

# KINGDOM SPIRIT



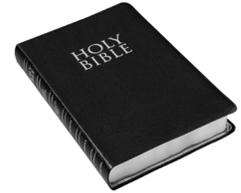
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 911

## EPISTLES OF THE APOSTLES

The book of James is addressed to the twelve tribes scattered abroad and deals primarily with Christian living. The James writing this letter is generally considered to be the James who became the head of the church in Jerusalem. He is referred to as the “brother” of Jesus by Paul in Gal. 1:9 Though it is thought by some that Jesus was an only child of Mary and that James and his brothers were cousins of Jesus, I believe that this James is the half brother of Jesus.

James tells us that praying for wisdom, enduring temptation, and the trying of one’s faith are for the Christian’s benefit. God, who is unchangeable, begot us of His own will that we should be the first fruits of His creatures, James says. Therefore, he says, be doers of the word and not hearers only. To do less deceives our own selves. James continues by saying that pure religion before God is **“To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.”** (James 1:27) He tells us we are not to have respect of persons in that we are not to give preference unto the rich and disdain the poor. If you have respect of persons, you commit sin, James says. **“So speak ye, and so do, as they that shall be judged by the law of liberty.”** (James 2:12)

James then deals with faith and works, pointing out that faith without works is dead. He follows this with examples of Abraham and of Rahab, the harlot.

The tongue he declares to be our greatest enemy. A man who can bridle the tongue can bridle the whole body. Out of the mouth comes forth both blessings and cursing. This ought not to be, he says.

Lust is the source of wars and fighting. (We need to understand that the word “lust” means desires and does not necessarily have the sexual connotation that is generally attributed to it in today’s conversation.) Lust even prevents effective prayer. He calls this lust the devil saying, **“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”** (James 4:7)

James admonishes us to humble oneself before the Lord, speak not evil to one another and to depend on God’s will. **“Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.”** (James 4:17)

He warns the rich who trust to their riches that their judgment will be severe. He tells the brethren to be patient, establish their hearts, for the coming of the Lord draweth nigh. He says to take the prophets and Job as examples of patience. His encouragement is to pray for the sick and afflicted, to confess one’s faults to one another and to pray for each other.

The first letter, or epistle, by Peter is addressed to the strangers (a term commonly applied to Israelite Christians of the Assyrian captivity) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. The second letter, according to II Peter 3:1, was written to the same people. He calls them elect according to the foreknowledge of God the Father, through sanctifica-

tion of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ. He begins by blessing and praising God, Who through the resurrection of His Son Jesus Christ has begotten a lively hope of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them. He encourages them to rejoice, even in the trials of their faith that through their trials they might be found unto praise and honor and glory at the appearing of Jesus Christ.

Peter tells them to gird up the loins of their mind, be sober, and hope to the end as obedient children. As Christ is holy, be ye also holy he tells them. They were not redeemed with corruptible things like gold and silver, but with the precious blood of Christ who was foreordained before the foundation of the world, but was manifest in these last times.

Peter then says to lay aside all malice, guile, hypocrisies, envies and evil speaking, and desire the sincere milk of the word that they may grow thereby. Then quoting from Isa. 28:16, Peter likens Christ to a living stone in I Peter 2:6, **“Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.”** To those who do not believe, however, Peter says Christ will become a stone of stumbling. Then referencing the prophet Hosea, he tells them that they were not a people, but are now the people of God, that they had not obtained mercy, but now had obtained mercy.

He beseeches them to abstain from fleshly lusts, to submit to the ordinances of man for the Lord’s sake, not using their liberty in Christ as a cloak of maliciousness, but as servants of God. **“Honor all men. Love the brotherhood. Fear God. Honor the king.”** he tells them. (I Peter 2:17)

Servants are to be subject to their masters whether they are good or froward. Wives are told to submit to their husbands, even if they obey not the word, that maybe through the chaste and fearful conversation of the wife they might be won. Wives are to adorn themselves with a meek and quiet spirit as did Sarah with Abraham. Husbands are to honor their wives as being heirs together of the grace of life.

As Christian brethren, they were to be of one mind having compassion to one another. If ye suffer for righteousness sake, be happy Peter tells them, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

As Christ suffered in the flesh for us, he tells them to arm themselves of the same mind. Don’t look back, but look ahead, be sober and watch unto prayer. Chapt. 4:17-19 says, **“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”**

Peter then exhorts the elders to feed the flock, willingly taking the oversight of them, not for filthy lucre, but of a ready mind by example. The young he exhorts to submit to the elder. All are to humble themselves under the mighty hand of God that He might exalt them in due time. Resist the adversary in faith.

In II Peter, he continues to exhort them in Christian living. He says to add to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity. With these, one will be neither barren or unfruitful in the knowledge of Jesus Christ. Blind will be he who lacks these.

Peter, knowing that he will soon die, writes these things so that they might be put in remembrance to these things always. He says he and the other apostles were witnesses of the honor and glory received by Christ, and they have repeated what they witnessed. But he says they have the more sure word of prophecy whereunto they would do well to take heed. The prophecy of the Scripture is not of private interpretation, but came by holy men of God who spoke as they were moved by the Holy Spirit.

He warns that as there were false prophets, there will also be false teachers who, **“Through**

**covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”** (II Peter 2: 3)

As God spared not the angels that sinned, nor the world of Noah’s time, nor Sodom and Gomorrah, those that speak evil against the things of God that they understand not, shall receive the reward of unrighteousness also. It is even worse for those who have left unrighteousness and turned to Christ, and then gone back to unrighteousness.

He continues to warn of scoffers, walking in their own lusts, questioning the coming of our Lord. Time does not count with God as it does with man, but God is not slack concerning His promise. The day of the Lord will come as a thief in the night and out of the judgment will come the new heaven and the new earth. So he finished with an admonishment, **“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”** (II Peter 3:17-18)

It may be well if we pause in our walk through the Scripture to discuss a condition that was existent at the time of the apostles, as well as now, that we might better understand the apostles. It might be called a condition, a religion of a sort, a philosophy, or a tendency, but as my New Bible Dictionary puts it, “It attached itself parasitically to Christianity, and took definite shapes from feeding on it. At best, it was a desire for Christian ends in a pagan way.” It is known as “Gnosticism.” It is a term derived from the Greek word “gnosis,” meaning knowledge. It is traditionally applied to a body of heretical teaching met by the church in the first two centuries. However, much of what is taught today, both in and out of the church, is really Gnosticism.

The main theme of Gnosticism is knowledge—the possession of secrets which would ultimately serve the soul’s union with God. In other words, conceivably you could know

enough to gain salvation. An integral part of Gnosticism is “dualism.” By definition it is, 1) the doctrine that there are two eternal principles, one good and the other evil. 2) the belief that man embodies two parts; as body and soul.

There were different systems of Gnosticism, and knowledge of different elements might be required by the different systems. For example, the knowledge might have to be in philosophy, or mythology, or astrology, depending on the particular system. To the Gnostic, matter was evil and spirit was good. As such, God was separated from all matter. The soul of a man fit to be saved was a spark of divinity, or a part of God, that was imprisoned in a body. The Gnostic definition of redemption was that the soul would escape from the body and be adsorbed back into the Source.

We can see then that redemption, as we learned about it in the Old Testament, is totally ignored by Gnosticism. As a result, the significance of the historic facts of the ministry, death, and resurrection of Jesus Christ is greatly diminished, if not made of no effect. Sin to the Gnostic was really no problem as it was something the body did while perfection is in the soul.

Much of the preaching by the apostles, that we have already studied, was intended to counteract the teaching of Gnosticism. But as we look at the three letters, or epistles, of John, we find the first letter, in particular, a direct attack on these Gnostics. They appear to have denied that Jesus was the Christ, the pre-existent. John answers in the first **“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life;...”** John is not bashful about expressing his thoughts. Anyone saying Jesus is not the Christ is a liar and antichrist and denieth the Father as well as the son, John tells us in I John 2:22. Note that he says Jesus is (not was) the Christ. John warns that this is the last times in which they had heard that the antichrist would come because, he says, the antichrists were now among them. (I John 2:18) Then in verse 26 he says, **“These things have I written unto you concerning them that seduce you.”** and then cautions them to abide in

what they have been taught—they don't need any man teaching them anything else.

John defines sin as transgression of the law (I John 3:4) and then says that Christ was manifested to take away our sins. Keeping in mind the attempt by the Gnostic to separate the spirit from the body, thus the perfect spirit is not responsible for the actions of the body, let us read I John 3:6-8 for John's response to this teaching. **“Whosoever abideth in him (Christ) sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil (accuser); for the devil (accuser) sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil (accuser).”**

It follows that anyone setting themselves aloof from the masses would not love the brethren. Thus John harps on the fact that a true Christian will love the brethren.

The way to tell if a prophet is true or false is that if he is truly of the Spirit of God, he confesseth that Jesus is the Christ, that He came in the flesh, and is of God, according to John. This still holds.

A teaching near the end of the first century was that Jesus was a good man who was indwelt by the heavenly Christ from the time of His baptism until just before His crucifixion. I John 5:5 says, **“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”** and then verse 10, **“He that believeth on the Son of God hath witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.”** Verses 11 and 12 tell us that eternal life comes only through Jesus Christ—without the Son one does not have life.

The second epistle of John is addressed to **“the elect lady and her children.”** Some say this was to a specific church, or ecclesia, while others feel it might have been to Israel in general. However, it pretty well maintains the theme of I John. If we love God, we walk after His command-

ments. He warns again that if one **“confess not that Jesus Christ is come in the flesh, This is a deceiver and an antichrist.”** (II John 7) If anyone come among them with this doctrine, they are not to even receive them into their house, neither bid them God speed. If you do, you are a partaker in his evil, John tells them.

The third epistle was written to a friend of John's, Gaius. He rejoices in what he is hearing about Gaius. He has been very generous and helpful to the missionaries going forth among the churches. But John is put out with a man named Diotrephes, apparently of a different congregation than Gaius, because he loves to have the pre-eminence and refuses to receive the missionaries. John says he intends to deal with him personally.

The last epistle we have in the New Testament is the epistle, or letter, from Jude and is addressed to those that are sanctified by God, preserved in Jesus Christ, and called. Jude is generally assumed to be Judas, the brother of James, the author of the book of James, thus likewise, as we discussed, would be either a half brother or a cousin of Jesus Christ.

Jude, like John and Paul in particular, was faced with a form of Gnosticism, though it seemed to be a little different from that faced by Paul and John. Verse 4 tells us the false prophets bothering Jude were **“ungodly men, turning the grace of our God into lasciviousness (license) and denying the only Lord God, and our Lord Jesus Christ.”** In other words, they were saying the grace of God gave them license to do basically anything they wanted to do (Antinomian or anti-law is the word applied to this type of thinking.) Like those who believed not in the wilderness, the angels who kept not their first estate, and the citizens of Sodom and Gomorrah, **“these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.”** (vs. 8) Of the things they know, he says they defile themselves, and speak evil of those things they know not. They are like waterless clouds, trees without fruit plucked up by the roots, and are like waves of the sea spending themselves in foam of their own shame. Jude tells his readers that it was predicted that mockers such as these would walk, in the last

time, after their own ungodly lusts. He tells them to build themselves up in their faith and prayer and keep themselves in the love of God. There are some of these mockers they can help, but to do so with fear so as not to be spotted by them.

As a preparation for our next lesson in the book of Revelation, it would be a great help to read the book of Daniel also. JRL

## THE GOSPEL OF JOHN

(Read John 8:1-11) This story, starting with John 7:53 through 8:11, is not in most of the original texts. There is controversy as to whether it should be included or not. Assuming it is legitimate, Dr. Bullinger, in his Companion Bible notes, puts forth the argument that the Jews who brought this woman to Jesus were quoting the wrong law in verse 5. I am not sure I am in agreement with him, but he is correct as to what is specifically stated in Scripture. His argument is that the Jews are quoting the law of Deut. 22:23-24 (Read) that refers to a betrothed damsel. He feels that Jesus knew that the woman brought to Him was actually another man's wife, so therefore should have been dealt with according to the law recorded in Numbers 5:11-31. (Read) He then says that what Jesus was writing on the ground were the curses as required in verse 23. The reason that I am not in agreement with Dr. Bullinger is that as I understand Numbers 5, this is what is to happen if a husband suspicions that his wife has been unfaithful, but doesn't really know. In this case we're told that the woman was taken in the very act, so there would not be any question as to whether she was guilty or not. The question in my mind is why was not the man brought as well, if she was taken in the act? Deut. 22:22 makes it clear that both the man and the woman involved in adultery are to die. (Read) Obviously all this was done in an attempt to tempt Jesus because, in effect, they thought that either way he ruled, whether He condemned the woman or didn't condemn her, they would have Him trapped. Instead He convicted them of their own sin, whether it was the sin of not bringing the man who was

guilty of adultery also with the woman, or of their own personal sin. We're not told what was written on the ground, but it may have been the law of judgment for adultery itself. At any rate, the law required at least two witnesses against the woman. When none seemed to want to witness against her, according to the law, Jesus, or any other judge, could not judge her, so He told her to go, and sin no more. The Jews were trapped themselves instead of trapping Jesus.

(Read John 8:12-18) If the story that we just read happened in the sequence we have here, then what Jesus says in these verses 12-18 is a strong support of what He did with the woman. He reminds them that there must be at least two witnesses before one can determine that what they witnessed is true. He is talking about Himself of course, but He makes it clear that there are two witnesses witnessing that He is the Messiah, the true light of the world, He and the Father that sent Him.

(Read John 8:19-20) This a strong condemnation. The Jews prided themselves on their religion. To say that they didn't know the Father was quite an insult. But still no one laid hands on Him, for, as John tells us, **"his hour was not yet come."**

(Read John 8:21-30) In verse 21, the word "sins" should be singular. This could possibly refer to the sin of rejecting Him. In verse 23, "world" is from the Greek "*kosmos*" meaning this arrangement, beauty, or world. In the Gospel of John, all of the times the word "world" appears it is from the word "*kosmos*" unlike the rest of the Gospels where sometimes it is translated from the word "*aion*" meaning age. In verse 24, the word "He" is not in the original texts and the word "sins" is plural.

In verse 28, the marginal reference in my Bible says the words "lifted up" could be translated "crucified," but according to Young's Concordance it is translated from the Greek "*hupsos*" meaning "to exalt, elevate, or set on high." I am not sure whether this is reference to His crucifixion or to His being exalted as King of Kings yet to come.

(Read John 8:31-59) In verse 31, the Fer-

rar Fenton Bible renders the first phrase, **“Then said Jesus to those Jews which believed not on him,”**. Dr. Bullinger, in his Companion Bible has a note that indicates that the way the verb “believed” is used here distinguishes these Jews from the true believers. I have to confess that I do not understand grammar well enough to understand how he arrives at this, but the rest of the text seems to indicate that either it is a different group of Jews or that their belief was not very strong at this point. Their answer in verse 33 indicates that either they are ignoring historical facts, or as a possibility, they may have been Edomite Jews. Though the Edomites that were forced to become Jews were, in effect, captured by the Jews, they were not forced into slavery, only that they had to become Jews so far as customs and religion were concerned. We don’t have any record of them ever being in bondage to anyone.

However, Jesus tells them that if they commit (do or practice) sin they are in bondage to sin. Verse 35 indicates that they are not necessarily in that bondage until the age (for ever), i.e. they can be released or sold, but the Son (only applies to Jesus Christ in John’s Gospel) is the same, or abideth the same unto the age. Therefore, since they do not necessarily have to remain in bondage, if the Son releases them, He says they are really free.

Jesus acknowledges that they are descended from Abraham, but they are trying to kill Him because what He has been telling them has not sunk in to their minds and hearts. They don’t really believe Him. They were really hung up on being saved by race, i.e. because they were the seed of Abraham, that fact was what they depended on for their eternal security. However, Jesus throws them a curve ball by telling them that He speaks that which He has seen of His Father, they speak and do that which they have seen of their father. Their immediate answer was that Abraham was their father. If Abraham was their father, Jesus tells them, they would not be trying to kill Him because He is telling them the truth which He has heard from His Father. Jesus is changing the venue from an argument concerning a physical father to that of a spiritual father and

the Jews realize this and immediately try to get on the same level by saying they are not born of fornication, i.e. they were saying they were not bastards or illegitimate, but that they had one father, God. Jesus’ response is that if this were so, they would love Him since He proceeded forth and came from God, not because He did so Himself, but because God sent Him.

In verse 44, Jesus tells them that they are of their father the devil. The word “devil” is from the Greek *“diabolos”* rather than from the normal *“daimonion.”* *“Diabolos”* is defined in Young’s Concordance as an accuser or calumniator (one who makes false and malicious statements about or slanders someone). I do not subscribe to the common teaching that this is some fallen angel that has power over men. John tells us in his 1<sup>st</sup> epistle, chapter 2, verse 16, **“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”** i.e. all that is evil in the world originates from these three things that are within each of us. If we give in to any or all of these things we deny, or slander God. False accusing comes from within us as persons as is demonstrated by these Jews here in their discussion with Christ. In verse 48 they accuse Jesus of being a Samaritan that has a demon. But Jesus says that this false accusing, or *diabolos*, was a murderer from the beginning and abode not in the truth. Cain killed Abel not because Abel had done anything to Cain, but because Cain fell short of God’s expectations, but He blamed Abel and killed him. This false accusation of Abel certainly was not truth. The lust of the flesh and the pride of life overcame Cain and he murdered. Jesus is saying, at least in my mind, that the Father cannot be their father, because they have given in to one or all of these three temptations that John records in I John 2:16, thus this is their father, or what they pattern their life after.

Because Jesus tells them the truth, they believe Him not. He asks which of them can convict Him of sin. The Jews are wanting to kill Him, but in truth, they have no reason to do so, except He is telling them the truth that convicts them of their own sin, a very uncomfortable situa-

tion for them. So they make false accusations about Him.

In verse 51, Jesus says **“If a man keep my saying, he shall never see death.”** We need to understand the meaning of the word “never.” According to Strong’s Concordance, it comes from 4 Greek words; #3364—ou me = not at all, #1519—eis = to or into, #3588—to = the, and #165—aion = age. So we could read it as **“he shall not at all to the age see death.”** This is not a reference to mortal death but rather the second death referred to in Rev. 20:14-15, **“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.”** Verse 6 of the same chapter tells us, **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”** It is the age enjoyed by those in the first resurrection that Jesus is referring to in John 8:51. However, the Jews were not on the same wave length. They are thinking of mortal death. In their thinking, Abraham was dead and the prophets were dead, so how could it be that Jesus could say, **“If a man keep my saying, he shall never taste of death.”** Notice that they altered Jesus’ words by substituting the word “taste” for the word “see.” The difference in meaning is slight but meaningful in that it again speaks to the two levels of conversation being engaged here. “See” is from the Greek *“theoreo”* and is used of bodily sight and assumes the actual presence of the object on which the gaze is fixed, and that it is a continual and prolonged gaze. “Taste” is from the Greek *“geuomai”* and means to experience. They again accused Him of having a devil, or demon. They wanted to know just who Jesus thought He was, asking if He thought He was greater than Abraham or the prophets who were all dead. Jesus again tries to tell them that if He honors Himself, His honor is nothing, but it is the Father that honors Him. Though they say the Father is their God, He tells them they don’t know Him but He does and if He were to say otherwise, He would be a liar. Then He tells them that Abra-

ham rejoiced to see His day and saw it and was glad. Still on the physical level, since Jesus was not yet 50 years old, they could not see how He could have seen Abraham. But Jesus really blew their mind with verse 58, **“Verily, verily, I say unto you, Before Abraham was, I am.”** This did it and they picked up stones to kill Him, but He hid and then walked out of the temple through the midst of them.

(Read John 9:1-7) This is the 6<sup>th</sup> sign or miracle that the apostle John records. All of these signs can be seen to signify a condition of Israel. There appears to be connections between pairs of these signs such as the 1<sup>st</sup> and 8<sup>th</sup> in that they signify the depth of the destitution of the nation. The nation has a need that only the Messiah can fill. In the first sign, they had no wine which the Messiah then provided signifying that to Israel He could and would be the supplier of their need. In supplying the wine, John 2:11 tells us that Jesus manifested forth His glory. In the eighth, as we will see, in spite of toiling all night fishing, the apostles caught nothing thus signifying that Israel in all their toil caught nothing, i.e. had no meat (food), but the Messiah supplied 153 great fish to the apostles and will supply meat to Israel. We’ll discuss this more when we study the 8<sup>th</sup> sign. The second and seventh signs, the third and sixth signs and the fourth and fifth signs likewise share similarities with each other.

In the case of the third and sixth here, they both had to do with healing, in both cases the Messiah is the seeker and takes the initiative to heal, and both take place in Jerusalem, both are associated with a pool and both took place on a Sabbath day. Also, it is significant that it is only with these two signs where there is any reference to sin.

There was apparently a question that was being argued in that day as to whether pre-natal sin caused such things as being blind from birth as in the case of this man. Thus the question is asked as to who sinned to cause this blindness, the man himself or his parents. Jesus’ answer in verse 3 was the answer. But it is an indication that sin caused both impotence and blindness in Israel.

Jesus mixed clay with spittle and applied the wet clay to the man's eyes and then told him to go wash in the pool of Siloam. The pool here and the pool of Bethesda could represent the fountain spoken of by the prophet Zechariah in Zech. 13:1 (read). When the man had washed, he could see.

(Read John 9:8-12) First, his acquaintances wanted to know how he was healed, though at first questioning if he were the same man that they had known who was blind. (Read John 9:13-34) They then brought him to the Pharisees who likewise wanted to know how he was healed. Again their arrogance is manifest in a big way. To them, since Jesus healed on a Sabbath, this made Him a sinner, so how could a sinner heal a man as this man had been healed. Their first reaction was to not believe that the man had been blind to start with. So they asked his parents. They confirmed that sure enough, he had been blind from birth. When asked how it was that he could now see, they responded that they didn't know, but their son was of age, ask him. So they asked him again. Obviously, he isn't really patient with them. Finally, he told them off. (Re-read verses 30-33) This was more than they could take. He was a sinner in their eyes, I think inferring that the reason he was blind was because of sin, so they threw him out of the temple.

(Read John 9:35-38) When Jesus confronted the man again, this time the man seeing Jesus, He told the man who He was and the man instantly believed and worshipped Jesus.

(Read John 9:39-41) The Pharisees could never get on the same spiritual level as Jesus. All they could think of was the physical level, so whether they understood what Jesus was referring to in verse 41, we're not told. But in effect, He

told them that yes, they were blind spiritually, therefore their sin remained in them. JRL

## WHERE DID THEY GO?

Most of the people that Jesus healed, or had special mention in the Gospels, continued to serve Christ after His resurrection. The Bible doesn't tell us more about them however, so we have to search it out in other sources. So where did they go. Following is a partial list of some of these special people and where secular history or tradition tells us they went.

A few short years after the Resurrection, due to the persecution of the Christians by the Jews, several people were put in a boat without oars or sails and set adrift in the Mediterranean Sea. Tradition has it that they, through God's guidance, first landed safely at Cyrene on the coast of North Africa where they obtained oars and sails and sailed to Marseilles, Gaul (France). Among this group was Joseph of Arimathea, Mary the mother of Jesus, Mary and Martha, Lazarus, Eutropis, Salome, Cleon, Saturninus, Maximum, Martial, and Restitutus, and others. Where did they go?

Joseph of Arimathea—to Glastonbury, Britain.

Mary the mother of Jesus—with Joseph of Arimathea to Glastonbury.

Mary Magdalene—Aix in Gaul.

Martha—to Arles, then to Tarascon in Gaul.

Lazarus—Became the first Bishop of Marseilles.

Restitutus (the man who was born blind)—to Gaul or Britain.

Martial, the young man Christ raised from the dead in Nain (Luke 7:11)—to Gaul or Britain.

Maximum (the rich young ruler)—to Aix in Gaul.