in the “Afterlife” that all should be concerned about? The Judgment and the Judge.

“And as it is appointed to men once to die (but after this the Judgment), so also Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time apart from sin unto salvation.” (Hebrews 9:27-28)

“Therefore God also has highly exalted him, and given him a Name which is above every name, that at the Name of Jesus every knee should bow, of those in Heaven, and those in earth, and those under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:9 - 11)

“For we shall all stand before the Judgment Seat of Christ: for it is written, “As I live,” says the Lord, “every knee shall bow to me, and every tongue shall confess to God.” So then every one of us shall give account of himself to God.” (Romans 14:10b - 12)

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And all nations shall be gathered before him; and he shall separate them one from another, as a shepherd divides his sheep from the goats; and he shall set the sheep on his right hand; but the goats on the left. Then shall the King say to them on his right hand, ‘Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world!...Then shall he say also to them on the left hand, ‘Depart from me, you cursed, into Everlasting Fire, prepared for the devil and his angels! ...And these shall go away into Everlasting punishment, but the righteous into Life Eternal.” (Matthew 25:31 - 46)

“And I saw a Great White Throne, and him that sat on it; from whose face the earth and the Heaven fled away, and no place was found for them. And I saw the dead, small and great, stand before God; and the Books were opened; and another Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the Books, according to their works. And the sea gave up the dead which were in it; and death and Hell delivered up the dead which were in them; and they were judged every man according to their works. And Death and Hell were cast into the Lake of Fire: this is the second death; and whosoever was not found written in the Book of Life was cast into the Lake of Fire.” (Revelation 20:11 - 15)

Now the Gospel of Luke is focused more on the Believer than the unbeliever; but the Lord Jesus makes allusions to the fate of unbelievers in this Chapter several times.

§U Introduction: The Judgment and the Judge

- ¶O: Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)

U In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they walked one upon another, he began to say to his disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy: for nothing is covered that shall not be revealed; neither hidden, that shall not be known.

C Therefore whatsoever you have spoken in darkness shall be heard in the light;

C and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.

O And I say to you my friends: be not afraid of them that kill the body, and after that have no more that they can do.

O But I will forewarn you whom you shall fear: fear him, who after he has killed has power to cast into Hell. Yes, I say to you, fear him.

Comment: This text is short, but powerful. Nothing shall be hidden at the Judgment, whichever one that you go to: Believers at the Bema seat Judgment, and unbelievers at the Great White Throne. God knows all, sees all, and remembers all. It is true that the sins of those who have been Born-again are underneath the Blood of Christ; however the works that we have done as Born-again Believers will be judged:

“But let every man take heed how he builds upon it: for no man is able to lay a different foundation beside the one which is laid, which is Jesus Christ. Now if any man builds upon this foundation with gold, silver, precious stones, wood, hay, or stubble: every man’s work shall be made manifest: for the Day of Judgment shall declare it, because it shall be revealed by fire. And the fire shall test every man’s work of what sort it is: if any man’s work remains which he has built on it, he shall receive a reward; if any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.” (I Corinthians 3:10b - 15)

Do you steal, lie, commit fornication, and imagine that God doesn’t really care about your sins? Wrong! If your life is filled with these things, you should be seeking the Lord to make sure that you are truly saved. Your soul is in great danger, because your works show that you do not really believe in Jesus Christ at all.

Do you, Christian, look at pornography in secret, and think that you will not be held accountable for your secret sins? Wrong! God knows all, sees all, and remembers all of our works. May God help each one of us to be watching, praying, and serving each and every hour of every day, waiting for our Lord’s return or call to be with Him.

The Golden Ratio design for ¶1:

- U Beware of hypocrisy
- C Whatsoever you have spoken in darkness shall be heard in the light
- C That which you have spoken in the ear in closets shall be proclaimed upon the housetops
- O Do not be afraid of those who can only kill the body, but no more
- O Fear Him, who after He has killed has power to cast into Hell

Notice the break between sub-paragraphs 3 and 4: this is the break between the UCC and the OO parts of the Golden Ratio design.

- ¶O: The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)

O Are not five sparrows sold for two kodrantes coins, and not one of them is forgotten before God?

O But even the very hairs of your head are all numbered; therefore fear not, you are of more value than many sparrows.

C Also I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denies me before men shall be denied before the angels of God.

C And whosoever shall speak a word against the Son of man, it shall be forgiven him; but to him that blasphemes against the Holy Spirit it shall not be forgiven.

U And when they bring you to the synagogues, and to magistrates, and powers, do not be anxious how or what thing you shall answer, or what you shall say: for the Holy Spirit shall teach you in the same hour what you should say.”

Comment: The Golden Ratio design for ¶12:

- O God cares even for the sparrows
- O We are of more value than many sparrows
- C If we confess Jesus, He will confess us; but he that denies Jesus shall be denied by Jesus
- C Whosoever speaks against Jesus, it shall be forgiven him; but whosoever blasphemes the Holy Spirit shall not be forgiven
- U When you are brought before authorities for the Name of Christ, the Holy Spirit will teach you what to say

The key words of this paragraph are about our words before others about Jesus Christ. If we confess Jesus before others, Jesus said that He will confess us before the angels of God. The reference is to the Judgment.

If we speak against Christ, it will be forgiven Him; but if you blaspheme the Holy Spirit, it shall not be forgiven you. The reference here is to our life here on Earth: if, as a lost person, we attribute the works of Christ to the devil; or if we attribute the working of the Holy Spirit (such as the preaching of the Gospel or the Bible itself) to the devil, then we are blaspheming the Holy Spirit.

As a sinner, I said a lot of foolish things about Jesus, because I just didn’t understand what it was all about. My blasphemies were done in ignorance of the truth. So when I trusted in Christ as my Savior, those sins (and all sins) were forgiven.

But if as a sinner, I had gone on the offensive against Jesus and the Bible after hearing the Gospel and having someone explain it to me, then because I had knowledge of the truth, but rejected it, that would be tantamount to blaspheming the Holy Spirit. I understood the truth and rejected it anyway. Thank the Lord that my heart was soft and was ready to receive Christ once I understood why Jesus had come to die for me on the cross, and rose again from the dead! I’m so glad that I didn’t reject the truth, once I understood it.

“Blaspheming the Holy Spirit” isn’t something that only happened in the days of Christ on the Earth: it is happening every day all around the world when people hear the truth and reject it with at least some understanding of the Gospel. Only God knows exactly where the “redline” is when a person has gone “over the line” and has made it impossible for him/her to be saved. We should never judge an individual by saying, “There is no way that God could ever save that person”, because only God knows where that person is, and what they believe. We cannot see their heart. It could be a case where they are ignorant of the Bible, and it will take time for God to work in their heart before they will be ready to repent and trust in Christ for salvation.

“Because it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit; and have tasted the good Word of God, and the powers of the world to come: if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinks in the rain that comes often upon it, and brings forth herbs useful for them by whom it is dressed, receives blessing from God; but that which bears thorns and briars is rejected, and near to cursing, whose end is to be burned.” (Hebrews 6:4 - 7)

## Study #37: Be ready to meet Christ when He returns

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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### Chapter 2.2: Christ will return to judge his servants

#### §U Introduction: The Judgment and the Judge

- ¶O: Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)
- ¶O: The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)

#### §C Body: Be ready to meet Christ when He returns

- ¶U: Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)
- ¶C: Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 50)
- ¶C: The Judge will deal with those who are not prepared for the return of Christ (12:51 - 13:9)
- ¶O: Jesus rebuked the hypocrisy of the ruler of the synagogue who was more concerned with ceremonialism than compassion and truth (13:10 - 21)
- ¶O: Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)

#### §C Conclusion: Humility, perseverance, and commitment are notable qualities of those who follow Christ

- ¶C: Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)
- ¶C: A Believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

Recall from previous studies that the Golden Ratio designs of the Body Sections of each Chapter in a Book follow the same reversing pattern:

Chapter 1.1: UCCOO  
Chapter 1.2: OOCUU  
Chapter 1.3: UCCOO  
Chapter 1.4: OOCUU  
Chapter 1.5: UCCOO  
Chapter 2.1: OOCUU  
**Chapter 2.2: UCCOO ←**  
Chapter 2.3: OOCUU  
Chapter 2.4: UCCOO  
Chapter 2.5: OOCUU

This is Chapter 2.2, so the first three paragraphs should have the UCC pattern; and this is exactly what we see below.

There is a lot of text in these three paragraphs, so comments will be kept to a minimum. Please notice how the text naturally organizes itself into the Golden Ratio design.

#### §C Body: Be ready to meet Christ when He returns

¶U: Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)

O And one of the company said to him, “Master, speak to my brother, so that he divides the inheritance with me.” And he said to him, “Man, who made me a judge or a divider over you?”

O And he said to them, “Take heed, and beware of covetousness: for a man’s life does not consist in the abundance of the things which he possesses.” And he spoke a parable to them, saying, “The ground of a certain rich man brought forth abundantly. And he thought within himself, saying, ‘What shall I do, because I have no room where to bestow my fruits?’ And he said, ‘This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, ‘Soul, you have many goods laid up for many years; take your ease, eat, drink, and be merry.’” But God said to him, “You fool, this night your soul shall be required of you. Then whose shall those things be, which you have provided?” So is he that lays up treasure for himself, and is not rich toward God.”

C And he said to his disciples, “Therefore I say to you, do not worry for your life, what you shall eat; neither for the body, what you shall put on. The life is more important than food; and the body is more important than clothing. Consider the ravens: for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. How much more are you better than the birds? And which of you by worrying can add to his stature one cubit? If then you are not able to do that thing which is least, why do you worry for the rest? Consider the lilies how they grow: they do not toil, and they do not spin; and yet I say to you that Solomon in all his glory was not arrayed like one of these. If then God so clothes the grass, which is today in the field, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? And seek not what you shall eat, or what you shall drink; neither be of doubtful mind: for all these things do the nations of the world seek after; and your Father knows that you have need of these things. But rather seek the Kingdom of God first, and then all these things shall be added to you. Fear not, little flock: for it is your Father’s good pleasure to give you the Kingdom.

C Sell your possessions, and give charity; provide yourselves moneybags that do not grow old, a treasure in the heavens that does not fail, where no thief approaches; neither moth corrupts: for where your treasure is, there will your heart be also.

U Let your waist be girded about, and your lights burning; and you yourselves like men that wait for their lord, when he will return from the wedding, that when he comes and knocks, they may open to him immediately. Blessed are those servants, whom the lord when he comes shall find watching. Truly I say to you, that he shall gird himself, and make them to sit down to eat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And know this, that if the master of the house had known what hour the thief would come, he would have watched, and not allowed his house to be broken into. Therefore you be prepared also: for the Son of man is coming at an hour when you think not.”

Comment: I love the Gospel of Luke, and especially the stories that Jesus told. Let me just pick one point from this paragraph:

“A man’s life does not consist in the abundance of the things which he possesses.” It is so true. I think most people fall into the trap that Jesus spoke of here: we think that we will be “oh so happy”, if only we could buy that “thing” (whatever it may be). If we could live in that nicer, larger house, we would be happy. If we had “x” number of dollars more in our bank accounts, we will definitely be happy then; and so on. But Jesus nailed the truth in this statement: we will NOT be happy with “that thing” or with “more money” if we are not happy now. The most important thing that a person can “get” in this life is peace with God through repentance and salvation through Jesus Christ our Lord. If we do not have peace in our hearts, then nothing else really matters; and that is the real moral of this paragraph. “More things” will never make us happy; doing the will of God and trusting in Him for all things WILL make us happy, if we have been Born-again.

In the context of the Body Section of this Chapter, this is saying that the Return of Christ is a certainty; therefore lay up treasure in Heaven so that you will be ready.

The Golden Ratio design for ¶1:

- O Jesus was not interested in serving as an arbiter over property disputes
- O A covetous rich man was a fool because he laid up treasure for himself instead of for God
- C Do not worry for the things that you need for daily life
- C Be generous with your wealth and lay up treasure in Heaven
- U Be ready for your Lord when He returns

¶C: Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 50)

U Then Peter said to him, “Lord, do you speak this parable to us, or even to all?” And the Lord said, “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he comes shall find so doing. Truly I say to you, that he will make him ruler over all that he has.

C But if that servant says in his heart, ‘My lord delays his coming’, and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunk, the lord of that servant will come in a day when he is not looking for him, and at an hour when he is not aware, and will cut him in pieces, and will appoint him his portion with the unbelievers.

C And that servant, which knew his lord’s will, and did not prepare himself; neither did according to his will, shall be beaten with many stripes. But he that did not know, and committed things worthy of stripes, shall be beaten with few stripes: for to whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask even more.

- O I have come to send fire on the earth; and what will I do if it is already kindled?
- O But I have a baptism to be baptized with; and how am I straitened until it is accomplished!

Comment: Another way to prepare for the Return of Christ is to keep doing his will every single day. Those who “get off the narrow Way”, and begin to “beat the servants”, and get drunk, will receive an appropriate “reward” from Christ when He returns. If you do a study of those who have been involved in the ministry, you might be surprised to learn the very large percentage of men who drop out of the ministry for one reason or another. Others may be faithful for decades, and yet near the end of life (like king Solomon), they begin to “worship other gods”, and stop following the Lord Jesus Christ.

Serving the Lord is not easy, and there are many adversaries: both human and demonic. May the Lord find each one of us who are his servants in one capacity or another “so doing” when He returns or calls us home; we will be blessed if that happens.

The Golden Ratio design for ¶2:

- U Blessed is that servant, whom his Lord finds faithful in his service when He returns
- C The unfaithful servant will be cut in pieces and will receive his portion with the unbelievers
- C The unprepared servant will be beaten with stripes
- O Jesus came to send fire on the Earth
- O But Jesus had a baptism of fire on the cross waiting for Him

¶C: The Judge will deal with those who are not prepared for the return of Christ (12:51 - 13:9)

U Do you suppose that I have come to give peace on earth? I tell you, no; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.”

C And he said also to the people, “When you see a cloud rise out of the west, immediately you say, ‘A shower is coming’, and so it is. And when you see the south wind blow, you say, ‘There will be heat’, and it comes to pass. You hypocrites, you can discern the face of the sky and of the earth; but how is it that you do not discern this time? Moreover, and why even of yourselves do you not judge what is right?

C When you go with your adversary to the magistrate, as you are in the way, give diligence that you may be delivered from him, lest he drag you to the judge, and the judge delivers you to the officer, and the officer casts you into [debtor’s] prison. I tell you, you shall not depart from there, until you have paid the very last lepton coin.”

O There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said to them, “Do you suppose that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, no; but, unless you repent, you shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, do you think that they were sinners above all men that dwelt in Jerusalem? I tell you, no; but, unless you repent, you shall all likewise perish.”

O He also spoke this parable, “A certain man had a fig tree planted in his vineyard; and he came and looked for fruit on it, and found none. Then he said to the dresser of his vineyard, ‘Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down. Why does it burden the ground?’ And he answering said to him, ‘Lord, let it alone this year also, until I shall dig around it, and fertilize it; and if it bears fruit, good; and if not, then after that you shall cut it down.’”

Comment: The Judge will deal with those who are not prepared for his Return. Are you ready for Christ’s return? There is only one Way to be prepared: through Jesus Christ.

- “I am the Way, the Truth, and the Life: no man comes to the Father, but by me.” (John 14:6)

The Golden Ratio design for ¶3:

- U Jesus came to cause division among families for his Name’s sake
- C Jesus rebuked the people for not being discerning of the coming Judgment
- C Jesus warned the people to do everything possible to be delivered from the Judge
- O Unless you repent, you shall perish just like the Galileans did
- O The dresser of the vineyard persuaded the owner to allow him to try one more year to make his fig tree bear fruit before cutting it down



## Study #38: The Jewish people were not ready to receive Christ at his First Coming to Earth

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

### Chapter 2.2: Christ will return to judge his servants

#### §U Introduction: The Judgment and the Judge

- ¶O: Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)
- ¶O: The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)

#### §C Body: Be ready to meet Christ when He returns

- ¶U: Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)
- ¶C: Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 50)
- ¶C: The Judge will deal with those who are not prepared for the return of Christ (12:51 - 13:9)
- ¶O: Jesus rebuked the hypocrisy of the ruler of the synagogue who was more concerned with ceremonialism than compassion and truth (13:10 - 21)
- ¶O: Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)

#### §C Conclusion: Humility, perseverance, and commitment are notable qualities of those who follow Christ

- ¶C: Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)
- ¶C: A Believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

We continue our study of Chapter 2.2 with the last two paragraphs of the Body Section. As always, the two “OO” paragraphs have opposing sub-paragraph patterns and opposing themes.

Please recall from the previous study that the theme of the Body Section is “Be ready to meet Christ when He returns.”

Therefore, in the context of that theme, the last two paragraphs (which are about the hypocrisy and blindness of the rulers of the Jews) need to be seen in that light in order to understand why Luke placed them there under the inspiration of the Holy Spirit.

The rulers of the Jews (the scribes, Pharisees, Lawyers, Herodians, chief priests, etc) were not ready to meet Christ during his first appearance on Earth in this text. Their hearts were stubborn and full of unbelief in spite of all of the miracles that Jesus had done before them. They had religion, but they didn’t know the Lord Jesus Christ.

So while the first three paragraphs of the Body Section that we studied last time spoke of the need for Christ’s servants to be ready for his Second Coming, these two paragraphs speak of the terrible spiritual state of the Jews during his First Coming as a sub-theme to the main theme in the Body Section.

This is very important to understand with regard to the Golden Ratio design. The “UCC/CCU” portion of any group of five “UCCOO” or “OCCCU” contains the main theme of the group. The “OO” portion is always distantly related to the main theme, and it is a sub-theme. If you can master this principle, it will help you tremendously in your efforts to understand how the Golden Ratio design works; and it works the same way everywhere in the Bible that the pattern UCCOO or OCCCU appears.

¶O: Jesus rebuked the hypocrisy of the ruler of the synagogue who was more concerned with ceremonialism than compassion and truth (13:10 - 21)

U And he was teaching in one of the synagogues on the Sabbath.

C And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and was unable to raise herself up at all. And when Jesus saw her, he called her to him, and said to her, “Woman, you are released from your infirmity.” And he laid his hands on her; and immediately she was made straight, and glorified God.

C And the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath day; and he said to the people, “There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.” The Lord then answered him, and said, “You hypocrite, do not each one of you on the Sabbath release his ox or his donkey from the stall, and lead him away to watering? And should not this woman, being a daughter of Abraham (whom Satan has bound, lo, these eighteen years), be released from this bond on the Sabbath day?” And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

O Then he said, “To what is the Kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and became a great tree; and the birds of the air lodged in its branches.”

O And again he said, “Unto what shall I liken the Kingdom of God? It is like yeast, which a woman took and hid in three measures of meal, until the whole lump was leavened.”

Comment: Notice how the Golden Ratio design of these 5 sub-paragraphs illustrate the principle of UCCOO so well (paragraph ¶4):

- U Jesus was teaching in one of the synagogues on the Sabbath
- C Jesus healed a woman crippled by a spirit of infirmity
- C Jesus rebuked the hypocritical ruler of the synagogue

- O The Kingdom of God is like a grain of mustard seed
- O The Kingdom of God is like yeast which leavened a lump of dough

¶O: Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)

O And he went through the cities and villages, teaching, and journeying toward Jerusalem.

O Then someone said to him, “Lord, are there few *that are* being saved?” And he said to them, “Strive to enter in at the narrow gate: for many, I say to you, will seek to enter in, and shall not be able. When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and knock at the door, saying, ‘Lord, Lord, open to us’; and he shall answer and say to you, ‘I do not know you where you are from.’ Then shall you begin to say, ‘We have eaten and drunk in your presence, and you have taught in our streets.’ But he shall say, ‘I tell you, I do not know you, where you are from; depart from me, all you workers of iniquity.’ There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the Prophets, in the Kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.”

C The same day there came certain of the Pharisees, saying to him, “Get out, and leave this place: for Herod will kill you.” And he said to them, “Go and tell that fox, ‘Behold, I cast out demons, and do cures today and tomorrow; and the third day I shall be perfected.’

C Nevertheless, I must walk today, and tomorrow, and the day following: for it cannot be that a Prophet perishes outside of Jerusalem.’

U O Jerusalem, Jerusalem, which kills the Prophets, and stones them that are sent to you: how often would I have gathered your children together, as a hen gathers her brood under her wings, and you did not want it! Behold, your house is left to you desolate. And truly I say to you, you shall not see me, until the time comes when you shall say, ‘Blessed is he that comes in the Name of [Jehovah].’”

Comment: The Golden Ratio design for ¶5:

- O Jesus taught while He was journeying toward Jerusalem
- O Jesus warned his hearers to strive to enter into the narrow gate of salvation before it was too late
- C Jesus told the Pharisees to tell Herod that He would cast out demons and cure diseases for two more days
- C Jesus told them that He must walk for two more days, because a Prophet cannot perish outside of Jerusalem
- U Jesus wept over the stubbornness and hard hearts of his people who refused his love and blessings

“It cannot be that a Prophet perishes outside of Jerusalem.” The center of the Hebrew faith in the one true God, Jehovah, was also the one place that also killed many of the one true God’s prophets, including Christ! It is a perfect illustration of the evil that occurs when Christianity becomes an institution, whether that is a great Protestant Denomination or a Baptist Convention in the United States or a Catholic Vatican with world-wide authority over the faith of a billion people.

“Power corrupts; and absolute power corrupts absolutely.” It is a law of our evil human nature that whenever man becomes the center of everything rather than God and his Word, corruption and evil creeps in and destroys that which once was good.

Today in the United States, not a single Protestant “Denomination” exists that honors Christ and his Word as the final authority for “what they believe” (their church’s doctrines). All have forsaken the Word of God, and welcomed homosexuality, gay marriage, and women preachers into their “churches”, not to mention rock music which sounds no different than the rock music being played by openly satanic music groups. There are lonely exceptions, and thank God for them! But they are very few who still stand with God against the Great Apostasy.

The “Southern Baptist Convention” has reformed itself for now; but for how long? Those who fought the good fight will pass, and then others will take over; many of whom are not willing to take up the sword of the Word of God and fight for truth.

Even many “Fundamental Baptist” churches (in name only) are falling away from the old-time religion. The apostasy from the Word of God in the United States is growing and it is strong. I believe that it is a sign of the soon Return of our Lord Jesus Christ.

Keep the Lord Jesus Christ and his Word at the center of everything, and this will help keep evil at bay in our churches and homes as long as we Bible-believing, born-again Christians keep doing that.

Be ready to meet Christ when He returns, because the Judge will deal with those who are not prepared!

## Study #39: Humility, perseverance, and commitment are notable qualities of those who follow Christ

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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### Chapter 2.2: Christ will return to judge his servants

#### §U Introduction: The Judgment and the Judge

- ¶I: Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)
- ¶I: The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)

#### §C Body: Be ready to meet Christ when He returns

- ¶U: Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)
- ¶C: Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 50)
- ¶C: The Judge will deal with those who are not prepared for the return of Christ (12:51 - 13:9)
- ¶I: Jesus rebuked the hypocrisy of the ruler of the synagogue who was more concerned with ceremonialism than compassion and truth (13:10 - 21)
- ¶I: Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)

#### §C Conclusion: Humility, perseverance, and commitment are notable qualities of those who follow Christ

- ¶C: Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)
- ¶C: A Believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

Comments: We conclude our study of Chapter 2.2 with the two paragraphs of the Conclusion Section:

This is one of my favorite parts of the Bible. The Lord Jesus is shown giving kind and gentle instruction to his hearers at a feast in the house of a chief Pharisee.

The difference between the one True God and the false gods of the heathen (such as Allah and the 300 million+ gods of India and many others) are amazing. The Lord Jesus Christ shows us the true heart of our God: longsuffering, merciful, humble, and kind toward others. This is how the one True God wants us to be: like Him.

What a lovely contrast to the demonic, hostile and capricious attitude commonly attributed to the gods of the heathen!

By the way, which God or god are you like or do others think you are like? Are you like the Lord Jesus in your conduct each day, or are you an angry person always looking for someone to push the chip off of your shoulder?

If the latter describes you, then you either need to be saved, or you are not right with God.

#### §C Conclusion: Humility, perseverance, and commitment are notable qualities of those who follow Christ

- ¶C: Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)

O And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And, behold, there was a certain man before him, which had edema. And Jesus answering spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath day?" And they held their peace.

O And he took and healed him, and let him go. And he answered them, saying, "Which of you shall have a donkey or an ox fallen into a pit, and will not immediately pull him out on the Sabbath day?" And they could not answer him again to these things.

C And he put forth a parable to those which were invited, when he noticed how they chose out the chief rooms, saying to them, "When you are invited by any man to a wedding, sit not down in the highest room, lest a more honorable man than you are invited by him, and he that invited you and him comes and says to you, 'Give this man your place'; and you begin with shame to take the lowest room. But when you are invited, go and sit down in the lowest room, so that when he that invited you comes, he may say to you, 'Friend, go up higher.' Then shall you have glory in the presence of them that recline at the table with you. For whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted."

C Then said he also to him that invited him: "When you make a dinner or a supper, call not your friends, nor your brethren, nor your relatives, nor your rich neighbors; lest they also invite you again, and a recompense be made to you. But when you make a feast, call the poor, the maimed, the lame, and the blind; and you shall be blessed, because they cannot repay you: for you shall be repaid at the resurrection of the just."

U And when one of them that reclined at the table with him heard these things, he said to him, "Blessed is he that shall eat bread in the Kingdom of God." Then he said to him, "A certain man made a great supper, and invited many; and he sent his servant at suppertime to say to them that were invited, 'Come: for all things are now ready.' And they all with one consent began to make excuses. The first said to him, 'I have bought a piece of ground, and I am obliged to go and see it; please excuse me.' And another said, 'I have bought five yokes of oxen, and I go to test them; please excuse me.' And another said, 'I have married a wife; and therefore I cannot come.' So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, the maimed, the lame, and the blind.' And the servant said, 'Lord, it is done as you have commanded, and still there is room.' And the lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled: for I say to you, that none of those men that were invited shall taste of my supper.'"

Comment: The Golden Ratio design for ¶1:

- O The Pharisees refused to answer whether it was lawful for Jesus to heal on the Sabbath day
- O The Pharisees could not answer whether they would pull their donkey out of a pit on the Sabbath day
- C Go and sit down in the lowest room rather than the highest to allow another to lift you up
- C Call the poor, the maimed, the lame, and the blind to your feast rather than your friends and neighbors
- U The Lord will bring the humble to eat his supper rather than those who were too proud to accept his invitation to come

#### ¶C: A Believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

O And great multitudes went with him; and he turned, and said to them, "If any man comes to me, and does not hate his father, and mother, and wife, and children, and brethren, and sisters; and indeed, even his own life, he cannot be my disciple.

O And whosoever does not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, does not sit down first, and count the cost, to see whether he has enough to finish it? Lest perhaps, after he has laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish.' Or what king, going to make war against another king, does not sit down first; and consults whether he is able with ten thousand to meet him that comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation; and desires conditions of peace. So likewise, whosoever he is of you that does not forsake all that he has, he cannot be my disciple.

C Salt is good.

C But if the salt has lost its saltiness, what shall it season? It is neither fit for the land, nor yet for the dunghill; but men cast it out.

U He that has ears to hear, let him hear."

Comment: The Golden Ratio design for ¶2:

- O A Christian must reject everything in his life that keeps him/her from following Christ
- O A Christian must be totally committed to Christ or he cannot be his disciple
- C Salt is good (being a born-again Christian is a good thing)
- C But salt without its saltiness is useless (but if a Christian loses their testimony for Christ, they are useless for God)
- U He that has ears to hear, let him hear

**Study #40: God the Father rejoices when sinners repent and turn to Christ**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation

§U Introduction: God the Father rejoices when sinners repent and turn to Christ

¶O: There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)  
 ¶O: The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)

§C Body: Those who do not prepare for the future will go to Hell

¶O: The rich man commended the unjust steward for preparing for the future in his life (16:1 - 15)  
 ¶O: Abraham rebuked the rich man in Hell for not preparing for the future in his life (16:16 - 31)

¶C: Prepare for the future by doing what the Lord expects from you every day (17:1 - 19)  
 ¶C: The Return of the Son of man will surprise those who are not prepared for the future (17:20 - 37)  
 ¶U: The best way to prepare for the future is to repent and trust in Christ rather than your own self-righteousness (18:1 - 14)

§C Conclusion: Following Christ requires death to self

¶C: The rich young ruler thought more of his money than Eternal Life (18:15 - 23)  
 ¶C: Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)

We come to Chapter 2.3 of Luke, which is the complement of Chapter 2.2 in terms of their themes:

- C Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation
- C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly

In Chapter 2.3, the theme is about the need for repentance and the punishment that will certainly follow (at the moment of death, and also after the Return of Christ) if we fail to repent and turn to Christ to be saved today.

In Chapter 2.4, the theme is about what will happen to those who are not prepared for the Return of Christ.

In Chapter 2.5, the theme is about the death, burial, resurrection, and ascension into Heaven by Christ

If you recall the content of Chapters 2.1 and 2.2, you know that the content there was focused on Born-again Believers in Christ: spiritual growth and being ready for Christ's Return.

But there is a "sea change" in Part 2, starting with Chapter 2.3. Now the emphasis is not on Born-again Believers in Christ, but on the Lost. In other words, these last three Chapters are evangelistic in tone, rather than edifying. To edify means to "build up" or "strengthen". Evangelistic means to reach out to Lost people with the Gospel, that they might repent and turn to Christ to be saved, before it is Eternally too late.

§U Introduction: God the Father rejoices when sinners repent and turn to Christ

¶O: There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)

U Then all the tax collectors and sinners drew near to him to hear him; and the Pharisees and scribes murmured, saying, "This man receives sinners, and eats with them!"

C And he spoke this parable to them, saying, "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after that one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me: for I have found my sheep which was lost.'

C I say to you, that likewise joy shall be in Heaven over one sinner that repents, more than over ninety-nine just persons that need no repentance.

O Either what woman having ten drachma coins, if she loses one, does not light a candle, and sweep the house, and seek diligently until she finds it? And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me: for I have found the coin which I had lost.'

O Likewise, I say to you, there is joy in the presence of the angels of God over one sinner that repents."

Comment: The Golden Ratio design for ¶1:

- U The Pharisees and scribes were offended because "sinners" came to hear Jesus preach
- C Jesus reminded them that they themselves would rejoice over recovering a lost sheep
- C Jesus taught them that God also rejoices over one sinner that repents and comes back to Him
- O Also a woman will rejoice over the recovery of a single coin
- O God also rejoices over one sinner that repents and comes back to Him

This is such an amazing story told by our Lord, because it reveals something that is not told anywhere else in Scripture that I know of. God rejoices when a sinner repents and comes to Him to be saved! It reveals the loving heart of our God, who doesn't rejoice when a soul goes to Hell.

"Say to them, 'As I live,' says the Lord Jehovah, 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn, turn from your evil ways: for why will you die, O house of Israel?'" (Ezekiel 33:11)

God is happy and rejoices when we come back to Him, our Creator. He made us for good, and not for evil. It is our own fault when we refuse the Gospel of Christ, which would restore us to his favor and blessings. God wants to bless us, and not to punish us, if possible.

"Hear the Word of Jehovah, O you nations, and declare it in the isles afar off, and say, 'He that scattered Israel will gather him, and keep him, as a shepherd does his flock: for Jehovah has redeemed Jacob, and ransomed him from the hand of him that was stronger than he.' Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah: for wheat, for wine, for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow anymore at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will fill the soul of the priests with abundance; and my people shall be satisfied with my goodness,' says Jehovah." (Jeremiah 33:10 - 14)

"for I know the thoughts that I think toward you,' says Jehovah, 'thoughts of peace, and not of evil, to give you a future and a hope. Then you shall call upon me, and you shall go and pray to me, and I will listen to you. And you shall seek me and find me, when you shall search for me with all of your heart.'" (Jeremiah 29:11-13)

¶O: The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)

O And he said, "A certain man had two sons; and the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' And he divided to them his living. O And not many days later the younger son gathered everything together, and took his journey into a far country; and there wasted his substance with profligate living. And when he had spent everything, there arose a mighty famine in that land; and he began to be in want, so he went and joined himself to a citizen of that country; and he sent him into his fields to feed pigs. And he would gladly have filled his belly with the husks that the pigs ate, and no man gave to him.

C And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I am perishing with hunger! I will arise and go to my father, and will say to him, 'Father, I have sinned against Heaven, and before you, and am no longer worthy to be called your son; make me as one of your hired servants.' And he arose, and came to his father.

C But when he was still a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said to him, 'Father, I have sinned against Heaven, and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring here the fattened calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and was found.' And they began to be merry.

O Now his older son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him, 'Your brother has come; and your father has killed the fattened calf, because he has received him safe and sound.' And he was angry, and would not go in; therefore his father came out, and entreated him. And he answering said to his father, 'Look, these many years do I serve you; neither did I transgress your command at any time; and yet you never gave me a kid, that I might make merry with my friends; but as soon as this your son came, which has devoured your living with prostitutes, you have killed the fattened calf for him! And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry, and be glad: for this your brother was dead, and is alive again; and was lost, and has been found.'"

Comment: The Golden Ratio design for ¶2:

- O The younger of two sons demanded his inheritance immediately
- O The younger son went into a far country and spent everything on wicked living until he was broke and feeding pigs
- C The younger son decided to return home and ask for forgiveness from his father
- C The father received his younger son with joy and threw a party
- U The older son was angry with his father, because he had remained faithful, but had not enjoyed any party with his friends

This story could be an actual event which happened; but we do not know for certain. But everywhere that this story has been told, I believe that there have been fathers with young sons who have experienced this. It was as if Jesus were talking about their own family. The father's heart was broken, thinking about his son or daughter who had rebelled against the Word of God that they had been taught since they were very young, and they gone out into the world to "enjoy the pleasures of sin for a season". I have no doubt that many tears have trickled down the cheeks of parents when hearing this story, because they were thinking about their own sons or daughters; maybe even all of them.

Rebellion seems to be a rite of passage that many young people have to go through, before they wake up from their sinful dream-world and realize that they will soon perish if they don't stop what they are doing and think long-term rather than short-term. Thankfully, not all young people are like that. They instead follow the path of the older son in this story.

I'm sure that the young man did not intend to spend his entire inheritance on wild living. He probably thought something like, "I'll have a little fun, and then I will start a business or do something to become rich." But his drinking and spending money on prostitutes acted like a magnet which drew him in until it totally destroyed him and left him penniless.

There are so many lessons in this story that I can't cover them all; but let me make a few points here:

1) The younger son was full of pride and self when he left home; but when he repented, he had to humble himself and admit that he was wrong. You cannot have fellowship with God if you are proud. God hates pride in all of its forms. Pride is what made Lucifer become Satan.

2) There are two ways of looking at this story: a true Believer rebels against God (the father in this story), and finally returns when he discovers that sin makes you go further than you wanted to go, it makes you stay longer that you wanted to stay, and it makes you pay more than you wanted to pay. Then he "came to himself" and realized that he would soon be dead if he didn't repent and go back home to his father; which he did, and was received with joy. Meanwhile, the faithful Believer who didn't rebel got jealous at the royal treatment given to his brother.

The other way of looking at the story is that God is the Father; the younger son is a lost sinner, who finally repents and comes to God to be saved. The more I think about this angle, the less I believe that it could be true, because you have to start ignoring other characters in the story like the older son. The story content just doesn't fit with a lost person being saved. First of all, because if that were correct, then because the young man was a "son", it would mean that you could be saved, then be lost, and be saved all over again. The Bible doesn't teach that. It also becomes difficult to explain who and what the older son represents.

No, I believe that the only way to harmonize this story of the Prodigal son with the rest of Scripture is to understand it as a story of a Believer who rebels against God (his Father); and then repents of his evil ways and returns home to fellowship with his Father in Heaven.

Also (and perhaps most importantly), understanding the first paragraph as aimed at sinners who repent, and the second paragraph as Believers who repent, highlights the fact that the Golden Ratio design shows that the themes of these two paragraphs are "opposites"; so it makes perfect sense in light of the Golden Ratio design that the first paragraph is about sinners, and the second about Believers. If both were about sinners repenting, then they wouldn't be "opposites"; they would be complementary; but they are not complementary.

Do all true Believers eventually repent and come back to God after a long season of rebellion against God? I don't believe so, because the Bible gives these warnings:

"Therefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the Way; but let it rather be healed." (Hebrews 12:12 -13)

"And for this very cause, giving all diligence, supply in your faith virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness selfless love. For if these things are in you, and abound, they cause you to be neither hollow nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is blind, and cannot see far away; and has forgotten that he was purged from his old sins." (2 Peter 1:5 - 9)

I believe that it is always possible for a Born-again Believer in Christ to return at any time to fellowship with his Savior and Lord Jesus Christ. But there is a point beyond which even a Believer in Christ may suffer the destruction of the flesh because of his sin and rebellion against God.

"But you are proud, and have not rather mourned, that he that has done this deed might be excommunicated from among you: for I truly, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed, in the Name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus." (1 Corinthians 5:2 - 5)

I have met some people who say, "God is merciful", no matter how they live or what kinds of sin they commit. Yes, God certainly is merciful; but his mercy is not unlimited, as these people think. Whether you are a Born-again Believer or a Lost person, you should fear losing your opportunity to repent and get right with God NOW, because you may not get another opportunity tomorrow.

"Boast not yourself of tomorrow: for you know not what a day may bring forth." Proverbs 27:1

## Study #41: Those who do not prepare for the future will go to Hell

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation

§U Introduction: God the Father rejoices when sinners repent and turn to Christ

¶O: There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)  
¶O: The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)

§C Body: Those who do not prepare for the future will go to Hell

¶O: The rich man commended the unjust steward for preparing for the future in his life (16:1 - 15)  
¶O: Abraham rebuked the rich man in Hell for not preparing for the future in his life (16:16 - 31)

¶C: Prepare for the future by doing what the Lord expects from you every day (17:1 - 19)  
¶C: The Return of the Son of man will surprise those who are not prepared for the future (17:20 - 37)  
¶U: The best way to prepare for the future is to repent and trust in Christ rather than your own self-righteousness (18:1 - 14)

§C Conclusion: Following Christ requires death to self

¶C: The rich young ruler thought more of his money than Eternal Life (18:15 - 23)  
¶C: Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)

Recall from previous studies that the Golden Ratio design of the Body Section of every Chapter in every Book has the following alternating pattern on the paragraph level:

Chapter 1.1: UCCOO  
Chapter 1.2: OOCUU  
Chapter 1.3: UCCOO  
Chapter 1.4: OOCUU  
Chapter 1.5: UCCOO  
Chapter 2.1: OOCUU  
Chapter 2.2: UCCOO  
**Chapter 2.3: OOCUU** ←  
Chapter 2.4: UCCOO  
Chapter 2.5: OOCUU

This is Chapter 2.3, so the Body Section should have the OOCUU pattern; and this is exactly what we find. The first two paragraphs oppose each other in their themes; and the last three paragraphs have the CCU pattern.

Recall from the last study that this Chapter is about salvation and the need to repent in this life while there is still time, because Jesus Christ will return in Judgment. In other words, we must prepare for the inevitable in our future: we will die and face God someday.

This part of the Chapter shows two versions of preparing for the future: the unjust steward who used his lord's money to prepare a place for himself to live after he lost his job as a steward; and the rich man who failed to prepare for the future, and ended up in Hell/Hades.

§C Body: Those who do not prepare for the future will go to Hell

¶O: The rich man commended the unjust steward for preparing for the future in his life (16:1 - 15)

U And he said also to his disciples, "There was a certain rich man, which had a steward; and the same was accused to him that he had wasted his goods. And he called him, and said to him, 'How is it that I hear this of you? Give an account of your stewardship: for you may no longer be steward.'

C Then the steward said within himself, 'What should I do? For my lord takes away the stewardship from me. I cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.' So he called every one of his lord's debtors to him, and said to the first, 'How much do you owe to my lord?' And he said, 'One hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly, and write fifty.' Then he said to another, 'And how much do you owe?' And he said, 'One hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.' And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

C And I say to you, make to yourselves friends of the riches of unrighteousness, so that when you fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is also unjust in much. If therefore you have not been faithful in the unrighteous riches, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money."

O And the Pharisees also, who were covetous, heard all these things; and they derided him.

O And he said to them, "You are they who justify yourselves before men; but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Comment: Jesus wasn't encouraging anyone to commit fraud; He was using this story to make an important point:

We are all given resources by God: money, property, and time. The very best use of our resources is to lay up treasure in Heaven, rather than attempting to build up mansions here on Earth. How can we do this? We give generously of our time and our talents to the Kingdom of God, serving our Lord Jesus in whatever He may direct us to do.

If we use our money, property, and time to bring more souls into the Kingdom of God (whether that is through personal evangelism, supporting missionaries, working a bus ministry, or going full-time in Christian work ourselves in some capacity), then our reward in Heaven will be according as we have been faithful to God or not. This is how God wants us to live: being active in winning souls and helping make the Kingdom of God larger in the lives of people every day, the best that we can.

The Pharisees who derided Jesus were like some Christians who remind me of Ebenezer Scrooge: pinching every penny and thinking mostly of themselves rather than what they can do to win souls and increase the Kingdom of God.

The Golden Ratio design for ¶1:

- U A rich man fired a man from his job as his steward
- C The steward did wisely by using his lord's money to prepare a better place for himself
- C We should also use our Lord's money to prepare ourselves a better place in Heaven
  
- O The Pharisees derided Jesus
- O Jesus exposed their evil hearts as an abomination in the sight of God

¶O: Abraham rebuked the rich man in Hell for not preparing for the future in his life (16:16 - 31)

O The Law and the Prophets were until John; since that time the Kingdom of God is being preached, and every man presses into it.

O And it is easier for Heaven and earth to pass, than one tittle of the Law to fail. [For example,] whosoever divorces his wife, and marries another, commits adultery; and whosoever marries her that has been divorced from her husband commits adultery.

C There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores; and he longed to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

C And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in Hell he lifted up his eyes, being in extreme pain, and sees Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am in agony in this flame!' But Abraham said, 'Son, remember that you in your lifetime received your good things, and likewise Lazarus evil things; but now he is comforted, and you are in agony. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from here to you cannot; neither can they pass to us, that would come from there.'

U Then he said, 'Therefore I beg you, father, that you would send him to my father's house: for I have five brothers, that he may testify to them, lest they also come into this place of agony.' Abraham says to him, 'They have Moses and the Prophets; let them hear them.' And he said, 'No, father Abraham; but if one went to them from the dead, they will repent.' And he said to him, 'If they do not hear Moses and the Prophets; neither will they be persuaded, though one rose from the dead.'

Comment: A major difference between the story of the unjust steward and this one is that Jesus named two of the men in this story: Lazarus (not the same Lazarus that Jesus raised from the dead) and Abraham. These were real people and real places, not fictional. The Latin word for "rich man" is Dives, but this was not his actual name, as far as we know from the Bible text.

The time that Jesus told this story is critical to understanding how it was possible for Abraham and the rich man to hold a conversation while separated by a "great gulf fixed" between flaming torment and Paradise.

Before Jesus went to the cross to die for our sins, the Old Covenant system of animal sacrifice was still in operation and valid before God. If a person wanted to be saved by God, they had to repent of their sins, just like today. To demonstrate their repentance and faith in the one true God Jehovah, they had to bring the required animal sacrifice to the Temple in Jerusalem to be offered by the descendants of Aaron the priest. As always, God looked on the heart to see whether there was genuine repentance, or whether they were only playing religious games with Him. If the sacrifice was accepted by Jehovah, the sins of the person bringing the sacrifice were covered and the person was accepted into the spiritual Kingdom of Heaven: they were saved.

However, animal sacrifices were only a temporary way to cover sin; and could not, by themselves, put sin away permanently. Only the once-for-all-time sacrifice of Jesus on the cross could do that, and did do that.

O "For the *Mosaic* Law having a mere shadow of good things to come, and not the very image of the things, can never with those sacrifices (which they offer year by year into perpetuity) make the comers with them complete. For then would they not have ceased to be offered? Because the worshipers once purged should have had no more conscience of sins.

O But in those sacrifices there is a remembrance again made of sins every year: for it is impossible that the blood of bulls and of goats could take away sins.

C Therefore when he comes into the world, he says, "Sacrifice and offering you did not desire; but a body have you perfected for me, because in burnt offerings and sacrifices for sin you have had no pleasure. Then I said, 'See, I come (in the volume of the Book it is written of me) to do your will, O God.'"

C Above when he said, "Sacrifice and offering and even whole burnt offerings for sin you did not desire; neither did you have pleasure in it" (which are offered by the Law), then he said, "See, I come to do your will, O God." He takes away the First Covenant, that he may establish the Second: by which we have been sanctified through the offering of the body of Jesus Christ once for all time.

U And every Levite priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins into perpetuity, sat down on the right hand of God, from henceforth waiting until his enemies are made his footstool: for by a single offering he has perfected into perpetuity them that are being sanctified." (Hebrews 10:1 - 14)

So saved people under the Old Covenant could not be allowed into Heaven itself until their sins had been permanently cleansed. So where could they go while they waited for the final sacrifice of Christ on the cross to be done? God made Hades to serve this purpose: half of Hades was called "Paradise", where those who were saved under the Old Covenant went after they died to enjoy peace and comfort; and the other half was a place of torment, flame, and intense suffering. And there was a "great gulf fixed" between Paradise and the place of suffering, so that people in one place could not go over to the other.

Once Jesus finished his Work on the cross for our sins, He descended into Hades and brought the Old Covenant saints with Him into Heaven.

"For Christ also has once for all time suffered for sins, the Just for the unjust, that he might bring us to God; being put to death in the flesh, but made alive by the Spirit; in which also he went and preached to the spirits in prison; which at one time were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was being prepared, in which few, that is, eight souls were delivered by water." (1 Peter 3:18 - 20)

"But to every one of us is given grace according to the measure of the gift of Christ. Therefore he says, "When he ascended up on high, he led captivity captive, and gave gifts unto men." Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Ephesians 4:7-10)

Once the Finished Work of Christ for sins was completed, now the sins of the Old Covenant saints were gone forever; and God could now allow them into Heaven for good.

Please notice some characteristics of Hell:

- 1) The rich man felt pain: "I am in agony in this flame!"
- 2) He could see, hear, and speak: "and in Hell he lifted up his eyes, being in extreme pain, and sees Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me.'"
- 3) There are real flames in Hell. They were not the flames of this world, but an eternal flame that burned and caused intense suffering and pain.
- 4) The rich man, Lazarus, and Abraham had bodies. Their physical bodies were still in their graves; but these bodies were spiritual bodies which could feel, see, speak, hear, and taste water.
- 5) There is no such thing as "soul sleep": a demonic doctrine taught by many cults. The idea is that when someone dies, their soul just goes to sleep, instead of dropping into Hell if they were lost or going immediately to Heaven if they were saved. Clearly, if the doctrine of soul sleep were true, surely the Lord Jesus would have taught it right here; but He did not. Why would He teach something that was not true? Even if the story is a parable, the parables were always based upon truth, not upon lies or falsehoods. There was no reason for the Lord to give such a detailed story about someone going to Hell if it were not true in the first place. Besides, such a teaching makes the Lord out to be a liar; and one thing we know for certain: the Lord always told and tells the truth, no matter what.

Are YOU prepared for the future? Whether you want to believe it or not, the future has two destinations for us after we die: Heaven or Hell. There are no other choices.

If you are not absolutely certain that you have been Born-again the Bible Way, I urge you to repent of your sins and accept Jesus Christ right now, before you also go to that terrible place called Hell when you die. Jesus Christ came to Earth to die for YOUR sins, and mine. He loves you very much and wants you to enjoy Eternity with Him, but the choice is yours. What will it be? Jesus or Hell? Choose now, and choose Jesus!

The Golden Ratio design for ¶12:

- O The Law and the Prophets were until John; but now the Kingdom of God is being preached
- O The smallest tittle of the Law cannot fail, such as the Commandment against adultery
  
- C The rich man prospered and Lazarus suffered in life
- C After death, the rich man suffered in Hell and Lazarus was blessed in Paradise
- U The rich man asked Abraham to send Lazarus to his brothers to ask them to repent, but Abraham refused

## Study #42: Prepare for the Return of Christ or else

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation

**§U Introduction: God the Father rejoices when sinners repent and turn to Christ**

¶O: There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)  
¶O: The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)

**§C Body: Those who do not prepare for the future will go to Hell**

¶O: The rich man commended the unjust steward for preparing for the future in his life (16:1 - 15)  
¶O: Abraham rebuked the rich man in Hell for not preparing for the future in his life (16:16 - 31)

¶C: Prepare for the future by doing what the Lord expects from you every day (17:1 - 19)  
¶C: The Return of the Son of man will surprise those who are not prepared for the future (17:20 - 37)  
¶U: The best way to prepare for the future is to repent and trust in Christ rather than your own self-righteousness (18:1 - 14)

**§C Conclusion: Following Christ requires death to self**

¶C: The rich young ruler thought more of his money than Eternal Life (18:15 - 23)  
¶C: Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)

We continue our study of Chapter 2.3 with the last 3 paragraphs of the Body Section, which follow the CCU pattern.

¶C: Prepare for the future by doing what the Lord expects from you every day (17:1 - 19)

**U** Then he said to the disciples, “It is impossible but that offenses will come; but woe to him, through whom they come! It would be better for him that a millstone were hung around his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: if your brother trespasses against you, rebuke him; and if he repents, forgive him. And if he trespasses against you seven times in a day; and seven times in a day turns again to you, saying, ‘I repent’, you shall forgive him.”

**C** And the Apostles said to the Lord, ‘Increase our faith.’ And the Lord said, “If you had faith as a grain of mustard seed, you might say to this mulberry tree: ‘Be plucked up by the root, and be planted in the sea’; and it would obey you.

**C** But which of you, having a servant plowing or feeding cattle, will say to him by and by, when he has come from the field, ‘Go and sit down to eat’? And will you not rather say to him, ‘Make ready so that I may eat; and gird yourself, and serve me, until I have eaten and drunk; and afterward you shall eat and drink’? Does he thank that servant because he did the things that were commanded him? I think not. So likewise you, when you shall have done all those things which are commanded you, say, ‘We are unprofitable servants; we have done that which was our duty to do.’”

**O** And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood far away; and they lifted up their voices, and said, “Jesus, Master! Have mercy on us!” And when he saw them, he said to them, “Go show yourselves to the priests.” And it came to pass, that as they went, they were cleansed.

**O** And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, “Were there not ten cleansed? But where are the nine? No one returned to give glory to God, except this stranger.” And he said to him, “Arise, go your way; your faith has made you whole.”

Comment: Notice that this paragraph lists at least 4 things that the Lord expects from us Born-again Believers each and every day:

- 1) **Forgiveness toward our brother or sister in Christ**
- 2) **Increasing faith**
- 3) **Obedience**
- 4) **Gratefulness to God for what He has done for us**

The best way for a Born-again Believer in Jesus to prepare for the future is simply to be faithful each and every day, doing what the Lord has called him or her to do, in the way that God wants him or her to do it. It is our duty to serve Christ, and it is what our reward in Heaven will be based upon.

The subtext of this paragraph is found in the two OO sub-paragraphs: We need to be grateful always for what the Lord has done for us. Only one of the ten turned back to give glory to God (Jesus); and he was the only one of the ten to be saved. How typical of sinful humanity! We are very eager to take from God, but so slow to give thanks and be grateful. If you doubt that, the next time you are eating in a public place, look around to see how many people bow their heads to give thanks to God for their food before eating! I’ve observed this for decades, and noticed that even many Christians will not thank God for their food in public, for one reason or another. They are ashamed of Jesus Christ. Shame on us!

The Golden Ratio design for ¶3:

**U We must be forgiving and longsuffering toward our brothers and sisters in Christ**

**C A strong faith can make a mountain obey you**  
**C Obey the Lord daily**

**O Jesus told ten lepers to go show themselves to the priests; and as they went, they were cleansed.**  
**O But only one returned to give glory to God**

¶C: The return of the Son of man will surprise those who are not prepared for the future (17:20 - 37)

**U** And when he was asked by the Pharisees when the Kingdom of God would come, he answered them; and he said, “The Kingdom of God does not come with observation. Neither shall they say, ‘Look here!’ or, ‘Look there!’ For, behold, the Kingdom of God is within you.”

**C** And he said to the disciples, “The days will come, when you shall desire to see one of the days of the Son of man; and you shall not see it. And they shall say to you, ‘See here’; or, ‘See there’; but do not go after them, nor follow them: for as the lightning that flashes out of the one part under heaven and shines to the other part under heaven, so shall also the Son of man be in his day. But first he must suffer many things; and be rejected by this generation.

**C** And as it was in the days of Noah, so shall it be also in the days of the Son of man: they ate, they drank, they married wives, and they were given in marriage, until the day that Noah entered into the Ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, and they built; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. Even thus shall it be in the Day when the Son of man is revealed.

**O** In that day, he which shall be upon the housetop, and his possessions in the house, let not him come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot’s wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

**O** I tell you, in that night there shall be two in one bed: one shall be taken, and the other shall be left. Two shall be grinding meal together: one shall be taken, and the other left. Two shall be in the field: one shall be taken, and the other left.” And they answered and said to him, “Where, Lord?” And he said to them, “Wheresoever the body is, there will the vultures be gathered together.”

Comment: The Kingdom of God is a universal Kingdom, which extends to all Ages, all Dispensations, and all those who were, are, and will be saved until the New Heaven and New Earth. It exists in the hearts of those who have been Born-again by repentance and faith in Jesus Christ today. It is completely invisible to all, except as others are able to see Christ in our lives each and every day.

But the Kingdom of Zion is a visible Kingdom with Jesus Christ reigning and ruling from Jerusalem over the entire Universe after He returns in glory not far in the future. It began with Israel under the Old Covenant; and ended when it was destroyed for the second time in 70 A.D. It actually ended in 33 A.D. when Jesus died on the cross and rose from the dead. By 70 A.D. it was still living, but as an empty, lifeless shell of its former glory.

When Jesus returns, the Kingdom of Zion will be restored, with Jesus as the Messiah-King ruling from Jerusalem. So you can see that there is a great difference between “the Kingdom of God”, which is invisible outwardly, and the “Kingdom of Zion”, which is what the Pharisees were asking about. They clearly were confused by the terminology, because Christ gave them the correct answer for the term they used. They were asking about the visible Kingdom of Zion; but incorrectly asked about “the Kingdom of God”.

The Return of Christ in Judgment (at the end of the Great Tribulation) will be a complete surprise to all; and it will be devastating for those who are not prepared to meet the Lord.

The Golden Ratio design for ¶4:

**U The Kingdom of God is within you**

**C The return of Christ will be as a flash of lightening from Heaven**  
**C The return of Christ will occur while people are busy doing other things**

**O When Christ returns in Judgment, run for your lives**  
**O One of two shall be taken to Judgment and the other left behind**

¶U: The best way to prepare for the future is to repent and trust in Christ rather than your own self-righteousness (18:1 - 14)

**O** And he spoke a parable to them to this end, that men should always pray, and not faint; saying, “There was in a city a judge, which did not fear God, nor regard man. And there was a widow in that city, and she came to him, saying, ‘Avenge me of my adversary.’ And he would not for a while, but afterward he said within himself, ‘Though I fear not God, nor regard man, yet because this widow troubles me, I will avenge her, lest by her continual coming she wearies me.’” And the Lord said, “Hear what the unjust judge says. And shall not God avenge his own elect, which cry day and night to him, though he bears long with them? I tell you that he will avenge them speedily.

**O** Nevertheless, when the Son of man comes, shall he find the Faith on the earth?”

**C** And he spoke this parable to some who trusted in themselves that they were righteous, and despised others: “Two men went up into the Temple to pray: one a Pharisee, and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank you, that I am not as other men are: extortionists, unjust, adulterers, or even as this tax collector. I fast twice in the week; I give tithes of all that I possess.’

**C** And the tax collector, standing far away, would not lift up so much as his eyes to Heaven; but he smote upon his breast, saying, ‘God be merciful to me a sinner.’

**U** I tell you, this man went down to his house justified rather than the other: for everyone that exalts himself shall be humbled; and he that humbles himself shall be exalted.”

Comment: The fifth paragraph (the third in this CCU group of paragraphs) shows the very best way to prepare for the future: repent of your sins and call upon the Lord to be merciful to you and save you. Nothing else really matters in this life, if you have failed to do this. Do not delay, my friend!

The Golden Ratio design for ¶5:

**O The Lord will avenge the persevering prayers of his elect**  
**O When the Son of man comes, shall He find the Faith on the earth?**

**C The self-righteous Pharisee bragged to God about what he had done**  
**C The repentant tax collector recognized his sinfulness and begged God for mercy**  
**U The tax collector was saved rather than the arrogant Pharisee**

### Study #43: Following Christ requires death to self

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

#### Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation

§U Introduction: God the Father rejoices when sinners repent and turn to Christ

- ¶O: There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)
- ¶O: The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)

§C Body: Those who do not prepare for the future will go to Hell

- ¶O: The rich man commended the unjust steward for preparing for the future in his life (16:1 - 15)
- ¶O: Abraham rebuked the rich man in Hell for not preparing for the future in his life (16:16 - 31)
- ¶C: Prepare for the future by doing what the Lord expects from you every day (17:1 - 19)
- ¶C: The Return of the Son of man will surprise those who are not prepared for the future (17:20 - 37)
- ¶U: The best way to prepare for the future is to repent and trust in Christ rather than your own self-righteousness (18:1 - 14)

§C Conclusion: Following Christ requires death to self

- ¶C: The rich young ruler thought more of his money than Eternal Life (18:15 - 23)
- ¶C: Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)

Comment: We conclude our study of Chapter 2.3 with the two paragraphs of the Conclusion Section.

§C Conclusion: Following Christ requires death to self

- ¶C: The rich young ruler thought more of his money than Eternal Life (18:15 - 23)

O And they also brought infants to him, that he would touch them; but when his disciples saw it, they rebuked them.

O But Jesus called them, and said, "Allow little children to come to me; and forbid them not: for of such is the Kingdom of God. Truly I say to you, whosoever shall not receive the Kingdom of God like a little child, shall never enter into it."

C And a certain ruler asked him, saying, "Good Master, what shall I do to inherit Eternal Life?" And Jesus said to him, "Why do you call me good? No one is good, except one, that is, God.

C You know the Commandments: 'Do not commit adultery'; 'Do not kill'; 'Do not steal'; 'Do not bear false witness'; 'Honor your father and your mother.'" And he said, "All these have I kept from my youth up."

U Now when Jesus heard these things, he said to him, "Yet you lack one thing: sell all that you have, and distribute to the poor; and you shall have treasure in Heaven; and come, follow me." And when he heard this, he was very sorrowful: for he was very rich.

Comment: Recall that the theme of this Chapter is salvation: specifically, "Prepare for the return of Christ by trusting in Him for salvation."

So the Conclusion ends on a similar note. The rich young ruler came to Jesus asking what he should DO to inherit Eternal Life. He seems to have been a very religious man, who was eager to learn how to be saved; which demonstrates that you can be very religious, and yet not be saved.

What was missing? Jesus set the young man straight on one point immediately: all have sinned and come short of the glory of God (Romans 3:23).

Jesus is God, which is why Jesus was good. No doubt the young man thought of himself as good also, because he was a diligent keeper of the Law of Moses. So the Lord needed to set him straight on that point: "No one is good, except one, that is, God." The young man may have been beautiful outwardly in his observance of the Law, but inwardly he was still filled with sin that had never been forgiven. He was like the Pharisees, of whom Jesus said, "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which indeed appear beautiful outwardly; but within are full of dead men's bones, and of all uncleanness." (Matthew 23:27)

No matter how hard a sinner may strive to be "good" and "religious", he/she will always be like a "whitewashed tomb", full of dead men's bones, and of all uncleanness in the sight of God. It isn't good enough to "keep the Commandments", because the Commandments can only condemn us to Hell, because we are always breaking the Law on one point or another.

"For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For he that said, "Do not commit adultery;" said also, "Do not kill." Now if you do not commit adultery, yet if you kill, you have become a transgressor of the Law." (James 2:10-11)

"Now we know that whatsoever things the Law says, it says to them who are under the Law, so that every mouth may be shut, and all the world may become guilty before God; therefore by the works of the Law no flesh shall be justified in his sight: for by the Law is the knowledge of sin" (Romans 3:19-20)

Do you see the problem? By "keeping the Law", the young man wasn't being righteous, but only bringing more condemnation upon himself. The Apostle Paul pointed out in Romans 3:20 that the Law of Moses can only do one thing: it tells you that you are a sinner, because you have broken every single one of the Ten Commandments at one time or another, probably multiplied many thousands of times. Keeping the Law is not the Way to be saved and enter Heaven someday, because Jesus has become our sacrifice for sin, once for all time, never to be repeated. He has already paid for every one of our sins on the cross, so that all we have to do is repent and put our faith and trust in Jesus to be forgiven by God and become "saved" and worthy of Heaven. Not because of anything that we have done, but rather because of what CHRIST has done!

"But Christ having come forth a High Priest of good things to come, through a greater and more perfect Tabernacle not made with hands (that is to say, not of this building); neither with the blood of goats and calves, but with his own blood he entered in once into the Holy Place, having [already] obtained Eternal Redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:11-14)

The young man was still a sinner with at least one big fault: he was trying to work his way into Heaven. "What shall I do to inherit Eternal Life?" is the wrong question. The right question should be, "What must I do to be saved?" We can do nothing to "inherit" Eternal Life. It is a gift that must be received from the Lord Jesus Christ, and Him alone. And the way that we receive that gift is to

- 1) Acknowledge that God is righteous and we are wicked
- 2) Acknowledge that Jesus died on the cross for our sins, and rose again the 3rd day
- 3) Ask Jesus to save you and come into your life by faith.

"For by grace you have been *permanently* saved through faith; and that faith is not out of yourselves: it is the gift of God; not of our own works, lest any man should boast" (Ephesians 2:8-9)

"For whosoever shall call upon the Name of the Lord shall be saved" (Romans 10:13)

The young man had not even done the first thing that is required by God to be saved, because he thought that he was a good person.

The young man needed to repent, because even though he had been working hard to "achieve salvation" by keeping the Commandments, he had failed in one major point: covetousness. He loved his money more than his own soul. This is why the Lord Jesus urged him to sell all that he had and distribute to the poor.

Fortunately, most of us are not in this kind of situation. It is the lack of money that most of us face every day, rather than having too much. But the point that Jesus made still applies to everyone: we must repent of all sin before we can truly trust in Jesus Christ and be saved. Unless repentance from sin (whatever form it may be) is real, salvation will not be real either.

The Golden Ratio design for ¶1:

- O The disciples rebuked those who brought children to Jesus
- O Jesus corrected them and instead commanded them to bring the little children to Him
- C Jesus reminded the young man that no one is good except for God
- C Jesus reminded the young man of five of the Ten Commandments
- U Jesus awoke the conscience of the young man to the fact that he had broken the Commandment against covetousness

¶C: Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)

O And when Jesus saw that he was very sorrowful, he said, "With what difficulty shall they that have riches enter into the Kingdom of God! For it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God." And they that heard it said, "Who then can be saved?" And he said, "The things that are impossible with men are possible with God."

O Then Peter said, "See, we have left all; and followed you." And he said to them, "Truly I say to you, there is no man that has left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time; and in the Age to come Life Everlasting."

C Then he took to him the twelve, and he said to them, "Behold, we are going up to Jerusalem;

C and all things that have been written by the Prophets concerning the Son of man shall be accomplished: for he shall be delivered to the Gentiles, and shall be mocked, and treated spitefully, and spat upon. And they shall scourge him, and put him to death; and the third day he shall rise again."

U And they understood none of these things; and this saying was hidden from them; neither did they know the things which were spoken.

Comment: The disciples of Jesus were shocked that He would say that it was harder for a rich man to enter the Kingdom of God than a camel to through the eye of a needle; in other words, it wasn't possible. He clarified his statement by saying that God could make it happen: "The things that are impossible with men are possible with God." So rich men/women can be saved; but it takes a miracle of God for it to happen.

Covetousness is one of the world's leading sins, right up there with lying, stealing, murder, adultery, fornication, blasphemy, and homosexuality. Let that be a lesson to all of us who are born-again Believers in Christ. We need to lay up treasure in Heaven rather than here on Earth, because we won't be able to take a single coin with us, no matter how rich we might become.

Covetousness is the same sin as lust, as in pornography, because it is lusting for something that God has forbidden you; and something that is bad for you. It is wickedness, no matter how you slice it.

How are you doing in this category, my friend? Do you have victory over lust and covetousness of all kinds? Or are you wallowing in your degradation every day, with no victory over sin in sight? There is only one cure for covetousness and lust of whatever stripe: repentance, complete and full; and daily re-commitment of your whole body, soul, and spirit to the Lord Jesus Christ. A life of victory over sin is a marathon, not a sprint. No one, and I mean NO ONE, is perfect, just as Jesus said, except God. We all face the same types of struggle each day, although some of us face different kinds of temptations, depending on the depth of evil that we lived in before we were born-again.

"I find therefore concerning the Law, that when I desire to do good, evil is always present with me: for I delight in the Law of God after the inward man; but I see another law in my body parts, making war against the Law of my mind, and bringing me into captivity to the law of sin which is in my body parts.

O wretched man that I am! Who shall deliver me from this dead body? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the Law of God; but with the flesh the law of sin.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the Law of the Spirit of life in Christ Jesus has made me free from the Law of sin and death: for what the Law of Moses could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, so that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that are after the Spirit mind the things of the Spirit. For to be fleshly minded is death; but to be spiritually minded is life and peace." (Romans 7:21 - 8:6)

The Golden Ratio design for ¶2:

- O Even a rich man can be saved
- O Sacrificing your life for the Kingdom of God's sake will be rewarded with material blessings and Life Everlasting
- C Jesus and his Apostles were going up to Jerusalem
- C All things that were written in the Prophets would be fulfilled in his death, burial, and resurrection
- U The Apostles didn't have a clue what Jesus was talking about

**Study #44: The blind man and Zacchaeus took advantage of the opportunity to believe in Jesus and be saved, while they still could**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.  
<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>  
 or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

**Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly**

- §U **Introduction: The blind man and Zacchaeus took advantage of the opportunity to believe in Jesus and be saved, while they still could**
  - ¶O: A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)
  - ¶O: Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)
- §C **Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly**
  - ¶U: The Lord returned from a far country and gave rewards and punishments to his servants (19:11 - 28)
  - ¶C: Jesus entered into Jerusalem in triumph and cleansed the Temple of the thieves (19:29 - 47a)
  - ¶C: Jesus rejected the authority of the chief priests, scribes, and elders of Jerusalem, and hinted at their future judgment (19:47b - 20:19)
  - ¶O: Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)
  - ¶O: Jesus commended the selfless giving of a poor widow (20:39 - 21:4)
- §C **Conclusion: Watch and pray always that you may be accounted worthy to escape all of the evil that shall come to pass**
  - ¶C: Wars, famines, plagues, and persecution of Believers would come prior to the destruction of Jerusalem (21:5 - 24)
  - ¶C: Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

Comment: We begin our study of Chapter 2.4 of Luke with the Introduction. Notice that the theme of this Chapter is “Those who are not prepared for the return of Christ will be judged harshly.”

But the Introduction begins on a hopeful note with two examples of men who took advantage of the opportunity to believe in Jesus Christ and be saved, while they still could. The blind man discovered that Jesus Christ was passing by on the road, and called out, “Jesus, Son of David, have mercy on me!” The crowd told him to be quiet, but he only cried louder; which led to Jesus commanding him to be brought to him.

What was he doing? He was taking advantage of the opportunity that was presented to him! The Lord Jesus Christ was passing by! He could be healed of his blindness, if only the Lord Jesus would hear his voice! So he gave it all he had: “Son of David, have mercy on me!!” The blind man was desperate for help, and only the Lord Jesus could give him the help that he needed.

Jesus heard his cry and stopped in the road. He was on his way to the cross to die for the sins of the world, but He had time to heal and save the soul of a desperate sinner who needed Him to help him right there and then.

I’m glad the Lord heard my cry on August 31, 1982, when I called on Him to save me. My life has never been the same again, hallelujah!

- §U **Introduction: The blind man and Zacchaeus took advantage of the opportunity to believe in Jesus and be saved, while they still could**
  - ¶O: A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)

U **And it came to pass, that as he came near to Jericho, a certain blind man sat by the roadside begging; and hearing the multitude pass by, he asked what it meant. And they told him, “Jesus of Nazareth is passing by.”**

C **And he cried, saying, “Jesus, Son of David, have mercy on me!” And they that went before rebuked him, that he should hold his peace.**

C **But he cried even more, “Son of David, have mercy on me!” And Jesus stood, and commanded him to be brought to him.**

O **And when he came near, he asked him, saying, “What do you want me to do to you?” And he said, “Lord, that I may receive my sight.”**

O **And Jesus said to him, “Receive your sight; your faith has saved you.” And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise to God.**

Comment: The Golden Ratio design for ¶1:

- U **The multitude informed the blind man that Jesus was passing by on the road**
- C **The blind man cried out for Jesus to have mercy on him; but he was rebuked by the crowd**
- C **The blind man cried out again for Jesus to have mercy on him; and Jesus commanded him to be brought to him**
- O **The blind man asked Jesus to give him sight**
- O **Jesus gave the man his sight and saved his soul as well**

¶O: Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

O **And Jesus entered and passed through Jericho.**

O **And, behold, a man was there named Zacchaeus, who was the chief among the tax collectors, and he was rich. And he tried to see Jesus who he was; but could not for the crowd, because he was very short. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.**

C **And when Jesus came to the place, he looked up, and saw him, and said to him, “Zacchaeus, hurry and come down! For I must stay at your house today.” And he hurried, and came down, and received him joyfully. And when they saw it, they all murmured, saying, “He was going to be a guest with a man who was a sinner.”**

C **And Zacchaeus stood up, and said to the Lord, “Behold, Lord, half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.”**

U **And Jesus said to him, “This day salvation has come to this house, forasmuch as he also is a son of Abraham: for the Son of man has come to seek and to save that which was lost.”**

Comment: The story of Zacchaeus complements the story of the blind man, because the Lord Jesus was passing through Jericho, and wasn’t coming back (at least in his lifetime)! Zacchaeus had only one chance to meet Jesus in person, and in desperation, being a very short man, he climbed a tree so that he could see him. Jesus noticed Zacchaeus and probably with a great big smile, and maybe even a chuckle, said, “Zacchaeus, hurry and come down! For I must stay at your house today.” The small man came down and “received him joyfully”.

What would have happened if Zacchaeus had thought, “O well, I’m too small to ever be noticed. I’ll just keep to myself and let Jesus go by today. Maybe next time, I will be able to meet Him.” You know what would have happened; Zacchaeus never would have been saved, if he had put off until another day his decision for Christ.

The same goes with the blind man: if he had thought something similar, “O well, Jesus is too busy to bother with me. I’ll catch Him next time around.” He never would have been saved.

The lesson for us is that time marches on each and every day. We must take the opportunity to be saved when it is presented to us, before it is eternally too late. In the other lessons in this Chapter, we are going to see that the leaders of Israel had lost their opportunity to repent and turn to Christ when they had the chance early on in the ministry of the Lord Jesus Christ. They had reviled their Messiah, and even claimed that He was demon-possessed: a horribly wicked thing to say about God in the flesh.

So their chance to be saved was gone. The patience of God was gone with Israel, and with the leaders of Israel in particular. Instead of mercy, they would receive his wrath, which would be made very real in 70 A.D., when the Roman army would raze Jerusalem and the Temple to the ground and kill over one million Jews who had taken refuge in the city from the Romans.

God is very, very patient and longsuffering. Even after the death, burial, resurrection and ascension of Christ, God gave Israel another 37 years to repent and turn to Christ and be saved; but most did not. Thankfully, many did; but not enough to stop God’s judgment.

How about you? Have YOU taken advantage of the opportunity to be saved yet? Are you reading these studies and learning all about the Bible, but you yourself are still in your sins? Why? What are you waiting for? “Behold, NOW is the accepted time; behold, NOW is the day of salvation”! (Corinthians 6.2).

When you say, “No” to the Holy Spirit, who is speaking to your heart to come to Jesus Christ and be saved, it becomes easier to say “No” again, and again, and again; until the Holy Spirit finally ceases to speak to you anymore. My friend, that is a dreadful situation to be in, because you cannot be saved unless the Holy Spirit awakens your conscience and draws you to Christ.

**“No man can come to me, unless the Father who has sent me draws him” (John 6:44)**

Without the Holy Spirit to help you to come to Christ, you are spiritually dead and unable to call on Christ to be saved! That is why it is so urgent that you repent of your sins and call upon Jesus Christ right now to save you and come into your life without delay. The timer of God’s patience with you is ticking; and soon it will stop completely, if you keep saying no. And when you drop into the furious flames of Eternal damnation, you will have no one to blame but yourself.

Do it right now! Call on the Lord Jesus to be saved, while you still have Light and the Lord is speaking to you.

Find a quiet place to pray, and tell the Lord this: “Lord Jesus, I know that I am a sinner; and I believe that Jesus Christ died on the cross for me and rose again from the dead the 3rd day. Please come into my heart right now and save me!” If you meant that prayer with all of your heart, then you will be saved, because the Word of the Living God has promised it.

**“For whosoever shall call upon the Name of the Lord shall be saved” (Romans 10:13).**

The Golden Ratio design for ¶2:

- O **Jesus passed through Jericho**
- O **Zacchaeus climbed into a sycamore tree to see him**
- C **Jesus called Zacchaeus to come down; and Zacchaeus received Him joyfully**
- C **Zacchaeus demonstrated his repentance by announcing a gift to the poor and restitution to those he had stolen from**
- U **Jesus announced that Zacchaeus had been saved**

One last comment: I would like you to notice how the two paragraphs of the introduction oppose each other in their themes:

¶O: A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)

¶O: Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

Not only do the internal Golden Ratio design of the subparagraphs show an opposing pattern between the two paragraphs, but the way in which the blind man and Zacchaeus were saved was completely different.

The blind man called out desperately for Jesus to hear him and help him; and Jesus stopped in the road.

But the Lord Jesus came directly to Zacchaeus in the tree, and called upon him to receive Him! The same result, but the way they got there was completely different. So the Golden Ratio design of two opposing themes for these two paragraphs is perfect, and exactly as predicted by the Golden Ratio design.

## Study #45: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

### Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly

§U Introduction: The blind man and Zacchaeus took advantage of the opportunity to believe in Jesus and be saved, while they still could

¶O: A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)

¶O: Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

§C Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly

¶U: The Lord returned from a far country and gave rewards and punishments to his servants (19:11 - 28)

¶C: Jesus entered into Jerusalem in triumph and cleansed the Temple of the thieves (19:29 - 47a)

¶C: Jesus rejected the authority of the chief priests, scribes, and elders of Jerusalem, and hinted at their future judgment (19:47b - 20:19)

¶O: Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)

¶O: Jesus commended the selfless giving of a poor widow (20:39 - 21:4)

§C Conclusion: Watch and pray always that you may be accounted worthy to escape all of the evil that shall come to pass

¶C: Wars, famines, plagues, and persecution of Believers would come prior to the destruction of Jerusalem (21:5 - 24)

¶C: Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

Recall from previous studies that the Golden Ratio designs of the Body Sections of each Chapter in a Book follow the same reversing pattern:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

**Chapter 2.4: UCCOO ←-----**

Chapter 2.5: OOCUU

This is Chapter 2.4, so the first three paragraphs should have the UCC pattern; and this is exactly what we see below:

There is a fairly large amount of reading in this study, so I will keep comments to a minimum. Recall that the theme of this Chapter is “Those who are not prepared for the return of Christ will be judged harshly.” It begins with the Parable of the Pounds, which is all about a “nobleman” (obviously Christ), who “went into a far country (Heaven) to receive for himself a Kingdom; and to return.” After his return, He called his servants and gave judgment upon them, rewarding those who had invested his money and were able to show a gain on their investments. The first two received rewards (they complement each other); and the third was punished for refusing to do anything with the Lord’s money (unique). The five subparagraphs begin with two opposing texts, so the OOCUU pattern for these subparagraphs is very clear.

§C Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly

¶U: The Lord returned from a far country and gave rewards and punishments to his servants (19:11 - 28)

O And as they heard these things, he added and spoke a parable, because he was near to Jerusalem, and because they thought that the Kingdom of God would immediately appear; therefore he said, “A certain nobleman went into a far country to receive for himself a Kingdom; and to return. And he called his ten servants, and delivered them ten pounds, and said to them, ‘Do business until I come.’

O But his citizens hated him, and sent a message after him, saying, ‘We will not have this man to reign over us.’

C And it came to pass, that when he had returned, having received the Kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. Then the first came, saying, ‘Lord, your pound has gained ten pounds.’ And he said to him, ‘Well, you good servant, because you have been faithful in a very little, you have authority over ten cities.’

C And the second came, saying, ‘Lord, your pound has gained five pounds.’ And he said likewise to him, ‘You also be over five cities.’

U And another came, saying, ‘Lord, behold, here is your pound, which I have kept laid up in a napkin: for I was afraid of you, because you are a harsh man: you take what you did not lay down, and reap what you did not sow.’ And he says to him, ‘Out of your own mouth will I judge you, you wicked servant. You knew that I was a harsh man: taking what I did not lay down, and reaping what I did not sow. Why then did you not give my money into the bank, that at my coming I might have required my own with interest?’ And he said to them that stood by, ‘Take the pound from him, and give it to him that has ten pounds.’ (And they said to him, ‘Lord, he already has ten pounds.’) For I say to you, that to everyone that has shall be given; and from him that does not have, even that which he has shall be taken away from him. But those my enemies, which did not want me to reign over them, bring here, and slay them before me.” And when he had spoken this, he went before, ascending up to Jerusalem.

Comment: The Golden Ratio design for ¶1:

- O A certain nobleman went into a far country to receive for himself a Kingdom; and to return
- O But his citizens hated him

- C The first servant reported that one pound had gained ten pounds, so he was rewarded
- C The second servant reported that one pound had gained five pounds, so he was rewarded
- U The last servant reported that he had done nothing with his pound, so he was punished

¶C: Jesus entered into Jerusalem in triumph and cleansed the Temple of the thieves (19:29 - 47a)

U And it came to pass, when he came near to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, “Go into the village over before you; in which at your entering you shall find a colt tied, which a man has never sat on. Release him, and bring him here. And if any man asks you, ‘Why do you release him?’ Thus shall you say to him, ‘Because the Lord needs him.’” And they that were sent went their way, and found even as he had said to them. And as they were releasing the colt, the owners of it said to them, “Why do you release the colt?” And they said, “The Lord needs him.” And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus on it. And as he went, they spread their clothes in the road.

C And when he came near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, “Blessed is the King that comes in the Name of the Lord! Peace in Heaven, and glory in the highest!” And some of the Pharisees from among the multitude said to him, “Master, rebuke your disciples!” And he answered and said to them, “I tell you that, if these should hold their peace, the stones would immediately cry out.”

C And when he came near, he beheld the city, and wept over it, saying, “If you had known, even you, at least in this your day, the things that belong to your peace! But now they are hidden from your eyes: for the days shall come upon you, that your enemies shall dig a trench around you, and surround you, and keep you in on every side, and shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another, because you did not know the time of your visitation.”

O And he went into the Temple; and he began to cast out them that sold in it, and them that bought; saying to them, “It has been written, ‘My House is a House of prayer’; but you have made it a den of thieves!”

O And he taught daily in the Temple.

Comment: In this paragraph, Jesus entered into Jerusalem, the city which was not prepared for his arrival; and executed judgment on those in the Temple who bought and sold: a very small prefigurement of the much greater wrath that would come in 70 A.D., which both the city and the Temple would be razed to the ground and over a million Jews killed.

This and the next paragraph have the UCCOO design for the subparagraphs; and it is very clear.

The Golden Ratio design for ¶2:

- U Two of his disciples brought a donkey’s colt to Jesus for Him to ride into Jerusalem
- C As Jesus came near to the Mount of Olives, the disciples began to rejoice and praise Jesus
- C When Jesus wept came near to the city of Jerusalem, He wept over it

- O Jesus went into the Temple and cast out the money-changers, calling them thieves
- O Jesus taught daily in the Temple

¶C: Jesus rejected the authority of the chief priests, scribes, and elders of Jerusalem, and hinted at their future judgment (19:47b - 20:19)

U Now the chief priests and the scribes and the chief of the people wanted to destroy him, but could not find what they might do: for all the people were very attentive to hear him. C And it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the chief priests and the scribes came upon him with the elders, and spoke to him, saying, “Tell us: by what authority do you do these things? Or who is he that gave you this authority?”

C And he answered and said to them, “I will also ask you one thing, and answer me: the baptism of John, was it from Heaven, or of men?” And they reasoned with themselves, saying, “If we shall say ‘from Heaven’, he will say, ‘Why then did not you believe him?’ But if we say ‘of men’, all the people will stone us: for they are persuaded that John was a Prophet.” And they answered, that they could not tell where it was from. And Jesus said to them, “Neither tell I you by what authority I do these things.”

O Then he began to speak to the people this parable: “A certain man planted a vineyard, and leased it out to tenant farmers, and went into a far country for a long time. And at the season he sent a servant to the farmers, that they should give him of the fruit of the vineyard; but the farmers beat him, and sent him away empty. And again he sent another servant; and they beat him also, and treated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then the lord of the vineyard said, ‘What shall I do? I will send my beloved son. It may be they will reverence him when they see him.’ But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let us kill him, that the inheritance may be ours.’ So they cast him out of the vineyard, and killed him. Therefore what shall the lord of the vineyard do to them?” Some said, “He shall come and destroy these farmers, and shall give the vineyard to others.” And when they heard it, they said, “God forbid.” And he beheld them, and said, “Then what is this that has been written: ‘The Stone which the builders rejected, the same became the head of the corner?’ Whosoever shall fall upon that Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

O And the chief priests and the scribes the same hour wanted to arrest him; but they were afraid of the people: for they perceived that he had spoken this parable against them.

Comment: Jesus confronted his worst enemies in the Temple; and passed sentence upon them, right to their faces. It is strange to me how these men could know who Jesus really was because of all of the incredible miracles that they either witnessed or heard from others, such as the man born blind in the Gospel of John, and the raising of Lazarus; and yet they still not only did not believe, but they hated Him! Even though He had come to pay the ultimate penalty for THEIR sins. It is hard to imagine anyone who would deserve the flames of Hell more than these wicked men. They were blinded by Satan and their own selves for reasons that only God can fully understand.

The leaders of the Jews, who were responsible for the spiritual guidance and welfare of perhaps millions of Jews in the world at that time, were not ready for the arrival of the Messiah; and they were judged harshly; unlike the blind man and Zacchaeus, who seized the opportunity to trust in Christ when it was presented to them, and didn’t let it pass.

Thank God that the Lord had mercy on me on August 31, 1982! If it were not for the intervention of the Lord in my own life, I’m certain that I would have perished also.

Many of us know people who have rejected the Gospel in various ways. It is hard to pray for them, but I believe that we need to keep praying for them in spite of what looks to us like a hopeless situation for them. Only God knows what is going on in their hearts.

The Golden Ratio design for ¶3:

- U The leaders of Israel wanted to destroy Jesus, but were restrained because of the people
- C One day they demanded to know who gave Jesus the authority to teach in the Temple
- C Because they refused to tell Jesus where John’s authority to baptize was from; neither did Jesus tell them where his authority was from

- O The farmers (the leaders of Israel) of the vineyard (Israel) would kill Jesus, so the Stone (Jesus) would fall on them and destroy them
- O The chief priests and scribes knew that Jesus spoke of them and wanted to arrest Him



## Study #46: Jesus corrected the scribes and commended a poor widow

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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**Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly**

**§U Introduction: The blind man and Zacchaeus took advantage of the opportunity to believe in Jesus and be saved, while they still could**

¶O: A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)  
¶O: Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

**§C Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly**

¶U: The Lord returned from a far country and gave rewards and punishments to his servants (19:11 - 28)  
¶C: Jesus entered into Jerusalem in triumph and cleansed the Temple of the thieves (19:29 - 47a)  
¶C: Jesus rejected the authority of the chief priests, scribes, and elders of Jerusalem, and hinted at their future judgment (19:47b - 20:19)  
¶O: Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)  
¶O: Jesus commended the selfless giving of a poor widow (20:39 - 21:4)

**§C Conclusion: Watch and pray always that you may be accounted worthy to escape all of the evil that shall come to pass**

¶C: Wars, famines, plagues, and persecution of Believers would come prior to the destruction of Jerusalem (21:5 - 24)  
¶C: Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

We continue our study of Chapter 2.4 with the last two paragraphs of the Body Section.

Recall that the theme of this Chapter is “Those who are not prepared for the return of Christ will be judged harshly.” In the previous three paragraphs, the Lord Jesus confronted the chief priests and scribes with their corruption in the Temple and gave them a parable that predicted their judgment.

The main theme of any group of UCCOO or OOCUU is in the UCC/CCU portion. This is the OO portion of this Body Section, so the themes are only distantly related to the main theme. Jesus was still in the Temple, but now instead of confronting his main enemies, he was dealing with their spies, who were trying to trap Him in his words.

In the second paragraph, Jesus is on the offensive, exposing the contradictions and hypocrisy of the scribes, and commending the sacrificial giving of the poor widow.

¶O: Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)

**U And they watched him, and sent forth spies, which would pretend themselves just men, that they might take hold of his words, so that they might deliver him to the power and authority of the governor. And they asked him, saying, “Master, we know that you say and teach rightly; neither do you accept the person of any, but teach the way of God truly: is it lawful for us to give tribute to Caesar, or not?” But he perceived their craftiness, and said to them, “Why do you tempt me?**

**C Show me a denarius coin. Whose image and inscription does it have?” They answered and said, “Caesar’s.”**

**C And he said to them, “Therefore render to Caesar the things that are Caesar’s; and to God the things that are God’s.” And they could not take hold of his words before the people; and they marveled at his answer, and held their peace.**

**O Then some of the Sadducees came to him, which deny that there is any resurrection; and they asked him, saying, “Master, Moses wrote to us, that if any man’s brother dies, having a wife, and he dies without children, that his brother should take his wife, and raise up seed to his brother. Therefore there were seven brothers; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection whose wife of them is she? For seven had her to wife.” And Jesus answering said to them, “The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that Age and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die anymore, because they are equal to the angels; and are the children of God, being the children of the resurrection.**

**O Now that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not a God of the dead, but of the living: for all live unto him.”**

Comment: The money had the image of Caesar on it, so it belonged to him. But our hearts and spirits belong to God, because God created us; therefore pay your taxes as required, and make sure that you give your heart and spirit to the Lord; first, by trusting in Christ for your salvation; then, by daily living for Him in all that you do.

Jesus wasn’t saying that God doesn’t want our money; He does! The tithe belongs to God; in fact, every dime that you have, and all the physical property that you have (whether it is clothes, food, house, or land), all belongs to God, because God was the Creator of all of these things. He made it; therefore it is his. We only borrow what belongs to God for a short while; then we have to give it to someone else to use when we die. But it still belongs to God at all times.

He only requires a tenth of what we earn to give back to Him in the house of the Lord (the local church). This is biblical, and necessary; both for the progress of the Great Commission and the spiritual health of those doing the giving.

But God calls some of God’s children to give more than a tithe: God calls them to give 100% of everything that they have to serve Him, because God has chosen them to serve Him in a special way. This is an individual calling, not a general scriptural requirement.

The tithe is a scriptural principle (called the Principle of First Mention) that was established in the Garden of Eden: God gave all of the Garden to Adam and Eve, but set aside a small portion only for Himself: the tree of the knowledge of good and evil.

The Law of Moses spelled out the requirements of giving under the Old Covenant, including the tithe of the fruits of the field, and setting aside a portion of animal sacrifices (e.g. the fat, the blood, and certain parts of the animal’s body) for God alone to be burnt on the altar; the rest would be consumed by those giving the sacrifice, and shared with the priest of Aaron. Other sacrifices were burnt 100% on the altar: these were special sacrifices for certain occasions.

Under the New Covenant, tithing was expected for all Believers, because it was a well-established principle under the Old Covenant.

Jesus commended tithing: “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin; and have omitted the weightier matters of the Law: judgment, mercy, and faith. These tithes you should have done, but not leave the other undone.” Luke 23:23

No text in any of the letters of the Apostles says that we should not tithe: meaning that the principle of tithing under the Old Covenant was still valid under the New Covenant.

On the other hand, the Apostle Paul encouraged sacrificial giving for the sake of missionary work:

“I speak not by command; but by occasion of the eagerness of others, and to test the sincerity of your love. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be rich.” (2 Corinthians 8:8 - 9)

In this situation, the Apostle Paul was encouraging giving “as God has prospered you”, not by command, but to test the sincerity of their love for Christ. The saints in Jerusalem were suffering, both from great persecution and from poverty. Today, we call this kind of giving a missionary offering or a love offering.

“Now concerning the collection for the saints: as I have given order to the Assemblies of Galatia, even so should you do in like manner: upon the first day of the week, let every one of you lay by him in store, as God has prospered him; that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem.” (1 Corinthians 16:1 - 3)

Many pastors have misused this scripture to justify tithing. But the text is speaking of a love offering for the church in Jerusalem, not a tithe. Pastors, use the scripture correctly, please! Tithing is of God, and is scriptural. But it is based upon the Principle of First Mention, not upon 1 Cor. 16:1-3!

The Golden Ratio design for ¶4:

- U The spies tried to trap Jesus with a question about giving tribute (taxes) to Caesar**
- C The money has Caesar’s image on it (the physical)**
- C Therefore give to Caesar what belongs to Him (the physical) and to God what belongs to Him (the spiritual/the heart)**
  
- O The children of the resurrection will never marry or be given in marriage, because they are equal to the angels**
- O The dead are not really dead, but alive: for all live unto God, either in Heaven or in Hell**

¶O: Jesus commended the selfless giving of a poor widow (20:39 - 21:4)

**O Then certain of the scribes answering said, “Master, you have spoken well.” And after that they dared not ask him anything. And he said to them, “How do they say that Christ is David’s son? And David himself says in the Book of Psalms, [Jehovah] said to my Lord, ‘Sit on my right hand, until I make your enemies your footstool.’ David therefore calls him Lord; how is he then his son?”**

**O Then in the audience of all the people, he said to his disciples, “Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows’ houses, and for a pretense make long prayers; the same shall receive greater damnation.”**

**C And he looked up, and saw the rich men casting their gifts into the treasury;**

**C and he also saw a certain poor widow casting in there two lepton coins.**

**U And he said, “Truly I say to you, that this poor widow has cast in more than they all: for all these have of their abundance cast in to the offerings of God; but she out of her poverty has cast in all the living that she had.”**

The Golden Ratio design for ¶5:

- O If David called Jehovah Lord, how is He then his Son?**
- O Beware of the scribes, who are greedy and love false religion**
  
- C Jesus saw the rich men casting their gifts into the Temple treasury**
- C Jesus saw a poor widow casting her two coins into the Temple treasury**
- U Jesus commended the poor widow for her sacrificial gift to God, because it was all the money she had**

Comment: Some might think that because Jesus commended the selfless giving of the poor widow that somehow He was saying that we should do the same: give everything that we have to the “church” or to the Lord’s work. That is not what the Lord was saying, because you have to compare scripture with scripture in order to arrive at the correct interpretation.

The text should not be interpreted to mean anything more than what it literally says: Jesus was commending her selflessness, not that we should follow her example literally. In other words, it was her selflessness that was commended, not her poverty. God doesn’t want us to give all that we have to the church, so that we end up on welfare or government assistance. Instead, God wants us to be selfless in our giving; generous with our money, instead of always pinching pennies and being a Scrooge about every little thing.

I know and have known a number of people who appear to be good Christians, and yet in their personal lives their focus is on accumulating “things” and even shortchanging others (aka cheating) in their attempt to keep up their lifestyle. They aren’t focused fully on allowing God to be God in their own lives: their “things” are more important to them than anything else, even the Lord. This is covetousness and it is wrong.

God will take care of our needs, if our hearts belong to Him 100%. How is your heart today, my friend? Does it belong to the Lord Jesus Christ 100%, or are you worshiping many other “gods”? Think on these things; amen.

## Study #47: Watch and pray always that you may be accounted worthy to escape all of the evil that shall come to pass

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### Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly

§U Introduction: The blind man and Zacchaeus took advantage of the opportunity to believe in Jesus and be saved, while they still could

¶O: A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)  
¶O: Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

§C Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly

¶U: The Lord returned from a far country and gave rewards and punishments to his servants (19:11 - 28)  
¶C: Jesus entered into Jerusalem in triumph and cleansed the Temple of the thieves (19:29 - 47a)  
¶C: Jesus rejected the authority of the chief priests, scribes, and elders of Jerusalem, and hinted at their future judgment (19:47b - 20:19)  
¶O: Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)  
¶O: Jesus commended the selfless giving of a poor widow (20:39 - 21:4)

§C Conclusion: Watch and pray always that you may be accounted worthy to escape all of the evil that shall come to pass

¶C: Wars, famines, plagues, and persecution of Believers would come prior to the destruction of Jerusalem (21:5 - 24)  
¶C: Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

We conclude our study of Chapter 2.4 with the two paragraphs of the Conclusion Section.

If you have been following these studies all the way from Matthew until now, you can see a dramatic difference between these two Gospels. Chapter 2.2 to 2.3 of Matthew is largely made up of material from the earlier part of this Chapter in Luke. And Chapter 2.4 and 2.5 of Matthew is covered by Chapter 2.5 of Luke.

So this shows how Luke compresses the events of the end of Jesus' Life on Earth from his triumphal entry into Jerusalem through the resurrection into the last two Chapters, which takes Matthew four Chapters to accomplish. This gave Luke more space for stories from the Life of Christ that we don't find in the other Gospels.

The Conclusion of Chapter 2.4 of Luke has two paragraphs: in the first, Jesus covered the future history of the Old Covenant Kingdom of Zion (Israel under Roman rule) from his day through 70 A.D., and a brief mention of the time between his first and second Coming: "until the times of the Gentiles are fulfilled".

In the second paragraph, Jesus covered the Great Tribulation and his Second Coming: very, very briefly! No mention is made of the Judgment of the nations. The only description of the Great Tribulation is a few phrases. In Matthew Chapter 2.3, Jesus was recorded giving much more detail about the Great Tribulation and his Return to judge the nations.

I believe that this is very significant. Remember that Matthew is aimed at the Jews: unbelieving Jews in particular; and remember that Luke is aimed at Believing Gentiles (aka Christians). Based on the difference between Luke and Matthew, where Matthew gives a great amount of detail about the Great Tribulation and the events of the Return of Christ to judge the nations, and Luke gives almost none, except an exhortation to "look up; and lift up your heads: for your redemption draws near"; and other statements that we will know when the "Kingdom of God" is near: I believe that this is a clear indication that Born-again Believers in Christ will not go through the Great Tribulation, that they will be raptured before the Great Tribulation begins.

I believe also that the great amount of detail about the Great Tribulation in Matthew shows that the unbelieving Jews will go through the Great Tribulation, along with unbelieving Gentiles as well, of course.

Combining this information with the historical view of Revelation that I present in the detailed study of the Post-Exile Temples (see the website ([http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatio\\_PostExileTemplesMain.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatio_PostExileTemplesMain.html))), the pre-Tribulation Rapture viewpoint is clearly and convincingly shown to be the correct interpretation of Scripture, in my judgment. If you haven't read through that study of Revelation, I encourage you to do so.

§C Conclusion: Watch and pray always that you may be accounted worthy to escape all of the evil that shall come to pass

¶C: Wars, famines, plagues, and persecution of Believers would come prior to the destruction of Jerusalem (21:5 - 24)

O And as some spoke of the Temple, how it was adorned with beautiful stones and gifts, he said, "As for these things which you behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

O And they asked him, saying, "Master, but when shall these things be? And what sign will there be when these things shall come to pass?" And he said, "Take heed that you are not deceived: for many shall come in my Name, saying, 'I am Christ', and 'The Time draws near'; therefore do not go after them. But when you shall hear of wars and commotions, do not be terrified: for these things must first come to pass; but the end is not right away."

C Then he said to them, "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in various places, and famines, and plagues; and dreadful sights and great signs shall there be from heaven.

C But before all these things, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my Name's sake. And it shall turn to you for a testimony. Therefore settle it in your hearts, not to meditate before what you shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to contradict nor resist. And you shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you they shall cause to be put to death. And you shall be hated by all men for my Name's sake. But not a hair of your head shall ever perish; in your patience possess your souls.

U And when you shall see Jerusalem surrounded by armies, then know that its desolation is near. Then let them which are in Judea flee to the mountains, and let them which are in its midst get out, and let them that are in the countries not enter into it: for these are the days of vengeance, that all things which have been written may be fulfilled. But woe to them that are with child, and to them that nurse infants, in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

Comment: The statement "And Jerusalem shall be trampled down by the Gentiles, until the times of the Gentiles are fulfilled" is proof that the preceding statements apply only to the events prior to 70 A.D.

The Golden Ratio design for ¶1:

- O Jesus predicted the complete destruction of the Temple of Jehovah in Jerusalem
- O Jesus predicted that many false prophets would come before the end in 70 A.D.
- C Near the end, there would be wars, earthquakes, famines, plagues, and great signs in the sky
- C Near the end, there would be great persecutions against Believers
- U At the end, Jerusalem will be destroyed, and the people of the Jews carried away captive into all nations

¶C: Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

O And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.

O And when these things begin to come to pass, then look up; and lift up your heads: for your redemption draws near."

C And he spoke a parable to them, "Behold the fig tree, and all the trees: when they now shoot forth, you see and know of your own selves that summer is now near. So likewise, you, when you see these things come to pass, you know that the Kingdom of God is near. Truly I say to you, this generation shall not pass away, until all are fulfilled.

C Heaven and earth shall pass away; but my words shall not pass away.

U And take heed to yourselves, lest at any time your hearts are overcharged with carousing, and drunkenness, and cares of this life, and so that day comes upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth. Therefore watch, and pray always, that you may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of man."

Comment: There will be similar events in the days preceding the Return of Christ that occurred prior to 70 A.D. The author Luke, under Divine inspiration, compressed the events of the Great Tribulation and the Return of Christ into a single subparagraph (#1). Then Jesus is quoted as saying, "And when these things BEGIN to come to pass..."

In other words, Christians will know that the the Great Tribulation and the Return of Christ ARE NEAR when the signs spoken of in subparagraph 1 begin to occur. We cannot know the hour or the day when the Rapture will occur, but we can know that it is near; which could mean years or months.

"Truly I say to you, this generation shall not pass away, until all are fulfilled." Which generation was Jesus speaking of? The generation in which He was living at that time in approximately 33 A.D.? The context tells us which generation Jesus was speaking of: the generation in which "you see these things come to pass", which will be the generation that is living just prior to the Great Tribulation, not the generation of his day.

Context is king!! This is how many unbelievers stumble at the Word of God and fall into yet more unbelief. There is a certain atheist (who claims to be a former Christian), who also learned Biblical Greek and attended a New-Evangelical Seminary some years ago, while he still thought of himself as a Christian.

He read this statement "Truly I say to you, this generation shall not pass away, until all are fulfilled", and thought to himself (he tells this story himself) that it could not be true, because those events did not happen in the earthly life of Jesus, nor even in the lives of the early Christians. Because this man began to believe that the Bible had errors in it, he began to find yet more "errors" in the Bible, and over some period of time became convinced that the entire Bible must be false, and even that there is no God at all. Today, he goes about writing books and giving speeches to those who will listen that Christianity is false, the Bible is false, and there is no God at all.

If only he had known about the Golden Ratio design of the Bible!! The divine structure of the Bible text, guided by the Golden Ratio design of UCCOO, clearly shows by the themes drawn from the design, that these words are restricted to the future generation of people that shall live just prior to the Great Tribulation. That statement has nothing whatsoever to do with the living generation of people in the earthly lifetime of Jesus.

Unfortunately for that unbeliever, once you have gone that far down the path of unbelief, it is extremely unlikely that he will ever be able to return to belief in the Divine origin of the Scripture. Even worse, he is assisting others to follow his path of damnation and destruction, which will only make his Hell hotter than ever before.

"Context is King" is a principle that will help you to rightly divide and understand/interpret the Word of God. If there were no Divine design to the Bible, then the blasphemous ideas of the atheist might be plausible, since there would be no way to prove that the statement of Jesus clearly belonged to the future and not to the past. But, as I have proven over and over and over again, the Bible is truly arranged by the hand of God in a marvelous way by the Golden Ratio design of the Bible. Therefore, we can have complete confidence in the inerrancy and integrity of the Biblical text (the Received Text!), and believe every word that proceeds out of the mouth of God.

"All Scripture is God-breathed; and is beneficial for doctrine, for rebuke, for correction, and for instruction in righteousness; that the man of God may be complete, and thoroughly equipped for all good work." (2 Timothy 3:16 - 17)

"Knowing this first, that no prophecy of the Scripture comes of one's own interpretation: for the prophecy came at no time by the will of man, but holy men of God spoke as they were carried along by the Holy Spirit." (2 Peter 1:20-21)

The Golden Ratio design for ¶2:

- O There shall be signs in the heaven and the Earth with great fear
- O When these things begin to come to pass, then look up for the Rapture
- C This generation shall not pass away until all are fulfilled
- C Heaven and Earth shall pass away, but my words shall not pass away
- U Therefore watch, and pray always, that you may be accounted worthy to escape all these things

**Study #48: Satan used Judas and demanded to have Peter to sift him as wheat**

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

- §U Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat
  - ¶10: Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)
  - ¶10: The Lord warned Peter of Satan's plan to sift him as wheat (22:21 - 38)
- §C Body: Belief in Christ was hard to find before the Resurrection
  - ¶10: Jesus prayed with his spiritually weak Apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)
  - ¶10: Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (22:52 - 71)
  - ¶1C: Both Pilate nor Herod believed that Jesus was innocent of any crime, but He was sentenced to death anyway (23:1 - 25)
  - ¶1C: One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)
  - ¶1U: The Apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)
- §C Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven
  - ¶1C: Jesus opened the eyes of two disciples to see Him (24:13 - 32)
  - ¶1C: Jesus opened the understanding of the Apostles to understand the Scriptures concerning Him (24:33 - 53)

We now come to Chapter 2.5 of Luke.

The two introduction paragraphs oppose each other in their themes:

- ¶10: Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)
- ¶10: The Lord warned Peter of Satan's plan to sift him as wheat (22:21 - 38)

In the first paragraph, Judas was easy for Satan to enter into and control, because he was not a genuine Believer in Christ; he was one of Satan's children already.

**"Jesus answered them, "Have I not chosen you twelve; but of you, one is a devil?" (John 6:70).**

**"Then says one of his disciples (Judas Iscariot, Simon's son, who would betray him), "Why was this ointment not sold for three hundred denarii, and given to the poor?" He said this, not because he cared for the poor, but because he was a thief, and had the money bag, and carried what was put in it." (John 12:4-6)**

**"Little children, let no man deceive you; he that works righteousness is righteous, even as Jesus is righteous. He that continually sins is of the devil: for the devil sins from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the devil. Whosoever is born of God does not practice sin: for his Seed remains in him; and he cannot practice sin, because he is born of God. In this the children of God and the children of the devil are revealed: whosoever does not do righteous works is not of God; neither he that does not love his Christian brother: for this is the message that you heard from the beginning, that we should love one another. Not as Cain, who was of that Evil one, and slew his brother. And why did he slay him? Because his own works were evil, and his brother's were righteous." (1 John 3:7 - 12)**

But in the second paragraph, Peter belonged to Jesus; so Satan had to ask permission from the Lord Jesus Christ before he could "sift him as wheat". Jesus granted Satan permission to do this, but He added, "but I have prayed for you, so that your faith does not fail. And when you have returned, strengthen your brethren."

In other words, the Lord Jesus allowed this, because Peter was "wheat", not chaff (the useless part of wheat). Jesus knew that the process of "sifting" would result in a "better Peter", because more of the "chaff" would be gone.

The Lord Jesus allows Satan to "sift" us as wheat also, if we belong to Him; the purpose is painful and difficult, but the result is always a "better us" (spiritually), with less and less chaff in our lives.

**Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits, and live? For they truly disciplined us for a few days after their own pleasure; but he for our spiritual good, that we might be partakers of his holiness. Now no discipline seems to be joyful, (for the present) but painful; yet afterward, it yields the peaceful fruit of righteousness to those exercised through it. Therefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the Way; but let it rather be healed." (Hebrews 12:9 - 13)**

§U Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat

¶10: Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)

U And in the daytime he was teaching in the Temple. And at night he went out, and stayed in the mount that is called the mount of Olives. And all the people came early in the morning to him in the Temple to hear him.

C And the Feast of Unleavened Bread drew near, which is called the Passover; and the chief priests and scribes conspired together how they might kill him, but were afraid of the people. Then Satan entered into Judas surnamed Iscariot, being of the number of the twelve Apostles; and he went his way, and communed with the chief priests and captains, how he might betray him to them. And they were glad, and agreed to give him money; and he promised, and sought opportunity to betray him to them in the absence of the multitude.

C Then came the day of Unleavened Bread, when the Passover must be killed; and he sent Peter and John, saying, "Go and prepare us the Passover, that we may eat." And they said to him, "Where do you wish that we prepare it?" And he said to them, "Behold, when you enter into the city, a man shall meet you there, bearing a pitcher of water; follow him into the house where he enters in. And you shall say to the master of the house, 'The Master says to you, 'Where is the guestchamber, where I shall eat the Passover with my disciples?'" And he shall show you a large upper room furnished; make ready there." And they went, and found as he had said to them; and they made the Passover ready.

O And when the hour came, he sat down, and the twelve Apostles with him; and he said to them, "With desire I have desired to eat this Passover with you before I suffer: for I say to you, I will no longer eat of it, until it is fulfilled in the Kingdom of God." And he took the cup, and gave thanks, and said, "Take this and divide it among yourselves: for I say to you: I will not drink of the fruit of the vine, until the Kingdom of God shall come."

O And he took bread, and gave thanks, and broke it, and gave to them, saying, "This is [a symbol of] my body which is given for you; do this in remembrance of me." Likewise also the cup after supper, saying, "This cup is [a symbol of] the New Covenant in my blood, which is shed for you.

Comment: The Golden Ratio design for ¶1:

- U The Lord Jesus taught daily in the Temple of Jehovah
- C The Feast of Unleavened Bread drew near; and Judas conspired with the chief priests to betray Him
- C The Day of Unleavened Bread came; and his disciples made the Passover ready
- O Jesus would not eat of the Passover nor of the fruit of the vine until it was fulfilled in the Kingdom of God
- O Jesus gave broken bread and the fruit of the vine to his disciples as symbols of his body and blood given for them

The division in the text between the fourth and fifth subparagraph is very clear: in sub-¶4, the Passover meal is spoken of by Christ; but in sub-¶5, the "Lord's Table" or "Communion" is spoken of by Christ, which is something completely different than the Passover.

The argument among professing Christians over the meaning of Christ's words "This is my body" has raged for many centuries. But among Bible-believing Christians, there really is no argument over what He meant.

1) Jesus handed his disciples pieces of broken bread, not a circular wafer, as commonly seen in Catholic and Protestant churches. Circular wafers were also used by pagan Egyptian worshippers of the sun-god Ra in ancient times (the circular wafer represented the Sun-which they believed was a god). So by "eating their god", they were being "saved" and getting closer to their god (which was really just the devil). It was a form of "communion" with "Ra".

If you want to be Biblical in your beliefs, you have to follow what the Bible actually says, not what your religion tells you you must believe no matter what the Bible actually says. That is what the Catholic religion calls "Dogma".

I am a Bible-believing, born-again Christian; therefore I want to follow Christ in his words and deeds, as the Bible reveals them, to the extent that it is possible for a saved sinner. That means that if I celebrate the Lord's Supper/Table, then I must use broken bread, not a circular wafer, which came from pagan worship of the devil.

Broken bread symbolized his body, which was broken on the cross for our salvation. The circular wafer is unbroken, which is the opposite of the words of Jesus; and therefore it is unbiblical. I don't have space here to expand too much on the theological meaning of the unbroken wafer, but basically (if used to symbolize the unbroken body of Jesus) it says that the body of Jesus was not broken on the cross (i.e. He didn't die for our sins); and therefore salvation is not by Jesus, but by our own works of some kind. The Catholic religion teaches salvation by works, through self-effort and through the "church": be baptized, take "the mass" regularly, "be a good person", and you might make it to Heaven, if you've been "good enough", and etc and etc. In other words, Catholicism is a religion of works, which is the opposite of what the Bible teaches. This is a basic reason for their use of an unbroken wafer: you can't be saved through Christ alone (they teach), you have to keep taking the "mass" and do good works in order to earn salvation (which is false).

**"For by grace you have been *permanently* saved through faith; and that faith is not out of yourselves: it is the gift of God; not of our own works, lest any man should boast" (Romans 2:8-9)**  
**"not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior." (Titus 3:5-6)**

The pure "fruit of the vine" was grape juice, not fermented wine with alcohol. Leaven (which is yeast) added to grape juice and allowed to ferment produces alcoholic wine. Alcohol is always associated with ungodliness, whether it is in the Bible or in the bar. Anyone who has ever been to a busy bar can testify to the foul language and wicked discussions and wicked acts which accompany it, such as fornication, adultery, fighting that leads to injury or even death, and so on. This is not something that God wants us to consume in the process of celebrating the crucifixion of the pure and Holy Son of God Almighty for our sins.

**"And Nadab and Abihu, the sons of Aaron, took both of them his censor, and put fire in it, and put incense on it; and they offered strange fire before Jehovah, which he did not command them to do. And fire went out from Jehovah, and devoured them; and they died before Jehovah." (Leviticus 10:1-2)**  
**And Jehovah spoke to Aaron, saying, "Drink no wine or alcohol; neither you, nor your sons with you, when you go into the Tabernacle of the congregation, lest you die. It shall be a Statute forever throughout your generations, so that you may put difference between holy and unholy, and between unclean and clean; and so that you may teach the children of Israel all the Statutes which Jehovah has spoken to them by the hand of Moses." (Leviticus 10:8-11)**

This passage from Leviticus is something that every wine-drinking "Christian" needs to read and understand. Nadab and Abihu were burnt to a crisp and died by the fire of Jehovah, because they offered "strange fire" before Jehovah; and also because they had been drinking alcohol. This event teaches us a very important lesson: alcohol is unholy to God. God doesn't want us to consume it, because it separates us from Him.

In other passages in the Law of Moses, God allowed the common people to consume "strong drink", but they were not Levites, who were responsible for ministering before Jehovah and handling the holy things of God on a daily basis. The lesson: if you want to be close to God, stay away from alcohol of any kind. If you want to be worldly and far away from God, then drink booze. God wants his children to walk close to Him, so the choice is clear for those who love God.

What about drugs? Alcohol is a drug, so can we take drugs as a Christian? Yes, if they are for medicinal purposes, and not for "recreation". God is not against medicine; God gave us medicine to help treat our aches, pains, and diseases. It is only when those things are abused and used for "pleasure" that using medicine becomes a sin and makes you an abomination to God.

**"It is not right for kings, O Lemucl, it is not right for kings to drink wine; nor for princes to drink strong drink, lest they drink, and forget the Law, and pervert the judgment of any of the afflicted. Give alcohol to him that is ready to perish, and wine to those that are of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." (Proverbs 31:4-7)**

**"And be not drunk with wine (in which is excess), but be continually filled with the Spirit: speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." (Ephesians 5:18 - 21)**

**"He that loves pleasure shall be a poor man; he that loves wine and oil shall not be rich." (Proverbs 21:17)**

**"Wine is a mocker, and strong drink is raging; and whosoever is deceived by these is not wise." (Proverbs 20:1)**

**"Who has woe? Who has sorrow? Who has contentions? Who has babbling? Who has wounds without cause? Who has redness of eyes? They that linger long at the wine: they that go to seek mixed wine." (Proverbs 23:29-30)**

**"Look not upon the wine when it is red, when it gives his color in the cup, when it moves itself aright. At the last it bites like a serpent, and stings like an adder. Your eyes shall behold strange women, and your heart shall utter perverse things. Moreover, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a ship's mast. You shall say, "They have smitten me, but I was not sick; they have beaten me, but I did not feel anything. When shall I awake? I will seek it yet again." (Proverbs 23:31 - 35)**

**"Be not among wine-drinkers, or among profligate eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe you with rags." (Proverbs 23:20 - 21)**

¶10: The Lord warned Peter of Satan's plan to sift him as wheat (22:21 - 38)

O But, behold, the hand of him that betrays me is with me on the table. And truly the Son of man goes, as it was determined; but woe to that man by whom he is betrayed!" And they began to inquire among themselves, which of them it was that would do this thing

O And there was also a strife among them, which of them should be accounted the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But you shall not be this way; but he that is greatest among you, let him be as the younger; and he that is chief, as he that serves: for which is greater, he that reclines at the table, or he that serves? Is it not he that reclines at the table? But I am among you as he that serves. You are they who have continued with me in my trials; and I appoint to you a Kingdom, as my Father has appointed to me, that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel."

C And the Lord said, "Simon, Simon: behold, Satan has demanded to have you, so that he may sift you as wheat. but I have prayed for you, so that your faith does not fail. And when you have returned, strengthen your brethren."

C And he said to him, "Lord, I am ready to go with you, both into prison, and to death." And he said, "I tell you, Peter, the rooster shall not crow this day, before that you shall three times deny that you know me."

U And he said to them, "When I sent you without purse, and bag, and shoes, did you lack anything?" And they said, "Nothing." Then he said to them, "But now, he that has a purse, let him take it; and likewise his bag. And he that has no sword, let him sell his garment, and buy one. For I say to you, that this that has been written must still be accomplished in me: 'And he was reckoned among the transgressors'; and the things concerning me have an end." And they said, "Lord, behold, here are two swords." And he said to them, "It is enough."

Comment: The Golden Ratio design for ¶2:

- O The Apostles asked among themselves who it was that would betray Christ
- O The Apostles argued among themselves which of them would be the greatest
- C Jesus warned Peter that Satan had demanded to sift him as wheat
- C Jesus warned Peter that he would deny Him three times before the rooster crowed in the morning
- U Jesus told the Apostles that they should prepare to defend and take care of themselves, because He would soon be gone

## Study #49: Jesus entered into the most difficult time of his life without the support of his disciples

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

- §U Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat  
¶O: Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)  
¶O: The Lord warned Peter of Satan's plan to sift him as wheat (22:21 - 38)
- §C Body: Belief in Christ was hard to find before the Resurrection  
¶O: Jesus prayed with his spiritually weak Apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)  
¶O: Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (22:52 - 71)  
¶C: Both Pilate nor Herod believed that Jesus was innocent of any crime, but He was sentenced to death anyway (23:1 - 25)  
¶C: One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)  
¶U: The Apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)
- §C Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven  
¶C: Jesus opened the eyes of two disciples to see Him (24:13 - 32)  
¶C: Jesus opened the understanding of the Apostles to understand the Scriptures concerning Him (24:33 - 53)

Recall from previous studies that the Golden Ratio structure of the Body Section of every Chapter in every Book has the following alternating pattern on the paragraph level:

Chapter 1.1: UCCOO  
Chapter 1.2: OOCUU  
Chapter 1.3: UCCOO  
Chapter 1.4: OOCUU  
Chapter 1.5: UCCOO  
Chapter 2.1: OOCUU  
Chapter 2.2: UCCOO  
Chapter 2.3: OOCUU  
Chapter 2.4: UCCOO  
Chapter 2.5: OOCUU ←-----

This is Chapter 2.5, so the first two paragraphs of the Body Section should have the OO pattern; and this is exactly what we find.

The story is well-known: Jesus was betrayed and abandoned by those who knew Him best, his Apostles, during the most difficult time in his earthly life.

First, Jesus prayed earnestly in the Garden of Gethsemane: so much so that “his sweat was as it were great drops of blood falling down to the ground.” This happened while his most loyal disciples, the Apostles (other than Judas), were supposed to be praying.

Then, Judas came and kissed the Son of man on the cheek in the manner of Middle Eastern culture. This happened with a mob of armed men behind him. The mafia is supposed to use this same type of “kiss” as a mark for someone to die. It is called “the kiss of death”.

These two “OO” paragraphs are different from the last three paragraphs of the Body Section, because those are all about Jesus being tried and executed by the Romans, and his Resurrection (CCU). These two paragraphs are about the final confrontation between Jesus and the Jewish Sanhedrin.

In all of these paragraphs, Jesus was alone in his descent into a sea of pain and punishment that most human beings have little experience with.

I mean that there are many humans, both men and women, who have gone through unimaginable mental and physical suffering through persecution and death by many means: burning at the stake, stoning, beheading, and even crucifixion like Jesus.

But I do not mean that any human being could possibly understand the suffering of Jesus on the cross for the sins of mankind. No, that kind of suffering belongs only to Jesus, because only God in the flesh could suffer my Hell and the Hell of billions of other human beings in a space of a few hours on the cross.

And He did it willingly; He chose this path, because it was the will of his Father in Heaven; and I'm so glad that He did, amen?

**“But we see Jesus, who for a short time was made lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man: for it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Author of their salvation complete through sufferings.” (Hebrews 2:9-10)**

§C Body: Belief in Christ was hard to find before the Resurrection

¶O: Jesus prayed with his spiritually weak Apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)

U And he came out, and went, as he was accustomed, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said to them, “Pray that you enter not into temptation.”

C And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, “Father, if you are willing, remove this cup from me; nevertheless not my will, but yours, be done.” And an angel from Heaven appeared to him, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

C And when he rose up from prayer, and came to his disciples, he found them sleeping for sorrow, and said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”

O And while he still spoke, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him. But Jesus said to him, “Judas, do you betray the Son of man with a kiss?”

O When they which were around him saw what would follow, they said to him, “Lord, shall we smite with the sword?” And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, “Allow even this.” And he touched his ear, and healed him.

Comment: The Golden Ratio design for ¶1:

- U Jesus told his disciples to pray
- C Jesus prayed alone so earnestly that his sweat was like great drops of blood
- C Jesus returned and found his disciples sleeping and not praying
- O Judas gave Jesus the kiss of death, but Jesus rebuked him
- O Peter tried to defend Jesus, but Jesus stopped him

¶O: Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (22:52 - 71)

O Then Jesus said to the chief priests, and captains of the Temple, and the elders, which came to him, “Have you come out, as against a thief, with swords and clubs? When I was daily with you in the Temple, you stretched forth no hands against me; but this is your hour, and the power of darkness.” Then they took him, and led him, and brought him into the high priest's house.

O And Peter followed afar off; and when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maidservant beheld him as he sat by the fire, and earnestly looked upon him, and said, “This man was also with him.” But he denied him, saying, “Woman, I do not know him.” And after a little while another saw him, and said, “You are also one of them.” And Peter said, “Man, I am not.” And about the space of one hour later another confidently affirmed, saying, “Truly this man also was with him: for he is a Galilean.” And Peter said, “Man, I do not know what you say.” And immediately, while he still spoke, the rooster crowed. And the Lord turned, and looked upon Peter. And Peter remembered the Word of the Lord, how he had said to him, “Before the rooster crows, you shall deny me three times.” And Peter went out, and wept bitterly.

C And the men that held Jesus mocked him, and beat him.

C And when they had blindfolded him, they repeatedly beat him on the face, and asked him, saying, “Prophesy! Who is the one beating you?” And many other things they spoke blasphemously against him.

U And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, “Are you the Christ? Tell us.” And he said to them, “If I tell you, you will not believe; and if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.” Then they all said, “Then are you the Son of God?” And he said to them, “You say that I am.” And they said, “Why do we need any more testimony? For we ourselves have heard from his own mouth.”

Comment: The Golden Ratio design for ¶2:

- O Jesus allowed Himself to be taken captive into the house of the high priest
- O Peter denied Jesus three times
- C The men who held Jesus mocked and beat Him
- C The men who held Jesus blasphemed Him
- U The Sanhedrin council blasphemously convicted Jesus of blasphemy

## Study #50: Belief in Christ was hard to find before the Resurrection

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or [http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR\\_Intro\\_Page\\_1.html](http://www.phibible.org/Info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html)

Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

- §U Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat
  - ¶O: Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)
  - ¶I: The Lord warned Peter of Satan's plan to sift him as wheat (22:21 - 38)
- §C Body: Belief in Christ was hard to find before the Resurrection
  - ¶O: Jesus prayed with his spiritually weak Apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)
  - ¶O: Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (22:52 - 71)
  - ¶I: Both Pilate nor Herod believed that Jesus was innocent of any crime, but He was sentenced to death anyway (23:1 - 25)
  - ¶C: One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)
  - ¶U: The Apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)
- §C Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven
  - ¶C: Jesus opened the eyes of two disciples to see Him (24:13 - 32)
  - ¶I: Jesus opened the understanding of the Apostles to understand the Scriptures concerning Him (24:33 - 53)

We continue our study of Chapter 2.5 with the last 3 paragraphs of the Body Section, which follow the CCU pattern.

- ¶I: Both Pilate nor Herod believed that Jesus was innocent of any crime, but He was sentenced to death anyway (23:1 - 25)
- ¶C: One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)
- ¶U: The Apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)

Notice the common mention of “believed/believe” in all of these themes.

In the first paragraph, neither Pilate nor Herod believed that Jesus was the Christ, but neither did they believe that He was guilty of any crime. This was in the face of a sea of angry Jews, who were demanding his immediate crucifixion and death.

In the second paragraph, almost everyone on the hill of Golgotha rejected any belief in Jesus except for one of the two criminals hung on the cross next to Jesus.

In the third paragraph, the women came from their meeting with two angels in the tomb to tell the Apostles that Jesus had risen from the dead, but they did not believe them. But Peter did go to the tomb to check on the story of the women, just in case.

In each of these paragraphs, there is always a sea of unbelief in Jesus, but there are also a small number of exceptions to the rule.

The theme of the Body Section is “Belief in Christ was hard to find before the Resurrection.” There are probably other ways this could be expressed; but I believe that this is an accurate statement of the theme.

¶I: Both Pilate nor Herod believed that Jesus was innocent of any crime, but He was sentenced to death anyway (23:1 - 25)

U And the whole multitude of them arose, and led him to Pilate. And they began to accuse him, saying, “We found this man perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.” And Pilate asked him, saying, “Are you the King of the Jews?” And he answered him and said, “It is as you say.”

C Then Pilate said to the chief priests and to the people, “I find no fault in this man.” And they were even more fierce, saying, “He stirs up the people, teaching throughout all Jewry, beginning from Galilee unto this place!”

C When Pilate heard of Galilee, he asked whether the man was a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceedingly glad: for he had wanted to see him for a long time, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war treated him with contempt, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

O And Pilate, when he had called together the chief priests and the rulers and the people, said to them, “You have brought this man to me, as one that perverts the people; and, behold, I, having examined him before you, have found no fault in this man touching those things of which you accuse him; no, nor yet Herod: for I sent you to him; and, look, nothing worthy of death has been done to him. Therefore I will chastise him, and release him.” (For of necessity he must release one to them at the feast.) And they cried out all at once, saying, “Away with this man, and release Barabbas to us!” (Who for a certain sedition made in the city, and for murder, was cast into prison.) Therefore Pilate, willing to release Jesus, spoke again to them. But they cried, saying, “Crucify him, crucify him!” And he said to them the third time, “Why, what evil has he done? I have found no cause of death in him; therefore I will chastise him, and let him go.”

O And they were insistent with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released to them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Comment: The Golden Ratio design for ¶I3:

- U Jesus acknowledged to Pilate that He was the King of the Jews
- C Pilate found no fault in Jesus
- C Herod found no fault in Jesus
- O Pilate attempted to persuade the crowd of Jews to allow him to release Jesus
- O But the voices of the crowd of Jews (led by the chief priests) prevailed over Pilate, and he delivered Jesus to their will

¶C: One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)

U And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and they laid the cross on him, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning to them said, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in which they shall say, ‘Blessed are the barren, and the wombs that never bore, and the breasts which never nursed.’ Then shall they begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ For if they do these things in a green tree, what shall be done in the dry?”

C And there were also two others, criminals, led with him to be put to death. And when they came to the place, which is called Calvary, they crucified him there, and the criminals: one on the right hand, and the other on the left. Then Jesus said, “Father, forgive them: for they know not what they do.” And they parted his clothing, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, “He saved others; let him save himself, if he is the Christ, the chosen of God!” And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, “If you are the King of the Jews, save yourself.” And an inscription also was written over him in letters of Greek, and Latin, and Hebrew, “THIS IS THE KING OF THE JEWS.”

C And one of the criminals which was hung blasphemed him, saying, “If you are the Christ, save yourself and us!” But the other answering rebuked him, saying, “Do you not fear God, seeing you are in the same condemnation? And we indeed justly: for we receive the due reward of our deeds; but this man has done nothing wrong.” And he said to Jesus, “Remember me, Lord, when you come in your Kingdom!” And Jesus said to him, “Truly I say to you, today you shall be with me in Paradise.”

O And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the Temple was torn in the middle. And when Jesus had cried with a loud voice, he said, “Father, into your hands I commend my spirit!” And having said this, he gave up the spirit. Now when the centurion saw what was done, he glorified God, saying, “Certainly this was a righteous man!” And all the people that came together to that sight, beholding the things that were done, struck their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood far away, beholding these things.

O And, behold, there was a man named Joseph, a counselor: who was a just and good man (the same had not agreed to their counsel and deed); he was of Arimathea, a city of the Jews, who also himself waited for the Kingdom of God. This man went to Pilate, and begged him for the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, where no man had ever been laid before. And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath day according to the Commandment.

Comment: The Golden Ratio design for ¶I4:

- U Jesus told the women not to weep for Him, but for themselves
- C Jesus asked the Father to forgive the crowd of unbelieving people jeering at Him
- C Jesus forgave one of the criminals who asked Him to remember him in his Kingdom
- O Jesus suffered on the cross for our sins for 3 hours and gave up the spirit
- O Joseph of Arimathea buried Jesus in his own tomb

¶U: The Apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)

O Now upon the first day of the week, very early in the morning, they came to the tomb, bringing the spices that they had prepared, and certain others with them. And they found the stone rolled away from the tomb; and they entered in, but did not find the body of the Lord Jesus.

O And it came to pass, as they were very perplexed about this, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said to them, “Why do you seek the living among the dead? He is not here, but has risen. Remember how he spoke to you when he was still in Galilee, saying, ‘The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’”

C And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the Apostles.

C But their words seemed to them as idle tales, and they did not believe them.

U Then Peter arose, and ran to the tomb; and stooping down, he beheld the linen clothes laid by themselves; and he departed, wondering in himself at that which had come to pass.

Comment: Recall that the Body Section of Chapter 2.5 always has the Golden Ratio design of OOCUU; we have just studied paragraphs 3 and 4, which Complement each other.

The last paragraph in this Section is Unique (compared with the two “CC” paragraphs), so it should have the reverse OOCUU pattern in the sub-paragraphs: and it certainly does.

The Golden Ratio design for ¶I5:

- O The women came to the tomb, but did not find the body of the Lord Jesus
- O Two angels reminded the women of his promise to rise again from the dead the 3rd day
- C The women told the Apostles about the resurrection of Jesus
- C But the Apostles did not believe the women about the resurrection of Jesus
- U Peter went to the tomb to investigate, but saw only the linen clothes

## Study #51: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples

- §U Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat  
¶O: Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)  
¶O: The Lord warned Peter of Satan's plan to sift him as wheat (22:21 - 38)
- §C Body: Belief in Christ was hard to find before the Resurrection  
¶O: Jesus prayed with his spiritually weak Apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)  
¶O: Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (22:52 - 71)  
¶C: Both Pilate nor Herod believed that Jesus was innocent of any crime, but He was sentenced to death anyway (23:1 - 25)  
¶C: One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)  
¶U: The Apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)
- §C Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven  
¶C: Jesus opened the eyes of two disciples to see Him (24:13 - 32)  
¶C: Jesus opened the understanding of the Apostles to understand the Scriptures concerning Him (24:33 - 53)

We conclude our study of Luke Chapter 2.5 with the two paragraphs of the Conclusion Section.

The faith of his twelve Apostles in Jesus stumbled after the betrayal of Jesus by Judas in the Garden and the denial of Jesus by Peter. Their faith reached a very low point as they watched their Lord and Messiah being crucified and dying on the cross. Even though Jesus had told them that this would happen many times before, they just didn't "get it". Their faith was totally wiped out.

I don't mean that they "lost their salvation". Of course not! That was impossible, because a saved person cannot become "unsaved", any more than you can stop being the son or daughter of your parents.

But for three days, they were wandering in darkness, as it were: trying to understand what had happened, and why everything that they had thought was so clear and certain suddenly seemed to be a mirage that was no longer real.

Have you ever been there as a Believer? I have, many times. In my almost 35 years as a born-again Christian, the Lord Jesus has tested my faith over and over and over again. These are some of the fiery trials that the Apostle Peter spoke of:

**"Beloved, do not think it strange concerning the fiery trial which is to test you, as though some strange thing happened to you; but rejoice, inasmuch as you are partakers of Christ's sufferings, that, when his glory shall be revealed, you may be glad also with overwhelming joy." (1 Peter 4:12-13)**

**"In which salvation you greatly rejoice; though now for a season, if it is necessary, you are distressed through manifold temptations: that the trial of your faith (being much more precious than of gold that perishes, though it is tested with fire) might be found unto praise and honor and glory at the Revelation of Jesus Christ." (1 Peter 1:6-7)**

§C Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven

¶C: Jesus opened the eyes of two disciples to see Him

O And, behold, two of them went that same day to a village called Emmaus, which was about sixty furlongs from Jerusalem. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were being held so that they would not know him. And he said to them, "What are you discussing with each other, as you walk, and are sad?" And one of them, whose name was Cleopas, answering said to him, "Are you only a stranger in Jerusalem, and have not known the things which have come to pass there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it was he that should have redeemed Israel; and beside all this, today is the third day since these things were done. Moreover, and certain women also of our company made us astonished, which were early at the tomb; and when they did not find his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And some of them which were with us went to the tomb, and found it even so as the women had said; but him they did not see."

O Then he said to them, "O fools, and slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the Prophets, he explained to them in all the Scriptures the things concerning himself.

C And they drew near to the village, where they were going; and he made as though he would have gone further. But they compelled him, saying, "Stay with us: for it is toward evening, and the day is far spent." And he went in to stay with them.

C And it came to pass as he reclined at the table with them, taking the bread, he blessed, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

U And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened the Scriptures to us?"

Comment: The Golden Ratio design for ¶1:

- O Jesus met two of his struggling disciples on the road to Emmaus
- O Jesus strengthened the faith of his struggling disciples by explaining the Word of God to them
- C The disciples persuaded Jesus to stay with them
- C Jesus revealed Himself to the disciples through the Lord's Table
- U The disciples recalled how their heart burned while Jesus opened the Scriptures to them

The next time that you hear a preacher or anyone else cast doubt on the inerrancy and preserved Word of the Hebrew part of the Bible, just repeat the words of the Lord Jesus Christ to them: "O fools, and slow of heart to believe all that the Prophets have spoken"!!

**"And beginning at Moses and all the Prophets, he explained to them in all the Scriptures the things concerning himself."**

Think about it: the Liberals have been bashing Moses [the Pentateuch: Genesis, Exodus, Numbers, Leviticus, Deuteronomy] and the Prophets [generally speaking, the rest of the Hebrew Bible] for centuries: claiming that everything before Genesis 12 (the call of Abraham) is pure fiction, myths, and legends.

But the inspired human author of this Gospel considered "Moses and all the Prophets" to be "Scriptures". There was no doubt whatsoever in the mind of Luke that the Hebrew Bible, all of it, was the inspired Word of God, which is the basic meaning of "Scripture". And since Luke was being inerrantly guided by the Holy Spirit to write these words, we can also say emphatically that God Himself (because the Holy Spirit is God) also considers all of these documents to be "Scripture".

Certainly Jesus Himself considered "Moses and all the Prophets" to be Scripture; and He rebuked the weak faith of his disciples by gently calling them "Fools", for being "slow of heart to believe all that the Prophets have spoken". Moses was a Prophet; Moses was the human author of his five Books; therefore his writings are Scripture, from beginning to end.

Have you ever had doubts about the historical accuracy and inspiration of the Pentateuch or any other part of the Hebrew Bible? Doubt no more! Jesus gave his unqualified endorsement of the Hebrew Bible as the very Word of God. You can have full confidence that the six days of Creation, the Great Flood (or Deluge) of Noah, the history of Abraham, Isaac, and Jacob; and the history of Israel as recorded in the Massoretic Text is the very Word of the Living God; because Jesus said it is so; and that is good enough for me.

There is another group of the Hebrew Bible called "The Writings", that Jesus did not include. But it doesn't matter because the Hebrew Bible is often referred to as "Moses and the Prophets" in the Gospels. It is simply a general reference which includes the "Writings" by default. There was no intent, I believe, to infer that those documents were somehow "less than inspired" by their omission.

In fact, the Golden Ratio design of the Bible works just as perfectly for "the Writings" as it does for the rest of the Bible, so I know for a fact that they are just as inspired as "Moses and all of the Prophets" (and the Greek portion of the Bible as well).

¶C: Jesus opened the understanding of the Apostles to understand the Scriptures concerning Him (24:33 - 53)

O And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord has risen indeed, and has appeared to Simon." And they told what things were done in the way; and how he was known of them in breaking bread.

O And as they said this, Jesus himself stood in their midst, and says to them, "Peace to you." But they were frightened and alarmed, and supposed that they had seen a spirit. And he said to them, "Why are you troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see: for a spirit does not have flesh and bones, as you see me have." And when he had said this, he showed them his hands and his feet. And while they still did not believe for joy, and wondered, he said to them, "Do you have here any food?" And they gave him a piece of broiled fish, and of a honeycomb. And he took it, and ate before them.

C And he said to them, "These are the words which I spoke to you, while I was still with you, that all things must be fulfilled, which have been written in the Law of Moses, and the Prophets, and the Psalms, concerning me."

C Then he opened their understanding, that they might understand the Scriptures; and he said to them, "Thus it has been written; and thus it was necessary for the Christ to suffer, and to rise from the dead the third day, so that repentance and forgiveness of sins should be preached in his Name among all nations, beginning at Jerusalem. And you are witnesses of these things. And, behold, I send the promise of my Father upon you; but wait in the city of Jerusalem, until you have been clothed with power from on high."

U And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was separated from them, and carried up into Heaven. And they worshiped him, and returned to Jerusalem with great joy; and they were continually in the Temple, praising and blessing God. Amen.

Comment: The Golden Ratio design for ¶2:

- O The two disciples told the eleven Apostles about meeting Christ on the road to Emmaus
- O Jesus Himself appeared to all of them, and demonstrated that he was not a spirit by eating food before them
- C All things must be fulfilled in the Law of Moses, the Prophets, and the Psalms, concerning Christ
- C The suffering and resurrection of Christ were necessary, so that the Gospel might be preached in his Name among all nations
- U Jesus ascended into Heaven in their sight; and the disciples returned Jerusalem to praise and bless God continually

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**Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)**

**C Part 1: The First Coming of the Son of man**

**O Chapter 1.1: John the Baptist and Jesus the Christ began their lives on Earth**

§U **Introduction: The birth of John the Baptist was announced to the priest Zacharias in the Temple**

- ¶O: The priest Zacharias and Elizabeth his wife had impeccable spiritual and genealogical credentials
- ¶O: The angel Gabriel appeared to Zacharias in the holy place to announce the future birth of his son, John the Baptist

§C **Body: The Births of John the Baptist and Jesus the Christ**

- ¶U: The angel Gabriel appeared to the virgin Mary to announce the future birth of her son Jesus
- ¶C: Elizabeth praised Mary and Mary praised the Lord
- ¶C: Zacharias praised the Lord
- ¶O: Joseph and Mary went to Bethlehem to be taxed, and Jesus was born there
- ¶O: The shepherds in the field went to Bethlehem to see Christ the Savior

§C **Conclusion: Two special incidents in the early life of the Lord Jesus Christ**

- ¶C: Simeon and Anna praised and gave thanks to the Lord for seeing the Christ at his infant circumcision ceremony in Jerusalem
- ¶C: The twelve-year-old Jesus stayed behind in Jerusalem to ask questions of the Temple Rabbis

**O Chapter 1.2: John the Baptist and Jesus the Christ began their ministries to Israel**

§U **Introduction: John the Baptist came to prepare the people for the arrival of the Messiah**

- ¶O: John preached a baptism that signified individual repentance to the people (3:1 - 14)
- ¶O: John announced the arrival of the Christ (3:15 - 20)

§C **Body: Jesus demonstrated his authority over both evil spirits and nature**

- ¶O: Satan attempted to make Jesus sin, but failed (3:21 - 4:12)
- ¶O: The people of Nazareth attempted to kill him, but failed (4:13 - 29)
- ¶C: Jesus cast a demon out of a man in the synagogue in Capernaum (4:30 - 37)
- ¶C: Jesus healed and cast out demons from many people (4:38 - 44)
- ¶U: Jesus demonstrated his power over nature to persuade Simon Peter, James, and John to follow Him (5:1 - 11)

§C **Conclusion: Jesus both healed incurable diseases and forgave sins**

- ¶C: The healing of the leper brought great multitudes to hear and be healed by Jesus (5:12 - 16)
- ¶C: The forgiveness of the sins of the paralyzed man was confirmed by the instant healing of his body by Jesus (5:17 - 26)

**C Chapter 1.3: The Son of man wants his disciples to be like him**

§U **Introduction: The scribes and Pharisees did not want to be like Jesus**

- ¶O: Jesus called tax collectors and sinners to repentance in spite of criticism from the scribes and Pharisees (5:27 - 39)
- ¶O: Jesus provoked the scribes and Pharisees to madness by healing a man on the Sabbath day without doing any visible work (6:1 - 11)

§C **Body: Jesus taught his disciples basic principles for spiritual growth**

- ¶U: Jesus demonstrated that He is the Source of all healing and goodness (6:12 - 19)
- ¶C: You are blessed when men shall hate you and reproach you because of the Name of Christ (6:20 - 23)
- ¶C: But woe unto you that have everything material, but do not have Christ (6:24 - 26)
- ¶O: Do good to those that hate you and pray for them who use you (6:27 - 34)
- ¶O: Love your enemies and give freely unto others (6:35 - 38)

§C **Conclusion: Spiritual growth comes through focusing on Christ and doing what He says**

- ¶C: Seek to be like your Master rather than focus on the failures of others (6:39 - 42)
- ¶C: Do what the Lord says, because it will build you a strong foundation for your life (6:43 - 49)

**C Chapter 1.4: The Son of man wants his disciples to believe his Word and do it**

§U **Introduction: The miracles of Jesus inspired great faith and brought glory to God**

- ¶O: A Gentile Roman Centurion demonstrated greater faith in Christ than the people of Israel (7:2 - 10)
- ¶O: Jesus inspired faith in a large crowd of people by raising a young man from the dead (7:11 - 17)

§C **Body: The Lord praised a woman who demonstrated her saving faith with gratitude**

- ¶O: Jesus confirmed the faith of John and his disciples with many miracles (7:18 - 23)
- ¶O: Jesus rebuked the lack of faith in the self-righteous Pharisees and lawyers (7:29 - 35)
- ¶C: The dinner of Jesus with Simon the Pharisee was interrupted by a very grateful woman (7:36 - 38)
- ¶C: Jesus rebuked the lack of gratitude in Simon the Pharisee (7:39 - 43)
- ¶U: Jesus praised the example of the grateful new Believer in Christ and gave her assurance that her sins were forgiven (7:44 - 50)

§C **Conclusion: Only those whose lives are genuinely changed and produce spiritual fruit with good works are saved**

- ¶C: Genuine faith that saves always produces good spiritual fruit (8:1 - 15)
- ¶C: The good spiritual fruit of a person who is genuinely saved is hearing and doing the Word of God (8:16 - 21)

**U Chapter 1.5: The Son of man is God**

§U **Introduction: Jesus demonstrated his authority over nature and spirits**

- ¶O: On their way to the land of the Gadarenes, Jesus rebuked the raging wind and water, and they obeyed Him (8:22 - 25)
- ¶O: In the land of the Gadarenes, Jesus commanded a legion of demons to depart out of a man, and they obeyed Him (8:26 - 39)

§C **Body: Jesus performed many miracles to demonstrate that He was the Christ**

- ¶U: Jesus raised a young girl from the dead (8:40 - 56)
- ¶C: Jesus sent his twelve Apostles to meet the spiritual and physical needs of many (9:1 - 9)
- ¶C: Jesus met the spiritual and physical needs of 5,000 men (9:10 - 17)
- ¶O: Jesus asked his disciples who He was, and told them to tell no man that thing (9:18 - 27)
- ¶O: Peter, James, and John saw Jesus in his glory with Moses and Elijah (9:28 - 36)

§C **Conclusion: The disciples of Jesus were confused by his seemingly contradictory sayings**

- ¶C: The power of God and Jesus' prediction that he would be delivered into the hands of men confused his disciples (9:37 - 45)
- ¶C: The least among Jesus' disciples shall be great, and he that is not against them is for them (9:46 - 50)

**C Part 2: The Second Coming of the Son of man**

**O Chapter 2.1: Serve Christ to grow spiritually**

§U **Introduction: Jesus wants us to win souls and count the cost of following Him**

- ¶O: Jesus rebuked his disciples for seeking to destroy men's lives rather than seeking to save them (9:51 - 56)
- ¶O: Jesus admonished some who did not count the cost of following Him (9:57 - 62)

§C **Body: We must put the Word of God into practice in order to grow spiritually**

- ¶O: Jesus sent seventy disciples to preach the Kingdom of God in certain cities and places before his arrival (10:1 - 16)
- ¶O: Jesus praised and thanked his Father in Heaven for revealing Divine truth to his disciples (10:17 - 24)
- ¶C: Loving God and loving your neighbor is essential for spiritual growth (10:25 - 37)
- ¶C: Hearing the Word of God and prevailing prayer is essential for spiritual growth (10:38 - 11:13)
- ¶U: Refusing to hear the Word of God will lead to Judgment (11:14 - 36)

§C **Conclusion: Jesus pronounced woes upon the wolves in sheep's clothing who pervert the Word of God**

- ¶C: Woe to the religious hypocrites who love outward religious life but are spiritually dead within (11:37 - 44)
- ¶C: Woe to the false theologians who actively oppose true Believers and try to keep the Lost from being saved (11:45 - 54)

**O Chapter 2.2: Christ will return to judge his servants**

§U **Introduction: The Judgment and the Judge**

- ¶O: Beware of hypocrisy, because everything shall be brought to the light at the Judgment (12:1 - 5)
- ¶O: The Son of man shall be the final Judge of all words that have been spoken (12:6 - 12)

§C **Body: Be ready to meet Christ when He returns**

- ¶U: Lay up treasure in Heaven and seek the Kingdom of God first (12:13 - 40)
- ¶C: Prepare yourself for the return of Christ the Judge by doing his will every day (12:41 - 50)
- ¶C: The Judge will deal with those who are not prepared for the return of Christ (12:51 - 13:9)
- ¶O: Jesus rebuked the hypocrisy of the ruler of the synagogue who was more concerned with ceremonialism than compassion and truth (13:10 - 21)
- ¶O: Christ wept over the stubbornness of his people, the Jews, who refused his Gospel (13:22 - 35)

§C **Conclusion: Humility, perseverance, and commitment are notable qualities of those who follow Christ**

- ¶C: Whosoever exalts himself shall be humbled; and he that humbles himself shall be exalted (14:1 - 24)
- ¶C: A Believer that does not count the cost of following Christ will not be effective for Christ in the world (14:25 - 35)

**C Chapter 2.3: Prepare for the return of Christ by trusting in Him for salvation**

§U **Introduction: God the Father rejoices when sinners repent and turn to Christ**

- ¶O: There is joy in the presence of the angels of God in Heaven over one sinner that repents (15:1 - 10)
- ¶O: The father of the prodigal son rejoiced when his son returned in repentance (15:11 - 32)

§C **Body: Those who do not prepare for the future will go to Hell**

- ¶O: The rich man commended the unjust steward for preparing for the future in his life (16:1 - 15)
- ¶O: Abraham rebuked the rich man in Hell for not preparing for the future in his life (16:16 - 31)
- ¶C: Prepare for the future by doing what the Lord expects from you every day (17:1 - 19)
- ¶C: The Return of the Son of man will surprise those who are not prepared for the future (17:20 - 37)
- ¶U: The best way to prepare for the future is to repent and trust in Christ rather than your own self-righteousness (18:1 - 14)

§C **Conclusion: Following Christ requires death to self**

- ¶C: The rich young ruler thought more of his money than Eternal Life (18:15 - 23)
- ¶C: Those who follow Christ will receive both material blessings and persecutions, possibly even martyrdom (18:24 - 34)

**C Chapter 2.4: Those who are not prepared for the return of Christ will be judged harshly**

§U **Introduction: The blind man and Zacchaeus took advantage of the opportunity to believe in Jesus and be saved, while they still could**

- ¶O: A blind man called on Jesus to have mercy on him while He was passing by (18:35 - 43)
- ¶O: Zacchaeus received Jesus as his Savior when He came calling (19:1 - 10)

§C **Body: The leaders of the Jews were not prepared for the coming of Christ, and they were judged harshly**

- ¶U: The Lord returned from a far country and gave rewards and punishments to his servants (19:11 - 28)
- ¶C: Jesus entered into Jerusalem in triumph and cleansed the Temple of the thieves (19:29 - 47a)
- ¶C: Jesus rejected the authority of the chief priests, scribes, and elders of Jerusalem, and hinted at their future judgment (19:47b - 20:19)
- ¶O: Jesus confounded the attempts of his enemies to snare him with his words (20:20 - 38)
- ¶O: Jesus commended the selfless giving of a poor widow (20:39 - 21:4)

§C **Conclusion: Watch and pray always that you may be accounted worthy to escape all of the evil that shall come to pass**

- ¶C: Wars, famines, plagues, and persecution of Believers would come prior to the destruction of Jerusalem (21:5 - 24)
- ¶C: Signs in the heaven, distress of nations, and great fear will come prior to the Return of Christ (21:25 - 36)

**U Chapter 2.5: The resurrection and ascension of Christ revived the faith of his spiritually weak disciples**

§U **Introduction: Satan manipulated Judas and demanded to have Peter to sift him as wheat**

- ¶O: Satan moved Judas to conspire with the chief priests and captains to betray Christ to them (21:37 - 22:20)
- ¶O: The Lord warned Peter of Satan's plan to sift him as wheat (22:21 - 38)

§C **Body: Belief in Christ was hard to find before the Resurrection**

- ¶O: Jesus prayed with his spiritually weak Apostles in the Garden of Gethsemane before Judas betrayed Him (22:39 - 51)
- ¶O: Jesus was tried by the unbelieving Sanhedrin and falsely convicted of blasphemy while Peter denied Him (22:52 - 71)
- ¶C: Both Pilate nor Herod believed that Jesus was innocent of any crime, but He was sentenced to death anyway (23:1 - 25)
- ¶C: One of the two criminals crucified with Jesus believed that He was the Messiah (23:26 - 56)
- ¶U: The Apostles did not believe the report of the women that Jesus had risen from the dead (24:1 - 12)

§C **Conclusion: Jesus opened the eyes and understanding of his disciples before He ascended into Heaven**

- ¶C: Jesus opened the eyes of two disciples to see Him (24:13 - 32)
- ¶C: Jesus opened the understanding of the Apostles to understand the Scriptures concerning Him (24:33 - 53)

I hope that you have learned as much as I have and even more from this incredible, unique study of the Gospel of Luke. This is ground-breaking, pioneering Bible study that cannot be found anywhere else.

These studies simply confirm what I've been saying for over ten years now: that the Golden Ratio design of UCCOO (or some part thereof) is the guiding principle behind the true Holy Scriptures of the one living and true God, Jehovah.

But we have barely scratched the surface of this amazing Book of all Books, the Holy Bible. In the other detailed studies of each Book of the Bible, we will continue to see this amazing Golden Ratio design work itself out in the themes of the text, rightly divided.

**“Study to show yourself approved unto God: a workman that needs not to be ashamed, rightly dividing the Word of Truth.” (2 Timothy 2:15)**

## HOW TO BE SAVED, AND KNOW IT

**First, you must know that you are lost, BEFORE you can be saved.**

Have you ever told a lie? What do you call someone who tells lies? A liar. Are you a liar?

**The Bible says, “You shall not bear false witness” (Exodus 20:16)**

Have you ever stolen something, or taken something without paying for it? What do you call someone who steals? A thief. Are you a thief?

**The Bible says, “You shall not steal.” (Exodus 20:15)**

Have you ever lusted after a person that you are not married to? Jesus said that if you lust in your heart after a woman/man you are not married to, you are an adulterer. Are you guilty of adultery in your heart?

**The Bible says, “You shall not commit adultery” (Exodus 20:14).**

Have you ever used profane language? How about blasphemy? Have you ever used God’s Holy Name in vain? Or used the Holy Name of Jesus in vain?

**The Bible says “You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him guiltless that takes his Name in vain.” (Exodus 20:7)**

Let’s be honest. There is not a person who has ever lived who has not been guilty of one or all of these sins. Even if you didn’t actually steal something, you wanted to. The Bible calls that covetousness, which is a sin. Or if you only wanted to commit adultery or fornication (sex outside of marriage) or homosexuality (sex with another person of your sex), and didn’t actually do it, that is also sin, because God looks on our hearts and judges us by what is in there, not just by our actions.

**“For Jehovah sees not as man sees: for man looks on the outward appearance, but Jehovah looks on the heart.” 1 Samuel 16:7**

**“for I know the things that come into your mind, every one of them.” Ezekiel 11:5**

You see, we think of ourselves as pretty good in our own sight. We judge ourselves by what everyone else does. “I’m not so bad. I don’t rob banks, or kill anyone. And I work hard for a living and try to be a good human being. And just look at the hypocrites over there. I’m much better than they are.”

The problem with this line of thinking is that God looks at us in a completely different way. He doesn’t judge us by comparing us with other people. He judges us by the Law that He has given in his Word, the Holy Bible.

**“You shall not bear false witness” (Exodus 20:16)**

**“You shall not steal.” (Exodus 20:15)**

**“You shall not commit adultery” (Exodus 20:14)**

**“You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him guiltless that takes his Name in vain.” (Exodus 20:7)**

And many others, too many to list here.

**“Now we know that whatsoever things the Law says, it says to them who are under the Law, so that every mouth may be shut, and all the world may become guilty before God” (Romans 3:19)**

Do you agree with God, that you have broken his Law and sinned against Him? Then read on.

## So why do we sin?

We sin against God, because we were born that way:

**“Therefore, as by one man, that is, Adam, sin entered into the world, and death through his sin; and so death passed upon all men, because all have sinned.” (Romans 5:12)**

This is our problem when we come into this world: we are born into a state of being unable to know our Creator.

Sin is like a giant gulf or canyon between us and God. We cannot know our Creator because we have a BARRIER between us and Him, and that barrier is our sin.

**“Behold, Jehovah’s hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hidden his face from you, so that he will not hear” Isaiah 59:1, 2**

It is like a giant wall between us and our Creator God. It is also like a giant CANYON or a “great gulf fixed” between us and God that cannot be crossed, unless God Himself helps you across it. Why is sin like a wall or a canyon between us and God? Because God hates sin of any kind, even the slightest sin is offensive to his holiness.

**(1 Peter 1:16) “it is written, “You be holy: for I am Holy.””**

And, because we are separated from God by our sin, when we die, we cannot enter into God’s presence in Heaven, because God hates our sin. God loves us very much, but he hates our sin, so since our sins have not been forgiven, He must put us some place other than Heaven, and that place is called Hell.

**“..the rich man also died, and was buried; and in Hell he lifted up his eyes, being in extreme pain...” Luke 16:22-23**

## How can we cross this “great gulf” or canyon between us and God?

We cannot cross this great gulf because we are sinners, but God can and did, and that is what the GOSPEL of Jesus is all about.

Jesus came down from Heaven almost 2,000 years ago, so that He might be born of a Virgin, live a perfect sinless life, and then die on a cross for the sins of all mankind, and that includes you and me, my friend. Then after 3 days, Jesus rose up from the dead, and returned back to Heaven, awaiting the Day when He will return in Judgment upon this world and to claim his rightful Kingdom over all mankind.

Here is the Gospel (the **GOOD NEWS**):

**“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up on the cross, that whosoever believes in him should not perish, but have Eternal Life. For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life.” (John 3:14-16)**

**“For there is no difference between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him: for it is written, “whosoever shall call upon the Name of the Lord shall be saved.” (Romans 10:12-13)**

Jesus came down from Heaven to cross that great gulf or canyon between us and God. He died on the cross to pay for our sins, so that our sins can be forgiven by his Father.

No one else has ever done this, nor could they do it: not Mohammed, not Mary, not Peter nor any of his Apostles, not Buddha, not Krishna, nor any other person who has ever lived. The reason is that all of them were sinners. Mary was also a sinner.

The Bible says, “And Mary said, “My soul magnifies the Lord, and my spirit has rejoiced in God my Savior.” (Luke 1:46-47)

Mary called the Lord her “Savior”, meaning that she had sinned like all others and needed to be saved. You cannot be saved by a sinner; only by One who is perfect and without sin; and that One is the Lord Jesus Christ.

A sinner cannot save me, nor forgive my sins or your sins. Jesus Christ was the only Person who ever lived who was perfect in every way, and He died on the cross for our sins, so that we can be forgiven by his Father.

We must repent in order to be saved; BUT, we can only be saved, if we repent of our sins AND receive Jesus Christ as our Savior. Both are necessary.

What is repentance? It is agreeing with God that we are sinners, and being sorry for it. We must admit to God that He is right and we are wrong; otherwise, we cannot be saved.

**Mark 1:14-15: “Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God; and saying, “The time has been fulfilled, and the Kingdom of God is near! Repent, and believe the Gospel!””**

**Jesus said, “I tell you, no; but, unless you repent, you shall all likewise perish.”” Luke 13:5**

## Can I do something so that I can earn God’s forgiveness?

What if I do something to earn God’s forgiveness, like helping an old lady across the street, or giving out money to the poor, or being a good person, or doing penance or being baptized in water?

This is very, very important to understand: you CANNOT earn forgiveness from God by “doing something”; you can only be forgiven **through** what Jesus has already done FOR YOU. In other words, Jesus died on the cross so that you might be forgiven by receiving Him as your personal Savior.

**Jesus said, “I am the Way, the Truth, and the Life; no man comes to the Father, but by Me.” (John 14:6)**

If you try to earn God’s forgiveness by “doing something” like being baptized, doing penance, or something else, THIS WILL NOT WORK! God will not accept your works as payment for your sins, because you are a sinner. This makes everything that you do unclean in his sight. Jesus was the only person who ever lived who NEVER sinned; therefore God only accepts the works of Jesus as payment for your sins; and specifically, the work of Jesus on the cross which paid for your sins in full.

## How to be saved and know it

First, you must believe that Jesus Christ is everything that the Bible claims Him to be:

- 1) Jesus is the only begotten Son of God**
- 2) Jesus became a perfect, sinless man so that He might die on the cross for our sins, born of a virgin**
- 3) Jesus died on the cross in our place and took our Hell for us as our Substitute sacrifice for sin**
- 4) Jesus rose bodily from the dead the 3rd day as evidence that his sacrifice was complete and perfect**

Second, you must pray and accept Jesus as your Savior from sin and Hell. Here is a sample prayer that you can use to be saved:

**“Lord Jesus, I believe all that the Bible says about you. I’m sorry for my sins against you, and ask that you forgive me from my sins, and come into my heart and be my Lord and Savior from sin and Hell. I reject all other gods as false and receive you alone as my Lord and Savior. Thank you for saving me and forgiving me. In Jesus’ Holy and Precious Name, Amen.”**

When you pray and ask the Lord Jesus to save you with a sincere heart, God will hear you and save you.

**This is the promise of God: “Whosoever shall call upon the Name of the Lord shall be saved” Romans 10:13**

When you do this with all of your heart and really mean business with God, God will forgive you all of your sins and come into your life as Savior and Lord of your life and soul. Then, you will truly have Eternal Life. That means that when your body dies, your spirit will pass into God’s presence, and you will dwell with Him forever and ever, instead of going to the awful place called Hell. It also means that here on earth, your life will be transformed day by day into the image of Jesus Christ, AS YOU DAILY WALK WITH HIM in obedience to the Word of God and in fellowship with other Bible-believing Christians in a local Assembly (church), so that you might be taught the basics of the Christian life more perfectly.

And here is how you can find a good, Bible-preaching church to join and serve the Lord with. Pray and ask God to guide you to a specific church, because He knows best where you should go:

**“Dear Lord, please guide me and help me to find a Bible-believing, Bible-preaching church where I can be baptized, serve you, and do your will. In Jesus’ Name, amen.”**

If you need assistance locating a solid, Bible-preaching Assembly in your area, I encourage you to contact JHS Publishing by email (editor@phibible.org) . I will do everything I can to help you in your new walk with our wonderful Lord and Savior Jesus Christ!