

# Monthly Memory Verse - June 2010

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*(ESV) Mat 12:20 a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory;*

*b.) Mat 12:21 and in his name the Gentiles will hope."*

# Publisher & Author Message

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June

## Message from the publisher and author

### *Monthly Memory Verse and Dale's Notes*

Dale's Notes are provided as an encouragement to study the context from where the monthly memory verse was selected. It's my desire to provide some background information and practical understanding of some things, which I see within my own study of God's word. It's my hope through reading the notes; you will desire to study God's word in more detail.

Dale's Notes are only a layman's attempt to share the good news of our savior Jesus Christ through a monthly memory verse and the study of God's word in our daily walk with the Lord.

Brother in Jesus Christ,

Dale ☺

Dale A. Kaye

### *Message:*

## ***THANK YOU FOR OUR SECOND QUARTER 2010!***

**Readers** - Readers of Men's Monthly Memory Verse and Dale's notes

Thank You for your support to read and put God's word into your heart.

I'm so grateful to hear of men stepping forward in the things of God. I pray God will continue to bless you in your walk with him to bless others

### *Special Thanks*

**Elizabeth M. Sabaugh** - My godly mother-in-law and prayer partner

Who encourages me to keep going with loving words that sticks

**Suzanne L. Kaye** - My beautiful, loving, smart wife

My prayer partner in everything in life!

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**Michael Derennan** - Friend and visitor of Founders Baptist Church

Friendship in our faith an encourager, listener and partner in prayer

**Daiune Van Nevele** - Founders Baptist Church and prayer partner

A faithful Brother in the Lord and true Friend who has strength to lift his brother when he's down

**Deacon Chris Glass** - Founders Baptist Church

Personal support and friendship in our faith and a faithful Brother in the Lord

**Deacon Bill Regal** - Founders Baptist Church

Personal support and friendship in our faith

A wonderful resource of Christian History and monthly Bio - Glance reference

**(Scott) William McLemore and Kelly (wife)** - Lifelong friends and prayer partners

A faithful Brother in the Lord, helper in many things and always an open door

## Publisher & Author Message

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**STBA - Executive Director R. Lynn Snider** -The South Texas Baptist Association

A faithful Brother in the Lord, Friend and neighbor Jesus gave me!

Website hosting of Dale's Notes and Men's Monthly Memory Verse

<http://www.southtexasba.com>

**CEO Luigi Ballatori** - LandPro Corp

<http://www.landpro.com>

A faithful Brother in the Lord and Friend who make this service to the Lord possible

Application support "PDF document" to put together Men's Monthly Memory Verse and

Dale notes, Computer/Software, Exchange Server that delivers emails twice monthly, a

laptop and his love and open door to me

**Pastor Charles Gibson** - Overseeing education Founders Baptist Church

Personal support and friendship in our faith (*Instructor of Hermeneutics:*

*MASTER Seminary taught by James E. Rosscup, Th.D, Ph.D.)*

**Senior Pastor Richard Caldwell Jr.** - Pastor/Teacher Founders Baptist Church

Personal support and insight into the things of God, I'm so grateful for you brother and your labor of love in the Word of God. You have richly blessed me and my family. May God continue to bless you and your family, as you serve our risen Savior for his glory.

### *Prayer request:*

**Pray** with me in asking God for help to provide a consistent format for the Men's Monthly Memory Verse and Dale's Notes. I continue to ask your prayers and encouragement to serve in this way through email and site hosting. Pray about a blog for dale's readers to leave their opinions to be shared with others. Please, remember my family as we truly make changes to honor our Lord and Savior Jesus Christ.

Thank you,

*Dale*

# Quick Bio-glance

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June

*Quick Bio-glance:*

## John Knox

**1510 – 1572**



**John Knox (c. 1510 – 24 November 1572)** was a Scottish clergyman and leader of the Protestant Reformation who is considered the founder of the Presbyterian denomination. He was educated at the University of St Andrews and worked as a notary-priest. Influenced by early church reformers such as George Wishart, he joined the movement to reform the Scottish church. He was caught up in the ecclesiastical and political events that involved the murder of Cardinal Beaton in 1546 and the intervention of the regent of Scotland, Mary of Guise. He was taken prisoner by French forces the following year and exiled to England on his release in 1549.

While in exile, Knox was licensed to work in the Church of England, where he quickly rose in the ranks to serve King Edward VI of England as a royal chaplain. In this position, he exerted a reforming influence on the text of the Book of Common Prayer. In England he met and married his first wife, Marjorie. When Mary Tudor ascended the throne and re-established Roman Catholicism, Knox was forced to resign his position and leave the country.

Knox first moved to Geneva and then to Frankfurt. In Geneva, he met John Calvin, from whom he gained experience and knowledge of Reformed theology and Presbyterian polity. He created a new order of service, which was eventually adopted by the reformed church in Scotland. He left Geneva to head the English refugee church in Frankfurt but he was forced to leave over differences concerning the liturgy, thus ending his association with the Church of England.

On his return to Scotland, he led the Protestant Reformation in Scotland, in partnership with the Scottish Protestant nobility. The movement may be seen as a revolution, since it led to the ousting of Mary of Guise, who governed the country in the name of her young daughter, Mary, Queen of Scots. Knox helped write the new confession of faith and the ecclesiastical order for the newly created reformed church, the Kirk. He continued to serve as the religious leader of the Protestants throughout Mary's reign. In several interviews with the queen, Knox admonished her for supporting Catholic practices. Eventually, when she was imprisoned for her alleged role in the murder of her husband, Lord Darnley, and James VI enthroned in her stead, he openly called for her execution. He continued to preach until his final days.

*Theology term:*

## Soteriology

Soteriology is from two Greek word [sozo] meaning Save, and [logos] meaning word. By extension the word or discourse of Salvation. It is the doctrine of the study of God's work in Salvation. How through the passion, death, resurrection, and ascension of Christ, man's redemption is accomplished.

<http://www.mountainretreatorg.net/faq/glossary.html#soteriology>

**Memory verse for the month: June 2010 (ESV)**

Dale's Notes

Read: Mathew 12:18-21

**June - Part I**

*Mat 12:20 a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory;*

*b.) Mat 12:21 and in his name the Gentiles will hope."*

***"Behold, My Servant whom I have chosen ..."***

In my hermeneutic class Dr. James E. Rosscup of Master Theological Seminary (*Curriculum hosted by Founders Baptist Church, Spring Texas*) teaches to understand a passage you must return to the passage where the text was originally said. So, Matthew quotes Isaiah from the 42<sup>nd</sup> chapter and we want to see how the people of Isaiah's time would have heard these words. Do they point to a future fulfillment as affirmed by Matthew's gospel? Also, Dr. Roy B. Zuck book named Basic Bible INTERPRETATION sheds some light on how to handle figures of speech, bridging the culture gap, and bridging the grammatical gap but I keep coming back to something said by Dr. Rosscup, "If the text makes perfect sense, seek no other sense" and "if all else fails read the text". I laugh but how true!

All of this took me back to where I had taken the verse from in Matthew chapter 12 and it **does** make perfect sense, the text! You have Jesus our savior and his disciples on a Sabbath going through a grain field, plucking heads of grain. They were rolling the grain heads in their hands, removing the husks/ chaff as they walked popping the grain into their mouths. They were hungry! It was at this point Jesus encounters the Pharisees accusation of a legal matter, the breaking of God's law.

***The accusation***

The Pharisees accusation is the disciples are working on the Sabbath, because they were rolling and popping the grain into their mouths from the grain-field, constituting the breaking of God's law for the Sabbath. It would seem at first, the Pharisees have a very good argument, after all we find in Num 15:32-36 a guy picking up sticks on the Sabbath and he was put into custody to wait the outcome of his violation of God's law and Moses was told put him to death by stoning! Wow, the death penalty for picking up sticks on the Sabbath! Now don't go running down the street with that thought, think about it as to the impact on the communities of the children of Israel. I think fear rock the nation even Moses that our God is Holy and He means what He says (*Heb 10:31 It is a fearful thing to fall into the hands of the living God.*). The Sabbath day is holy and they are to keep it holy!

**Num 15:33** And those who found him gathering sticks brought him to Moses and Aaron and to all the congregation.

**Num 15:34** They put him in custody, because it had not been made clear what should be done to him.

**Num 15:35** And the LORD said to Moses, "The man shall be put to death; all the congregation shall stone him with stones outside the camp."

Wow, my heart sinks every time I read the righteous judgment of the Lord and consider all the people involved. Maybe he [the man] was my neighbor, a friend, my brother, my uncle, or my father who sinned but now I must put my hand to a stone with all the congregation to hurl a rock to bring about his death (to put away evil from the camp).

Also, it looks like the Pharisees would have a righteous argument when it comes to Ex. 20:10 and Ex. 35:2-3.

(Exo 20:8) Remember the Sabbath day, to keep it holy.

(Exo 20:9) Six days you shall labor, and do all your work,

(Exo 20:10) but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the **sojourner** who is within your gates.

### Strong's Hebrew and Greek Dictionaries

H1616

גַּר גֵּר

gêr gêyr

gare, gare

From [H1481](#); properly a *guest*; by implication a *foreigner*: - alien, sojourner, stranger.

**There is one law for all**; as it was for the nation of Israel so it was for the visitor (*sojourner*). It was the responsibility of the people of Israel to ensure their visitor's safety as to the ways of God, so they would not offend Him. Ignorance was not an excuse but a violation of God's law is sin and they were to keep the Sabbath holy or be put to death by stoning. This truth affects everything in the daily life of the Jew for what may be acceptable to pagan nations was not acceptable to God (The American Church could learn lesson from this truth for we need revival, to move away from worldly living to a practice in life/church which is holy as he is holy).

### Adam Clarke's Commentary on the Bible

#### Mat 12:2

**Thy disciples do that which is not lawful to do** - The Jews were so superstitious, concerning the observance of the Sabbath, that in their wars with Antiochus Epiphanes, and the Romans, they thought it a crime even to attempt to defend themselves on the Sabbath: when their enemies observed this, they deterred their operations to that day. It was through this, that Pompey was enabled to take Jerusalem. Dion. Cass. lib. xxxvi.

Those who know not the spirit and design of the divine law are often superstitious to inhumanity, and indulgent to impiety. An intolerant and censorious spirit in religion is one of the greatest curses a man can well fall under.

*Let's stop for a moment and talk about the Sabbath with regards to Christ and our salvation.*

There is a lesson here even though we aren't under the Law but Grace with regards to the Sabbath. Those who stand outside of God's rest "the Sabbath" still labor in their own efforts, their own sin, and their own righteous and the end result of human effort falls far short of God's holiness!

[LITV]

**Heb 4:1** Therefore, let us fear lest perhaps a promise having been left to enter into His rest, *that* any of you may seem to come short.

**Heb 4:2** For, indeed, we have had the gospel preached *to us*, even as they also; but the Word did not profit those hearing *it*, not having been mixed with faith in the ones who heard.

**Heb 4:3** For we, the ones believing, enter into the rest, even as He said, "As I swore in My wrath, they shall not enter into My rest," though the works had come into being from *the* foundation of the world. (*LXX-Psa. 94:11; MT-Psa. 95:11*)

The Law displays the holy standards of God, so the picking up of sticks on the Lord's Day profane the image it portrays of Christ righteousness, his holiness, which is given, to give rest to men through salvation. "The Sabbath was made for man not man for the Sabbath! (*Mar 2:27 And he said to them, "The Sabbath was made for man, not man for the Sabbath. Mar 2:28 So the Son of Man is lord even of the Sabbath."*)

Do you see Christ came to bring us true rest from all our sins, our labor, so we may enter into His Rest, His Sabbath, and His Holiness! All this is the working of God not man! We can see this is chapter 11:

**Call of Jesus Christ:**

**Mat 11:28** Come to me, all who labor and are heavy laden, and I will give you rest.

**Mat 11:29** Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.

**Mat 11:30** For my yoke is easy, and my burden is light."

Man is truly laboring under the yoke of his sin, in his religious practice unto the frightful judgment of God!

**The truth of the sinner/ the wicked:**

**Isa 57:20** But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt.

**Isa 57:21** There is no peace, saith my God, to the wicked.

Man's effort (*outside of Christ*) always brings death, so to work on this day (the Sabbath) which God had set aside was to pollute the meaning of Christ in their redemption of which the Sabbath pictured for the people of God. Read again in Hebrews:

[LITV]

**Heb 4:9** So, then, there remains a sabbath rest to the people of God.

**Heb 4:10** For he entering into His rest, *he* himself also rested from his works, as God *had rested* from His own. (*LXX-Psa. 95:11; Gen. 2:2*)

The Sabbath pictures God giving rest to man on the seventh day and they are to do no labor in it or for it. It's a gift, a law, the standard from God. Only God through Jesus Christ can give true rest to the weary soul.

Now bear with me, you have entered into this true rest, the Sabbath; if you have come to Christ (He is the rest for all mankind) and He [Christ] gives you rest from all your sins, your labor. But there is more; just like the man was put to death for his labor on the Sabbath, so we are not to labor to ourselves anymore but we are to rest in the finished work of Jesus Christ, who has forgiven us and washed away our labors of iniquities and brought about a completion of our evil works that we would live for Him in his providing care.

Let me say it again: The Sabbath calls man to no longer to live to themselves but to quit our endeavors and now pursue Christ in faith, in the peace of God, in the holiness of God, and in the righteousness of God; all worked out through God's salvation in Christ!

It wasn't the law that condemned them [the disciples] of thefts or labor, because provision was made for the hungry by God (Deu. 23:25).

**Deu 23:24** If you go into your neighbor's vineyard, you may eat your fill of grapes, as many as you wish, but you shall not put any in your bag.

**Deu 23:25** If you go into your neighbor's standing grain, you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.

**The John MacArthur Study Bible (New King James Version) page 1413 Matthew 12**

**12:3 He Said.** Jesus' answer in vv3-8 points out that the Sabbath laws do not restrict deeds of necessity (vv3, 4); service to God (vv5, 6); or acts of mercy (vv7, 8). He reaffirmed that the Sabbath was made man for man's benefit and God's glory. It was never intended to be a yoke of bondage to the people of God (Mark 2:7) See note on Luke 6.9.

Do you see how all this was understood to the Jewish people of their times but allow me a short cut for the sake of time. The Pharisees and the religious leaders of their [Matthew, Luke and Jesus Christ] time put a strangle hold on the people through their traditions' and they set themselves over the people through oppression in things of God, so mercy was forgotten or left off.

You don't run into Matthew chapter 12 without first reading chapter 11 and what you find at the end of chapter 11 is our Savior's praise of God the Father for revealing things to babes (littler children) and hiding from the wise and the understanding (religious leaders, Pharisees, the piety of man) as to who is the Father and who is his Son. Look at Jesus our savior as spoke of John the Baptist and the Son of Man's message with both of them being rejected by the religious of their day. It shows to the reader the hardness of their hearts and their blindness towards God in refusing to hear/believe the truth, the message of God.

Christ came not too trotted down those who were broken but to give great light and hope to those who are oppressed both by their sins and of this world. He is the "Behold, My Servant whom I have chosen" of Isaiah's prophecy, fulfilling the word which went before concerning his work of salvation. He is not the one who breaks the bruise reed, nor does He quench the smoking flax of life and hope to those who look to him. It's Christ that fulfills the truth of prophecies by Isaiah, as we read in another place, where he [Christ] lifts up those who are oppressed through poverty, the brokenhearted, the captive and those who are in bondage (chains).

**Isa 61:1** The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

**Isa 61:2** to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn;

**Isa 61:3** to grant to those who mourn in Zion-- to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified.

And we find in Luke's gospel affirming the words above just like Matthew showing they are fulfilled in Jesus Christ.

**Luk 4:17** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

**Luk 4:18** The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

**Luk 4:19** To preach the acceptable year of the Lord.

**Luk 4:20** 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.

**Luk 4:21** And he began to say unto them, **This day is this scripture fulfilled in your ears.**

God desires mercy not sacrifice to bring about the peace of God! Jesus Christ is everything about the mercy of God with regards to us being accepted or let us stand in our own works of righteousness and be judge by that standard which condemn the man who pick up sticks! For you it was the mercy of God that Christ came to wash your sin away but for Him [Jesus Christ] it was for the Judgment of God, the wrath of God to atone and make everlasting peace between God and men.

I'm going to end with this: These prophecies show our God and Savior is a merciful Lord and He has come into the world not to condemn but to save that which is lost, to recover the sight to the blind, to bind up the bruised reed and fill up that which is about to go out and give life and hope in the face of death and darkness.

You cannot read these passages and not be moved with the mercy of God, the wonder of the Lord, and the goodness of Jesus! Your soul is drawn to him by his righteous words and they speak to your need to rest in him, in light of His truth and love, even in the face of adversity and shameful attacks.

He breaks the hardness off our hearts and restores our souls, and he makes us lie down in His green pastures, He pulls us out of the troubles of life (*Psa 34*), the waves that overflow us; then He leads us by His still waters all because of His righteousness and His name sake. We find our completeness in **Him** - because surely - **His** goodness and **His** mercy shall follow us all the days of our lives, so we can say as David, I shall dwell in the house of the Lord forever (*Psa. 23*).

It's all about Jesus; it's about His glory and His love, what can be said to **Him** who is so gracious to you.

### *Prayer*

O' Gracious Heavenly Father and Merciful Savior who bears our sin and carries your people, make clear your light of truth to our eyes and break our hearts to obey it. Refresh our desire to publish the good news and your eminent Day of Judgment. Help us wonderful Savior to be like you in every way, being filled with your Holy Spirit even as righteous Stephen who was stone for his witness. Be glorified in us and lift up your church which is drunk with worldliness and cleanse our filthy temples of money changers. Turn your people back from their sin and make clean their hearts from within. Now I praise you O' God in Heaven for your great patience, leave us not to ourselves lest we fall asleep in our shame for our generation.

**Memory verse for the month: June 2010 (ESV)**

Dale's Notes

Read: Mathew 12:18-21

**June - Part II**

*Mat 12:20 a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory;*

*b.) Mat 12:21 and in his name the Gentiles will hope."*

*"...until he brings justice to victory"*

In Matthew 12 we can see God is moving within his people, Israel. The Savior is present and his team of selected helpers [disciples] are following him; what a beautiful picture! **This** Sabbath is not for the faint hearted, He [Christ] must address the oppression of his people; the day of rest is not as it should be, so power goes out of Jesus not only in word but in deed (*The healing of the withered hand* [Matt. 12:9-13](#); [Mar. 3:1-5](#); [Luk. 6:6-10](#) and [Matt. 12:15](#) says "...And many followed him, and he healed them all..."). The attacks are understood to come, the resistance of darken men's minds and their callous hearts to hear the mercy of God, already spoken about in chapter 11 and continued here. Our savior answers the objections of the Pharisees and Herodians with the mercy of God as it relates to the Sabbath and sacrifice. His purpose and intent of the Sabbath becomes clear by the evidence Christ gives within the scriptures ([Matt.12:3-8](#) ;), showing our God is a God of mercy and there is someone greater standing here than the Sabbath! This one fact stands out; our savior's enemies hated him and hated his good works on the Sabbath. You read over and over they sought to accuse him, find fault and ultimately they conspired to put him to death, the word is "destroy" him. Wow! I mean can you see it; the insanity of looking at a brother's (*fellow Jewish brother*) fully restored hand and the children of Israel healed of their diseases and the only thing you can think of is obliterating him [The Messiah] off face the planet.

apollumi

ap-ol'-loo-mee

From [G575](#) and the base of [G3639](#); to *destroy* fully (reflexively to *perish*, or *lose*), literally or figuratively: - destroy, die, lose, mar, perish.

International Standard Bible Encyclopedia

**Herodians**

hē-rō' di-anz (Ἡρῳδῖανοί, *Hērōdianoi*'): A party twice mentioned in the Gospels ([Mat 22:16](#) parallel [Mar 12:13](#); [Mar 3:6](#)) as acting with the Pharisees in opposition to Jesus. They were not a religious sect, but, as the name implies, a court or political party, supporters of the dynasty of Herod. Nothing is known of them beyond what the Gospels state. Whatever their political aims, they early perceived that Christ's pure and spiritual teaching on the kingdom of God was irreconcilable with these, and that Christ's influence with the people was antagonistic to their interests. Hence, in Galilee, on the occasion of the healing of the man with the withered hand, they readily joined with the more powerful party of the Pharisees in plots to crush Jesus ([Mar 3:6](#)); and again, in Jerusalem, in the last week of Christ's life, they renewed this alliance in the attempt to entrap Jesus on the question of the tribute money

([Mat 22:16](#)). The warning of Jesus to His disciples to “beware of the leaven of Herod” ([Mar 8:15](#)) may have had reference to the insidious spirit of this party.

The goal of our savior is to fulfill all righteousness as he told John the Baptist at the being of his ministry. Remember:

**Mat 3:13** Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

**Mat 3:14** John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"

**Mat 3:15** But Jesus answered him, "**Let it be so now**, for thus it is fitting for us to fulfill all righteousness." Then **he consented**.

The King James uses the words “Suffer it to be so now:” and “Then he suffered him” showing a laying aside, a yielding up, forsaking, and suffering to fulfill all righteousness, to do the will of God (*Greek: af-ee'-ay-mee: To suffer, forsake, Yield up, lay aside...*). The thought is to lay side one’s own personal will, intentions **now** (present – tense active- this moment, at this time) thereby suffering to do the will of God’ (*Jn. 22:42 “not my will be done but thine, be done.”*). The objective is our Savior and John was to fulfill all righteousness and going back to our passage in Matt. 12 we see nothing different in Jesus Christ ministry as he stays the course and events unfold to fulfill the words of prophecy concerning him.

My heart breaks for our Lord in the things He suffered; I mean every day He suffered! I know in my heart I would fall quickly if someone laid in wait to catch me at every word. My heart breaks when our Lord who is only good, so wonderful and so great received such shameful treatment. How would you feel if you got up every morning and had to face your destruction or fierce hatred from your enemies for doing good to others on a Sunday (I wish all would do good on Sunday and beg God to do it the rest of the week)? Now if any good is to be on a specific day surely it would be on the Sabbath with regard to whom it belongs too or whom we say we are worshiping.

Let’s look at our verse again and we can see He [Christ] brought justice to light by the things He [Christ] said, judgment to victory by the gospel he preach and the miraculous works he performed. It became self-evident as Christ expounded the truth then light shine out of darkness from within the Jewish legalism, entrenched in their society. In the gospel of Mark it gives more insight to Matthew’s statement with regards to fulfillment with the Gentiles’ seeing and hoping in Jesus Christ.

Albert Barnes Notes on the Bible

Mark adds that he withdrew “to the sea;” that is, to the Sea of Galilee. or Tiberias. He states also [Mat 3:7-8](#) that “a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him.” As some of these places were without the limits of Judea or inhabited by “Gentiles,” this statement of Mark throws light on the passage quoted by Matthew [Mat 12:21](#), “In his name shall the Gentiles trust.”

You can’t contain God! How were these Pharisees and Herodians going to contain, destroy God? They plunged their nails into him, they beat him and put him to death but death had no recourse, no chains, no strength, no power, and no containment for him [The Son of the Living God]. All had to be let loose, all had to move back, and all had revealed what is true, which is our God arose! Don’t get lost to this fact, the righteous God came

down from Heaven and was made in the likeness of men and he move the mountains and made silent the sea and wrist the keys of death and hell in great victory!

He humble the proud in their arrogances and he healed the broken hearted and in His hand the bruise reed became strong and the smoking flax shined its light because He [Jesus Christ] has brought judgment to light and victory through the Gospel! He fulfilled this truth in silence not in the cry of the streets, he fulfilled this truth in quietness when he withdrew from his attackers, he fulfilled this truth in healing by removing their disease, and He fulfilled this truth when the Gentiles beheld, His great light, shining beyond the Jordan.

The Pharisees could not stand, the Herodians could not stand, the Jews could not stand, the Gentiles could not stand, and the demons could not stand before him in his silent's; God mercy on all mankind when he shall cry like a women in travail and stamp the winepress with the fierceness of the Almighty God!

**(KJV)**

**Isa 42:13** The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

**Isa 42:14** I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

**(KJV)**

**Rev 19:12** His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

**Rev 19:13** And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

**Rev 19:14** And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

**Rev 19:15** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

**Rev 19:16** And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

God knows how to bring about good on His Sabbath, so all is at rest! Quickly, how do you think the man with the withered hand felt on this Sabbath day? How do you think the children [Israel] felt when they went home after He [Jesus Christ] healed them all on this Sabbath day? And how do think the disciples felt after he closed the mouths of their accusers and set the guiltless free on this Sabbath day?

Can you hear your call as a Christian, your service? The command is not hard to understand but really it's very simple, straight forward.

**Joh 20:21** Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

**Mat 5:16** Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

My point is not to get into the details of the above verses but simple to say; do you and I peruse Jesus Christ example of the Sabbath? I'm not speaking of adhering to the Law but the walk in grace and mercy he displayed. Believe me, if we would all peruse Jesus Christ into our church, home and in all of life on any given Sunday, just think what God would do if we would walk like him all week long, letting our light shine before men!

## *Prayer*

Thank you Lord Jesus for your love in suffering for me; I can only pray Lord that you would use me somehow and somehow everyday this week. Don't let your servant be slack in doing good to others; when it's in my power to do it. Lift me up in your gracious Spirit and make alive what is dead. Take this short life you have given and shine your light of the gospel through me. I love you most Holy Lord and Savior; keep me alive to you and your will so that I may do it. Amen