
a *Grace Notes* course

Life of Christ 300

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Lesson 309

Life of Christ 309

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Herod and John the Baptist.....1

Herod and John the Baptist

Matthew 14:1-2

“(1) During that time Herod the Tetrarch heard the news of Jesus, (2) and said to his servants, ‘This is John the Baptist; He was raised from the dead and for this reason the miracles are working in him.’”

Mark 6:14-16

And king Herod heard [the news of Jesus], for His name became perspicuous, and they were saying, ‘John the Baptist is risen from death and ‘for this reason the miracles are working in Him.’ (15) But others were saying, He is Elijah;’ and others were saying ‘He is a prophet like one of the [old-time] prophets. (16) But Herod, after hearing [these things] was saying, ‘The one whom I beheaded, John, he is risen.’”

Luke 9:7-9:

“(7) Now Herod the Tetrarch heard all the happenings and he was going through difficulty because the things said by some that John was raised from the dead, (8) and by some that Elijah had appeared, and others that one of the prophets of old had risen again. (9) And Herod said, ‘I personally beheaded John; but who is this man concerning whom I am hearing such things?’ And he kept on seeking to see Him.”

Exposition.

An identification and biography of Herod the Tetrarch.

This is the son of Herod the Great, Herod Antipas. He was the Tetrarch over Galilee and Perea, where the majority of the events of Christ’s life took place.

Herod the Great had ten wives and seven sons. Four of those seven would play a role in the New Testament. All of the wives wanted their sons to be Herod’s successor. This was a complication.

His first son Antipater was through his first wife Doris.

Herod repudiated her and Antipater when he married Mariamne I, the granddaughter of the famous Hyrcanus. This was in 37 BC Alexander and Aristobulus were born by her.

In 24 BC Herod married Mariamne II, by whom he had Herod Philip.

Just a year later, he married his fourth wife, Malthace, a Samaritan by whom he had Archelaus and Antipas.

And another two years after that, he married wife #5, Cleopatra of Jerusalem, by whom he had Philip the Tetrarch.

The other five wives bore him no sons, and only three are mentioned by name, Pallas, Phaedra, and Elpis. He also had daughters.

Herod’s two favorite sons were those by Mariamne I, Alexander and Aristobulus.

Make note: Aristobulus married his cousin, Bernice.

Make note: This union produced a daughter, Herodias.

Herod had a sister, Salome, who hated these two favorite sons, even though her daughter Bernice was married to Aristobulus.

(1) She had designs for her own son, a certain Antipater, to ascend to the throne of Herod. He is not to be confused with Antipater, Herod’s first son by Doris.

(2) Salome maligned Mariamne I before Herod, and Herod believed her and had Mariamne I killed.

(3) The two sons were naturally indignant, and threatened to bring charges before Caesar that would cause him to lose his throne.

(4) And as a consequence Herod changed his will so that Antipater by Doris was named the sole heir to the throne. He then sent Antipater to the emperor to have the will ratified.

(5) Realizing that being gone from Herod’s presence was a dangerous thing, Antipater wrote slanderous letter against Alexander and Aristobulus from Rome.

(6) As a result of this slander, Herod had these two tried before Caesar Augustus in 12 BC Amazingly, the court system worked, and they were found not guilty on all counts, and more than that, they were reconciled to their father, and to Antipater as well.

(7) Herod changed his will to name all three sons equally.

(8) But Salome, Herod's sister, was not finished yet. Together with brother Pheroras and son Antipater, the slander began again against the two sons of Mariamne I.

(a) This time they obtained the testimony of one friend of Alexander's, and on the basis of a single eyewitness they convinced Herod that the two were plotting Herod's death and planning to lay claim to the throne before Rome.

(b) Alexander was cast into prison, but thanks to Alexander's father-in-law, he was set free and reconciled to Herod.

In the next round, Antipater convinced his friend Eurycles from Sparta to play Alexander and Aristobulus against Herod. They fell for it, and were caught in the plotting phase.

(1) Herod became so suspicious that he once again imprisoned the brothers, and accused them of treason.

(2) Herod sent to Rome seeking the Emperor's advice regarding his sons, and Augustus gave Herod full authority to deal with his sons as he wished, but advised to him to conduct a Roman trial outside of his own territory. He feared that without a change of venue there would be a rebellion.

(3) The trial was conducted in Berytus (Beirut), and a guilty verdict was passed. The two sons Alexander and Aristobulus were executed by strangulation in 7 BC

(4) Herod's fourth will now named Antipater by Doris his sole successor.

But Antipater was an impatient man...

(1) He held secret conferences with Herod's brother Pheroras. They intended to kill the old man.

(2) Salome, Herod's sister, got wind of these meetings and spilled the beans to Herod.

(3) Thus Herod's relationship with his sole named heir became somewhat strained.

(4) Antipater then arranged to have emperor Augustus summon him to Rome, with the excuse

that the new will needed ratification. He was then conveniently out of town.

(5) Pheroras, Herod's brother and Antipater's uncle died. Herod conducted an investigation, and discovered that not only did Pheroras die of poison, but also that same poison had been intended for him.

(6) Herod recalled Antipater under false pretenses, and he thus returned without suspicion. He was thrown into prison, tried the next day and found guilty. It took some time, however to gain permission to execute Antipater, but eventually it was done.

(7) And so Herod had another will drawn up. Since his two oldest living sons had been turned against him by Antipater, that is, Herod Philip by Mariamne II and Archelaus by Malthace, he excluded them from will #6. Everything now went to Antipas by Malthace.

Herod was by now old and feeble and full of disease. Nothing could ease his discomfort, soul and body.

It was around this time that Christ was born, and everyone was talking about the new-born true king of the Jews. Herod's paranoia was at an all-time high, and so he was motivated to kill all those children in Bethlehem.

And at the same time, two rabbis incited the people to tear down the Roman eagle from the temple gate. The offenders were seized and burned alive.

And just then he made his final will, naming Archelaus of Malthace as king, Antipas of Malthace as Tetrarch of Galilee and Perea, and their half-brother Philip of Cleopatra of Jerusalem as the Tetrarch of Gaulanitis, Trachonitis, Batanea, and Paneas.

But of course the last will was disputed, because it was made just five days before Herod's death, and it needed the emperor's ratification.

Archelaus was the de facto ruler during this time. During the next Passover, a crowd gathered before Archelaus and began to demand retribution for the deaths of those killed by his father during the eagle incident.

The crowd turned ugly when Archelaus refused this retribution, and so he ordered the troops in. Three thousand people were killed. Not a good start.

Immediately after this, Archelaus and Antipas went to Rome together, each to claim before the emperor the will which benefited himself. Archelaus said the last will always counts, while Antipas said the last will was not made by a mentally well Herod. It must have been an interesting boat ride. Philip was left behind to manage matters.

While these were in Rome, another riot broke out during Pentecost, and this went on for about two months and many more deaths.

The Jews therefore sent a delegation to Rome, pleading for their lives and their autonomy.

Philip got nervous about everyone being in Rome, so he went too.

Augustus, thoroughly tired by the whole mess by now, issued a compromise.

(1) Archelaus was made ruler over Idumea, Judea, and Samaria with the special title of Ethnarch. He was promised kingship if he ruled well.

(2) Antipas was made tetrarch over Galilee and Perea.

(3) And Philip was given Gaulanitis, Trachonitis, Batanea, and Paneas as tetrarch. (See map)

Archelaus reign as ethnarch was characterized by brutality and tyranny, even though like his father he tried to bribe the people by building things.

In AD 6 the Jews and Samaritans joined together in a delegation to Rome, where they complained to the emperor. Antipas and Philip the Tetrarch also went because they felt Archelaus had neglected their territories.

Archelaus was then deposed and exiled to the south of France.

Archelaus territory then became an imperial province under direct Roman rule.

Antipas was the ruler over Galilee, the central area of most of Christ's ministry.

He first undertook a rebuilding program to fix the destruction of the revolt of 4 BC Sepphoris was

the largest city of Galilee. It was rebuilt, and since it was just 4 miles from Nazareth it is likely that Joseph, a carpenter, worked on the project.

Tiberias was a new city founded under his building program. But while they were building, the builders struck on the site of an old cemetery, and thus the whole area became unclean to the Jews. He therefore enticed people there by offering free homes and lands and tax exemption for the first few years.

Antipas married the daughter of the Nabatean king Aretas IV, an Arab. This added to Antipas' realm, and to Caesar Augustus' tax base.

In AD 28 or 29, Antipas decided to go to Rome, and on the way to visit his half-brother Herod Philip, who lived down on the seacoast.

Now Herod Philip had married his brother Aristobulus' daughter, whose name was Herodias. You remember her. Well... Herodias was a very beautiful woman, and Antipas fell in love with her; his own niece and sister-in-law.

Now Herodias was a typical scheming member of the Herod family, and she secretly agreed to divorce Herod Philip and marry Antipas, provided that he divorce the daughter of Aretas IV.

Somehow, Antipas' first wife discovered the plan, and fled to her father. Aretas took the whole deal as an insult, and a few years later attacked and defeated Antipas in a battle.

But John the Baptist took offence at this incestual marriage, and let off steam about it. This is why he was thrown into prison - Matthew 14:3.

Later Herodias would connive to have John killed as retribution for stirring up the people against her behavior - Matthew 14:1-12.

Antipas was greatly fascinated with the ministry of Christ, and longed to see His miracles.

(1) And when Pilate had custody of Christ and understood our Lord to be a citizen of Galilee, he sent him to Antipas, for it was under his jurisdiction. Herod Antipas was there for the feast of the Passover.

(2) Luke 23:8-12 records what happened. "(8) Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because

he had been hearing about Him and was hoping to see some sign performed by Him. (9) And he questioned Him at some length; but He answered him nothing. (10) And the chief priests and the scribes were standing there, accusing Him vehemently. (11) And Herod with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. (12) Now Herod and Pilate became friends with one another that very day; for before they had been enemies with each other.”

(3) Antipas identified himself with the Jews by treating their enemy as his enemy also. He may also have been outraged that Christ gave him no show.

A review of the life of John the Baptist.

His ministry.

John the Baptist’s ministry was the fulfillment of prophecy; it signified and pointed to the arrival of the Messiah.

John the Baptist had a ministry from God to prepare Israel for the millennial kingdom and its king.

The ministry of John the Baptist had nothing to do whatsoever with the church. In essence it is in its own watertight compartment apart from the church. It drew its precedence from the dispensation of Israel.

John drew his sense of destiny from an Old Testament prophecy concerning his ministry. Isa 40; Mal 3:1. “Prepare the way for the Lord.”

Since John and Jesus were cousins, it is likely that they knew one another as children and young men. John knew exactly who the Messiah was, and probably long before he ever preached his message.

John began his ministry of repentance and baptism in the Spring of 26 AD

You must understand that John was the greatest prophet of the age of Israel. His person and message were greater even than Isaiah or Jeremiah or any other. Our Lord testified to this in Matthew 11:11.

John had a great following; he was wildly popular among the people of Israel and even among some Romans.

His mission was to point the way to one even greater. From the seeming greatest to the even greater.

Long after John was gone, people still gravitated towards his ministry, even to the exclusion of Christ. In some ways, people still do, whenever they are legalistic and place great value on outward acts of piety.

His downfall, John 3:26-31.

Verse 26: “And they came to John and said to Him, ‘Rabbi, He who was with you beyond the Jordan, about whom you yourself have testified, behold, He is baptizing and all are coming to Him.’”

(1) These guys are out of fellowship about losing their ministry to Christ and His disciples.

(2) Their concentration and focus is entirely on John, in the first part. ‘He who was with you...’ ‘About whom you have testified...’

(3) But then they notice that this ministry is tapering off and they do not like it. “He is baptizing [sneering tone], and all are coming to Him.”

(4) But something else. Christ has now begun His own ministry. Why is John still at work? Why has John not ceased now that Christ has begun? Perhaps this is John's one flaw. He did not know when to hang it up.

Verse 27: “John answered and said, ‘No man can receive a single thing unless it has been given to him from heaven.’”

(1) This is a hard line grace answer. The real man in question is Jesus Christ.

(2) It reveals the unasked question of the disciple-Jew alliance: Why Christ and not John?

(3) John tells them: All are going to Christ because it comes from heaven.

Verse 28: “You yourselves witnessed me saying, ‘I myself am not the Christ, but that I have been sent ahead of Him.’”

(1) Again, John draws attention to Christ, and his relationship to Christ. Here he reprises his role as the way-paver, even for some of his disciples.

(2) The conclusion is that John says the right things, but that he has appearance of being self-centered. If John was doing the right thing at this time, this would be a marvelous statement; but since he is not, we may call it somewhat self-centered.

(3) John has applied his mission in this way: he sees himself as the one who must prepare the way for every individual in Israel. That before anyone goes to Christ, they must go through him.

(4) He sees a continuing role for himself in Christ's kingdom. He is the screener, the way paver, the man who prepares the hearts of all for Christ, even as Christ is on the scene.

(5) Christ is there to be seen face to face; His ministry is in the open. Why should Israel go through a human being to see Him?

Verse 29: "The who has the bride is the bridegroom; but the friend of the bridegroom, the one who stands and hears him rejoices with joy through the sound of bridegroom's voice. Therefore this joy of mine has been made full."

(1) The bride at this point is Israel; the groom is Christ; the friend is John.

(2) The friend is what we would call the best man. In the Jewish wedding, the friend would stand next to the bridegroom and hear his vows. At this he would rejoice, as any best man would.

(3) John says:

(a) That he does not have the prize at this wedding of all weddings: Christ does. The bride is Israel.

(b) But that he still rejoices for Christ, and that the joy of hearing Christ's voice has been made full at this time.

(c) Again, though, there is hint of bitterness. John perhaps has indulged in self-pity here. Oh, he is not the bridegroom, and he does not get the bride, but at least he vicariously experiences the bridegroom's joy. "Even though I do not get Christ's joy, I am happy for him. My limited joy has been made complete."

(4) Why the negative assessment of John's statement? Because of his actions. If John had ceased his ministry at the beginning of Christ's ministry, then these statements could have been taken in the most positive light possible. Now because of John's action, they have the appearance of tarnish and rust. There is a dark side to them.

(5) John may say this marvelous thing, but it seems as though he is still in love with the bride, and dating her though she is walking down the aisle.

Verse 30: "It is necessary for that one to increase, but for me to diminish."

(1) Note the two verbs that reflect the necessity.

(a) The first is AUXANO, to grow. This verb described the growth of living things, of plants and trees, of children. It shows a gradual growth over a period of time.

(b) The second is ELATTOO, to shrink. This too is a verb of gradual change. It describes the action of shrinking over time, of growth in reverse.

(2) What John has done here is nothing less than put a spin on the events of the past few days. But let's look again at the facts!

(a) In verse 23, people are coming out of nowhere to be baptized by John.

(b) In verse 26, they are all going to Christ.

(3) This is not a gradual growth and diminishment! This is an all at once radical change!

(4) But why does John put his spin on these events? It can only be because he wants to hold on to the following and the ministry that he thinks he has.

(5) John sees his accession as gradual; what has already happened was immediate and absolute.

(6) John uses a rather impersonal mode of reference to Jesus Christ. It is the far demonstrative pronoun, EKEINON.

(7) In fact, in this entire discourse, John uses the word Christ only once, and never the word Jesus.

(a) In verse 27, John says, "a man cannot receive a single thing." The application is Jesus.

(b) In verse 28, John says, "I myself am not the Christ." But the real focus of the sentence is John, through his use of the intensive pronoun.

(c) In verse 29, John employs a short parable, where Christ is the bridegroom, but Christ is never mentioned by name.

(d) In verse 30, John uses the far demonstrative.

(8) Jesus was John's own cousin. They were family, and yet John the Baptist uses only titles and roundabout ways to describe our Lord.

(9) John uses emphatic, intensive, and self-centered modes of expression to describe himself.

(10) Apparently, all the popularity and approbation had gone to John's head. He would lose that same head about a year later.

What follows now is an injection of John the Apostle's. He inserts his own discourse, and in a way it concentrates on what the Baptist has just said. In opposition to John's self-centered words, the Apostle concentrates very much on the person and character of Christ.

Verse 31: "The one who comes from above is above all; the one who is from the earth is from the earth and speaks of the earth. The one who comes from heaven is above all."

(1) A. Now for John the Apostle's editorial comment. He tells us in this verse that what the Baptist has just said is cosmic propaganda, and entirely wrong.

(2) First is Christ. Christ comes from above, and is above all. He is above the selfishness and pettiness of the Baptist. He is above all human flaws.

(3) Second is the Baptist. He is from the earth and he speaks the worldly point of view. Make no mistake. John paints the Baptist here as he is: worldly and trapped in the cosmic system. Spouting forth to his last few followers the propaganda that he hopes will keep them.

(4) Third is Christ again, and you can see immediately John the Apostle's desire to keep his gospel centered on Christ, and above all in its own right. John needed to get out the truth on the last days of the Baptist's ministry, but did so in such a way that was objective and did not linger on the

sad details of the demise of this great prophet of Israel.

(5) Knowing what we now know now will make it easier to understand why in a few more days John will be thrown into prison, and his enigmatic message to Christ once there.

When John is in prison, he really loses his focus, and his faith.

Luke 7:18-35: "(18) And his disciples reported to John about all these things. And summing some two of his disciples John (19) sent to the Lord, saying, 'Are you the coming one or do we expect another?' (20) And after they appeared beside Him the men said, 'John the Baptist sent us to you, saying, 'Are you the coming one or do we expect another?' (21) In that hour He healed many from illness and disease and evil spirits and to many blind He freely gave to see. (22) And after formulating an answer, He said to them, 'After you arrive proclaim to John what you saw and heard; blind men see again, lame men walk, lepers are cleansed and deaf men hear, dead men are raised, poor men are evangelized. (23) And blessed is anyone who does not stumble over Me. (24) And after the messengers of John left, He began to speak to the crowds about John, 'What did you go out into the desert to witness? A reed stirred by the wind? (25) Really, what did you go out to see? A man wearing white clothes? Behold those in glorious clothing and possessing luxury are in the palace. (26) But what did you go out to see? A prophet? Yes I say to you, and more than a prophet. (27) He is the one about whom it has been written, 'Behold I send my messenger before your face, who will prepare your way before you.' (28) I say to you, among those born of women, no one is greater. But the least in the kingdom of God is greater than him.

John the Baptist has lost his perspective from Jesus. This is because he hears all these great things about Christ, and yet he does not see Christ as the Messiah.

And why is that? How could you deny Christ as the Messiah when you hear all of these things about him?

It had to do with personal circumstances. John was in prison, put there by his enemy and the enemy of Israel. That in John's mind Christ had done nothing to free him (which was the law of volitional responsibility), nor to free his people from the Herodian tyranny was enough to deny Jesus as the Messiah.

This is the classic cosmic rationale.

- (1) John was suffering because of his own stubborn efforts in clinging too long to his ministry, and his shift of focus from the Pharisees to the Herodians.
- (2) But John refused to see that in his state of spiritual blindness, and so he shifted the blame to Jesus.
- (3) He concluded that Jesus could not be the Messiah, because He had not freed him, when that was so obviously what any Messiah should do.
- (4) Suddenly God was not God because John had not gotten his way. And because of his spiritual malfunction, John had become like his worst enemies, the Pharisees.
- (5) John must indeed have been suffering from spiritual blindness.

Herod hears the news of Jesus. "During that time Herod the Tetrarch heard the news of Jesus, for His name became perspicuous, and he was going through difficulty because of the things said by some: and they were saying, 'John the Baptist is risen from death,' and, 'for this reason the miracles are working in Him,' and 'He is Elijah,' and still others, 'He is a prophet like one of the [old-time] prophets.'"

What makes Herod Antipas nervous is that he has recently ordered the beheading of John the Baptist, and indeed this was carried out in his presence.

How utterly out of touch is this man with the spiritual doings in his kingdom!

The name of Jesus had become PHANERON, 'perspicuous.' The fame of Christ had grown throughout the land, and it was only two years previous that John the Baptist had much the same kind of fame.

Herod was going through a difficulty in his life, DIEIPOREI. The original verb is APOREO, which means to be at a loss, uncertain, full of doubt.

This is perhaps an understatement.

The uninformed were claiming that John the Baptist had risen from death, or he is Elijah, or he is a prophet like one of the old-time prophets.

These speculations are somewhat old. Folks had been talking the same way about Christ ever since His ministry had begun.

And you should certainly note that they are rationalizations on the true nature and ministry of Christ.

People will go to great mental lengths in order to deny that Christ is the Messiah, and the Son of God and Savior of the world.

For our own generation, there are many more explanations of Christ, and all are shams that avoid the true issue of His life.

The issue of Christ's life is the character of God.

(1) The conscience of God contains His norms and standards for thought, word, and act. This is righteousness. When the righteousness of God is expressed toward others, this is justice. The conscience of God evaluates all of His perception and experience, inward and out, with Himself and with others.

(2) The motivation of God is the complex of thought that moves Him to action. This is the interaction of His conscience with His perfect perception of the true needs of others. The true needs of others causes God to intervene on their behalf.

(3) The analytical ability of God is expressed by the term grace. Grace is not just what God does for us, but how He does it as well.

(a) God both perceives our problems and provides for their solution perfectly.

(b) God is absolutely proficient at problem solving. His approach concentrates on His thinking, His Merit, and His power. He recognizes the value of human volition, and integrates what He knows will work with the possibility and responsibility of human will.

(c) So God analyzes what He knows will work, and proposes it to the human race.

(4) God's mind is in a perfect state of organization. Order is the perfect application of grace expressed in the plan of God.

(a) Let's examine this portion of God's character in a little more detail.

(b) In warfare there is a desperate need for victory; therefore strategists have over time developed certain immutable principles related to the attainment of victory. These we may apply as though they are from God, because God is the best of all at war.

- He understands the principle of objective.
- The objective constitutes the guide for the interpretation of orders, for the formation of decisions, and for the employment of the means available.
- God has a set objective for every human life. This is understood as predestination. The objective is completed love for Him, love for Him in any situation in life. This is spiritual maturity. Therefore, every part of grace is aimed at this objective.
- This in turn fulfills His objective, which is vindication in the angelic appeal trial.
- He understands the principle of offensive.
- Offensive action is the only means by which a decision is gained in warfare. The offensive increases the effectiveness of the force that adopts it because it raises morale, permits concentration of effort, and allows freedom of action.
- Our application of this principle is to gain and perpetuate spiritual momentum inside His plan.
- Spiritual momentum is defined as the demand of truth, the spiritual necessity of moving forward. One day's spiritual growth demands, makes necessary the next.
- You take the offensive whenever you learn and apply the truth. This is the means by which you attain the objective.
- Offensive means having right priorities and setting aside the distractions of life.
- He understands the principle of mass.

- Mass defines combat power. The concept includes the numbers, the weapons, the tactical skill, the fighting ability, the resolution, the discipline, the morale, and the leadership of the fighting force.

- Successful employment of mass means putting maximum mass at the proper time and place to achieve the objective.

- Mass for the Christian means the combination of divine power and human concentration toward the application of truth during undeserved suffering.

- Mass means that all of the appropriate elements of grace come together at the point of attack to produce maximum love for God.

· He understands the principle of economy of force.

- The economy of force is the efficient means by which military mass is deployed in a main effort. Men and means are directed in such a way that there is no compromise to the main effort, and as little as possible elsewhere.

- Economy for the Christian means focusing your life on the point of attack, which is spiritual growth.

· He understands the principle of movement.

- This refers to the maneuver of combat arms and their support. This means to bring military mass into close contact with the enemy to secure a decisive result, and to put the mass where it can attack with maximum advantage. This always has the idea of being in the right geographical location for the achievement of the objective.

- The movement of the Christian focuses on the geographical will of God. And the geographical will always has to do with the objective. You must always place yourself geographically at the point where you will have the maximum opportunity to fulfill God's plan.

· He understands the principle of unity of command.

- Unity of command is more than cooperation (see principle #10). It is the responsibility of each command toward fulfillment of the objective under a single commander.

- Each command has a single commander who is responsible for the direction of his command toward the objective. Each command is to remain unified under that commander.
- In the spiritual realm, this is the church under the headship of Jesus Christ, and the local church under the headship of the pastor.
- In the local church, the pastor is responsible for directing his flock toward the objective of spiritual maturity, mature love for God. The responsibility of the flock is to remain unified under that command in humility.
- He understands the principle of surprise.
- Surprise in some form is essential to obtain maximum effect in battle with minimum loss. Surprise occurs in many categories of military activity: time, place, direction, force, tactics, and weapons.
- God has applied the principle of surprise with regard to progressive revelation, having portions of His truth concealed, even to the angels, and even to His Son.
- Our application of surprise is in the content of our soul. We have the right to privacy as Christians, and this privacy of the priesthood extends to the angelic realm; we think in our own souls apart from the intrusion of any creature save God Himself.
- With privacy, we have the advantage of surprise during testing, so that there is a progressive revelation of our hearts through the course of our lives.
- He understands the principle of Security.
- Security is defined in military science and tactics as all measures which are taken to guard against observations, surprise,, and hostile interference with effective maneuver. Security is designed to gain and maintain the power of freedom of action.
- Eternal security is what God does for us in order to make us free. At the moment we believe, we may have the confidence that our salvation remains secure forever.
- Dismantling the cosmic complex and keeping it at bay is what we must do to keep our offensive operation of spiritual momentum secure.

- Because sin entangles us on the course to our destiny, we must keep its power to a minimum in our lives. When sin is minimized, we maximize our freedom of action, especially related to our spiritual advance.
- He understands the principle of Simplicity.
- Simplicity means that all military plans, at any level of command, must be simple and free from complicated maneuvers. Orders have to be direct and free from contingencies. Frequent changes of plan should be avoided, and the unity of command should be observed.
- “But the greatest commandment is this: to love the Lord your God with all your heart and soul and might.”
- That is elegantly simple. Love God.
- We love God through our pursuit of the word.
- We love Him through our application of the word.
- We love Him through expressing praise and thanksgiving.
- We love Him through spreading the word in ambassadorial function.
- We love Him through depending on Him when we are helpless.
- We love Him through our enduring love for Him in both the distractions of prosperity and the darkness of adversity.
- As long as you love God as He truly is, you will be within the bounds of the simplicity of His plan.
- He understands the principle of cooperation.
- By cooperation is meant that all elements of a mission work together for the achievement of the objective. This includes the principle of teamwork. Cooperation within a command is attained when everyone interprets his orders in an intelligent manner, and executes them in accordance with the spirit and the intent of the authority issuing them.
- Between independent commanders, cooperation is attained by each working for a common objective without reference to personal ambition.
- This is the necessity of virtue love in the local church. The mission of the local church is for each

individual of that body to achieve the objective of mature love for God

- Therefore, personal ambition must be set aside, along with every form of illicit judgment. Forgiveness must go out toward failure, and tolerance toward idiosyncratic behavior.

- There must also be virtue in the great body of Christ when two people from different local churches are in contact with one another.

- They must always approach the differences in the ministry with virtue, so that there is no undue bickering and inordinate competition.

(c) Chaos always comes about as a result of sin and wrong priorities in life; order enters in when truth is applied. Satan brings chaos, and God order.

(5) Now God has the absolute and infinite power to bring about the desire of His will. This is His sovereignty.

(a) God has volition, and since He is perfect, God's volition always acts in a right manner.

(b) God's will is always supreme over creature volition. It is God's sovereign choice, however, to allow creatures free will.

(c) There is often a gap between desire and execution. God's willpower always bridges that gap.

(d) People of good character always have willpower. Understanding justice and love and grace and order is useless without bringing it to bear by means of will.

(6) The temperament of God is immutable, and therefore He does not change. This characteristic applies to His willpower when it is tested, and we call it faithfulness.

(a) Faithfulness is willpower extended over time.

(b) Faithfulness is not affected by adversity, nor is it distracted by prosperity.

(c) God loves us both when we sin and when we love Him. He is faithful even when we deny Him.

(d) Faithfulness is a desirable characteristic in creatures. Indeed we must have it in order fulfill God's plan, and to succeed in any endeavor in life.

(e) Illustration: this ministry.

(7) God has integrity in communication.

(a) He is forthright, clear, sufficient, and honest when He communicates.

(b) And of course He always keeps His word. This is His veracity.

There are often attacks against the character of Christ, but just as often, and perhaps even more often, there are attacks against the hypostatic union. The cults will either attack the deity or the humanity of Christ in such a way as to undermine His mediatorship and His example for the behavior of men.

Jesus Christ was and the Son of God, the Savior of the World. He was both fully man and fully God. He died as the mediator between God and man.

Herod's paranoid response: "But Herod after hearing [these things] was saying, 'I personally beheaded John; but who is this man concerning whom I am hearing such things? The one whom I beheaded, John, he is risen. For this reason the miracles are working in him.' And he kept on seeking to see Him."

See the section on the beheading of John the Baptist.

So Herod hears of Jesus, and remembers his personal involvement with the beheading of John the Baptist. He even tells a little fib; that he personally beheaded John, when in fact it was the royal executioner who actually did the deed.

But Herod certainly saw the head on the platter, and recognized it as belonging to John the Baptist. He knew objectively that the man was dead.

The next part of his thinking is with regard to Christ. "Who is this man concerning whom I am hearing such things?"

The delegation of John's two disciples had returned to the household prison, and reported to John about what they saw and heard from Jesus. Did Herod hear about this? Surely he would be able to see that there were two different men here!

Later, John was gruesomely murdered at the decree of Herod.

And after this, Herod concludes that John has risen. Herod has a colossal complex of guilt. His

conclusion was that John had risen from the dead, and that God was out to get him.

Guilt is the true producer of all ghosts; Herod manufactures this ghost from his guilt, and partly from his desire to hear the message of the Baptist.

But now it is too late, and Herod fears the God of the Jews, thinking that this will be an awful end to his life in some way. Remember that “fear involves punishment” - 1 John 4:18.

Guilt can become the motivating factor in your life, impelling you toward many foul actions. Indeed, many people in this world are enslaved by a guilt complex.

There are two actions which resolve the problem of guilt in the life of any believer in Jesus Christ.

(1) The ability to relate his sins to the atonement of the cross, and realize that the burden of sin was borne by Jesus Christ.

(2) The establishment of spiritual momentum as the good faith measure of pure motive and proper attitude toward grace.

According to Herod’s reasoning, having risen from the dead John now has the gifts of miracles and healings.

And then Herod does something curious: He keeps on seeking to see Jesus, whom he thinks is John. This is remarkable. He wants to see this man who has risen from the dead.

Perhaps Herod wants to make a positive identification, so as to absolve his guilt.

Perhaps Herod wants to kill him again.

Perhaps he desire to gain his forgiveness.

But what is again truly remarkable is the unbelief about Jesus. Herod would rather believe that the ghost of John the Baptist has risen to torment him than he would accept that Jesus is the Messiah of the Jews.

There had been quite a propaganda campaign just before the time of the first advent. False messiahs and failed leaders galore. Indeed the shadow of the messiah loomed over the Herod family as much as anyone.

10. This blinded them to the hand of God in the life of Christ. Only a few who looked for the true and the good could see Him as He truly was.
