



Exegetical Psychology

Introduction

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My wife, Beverly Allen, has devoted herself to ChristAssembly.org and other publications. Most days her body gives her trouble, but she spends time helping ChristAssembly.org and other publications. She brings her doctoral training in biochemistry and molecular biology to her work and greatly improves the quality of publications. She has spent many hours creating graphics, reviewing articles and books, and providing careful proof reading, even when she does not feel her best. Other friends from Korea have helped in proof reading books for ChristAssembly.org, with our thanks in Christ Jesus for their friendship and faithful labors.

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Table of Contents

- 1. [Introduction](#)**
- 2. [Fear](#)**
- 3. [Rejoicing](#)**
- 4. [Repentance](#)**
- 5. [Temptation](#)**
- 6. [Adultery](#)**
- 7. [Worry](#)**
- 8. [Hypocrisy](#)**
- 9. [Faith](#)**
- 10. [Compassion](#)**
- 11. [Soul](#)**
- 12. [Rest](#)**
- 13. [Unclean Spirits](#)**

- 14. **Heart**
- 15. **Grief**
- 16. **Mercy**
- 17. **Phronning**
- 18. **Unbelief**
- 19. **Thinking**
- 20. **Goodness**
- 21. **Indignation**
- 22. **Regret**
- 23. **Love**
- 24. **Blindness**
- 25. **Tribulation**
- 26. **Foolish**
- 27. **Denial**
- 28. **Forsaken**
- 29. **Going**
- 30. **Conclusion**

1

Introduction

Jesus will always be the Counselor. He counsels with divine authority, wisdom, omniscience, omnipotence, omnipresence, and immutability and with all the attributes of God. He also counsels with love. Jesus provided all kinds of information about the past, present and future. God breathed out the words of the Scriptures for our benefit. Jesus uses the Scriptures to change our lives to love God and our neighbors more each day. As we love God, we worship God and learn more about His ways. We see His power at work in our lives. By His graceful, loving power, we share the Gospel of Jesus Christ with people and watch Jesus build His church and make learners.

Let me define my use of the term “psychology.” I define the term “psychology” to refer to the study of the invisible aspects of (1) God; and (2) His creations; and (3) all relationships in the Godhead; and (4) all relationships between God and His creation; (5) all relationships between God and His creatures; and (6) all relationships among His creatures; and (7) all the immaterial parts of God and His creatures. I offer this definition with the understanding that it is a work in progress, but I want to be descriptive of my unique view of the term psychology when matched with the term exegetical.

Let me also define the term “exegetical.” I mean that “exegetical” refers to the psychology derived from the study of the original autographs of the Bible, comprised of sixty-six books (39 Old Testament books and the 27 New Testament books). Based on the New Testament Greek term ἐξάγω, meaning I lead out, exegetical refers to leading the meaning out of the original autographs. Therefore, Exegetical Psychology means leading the meaning out of the original autographs of the Scriptures.

For me, Exegetical Psychology forms a distinct branch of systematic theology, with some overlap with Biblical and Historical Theology. In Exegetical Psychology, we study God, humans, and other creatures and creations as described in the Scriptures.

Exegetical Psychology forms the basis for Exegetical Therapy and which provides the means for Exegetical Counseling. These studies overlap, interact, and inform one another. Because Jesus always remains the

Counselor, we learn from Him how to be His slave, following Jesus as He counsels people today from His word, the Bible.

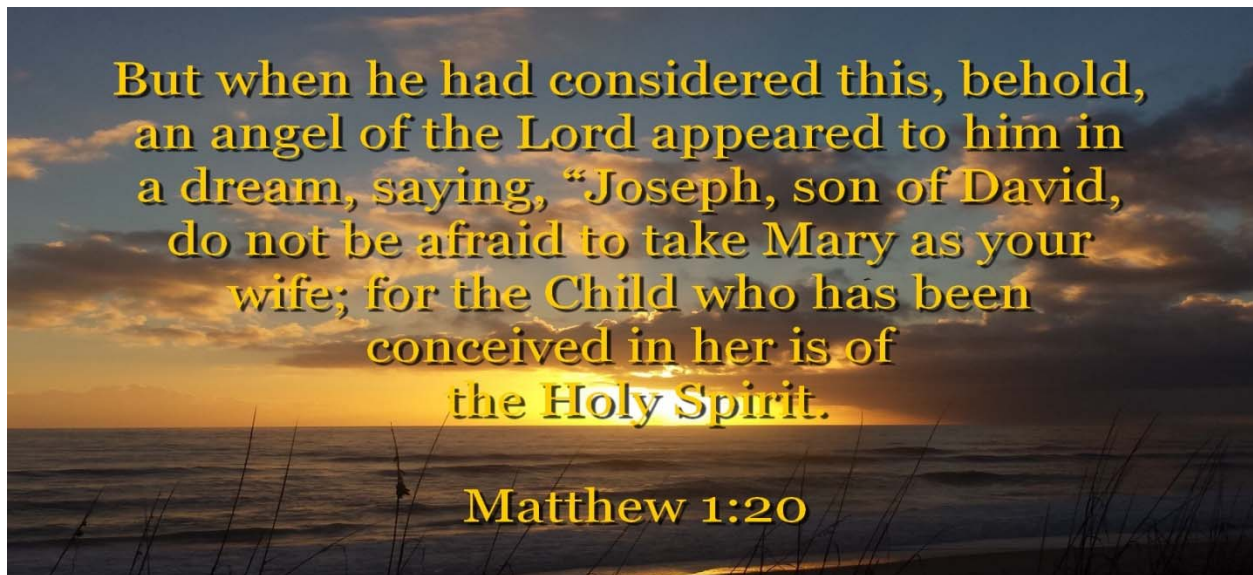
Exegetical Psychology means we lead the meaning out of the Bible. We learn how Jesus describes people and helps people. Proper interpretation of Scripture helps us understand and follow Jesus as He counsels people. The Scriptures provide all we need for life and Godliness.

The introduction focuses solely upon the Gospel of Matthew and only provides the slightest introduction to Exegetical Psychology in the Gospel of Matthew. This work only introduces Exegetical Psychology in the sense that it shows how the Scriptures provide tremendous information about psychology. As God wills, others may move these studies forward so that we may see Jesus working in the lives of people, as we make learners, teaching them and baptizing them, and watching Jesus counsel them and heal them.

Exegetical Psychology means that we learn more about ourselves as spiritual beings. We learn how the body, flesh, soul, spirit, mind, heart, and many other things work together. Because Jesus will always be the Counselor, we must understand from the Scriptures how He works in our lives and how psychological problems arise and how He heals them.

2

The Exegetical Psychology of Fear



Lexical Study

φοβηθῆς—aorist passive subjunctive, second singular.

Φοβέομαι—to put to flight, terrify, fear.

In Matthew 1:20, the angel speaking to Joseph began his message with the simple words, do not fear.¹ The subjunctive mood of the verb “feared” covered a wide range of possible conditions and outcomes. Joseph had to

¹ God said “do not fear” (“μὴ φοβηθῆς”). Notice the subjunctive mood, meaning under no conditions should we fear anyone except God.

deal with the existing facts and possible future events.² Psychologically, Joseph's fears arose because he did not know the most important facts about Mary and the Holy Spirit. The angel assured Joseph that he need not fear taking Mary as his wife.

In Matthew 2:22, Joseph feared returning to Judea because the new king may have wanted to kill Jesus and His parents (Matthew 2:22).³ Joseph had a normal human reaction to Herod's replacement who may want to kill the child just like his father wanted to kill the child. Having been warned in a dream, Joseph went to Galilee and dwelt in Nazareth. Psychologically, some fear comes as a result of past experience, rooted in fear of harm to our loved ones. God knows all fears and He provides safety as He deems best. At times, our fears lead us to trust God even more.

In Matthew 10:26, Jesus commanded his learners: "Do not fear them."⁴ For nothing having been concealed which will not be revealed, or hidden will not be known."⁵ Psychologically, Jesus commanded His learners not to fear

2 In contrast to the indicative mood of present, certain fact, the subjunctive mood emphasizes possibilities of all kinds. Jesus explained that Christians experienced persecution to death before, during, and after His earthly ministry in the flesh.

3 In Matthew 2:22, God said fear not those who kill the body. God used the term "fear" ("ἐφοβήθη") in the indicative mood to emphasize the present reality of death. God used the aorist tense to describe something that was already an accomplished fact upon saints dying from persecution for their faith, but the killing continued on into the future. Jesus was not talking about possibilities, but the reality of past, present and future of deadly persecution.

4 In Matthew 10:26, God said again: "Do not fear (φοβηθήτε—aorist passive subjunctive, second plural). In this verse, Jesus outlaws all possible fears.

5 In Matthew 10:26, God said nothing would be concealed ("κεκαλυμμένον"—perfect middle/passive participle, nominative masculine singular) that would not be revealed ("ἀποκαλυφθήσεται"—future passive indicative). By using the passive voice, Jesus did not emphasize the subject of the action, Jesus focused upon present effects of past action and the future revelation of existing conditions. In this context of fear, Jesus outlawed all

people who make many false accusations against you. He promised that everything will come to light, exposing the truth of all things, even those concealed or hidden today.

In Matthew 10:28, Jesus commanded His learners fear not those who kill the body, but the soul they are being able to kill.⁶ Just as the evil people were seeking the soul of the Child Jesus, so also the evil people will kill the body. They have no power to kill the soul after killing the body. Psychologically, Jesus drew a distinction between killing the body and killing the soul. Only God can kill the soul. Bodies and souls go together, but they remain different things.

In Matthew 10:31, Jesus taught His learners that the hairs of their head were numbered. Therefore, Jesus said to them: “You may not fear.”⁷ They are

fear both today and tomorrow. Because we belong to Jesus, and fear only God, we never have grounds to fear anyone else. All hidden things related to fear will be revealed in due time. We must never fear the hidden or unknown, but trust God to remove all fear always.

6 God said “fear” (“φοβεῖσθε”—present middle imperative, second plural) not (“μὴ”) those who kill the body (“σῶμα”), but the soul (ψυχὴν) they are not (μὴ) being able to kill (ἀποκτεῖναι—aorist active infinitive). In this case, Jesus used the present middle imperative to show that fear arises within us, and does originate outside us. Therefore, by the power of the Holy Spirit indwelling us, we can follow the command of Jesus to fear nothing under all circumstances. Jesus also distinguished the difference between the body (“σῶμα”) of flesh and the soul (“ψυχὴν”). The enemies of Christians can only kill the body, but our souls remain eternally secure in Jesus. While our enemies may “kill” (“ἀποκτεῖναι—aorist active infinitive) our bodies, they cannot kill our souls. The aorist infinitive here describes the death of the body of flesh, which results in physical death. Our enemies seek to kill us, but they have no power to kill our souls. Only God has power over our souls after physical death of our bodies. This distinction between body and soul has great implications for understanding the [Afterlife](#).

7 Jesus tied the lack of fear to believing that God cares for us greatly, far more than His perfect care of the sparrows He feeds daily. Therefore, because we understand our value to God, we may not fear (φοβεῖσθε—

worth more than many sparrows, which are sold for little, but even then, the Heavenly Father knows when one sparrow falls to the ground. Psychologically, Jesus repeatedly commanded His learners not to fear people or what they do. Jesus emphasized they should rely upon the loving omniscience of God who know when the smallest sparrow falls. God values learners far more than sparrows. He sent His only Son to die for the learners (and the entire world).

In Matthew 14:5, Herod wanted to kill John the Baptist, but was afraid the crowd.⁸ John the Baptist had told Herod he should not have his brother's wife. Psychologically, Herod feared the crowd, because they held John the Baptist in high regard. Even kings have to take into account the will of the people when the king himself answers to a Roman government. In this case, the fear of Herod restrained him, for a while, from killing John the Baptist.

In Matthew 14:30, as Peter walked on the water, he looked at the strong wind and he was afraid and began to sink.⁹ While Peter obeyed the command of Jesus to walk to Jesus on the water, Peter walked on water. When Peter feared, having taken his eyes off Jesus, his fear eclipsed his faith and he sank, until he cried out, and Jesus rescued him. Psychologically, fear opposed faith.

present middle passive imperative, second plural) anyone under any circumstances.

⁸ While Jesus commanded His learners to fear no one but God, King Herod feared (ἐφοβήθη—aorist passive indicative, third singular) the people. Jesus used the aorist passive to emphasize Herod's fear dominated him, and that fear arose within himself because of the crowd and its power over the king. His fear of the crowd controlled his sinful desires to murder John the Baptist, but his foolish promise overrode his fear and so he finally murdered John the Baptist, notwithstanding the crowd.

⁹ Fear produces a variety of negative effect in our lives. In the case of Peter, he "was afraid" (ἐφοβήθη—aorist passive indicative, third singular) of the waves and wind. The passive voice shows that the fear was coming upon Peter from an external source. Not only people cause fear, but also storms with wind and waves. Peter took his eyes off of Jesus and so began to sink. We always sink when we let our fears control us and we no longer look at Jesus.

While Peter focused upon Jesus and His command, Peter overcame his fear. When he focused upon the waves and wind, he sank, filled with fear. At times, fear can be the heaviest thing in our lives, dragging us down from Jesus and His will and eclipsing our faith.

In Matthew 17:6, when Jesus was transfigured on the mountain, Peter, James and John were afraid when they heard the Father's voice speaking from the cloud.¹⁰ Psychologically, fear can result from reverential awe in the presence of God. Even so, that fear remains separate from the awe.

In Matthew 17:7, Jesus touched the learners and said, "Get up and do not be afraid."¹¹ Please recall that Peter, James and John were immobilized on the ground from fear of the Father's voice, but Jesus still commanded them not to fear. Psychologically, Jesus always understands our fears and the effects of our fears in our lives. Notice that Jesus commanded the learners not to fear. Jesus has the absolute power to control our emotions through His simple commands. Jesus lifts us up and removes our fear by His simple commands. He always provides the spiritual power to keep His commands, so we never have to fear anything, except God Himself.

¹⁰ On the Mount of Transfiguration, Peter, James and John "were afraid" (ἐφοβήθησαν—aorist passive indicative, third plural) "greatly" ("σφόδρα") when they heard the Father's voice speaking to them. That passive indicative verb shows the external source of the fear, namely, the Father's voice. An external event caused their fear, gripping them with intense fear.

¹¹ Jesus commanded His learners "not" ("μὴ") to "fear" (φοβεῖσθε—present middle/passive imperative, second plural) because they heard the Father's voice. Instead, they needed to get up from the ground follow Jesus. At times, falling down in fear may be fine at the moment, but Jesus never intends His learners to remain fearful to the point of immobility. Jesus intended to lead those men into further ministry immediately. They need to move past their fear and follow Jesus. First, they had to get up. Jesus commands us not to let our fears immobilize us.

Discussion

Mary was found to be with child by the Holy Spirit. Of course, Joseph did not know that Mary remained sexually pure, a virgin. Having seen Mary return to Nazareth pregnant after visiting Elizabeth for three months, Joseph was afraid of taking Mary for a wife, because she was obviously with child, and he had not had sex with her.

Having pondered the things concerning Mary and her pregnancy, Joseph had already determined to put Mary away quietly, so that she would not be disgraced.¹² At this point, angel of Lord appeared to Joseph with a message concerning Mary and the child within her. Joseph was pondering his decision to put away Mary. He did not find himself completely comfortable with that decision, because he was still pondering it.

Several facts help in understanding the fear of Joseph. First, Joseph was a righteous man (Matthew 1:19). Therefore, he would comply with the Old Testament Law of Moses. The Law of Moses specified a trial for any woman whose husband complained that she was not a virgin at the time of marriage. In fact, she could be put to death if she had sex (played the harlot) before marriage while in the house of her father (Deuteronomy 22:21).

Second, Joseph had already determined to put Mary away quietly, because he did not want to disgrace her (Matthew 1:19). He planned to send her away secretly (Matthew 1:19). Therefore, Joseph also knew about the grace and mercy of God, because he did not want to disgrace Mary.

Third, Joseph knew that Mary left for three months to be with Elizabeth. Mary returned to Nazareth pregnant. Joseph became afraid to take her as his wife because the Law of Moses would require her to face trial if he married her and she was obviously not a virgin. Joseph also feared exposing her, the child, and himself to scorn and disrepute for marrying a woman who had a child before marriage. The Jewish leaders charged Jesus

12 Mary claimed to be a virgin with child. Her betrothed Joseph “was pondering” (“ἐνθυμηθέντος”) Mary and her circumstances. God used the aorist passive participle, indicating that Joseph gave serious and comprehensive thought to the entire situation with Mary. In other words, Joseph did not make a snap decision, but carefully considered all the options and decided to put Mary away secretly (Matthew 1:20).

with being born of immorality (John 8:41). In effect, according to the Old Testament Law, Joseph would be marrying a notorious harlot and feared doing so.

It does not seem likely that Joseph feared the appearance of the angel (see the similar phrase of fear not in Luke 1:13; 1:30; 2:10, where the people feared the appearance of the angel). The text in Matthew provides the explicit reason for overcoming Joseph's fear: "for the who Child has been conceived in her is of the Holy Spirit" (Matthew 1:20).

The angel appeared in a dream and provided the basis for laying aside his fears. The child in Mary had been conceived of the Holy Spirit. Therefore, Joseph should not have any fears about taking Mary as his wife.

So often in life, the Beloved may fear to take certain actions. God does not always send an angel with an answer, but He always makes His will known, often through the Scriptures. When we have fears about some actions, we do well to consult the Scriptures and pray that God would illumine us to know all the facts and then discern His will.

Text of Matthew 1:20

1. **Considered**. Joseph pondered the things concerning Mary and his intended course of action. He apparently had some questions about his decision, because he was a righteous man, making decisions that would affect not only his life, but also the lives of the mother and child.

2. **Angel**. Angel of Lord appeared to Joseph with a very specific message as Joseph pondered those things.

3. **Lord**. Angels are ministering spirits sent by God to the saints. They often carry messages to people from God, although they can also exercise great powers.

4. **Dream**. God appeared to Joseph in a dream, giving Joseph specific guidance about Mary.

5. **Fear**. Angel of Lord began his message to Joseph with the specific words, “May not be afraid.” Angel of Lord knew the fear of Joseph and commanded him to stop his fear. The angel also gave Joseph specific facts that would alleviate his fear regarding Mary.

6. **Receive**. Angel of Lord informed Joseph that the child conceived in Mary was from the Holy Spirit and not from any kind of immorality. Mary remained righteous and pure, safe to marry.

7. **Holy**. The child begat in Mary was the product of the Holy Spirit creating the child in her womb. Mary remained a sexual virgin, but her pregnancy would bring forth the Lord Jesus Christ, the Savior of the world.

Summary for the Exegetical Psychology of Fear

- **The Exegetical Psychology of fear means that Joseph's fear related to his righteous concerns about putting Mary away quietly for being pregnant before their marriage.**
- **The Exegetical Psychology of fear means God commands us to stop fearing all created things and fear only God.**
- **The Exegetical Psychology of fear means that more perfect knowledge about the Holy Spirit producing the child in Mary's womb alleviated Joseph's fears.**

Application Guidelines

Today, we may learn that the Exegetical Psychology of fear means that God commands us to stop our fear of all things and fear only Him. He provides guidance and insight to overcome our fears.

HALLELUJAH !

3

The Exegetical Psychology of Rejoicing



Lexical Study

ἐχάρησαν—aorist passive indicative, third plural

χαίρω means to rejoice, be happy.

In Matthew 2:10, Herod summoned the magi to inquire when the star signaling the birth of Messiah first had appeared. Herod also commanded them to find the child and bring word to him so that he could come and worship. They searched for the child by going to the place directly below the star. When they saw the star, they rejoiced (ἐχάρησαν—aorist passive indicative, third plural) with joy (χαράν) great (μεγάλην) exceedingly (σφόδρα).

Finding the Messiah brought exceedingly great joy to the magi. They knew they were looking for the Messiah and upon finding Him they rejoiced greatly. Their experience characterizes the joy of salvation in Jesus.

Notice that the text: “they rejoiced” (ἐχάρησαν—aorist passive indicative, third plural) with joy (χαρὰν) great (μεγάλην) exceedingly (σφόδρα). Therefore, we see the interplay between the noun and the verb. In Christ, we can have joy. At times, with special events, we can even have great joy. At the best of times, we can have exceedingly great joy. The birth of Jesus brought exceedingly great joy to the magi, but not to everyone.

God commands us to rejoice always (Philippians 4:4). Paul tied that command to the four pillars of peace in Philippians 4:4-8 (notice the four verbs there). We should never be without joy in our lives, no matter what other feelings we may have. Because God commands our feelings, we should be careful to be submissive to His will, always. The Holy Spirit produces the fruit of joy in our lives, along with other fruits (Galatians 5:22).

In Matthew 5:12, Jesus preached that we should rejoice (χαίρετε—present active imperative, second plural) and exult (ἀγαλλιᾶσθε—present middle/passive imperative, second plural) when persecuted for His Name’s sake, because our reward in heaven is great. Psychologically, the terms rejoice and exult should not be confused, because Jesus used them in the same sentence to convey two different, but related, thoughts. Persecution should not give rise to uncontrollable grief, but we should rejoice and exult during persecution by the power of the God, reminding us that our reward in heaven is great.

In Matthew 18:13, the shepherd rejoiced (χαίρε—present active indicative, third singular) to find (εὗρεῖν—aorist active infinitive) one lost sheep. Jesus came to seek and to save the lost, and He rejoiced over finding the one lost sheep. Psychologically, Jesus finds people and rejoices over finding them.

In Matthew 26:49, Judas greeted Jesus with “Rejoice (Χαῖρε), a typical greeting, and so identified Jesus to the authorities coming to arrest Jesus. Psychologically, when Judas Iscariot betrayed Jesus with a kiss, to identify him to the authorities ready to arrest him, Jesus confronted him. Jesus asked Judas Iscariot if he betrayed the Son of Man with a kiss. In that case, the greeting of rejoice and the kiss signaled the betrayal Jesus had prophesied.

In Matthew 28:9, the women came to the empty tomb of Jesus early on Sunday morning. They heard from the angel that Jesus had risen from the dead and was going to meet them in Galilee. The women then ran to tell the learners and met Jesus on the way. Jesus greeted them, “Rejoice” (Χαίρετε—

present active imperative, second plural) and the women took hold of His feet and worshipped Him. Psychologically, the greeting of “Rejoice” helped the women to recognize Jesus and then they worshipped Him, holding His feet.

Discussion

The magi remind us of the exceedingly great joy of the birth of Jesus, the Savior of the world. They knew the value of the Savior and His great work of salvation. The Father sanctified the Son and sent Him into the world to be Savior of the world.

Jesus commanded the emotions of His learners. He commanded them to rejoice and exult, as they endured persecution for Name of Jesus. He encouraged them with the knowledge that their reward in heaven was great. Jesus did not just want people to rejoice, He commanded it.

Jesus also described the shepherd rejoicing over finding one lost sheep. Jesus not only commanded others to rejoice, but He also indicated that He rejoiced over finding lost sheep, because He is the Good Shepherd.

Text of Matthew 2:10

1. **When**. When describes the time of joy. The magi were on a special mission to find the Messiah, because they had seen His star appear.

2. **Saw**. They were actively looking for their destination, below the star. They saw the Messiah's star and knew its significance.

3. **Star**. God set a star above Messiah, so that the magi could navigate to its exact location and find the Messiah.

4. **Rejoiced**. The magi rejoiced because they saw the star. The very presence of the star indicated that the Messiah was near, His time had arrived and He was the Savior.

5. **Exceedingly**. Not only did the magi rejoice, but they rejoiced exceedingly. They were totally rejoicing. The star brought joy, because the star signaled the appearance of the Messiah come to earth.

6. **Great**. The magi had great joy. They could not have been happier, because their joy rested upon the presence of God in the flesh, the Messiah and Savior of the world. They came to worship the Child begotten of the God.

7. **Joy**. The magi had exceedingly great joy. In our lives, we too rejoice with exceedingly great joy over our Savior, Jesus of Nazareth, born in Bethlehem of Judea. Jesus found us and we found Him. We are the lost sheep that Jesus found and brought back on His shoulders. He rejoices over finding us and we rejoice over finding Him.

Summary for the Exegetical Psychology of Rejoicing

- **The Exegetical Psychology of joy means that we rejoice by the command of God, and we delight in finding Jesus, just as He rejoices in finding each one of us.**
- **The Exegetical Psychology of joy means that as we seek to do God's will, the Holy Spirit produces the joy from God in our lives, so that we obey the command of God to rejoice always; the Lord is near.**
- **The Exegetical Psychology of joy means that we rejoice with exceedingly great joy because we have found Jesus and He has found us. We have no greater joy than the joy of finding Jesus as our Savior, having come to save us from our sins.**

Application Guidelines

Today, we may learn that the Exegetical Psychology of rejoicing means we may rejoice with exceedingly great joy because we have found Jesus who has saved us from our sins.

HALLELUJAH !

4

The Exegetical Psychology of Repentance



Lexical Study

Μετανοεῖτε—present active imperative, second plural

Μετανοέω—repent. Change the thinking

In Matthew 3:2, John the Baptist came preaching, “Repent (Μετανοεῖτε—present active imperative, second plural). The kingdom of the heavens has drawn near.” Notice the imperative mood, demanding action. Psychologically, John linked the need for repentance to entering the kingdom of God and being ready for the kingdom of God. Each person must make a personal, spiritual decision about preparing for the arrival of Jesus.

In Matthew 4:17, after His baptism, Jesus preached in Galilee and from that time He proclaimed, “Repent (Μετανοεῖτε—present active imperative, second plural), for has drawn near the kingdom of the heavens.” Jesus

commanded repentance. Psychologically, Jesus emphasized in His preaching the need for repentance. Although the root term repentance occurs many times in the New Testament, it occurs in less than half the New Testament books, and never occurred in the Gospel of John. Unless people repent, they will perish (Luke 13:3; 13:5; consider Revelation 2:5). Please keep in mind that repentance leads to salvation, but does not necessarily mean that salvation and repentance are inextricable. Because one leads to the other, they are not the same thing. People may repent, but never be saved (Matthew 3:8; Luke 3:8).

In Matthew 11:20, Jesus worked many miracles in some cities, but they still did not repent (μετενόησαν—aorist active indicative, third plural). The aorist tense here indicates that they were stubbornly set in their lack of repentance and unmoved by the miracles of Jesus. Psychologically, stubborn hearts may not be moved by the supreme miracles of Jesus.

In Matthew 11:21, having generally denounced the cities where He worked miracles, Jesus then pronounced specific woes upon Chorazin and Bethsaida. He said that, if He had worked those same miracles in Tyre and Sidon, they would have repented (μετενόησαν—aorist active indicative, third plural) long ago in sackcloth and ashes. The aorist tense here emphasizes a complete spiritual change in keeping with repentance. The indicative mood speaks of the present reality of no repentance, in contrast with the known repentance of Tyre and Sidon, if they had the miracles performed there. Jesus knew all possible pasts and futures. Psychologically, Jesus confronted cities with unbelief, despite the miracles. Knowing all possible futures and pasts, Jesus explained that other cities would have repented if they had seen the miracles Chorazin and Bethsaida witnessed.

In Matthew 12:41, Jesus continued His condemnation of His present generation. He proclaimed that “the men of Nineveh will stand up in the judgment with this generation and will condemn it. They repented (μετενόησαν—aorist active indicative, third plural) at the preaching of Jonah; and behold, greater than Jonah is here.” The aorist tense here describes the powerful effect the preaching of [Jonah](#) had upon the men of Nineveh, bringing about a profound spiritual change of heart. The indicative mood describes the reality (in contrast to the subjunctive mood) of men arising in the future judgment to condemn that unrepentant generation who had heard Jesus, Someone far greater than Jonah. Jesus knew the future with absolute certainty as God in the flesh. Psychologically, Jesus wanted

everyone to know that certain and negative judgment awaited His present generation for their unbelief. Jesus described witnesses from Nineveh testifying against His generation in the future judgment, apparently at the Great White Throne. Having preached the Gospel of the Kingdom to His generation, they still rejected Him, without repentance or salvation.

Discussion

Exegetical Psychology includes repentance. While many people may repent of many things, without any reference to salvation, John the Baptist and Jesus described different kinds of repentance. God gives a particular repentance leading to eternal life. Hypocrites may repent outwardly, but never produce fruit consistent with saving repentance. Repentance leading to salvation takes place in the thinking, a product of the mind here, and also affects our emotions with sorrow. John the Baptist preached a baptism of repentance, as preparing the hearts of the people of Israel to receive their Savior, Jesus. John the Baptist urged those being baptized to bear fruit in keeping with repentance (Matthew 3:8). Therefore, true repentance bears fruit consistent with that spiritual change of [heart](#). Jesus also described the [dialogue](#) (διαλογισμὸν—always used negatively in the New Testament) taking place in the heart of people (Luke 9:47). He also rebuked Peter for setting his [thoughts](#) (φρονεῖς) on the things of men, not of God, and so creating a stumbling block to Jesus (Matthew 16:23). Jesus also quoted the Old Testament commandment to love the Lord your God with all the [mind](#) (διανοία) (Matthew 22:37). Therefore, as repentance has its proper effects in our spiritual lives, leading us to salvation, Jesus also opens our minds to understand the Scriptures.

As saints, we have the mind (νοῦν) of Christ (1 Corinthians 2:16). Through repentance leading to salvation, we leave our depraved mind (νοῦν - 1 Timothy 6:5; 2 Timothy 3:8) behind and enjoy the mind of Christ as new creations (2 Corinthians 5:17), born of the seed of God (1 John 3:9), so that we may know the mind of Yahweh (1 Corinthians 2:16). Even so, we still sin and must repent of our evil deeds (Luke 17:4), as the kindness of God leads us to repentance (Romans 2:4; 2 Timothy 2:25; Revelation 3:19), although it may seem sorrowful (2 Corinthians 7:9). Ultimately, God is not willing for anyone to perish, but for all to come to repentance (2 Peter 3:9).

Salvation involves several spiritual and psychological events intertwined with each other.

Text of Matthew 3:2

1. **Repent**. John the Baptist prepared the way for Jesus the Messiah by proclaiming a baptism of repentance.

2. **For**. People should repent because the kingdom of the heavens had already drawn near with the presence of Jesus in the flesh, about to start His public ministry.

3. **The**. John the Baptist linked the presence of Jesus with repentance. Without repentance, people would not see the kingdom of God nor enter the kingdom of God.

4. **Kingdom**. Jesus took flesh to give His soul a ransom for many. He did not come as king to rule the nations. As Jesus stood before Pilate, Jesus declared that His kingdom was not of this world.

5. **The**. John the Baptist referred to the kingdom of the heavens. He used the plural, describing a particular kingdom having come with the presence of Jesus the King, determined to be the Suffering Servant with glory to follow.

6. **Heavens**. The heavens above have a definite Hebrew flavor to them. At the baptism of Jesus, the heavens were opened and the Spirit of God descended as a dove and landed on Jesus, and a voice out of the heavens said, "This is My beloved Son, in Whom I am well-pleased." because the Father sanctified Jesus and sent Him into the world. Jesus, the great High Priest, passed through the heavens (Hebrews 4:14). Stephen saw the heavens opened and the Son of Man standing at the right hand of God (Acts 7:56).

7. **Near**. The kingdom of the heavens had not only drawn near, but that kingdom was actually present in the Person and works of Jesus (Luke 11:20).

Summary for the Exegetical Psychology of Repentance

- **The Exegetical Psychology of repentance means that repentance leads the way to salvation.**
- **The Exegetical Psychology of repentance means we must repent in our hearts and minds, both before salvation and after we have become new creatures in Christ.**
- **The Exegetical Psychology of repentance means a change of heart bearing the fruit of repentance in our daily activities.**

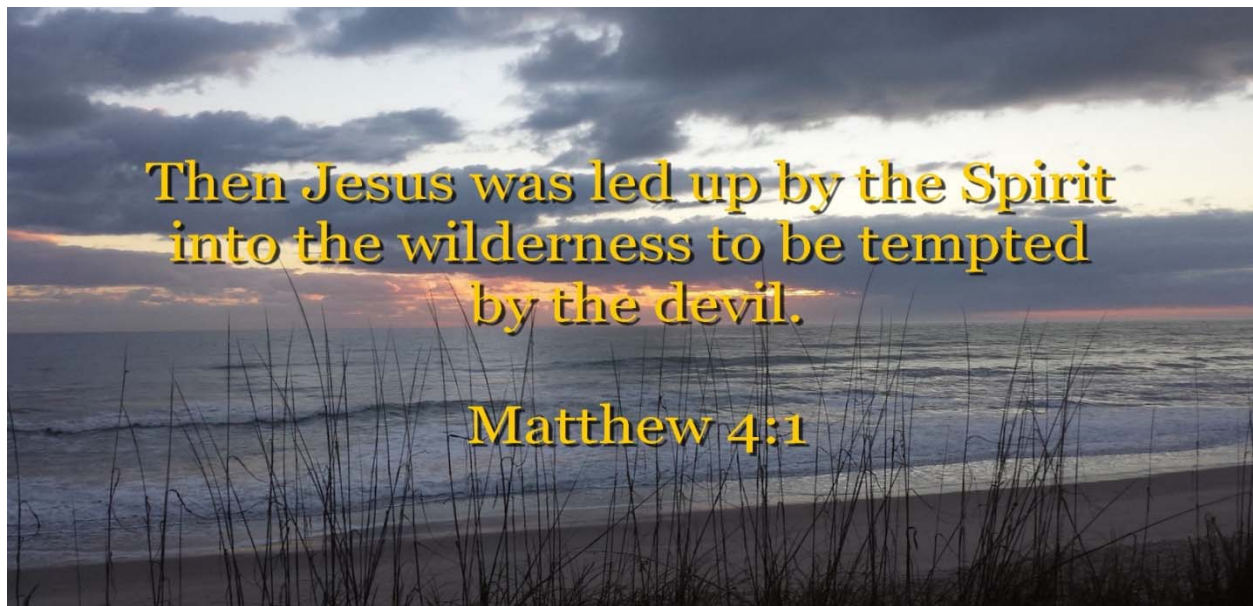
Application Guidelines

Today, we may learn that the Exegetical Psychology of repentance means by repentance we came to Christ by faith and how the kindness of God leads us not only to salvation, but also enables us as we walk in the light with Jesus, having fellowship with one another and as the blood of Jesus cleanses us from all sin.

HALLELUJAH !

5

The Exegetical Psychology of Temptation



Lexical Study

πειρασθῆναι—aorist passive infinitive

πειράζω—tempt (used with a variety of connotations)

In Matthew 4:1, the Holy Spirit led Jesus into the wilderness to be tempted (πειρασθῆναι-- aorist passive infinitive--Matthew 4:1). The aorist passive infinitive indicates the spiritual purpose of leading Jesus into the wilderness. God never tempts us, and He Himself cannot be tempted by evil. Jesus, however, was fully God and fully man. In His humanity, He was tempted.

After arriving in the wilderness, Jesus fasted for forty days and forty nights and became hungry. Then the devil tempted Jesus, but Jesus quoted applicable Scripture to overcome the attacks of the devil. Even when the

devil quoted Scripture to tempt Jesus, He correctly quoted Scripture to overcome the temptation posed by the devil. The temptation of Jesus in the wilderness underscores the importance of knowing and correctly applying the Scriptures when we face temptations.

The devil presented three main temptations. First, the devil tempted Jesus to ignore God's word and turn stones into bread, to satisfy His hunger. Jesus correctly quoted that man does not live by bread alone, but by every word which proceeds out of the mouth of God (Matthew 4:4). Jesus did not allow the devil to command Him to do anything, but relied upon the Scriptures.

Second, the devil tempted Jesus to put the Lord God to the test by casting Himself down from the pinnacle of the temple. The devil quoted the Scripture, saying that God would send angels to keep Jesus from falling to His death. Jesus replied by correctly applying the Scripture that no one should put Yahweh your God to the test (Matthew 4:7). Jesus did not fall for the devil quoting a passage and then tempting Jesus to put God to the test.

Third, the devil tempted Jesus to fall down and worship the devil and then the devil would give Him all the kingdoms of the world and their glory. Jesus overcame the temptation and quoted the Scriptures indicating that people should only worship Yahweh your God and serve Him only (Matthew 4:10).

Psychologically, the devil tempted Jesus about daily sustenance for life, knowing that Jesus was hungry and tired. The devil also tempted Jesus to ignore God's will by putting God to the test, appealing to the desire to make God intervene for us at our command. The devil also tempted Jesus by appealing to the desire to be known among men as the greatest and to receive worldly power, riches and glory. In all these temptations, the devil appealed to different psychological elements within Jesus and within every human being. Jesus understands human desires and the devil's schemes to tempt us according to our weaknesses. Jesus was tempted in every way we are, yet without sin. Therefore, He can sympathize with our weaknesses and provide perfect help in times of need and temptation.

In Matthew 4:3, God described the devil as the tempter (ὁ πειράζων--present active participle, nominative masculine singular), using the participle as a substantive to describe one primary activity of the devil. In Matthew 6:13, Jesus taught His learners to pray that God would not lead

them into temptation (πειρασμόν). Of course, God tempts no one (James 1:13), but allows people to be tempted, but never beyond what they are able to bear, and, even then, always provides a way of escape (1 Corinthians 10:13). Psychologically, temptation never comes from God, but He always provides a way of escape. The temptations from the devil never overpower the person. God allows believers to be tempted, and so we should pray that God would not lead us into temptation, but to do His will.

In Matthew 16:1, the Pharisees and Sadducees tempted (πειράζοντες—present active participle, nominative masculine singular) Jesus, asking Him for a sign out of heaven to prove He was sent from God. Jesus replied that evil generation would not receive any sign except the sign of Jonah the prophet. Psychologically, Jesus never succumbed to the sinful demands of the religious leaders, but always spoke the words of His Father, leading His enemies to hear the word of God. He provided the signs His Father gave Him to do. He did not do signs upon demand from the crowds and religious leaders.

In Matthew 19:3, the Pharisees came to Jesus tempting Him with a question about a man divorcing his wife for any reason (see [Divorce and Remarriage](#)). Jesus explained that God opposed all divorce without any exceptions. Psychologically, Jesus saw through their temptation and exposed them as people who did not know the Scriptures nor the power of God.

In Matthew 22:18, the learners of the Pharisees and the Herodians hoped to trap Jesus with a question about paying tribute to Caesar. Jesus asked them, Why do you tempt (πειράζετε—present active indicative, second plural) Me. He directed their attention to the inscription of Caesar on the coin and told them to render to Caesar the things of Caesar and the things of God to God, effectively silencing them. In Matthew 22:35, the Pharisees heard that Jesus had silenced the Pharisees and so sent a lawyer to Jesus, tempting (πειράζων—present active participle, nominative masculine singular) Him. Psychologically, Jesus exposed the temptation brought by the Pharisees and Herodians. By doing so, Jesus highlighted their sin and failure to understand the simplest spiritual truths about paying tribute, taxes, and proper devotion to God.

In Matthew 26:41, Jesus instructed His learners to watch and pray, so that they may not enter into temptation (πειρασμόν). Jesus then explained that the spirit (πνεῦμα) is eager, but the flesh (σὰρξ) is weak. Therefore, temptation may be overcome by watching and praying, because the flesh is

weak, even when the spirit is strong. Psychologically, the flesh plays an important role in temptation, just as prayer may keep out of temptation and may help us endure temptation. Because of the weakness of the flesh, we may fall into temptation and we may fall into sin. The Holy Spirit may also help us avoid temptation and provide a way of escape while we experience temptation.

Discussion

The temptation of Jesus provides a wonderful example of how to overcome temptation. The devil appealed to different emotions and desires, but Jesus exercised perfect self-control and used the Scriptures perfectly to overcome temptation. Jesus understood the Scriptures and applied them perfectly. We overcome temptations with our faith in God and His word.

The Holy Spirit led Jesus into the wilderness to be tempted, but God Himself never tempts anyone. Instead, God controls the scope and magnitude of each temptation. God remains faithful in that He never allows us to be tempted beyond what we are able to bear. In other words, some people may be able to withstand a particular temptation better than other people. While the devil crafts evil schemes filled with multiple temptations targeting different psychological aspects of the believer, God remains faithful to limit the temptations of the devil for each believer. God always provides a way of escape from temptation, so that we will be able to bear them.

Finally, sin and temptation should always be kept separate. Temptation alone is not sinful. Jesus was tempted, but never sinned. We sin as result of the weakness of our flesh and our failure to believe God and keep His word. Just because we face strong temptation does not mean we are already sinning by being tempted. Remember that Jesus was tempted in all ways as we are. He remains sympathetic to our weaknesses and always comes to our aid in overcoming temptation. We never have to sin, by the power of God in our lives, as He always provides a way of escape and He shields us from temptations too strong for us to bear at that time and place.

God remains forever loving and faithful. We have the most awesome and loving Savior, Heavenly Father, and Holy Spirit.

Text of Matthew 4:1

1. Then. After Jesus was baptized by John the Baptist, Jesus was led by the Holy Spirit into the wilderness.

2. Jesus. Jesus was fully God and fully man. He was God in the flesh.

3. Led. The Holy Spirit led Jesus into the wilderness for the purpose of the devil tempting Him.

4. Spirit. Jesus was conceived in the womb of Mary by the power of the Holy Spirit. The Father sanctified Jesus and sent Him into the world to be the Savior. The Holy Spirit filled His life.

5. Wilderness. The wilderness would be a place of temptation for Jesus, but remember Jesus created the earth, and everything in it, including the wilderness. Jesus was not alone in the wilderness facing temptation, for His Father and the Holy Spirit were always with Him.

6. Tempted. God cannot be tempted by evil, and God tempts no one. The devil, not God, tempted Jesus in the wilderness. God allows temptation, but He also controls the scope, duration and magnitude of temptation, because God will never allow us to be tempted beyond what we are able to bear, and will also provide a way of escape so that we can endure it. Jesus knew why He was in the wilderness and the triumph of the power of God over temptation.

7. Devil. The devil schemes to tempt us, perverting the Scriptures to attack us spiritually, trying to exploit psychological aspects of our being. He lies to us about everything, including the Scriptures, for there is no truth in the devil.

Summary for the Exegetical Psychology of Temptation

- **The Exegetical Psychology of temptation means that Jesus was tempted in all ways as we are, yet without sin.**
- **The Exegetical Psychology of temptation means the devil tempts us, attacking the flesh, heart, mind, spirit and soul. He also attacks our faith and our relationship with God.**
- **The Exegetical Psychology of temptation means that we triumph over temptation through our faith in God and our faith and application of His words in the Scripture to overcome temptation.**


Application Guidelines

Today, we may learn that the Exegetical Psychology of temptation means that we have faith in God to deliver us from all temptations by understanding God limits temptations, so that we can triumph over them by finding the way of escape He always provides.

HALLELUJAH !

6

The Exegetical Psychology of Adultery



but I say to you that everyone who looks
at a woman with lust for her has
already committed adultery
with her in his heart

Matthew 5:28

Lexical Study

Μοιχεύσεις—future active indicative, second singular

Μοιχεύω—commit adultery

In Matthew 5:28, Jesus had looked back at the commandment, you shall not commit adultery. Jesus then explained that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. Jesus described the heart (καρδίᾳ) as the place adultery takes place by lusting after a woman. Psychologically, Jesus pointed to the heart as the place where adultery comes forth. Before a person has sinful sex in the body, they have already sinned in their hearts.

In Matthew 5:32, Jesus declared that everyone divorcing (ἀπολύων) his wife, except on account of immorality (πορνείας), makes her to commit

adultery (μοιχευθῆναι). Likewise, everyone who marries a woman who divorces herself from her husband commits adultery (Matthew 5:32—taking ἀπολελυμένην as middle voice and reflexive—See [Divorce and Remarriage](#)). Psychologically, Jesus linked adultery to both your heart and your body.

In Matthew 12:39, Jesus described His present generation as evil (πονηρὰ) and adulterous (μοιχαλὶς) (see also Matthew 16:4). He meant that generation was unfaithful to God, breaking its covenant with God to slave and worship God only. That generation was evil and adulterous because Jesus, greater than Jonah and the Queen of the South, was present and preaching the kingdom of God. Even so, that generation rejected Jesus as Savior. Psychologically, Jesus described adultery as a spiritual condition of an entire generation breaking its marriage covenant with God.

In Matthew 15:19, Jesus declared that out of the heart (καρδίας) come [dialogues](#) (διαλογισμοί), evil (πονηροί), murder (φόνοι) adulteries (μοιχεῖαι), [immorality](#) (πορνείαι), thefts (κλοπαί), false testimonies (ψευδομαρτυρίαι) and blasphemies (βλασφημίας). Jesus described the heart as the place where evil comes forth. Remember that the heart also produces the lust for women described in Matthew 5:27. While the Pharisees were concerned with ceremonial washing of the body, Jesus explained that they transgressed the commandment of God for the sake of their tradition. Jesus cited Isaiah the prophet as proof of their hypocrisy. Jesus commanded the crowd to hear and understand that not what enters the mouth defiles the man, but what proceeds out of the mouth defiles the man (Matthew 15:10-11). Psychologically, because the evil comes from the heart, it then proceeds out of the mouth.

In Matthew 16:4, Jesus confronted the Pharisees and Sadducees who demanded a sign from Him, tempting (πειράζοντες) Him. He described them as part of the evil (πονηρὰ) and adulterous (μοιχαλὶς) generation seeking a sign (see Matthew 12:39). Jesus rebuked them for understanding the weather signs and the appearance of the sky, but “you do not know (γινώσκετε) to judge (διακρίνειν) the signs of the epochs (καιρῶν), because you are unable” (Matthew 16:1-4; compare 1 Corinthians 2:6-16; John 8:45-46). They are the spiritually blind leading the spiritually blind (Matthew 15:14; Matthew 23:24; 23:26; John 9:40-41). Psychologically, the spiritually blind lack the ability to know or to judge correctly spiritual matters, especially all matters concerning Jesus. While they profess to want to know if Jesus really came from God, they actually only want to tempt Jesus.

In Matthew 19:9, Jesus taught that whoever divorces his wife, except for immorality (πορνεία), and marries another woman commits adultery (μοιχᾶται). People today frequently think Jesus provided two exceptions where a man may divorce his wife with God's blessing: here for adultery and in 1 Corinthians 7:15 for desertion by an unbelieving spouse. Actually, Jesus commanded that no one should separate what God has joined together in marriage (Matthew 19:6). The Pharisees then continued tempting (πειράζοντες) Jesus with their perversion of the Law of Moses, because they did not like His answer that God opposes all divorce, without exceptions. Jesus correctly quoted Moses as permitting divorce, but Moses never commanded divorce (Matthew 19:8). Moses only permitted divorce because of the hard hearts of the people of Israel (Matthew 19:8). Therefore, every person who files for divorce commits sin, because they have a hard heart against their spouse. If the wife committed immorality during the marriage, and then the husband divorces her, he has a hard heart and disobeys God. Furthermore, he also commits adultery when he remarries another woman. So, that man has committed two sins: (1) hard-hearted sin leading to divorce; and (2) immorality by marrying another woman (See [Divorce and Remarriage](#)). Jesus never provided any exceptions to God's no divorce law. Psychologically, the hard heart lurks in every person filing for divorce, and it follows the teaching of Jesus that the heart produces adultery and immorality.

In Matthew 19:18, a wealthy young man came to Jesus and asked Him what he must do to obtain eternal life. Jesus told him to keep the commandments: no murder, no adultery, no stealing, no false witnessing, honor your father and mother, and love your neighbor as yourself. The rich young man then declared he had kept all those commandments. Then Jesus told him to go and sell his possessions and give to the poor and he would have treasure in heaven; then he must come and follow Jesus (Matthew 19:21). The rich young man heard Jesus and then departed grieving, because he owned much property (Matthew 19:22). Psychologically, anyone claiming to keep all the commandments deceives themselves or lies to other people, or both. While they may claim to want eternal life, they much prefer their own possessions and false sense of security. Notice that the rich young man claimed he always kept the commandments, but simultaneously knew that he did not have eternal life. When Jesus invited him to follow Him, the young man declined the invitation and left grieving. Psychologically, the rich young man personifies self-deception, self-righteousness, and love of money and power. He left in grief because he preferred living with earthly wealth than

living with the riches of eternal life which he claimed at first to be seeking. Psychologically, the rich young man preferred the adultery of earthly riches by forsaking the call of Jesus to walk with Him.

Discussion

Adultery concerns the heart and the body. From the heart proceeds adultery, along with other crimes. Jesus pointedly showed that what goes comes out of the heart defiles a man, not what ceremonial actions a person takes. Psychologically, the heart of man contains great evil.

Psychologically, all divorce comes from a hard heart, without exceptions. The psychology of divorce starts with an examination of the heart and often the lack of forgiveness and loving-kindness for the spouse. Actually, the hard heart remains hard against God and His commandments. God joined man and woman together in marriage and commanded them that no one should separate what God joined together. Therefore, the hard-heart reflects rebellion against God and His ways and commands. Where people try to find exceptions to the no divorce teachings of Jesus, the text could not be plainer that Jesus opposed all divorce, because God joined them together in marriage, a bond not to be broken.

Jesus also taught that an adulterous generation, who had broken its marriage covenant with God, lacked the spiritual ability to judge and to know the epochs and recognize Jesus as God in the flesh, the only Savior of all people. Psychologically, they lacked the ability to know and judge spiritual matters correctly. They were truly the spiritually blind leading the spiritually blind and both fell into a pit.

Text of Matthew 5:28

1. **But**. Jesus linked the commandment, “You shall not commit adultery,” with lusting for a woman.
2. **I**. Jesus used His authority as God in the flesh to expound upon the Old Testament commandment.
3. **Everyone**. Jesus indicted everyone who may have thought they were not breaking a commandment if they only lusted, but never touched a woman sinfully.
4. **Looking**. According to Jesus, everyone looking (βλέπων) at woman with lust (ἐπιθυμῆσαι) already has committed adultery (ἐμοίχευσεν).
5. **Lust**. Jesus focused upon lust, an evil desire which starts in the heart.
6. **Adultery**. In this case, adultery means that a married man who lusts in his heart desires a woman sexually. The lust constitutes adultery, even without the physical sexual act.
7. **Heart**. Jesus identified the heart as the place where sin happens, before the physical act, which may or not follow from the lust in the heart.

Summary for the Exegetical Psychology of Adultery

- **The Exegetical Psychology of adultery means that adultery happens in the heart, separate from any physical act.**
- **The Exegetical Psychology of adultery means people may be unfaithful to God and so break a covenant with Him.**
- **The Exegetical Psychology of adultery means that some people prefer earthly wealth to following Jesus.**

Application Guidelines

Today, we may learn that the Exegetical Psychology of adultery describes a spiritual failure of fidelity to God in the heart.

HALLELUJAH !

7

The Exegetical Psychology of Worry



Lexical Study

μεριμνήσητε—aorist active subjunctive, second plural

μεριμνάω—divide into parts, the force of sinful anxiety

In Matthew 6:25, Jesus drew a conclusion about the danger of trying to serve God and two masters: God and money. Some people think they must work hard to earn money so that they will not only have enough to live on, but also extra to enjoy what they consider the finer things in life. Jesus explained that our souls should never worry (μὴ μεριμνᾶτε—aorist active subjunctive, second plural) about what to eat or what to drink or what to wear. The soul (ψυχή) is more than the food, and the body (σῶμα) than clothing. Many people confuse the term for soul (ψυχή) with the term life

(ζωή), but they are completely different things in the New Testament. Jesus explained that our soul may be drawn into parts, in other words, our souls may worry. Notice that Jesus associated worry with your soul. The soul worries about food and clothing for the body. Instead of our soul worrying about things, we should focus upon God providing for us. Psychologically, Jesus linked the soul to worry about eating and drinking and the body to clothing.

In Matthew 6:27, Jesus questioned who is able to add on hour to his lifespan by worrying (μεριμνῶν—present active participle, nominative masculine singular). Jesus meant that worrying does not benefit a person in any way. Psychologically, worrying does not produce a good result.

In Matthew 6:28, Jesus asked why do you worry (μεριμνᾶτε—present active indicative, second plural) about clothing? He cited the glory of the lilies of the field as proof that God provides better clothing than Solomon enjoyed. God promised to clothe us, even with our little faith. Psychologically, Jesus tied worry to faith—more faith in God providing, less worry.

In Matthew 6:31, Jesus said, therefore, do not worry (μεριμνήσητε— aorist active subjunctive, second plural), because God will provide what you need to eat and to drink and to wear. Psychologically, Jesus left no doubt that worry meant we are not trusting God to provide for all our physical needs associated with the soul.

In Matthew 6:34, Jesus drew a conclusion about tomorrow. Jesus explained that we may not worry (μεριμνήσητε-- aorist active subjunctive, second plural) about tomorrow, for tomorrow will be anxious about itself. Each day has enough trouble (κακία) in it. Psychologically, Jesus prohibited worry about the future. He did not promise that tomorrow would not have trouble, but He promised that worry would only make things worse as we face the trouble each day brings.

In Matthew 10:19, Jesus promised that the Spirit of your Father will give the words for speaking when believers are delivered up for their faith. Because of that promise regarding the right words to speak, you may not worry (μεριμνήσητε-- aorist active subjunctive, second plural) about how or what to speak in that hour. Psychologically, Jesus promised that the Holy Spirit will provide the perfect words to speak in that hour when we are

delivered up. Jesus not only told us not to worry about what we are to eat, to drink or to wear, but Jesus also told us not to worry about being delivered to persecution for our faith, because the Holy Spirit will provide what to speak for God.

In Matthew 13:22, Jesus described the sower sowing seed which fell upon different types of ground. The seed sown among the thorns is like the one hearing the logos and then the worry (μέριμνα) of this age and the deceit of riches choke the logos and it becomes unfruitful. Psychologically, worry and the deceit of riches choke the word of God and make it unfruitful in the life of the worrier.

Discussion

Jesus not only spoke about how the soul worries, but He also provided reasons why we should not worry. He also revealed that worry stems from a lack of faith in God knowing our needs and providing for them. When we let worry and the deceit of riches choke out the logos in our lives, then we become unfruitful for God. Jesus told us to trust God to provide not only for our physical needs, but also to trust Him to provide what and how to speak for God.

The Exegetical Psychology of worry means that our souls tend to worry about food, drink and clothing. When we worry, we lack faith that God will provide everything our bodies need. Worry also produces nothing of value because worry cannot change anything for the better. We do not need to worry about tomorrow, because it will worry for itself. We must trust God to provide for all our bodily needs. Jesus also promised that the Holy Spirit will also provide the words we need to speak in the hour of persecution when we need them. When we let the worries of this world and deceit of riches take hold in our lives, then they will choke the logos and we become unfruitful for God.

Text of Matthew 6:34

1. **So**. Jesus drew a conclusion about worry and tomorrow.
2. **Worry**. We must not worry about tomorrow because God has already provided all we need up to today.
3. **Tomorrow**. Because God cares for us and provides for us according to our needs, then we do not have to worry about tomorrow.
4. **Itself**. Each day has a sufficient amount of worry for itself.
5. **Day**. Jesus explained the daily view of worry, with each day having worry sufficient for the day.
6. **Enough**. According to Jesus, each day has the sufficient amount of worry, and therefore we do not worry about what tomorrow may bring. Our worries today will not change the worries of tomorrow.
7. **Trouble**. Each day has its own trouble, and God helps us to avoid worrying as we place our faith in Him.

Summary for the Exegetical Psychology of Worry

- **The Exegetical Psychology of worry means that souls worry about food, drink and clothing.**
- **The Exegetical Psychology of worry means worry never makes anything perfect, but only makes things worse.**
- **The Exegetical Psychology of worry means we never worry about tomorrow, because each day has enough trouble, but God cares for us each day and provides for our needs.**

Application Guidelines

Today, we may learn that the Exegetical Psychology of worry means we must never worry, because God provides everything our souls need every day.

HALLELUJAH !

8

The Exegetical Psychology of Hypocrisy



Lexical Study

ὕποκριτᾶ—hypocrite, vocative masculine singular

ὕποκριτῆς—hypocrite, actor

In Matthew 6:2, Jesus warned against sounding a trumpet when doing an act of charity, as the hypocrites (ὕποκριται) do in the synagogues and the streets, so that may gain glory from men. Jesus said they have their reward in full. Psychologically, calling attention to your charity assures that you will only have glory and reward from men, but not from God.

In Matthew 6:5, Jesus declared that the hypocrites (ὕποκριται) love to pray in the synagogues and in the corners of the streets, so that they might be seen by men. They have their reward. Psychologically, Jesus linked reward to praying in a closed room and receiving a reward from God. Outward shows of piety disclose an inward contempt of God in favor of glory from men.

In Matthew 6:16, Jesus directed that fasting must not be done like the hypocrites (ὕποκριται), with gloomy and disfigured faces. Such hypocrites have their reward in full. Instead, Christians should wash their face so that they do not appear as fasting. What Christians do in secret will be rewarded by their Father in heaven. Psychologically, hypocrisy means that people do religious acts, seeking glory from men. God will reward the Christians who fast in secret.

In Matthew 7:5, Jesus commanded the hypocrite (ὕποκριτᾶ) first to pull the beam out of his own eye before seeking to cast out the splinter in the eye of another man. Psychologically, Jesus described hypocrites as people seeking to help others with a small problem, while the hypocrites ignore the huge problem in their own lives.

In Matthew 15:7, Jesus described hypocrites (ὕποκριται) as people who break the commandment of God for the sake of their traditions. Psychologically, hypocrites honor God with their lips, but their hearts are kept far away from God. In vain they worship God, teaching the precepts of men as if they were more important than the commands of God. Psychologically, hypocrites honor God with their lips, but the hypocrites actively keep their hearts far away from God.

In Matthew 22:18, Jesus knew the evil of the Pharisees and Herodians seeking to tempt him. He asked those hypocrites (ὕποκριται) why they tempted him about paying tribute to Caesar. Psychologically, Jesus knew that hypocrites speak flattering words with very evil motives. Jesus exposed them as hypocrites by asking them for a coin and then asking them about the inscription of Caesar on the coin. Jesus told them to render to Caesar to Caesar and the things of God to God. The hypocrites marveled (ἐθαύμασαν — aorist active indicative, third plural) at His answer and went away.

In Matthew 23:13, Jesus pronounced woe upon the scribes and Pharisees because they were hypocrites (ὕποκριται), shutting off the kingdom of heaven from people. The scribes and Pharisees do not enter themselves, neither do they allow those who are entering to go in.

Psychologically, the scribes and Pharisees suffer from hypocrisy because outwardly they try to appear very religious, but actually they do not enter the kingdom of heaven, nor allow those who are entering to go in. They reject Jesus and oppose others who seek to receive eternal life from Jesus.

In Matthew 23:15, Jesus continued his woes against the scribes and Pharisees as hypocrites (ὕποκριται). He said they were fools and blindmen because of their misuse of oaths to mislead people about the truth. Psychologically, the scribes and Pharisees have very evil hearts that promote lies. They support taking meaningless oaths, as if they were binding. With their words they draw near to God, but they keep their hearts far away from God.

In Matthew 23:23, Jesus pronounced woe upon the scribes and Pharisees as hypocrites (ὕποκριται) because they tithed spices, but released (ἀφήκατε — aorist active indicative, second plural) the heavier matters of the law, judgment (κρίσιν) and mercy (ἔλεος) and faith (πίστιν). They were blind guides, straining out gnats and swallowing camels. Psychologically, they were following part of the law, but neglecting the weightier portions of the law. They had a form of outward religion, but completely avoided seeking justice, mercy and faithfulness.

In Matthew 23:25, Jesus pronounced woe upon the scribes and Pharisees as hypocrites (ὕποκριται) because they cleansed the outside of the cup and of the dish, but inside, they were full of greed (ἀρπαγῆς) and self-indulgence (ἀκρασίας). Psychologically, they were mindful to appear to men as righteous, but inwardly, they were far away from God, because they were filled with greed and self-indulgence.

In Matthew 23:27, Jesus pronounced woe upon the scribes and Pharisees as hypocrites (ὕποκριται) because they are like whitewashed tombs, appearing beautiful on the outside; inside, they were full of dead men's bones and all uncleanness. Psychologically, they appear righteous to men, but inwardly they are full of hypocrisy (ὑποκρίσεως) and lawlessness (ἀνομίας).

In Matthew 23:29, Jesus pronounced woe upon the scribes and Pharisees as hypocrites (ὕποκριται) because they built the tombs of the prophets and adorned the memorials of the righteous as sons of their fathers who murdered the prophets. They filled up the guilt of their fathers. They were serpents, a brood of vipers. Jesus asked them how will they escape the

sentence of hell? Psychologically, Jesus called the hypocrites murders for filling up the guilt of their fathers who killed the prophets. They would also kill Jesus, the Prophet Moses described as arising from among the people.

In Matthew 24:51, Jesus explained that if a slave beats his fellow slaves and eats and drinks with drunkards, thinking his master will delay in returning to the house, then the master upon his return will cut that evil slave in pieces and assign him a place with the hypocrites (ὑποκριτῶν), where there will be weeping and gnashing of teeth. Psychologically, Jesus described hypocrites as deserving severe, eternal punishment, with weeping and gnashing of teeth. The eternal state of spiritual suffering awaits such hypocrites.

Discussion

Jesus described hypocrites as loving glory from men, but not seeking glory from God. They love to draw the attention of men to their public works, seeking the praise of men, but forsaking the commands of God. With gloomy faces while fasting, they seek the reward from men, but forsake eternal blessing from God. They seek to pull the splinter from another's eye before they remove the beam in their own eye. When the hypocrites tried to tempt Jesus with a coin, He used that coin to shame them with the obvious truth.

Jesus also pronounced a series of woes against the scribes and Pharisees as hypocrites. He showed them in many ways that they drew near to God with their lips, but their hearts were far from Him. They loved outward religious practices, but inside, they were murders, liars, deceivers, and full of uncleanness. They were living under the sentence of hell and were doomed to weeping and gnashing of teeth for their hypocrisy.

Psychologically, the hypocrites saw and did things to be noticed by men so that they appear righteous, but God looks upon them as evil inside and out. They are spiritual serpents, a brood of vipers, murders, destined for hell. They are full of greed and lawlessness. They prey upon others and stop them from entering the kingdom of heaven. They love the rewards of men, but avoid drawing near to God and seeking eternal rewards. The hypocrites have their reward today from the evil men who praise their false righteousness. In the future, not only will they not have any reward from God, but they will face the penalty of eternal destruction under the sentence of hell.

Text of Matthew 7:5

1. **You**. Jesus commanded people to deal with their own problems before they deal with others' problems.
2. **Hypocrite**. Jesus called people who have big problems trying to solve the small problems of other people hypocrites.
3. **Log**. Jesus described a hypocrite with a log in his own eye.
4. **Eye**. The log in the hypocrite's eye prevented him from seeing clearly.
5. **See**. With the log blocking his vision, the hypocrite still thinks he can help others with a speck in their eyes.
6. **Speck**. When the hypocrite tries to remove the speck for his brother's eye, he cannot see anything, because the log in his own eye has blinded him.
7. **Brother's**. The hypocrite suffers from a lack of awareness of the log in his own eye. Because the hypocrite remains oblivious to his lack of vision, he tries to help others, but fails because he cannot see for himself or to help others.

Summary for the Exegetical Psychology of Hypocrisy

- **The Exegetical Psychology of hypocrisy means that Jesus must remove the log in our eyes before we can help others.**
- **The Exegetical Psychology of hypocrisy means that hypocrites try to be religious on the outside, but inside, they are full all uncleanness.**
- **The Exegetical Psychology of hypocrisy means that hypocrites can try to help others, but they actually block people from entering the kingdom of heaven, because they themselves reject Jesus and His kingdom.**

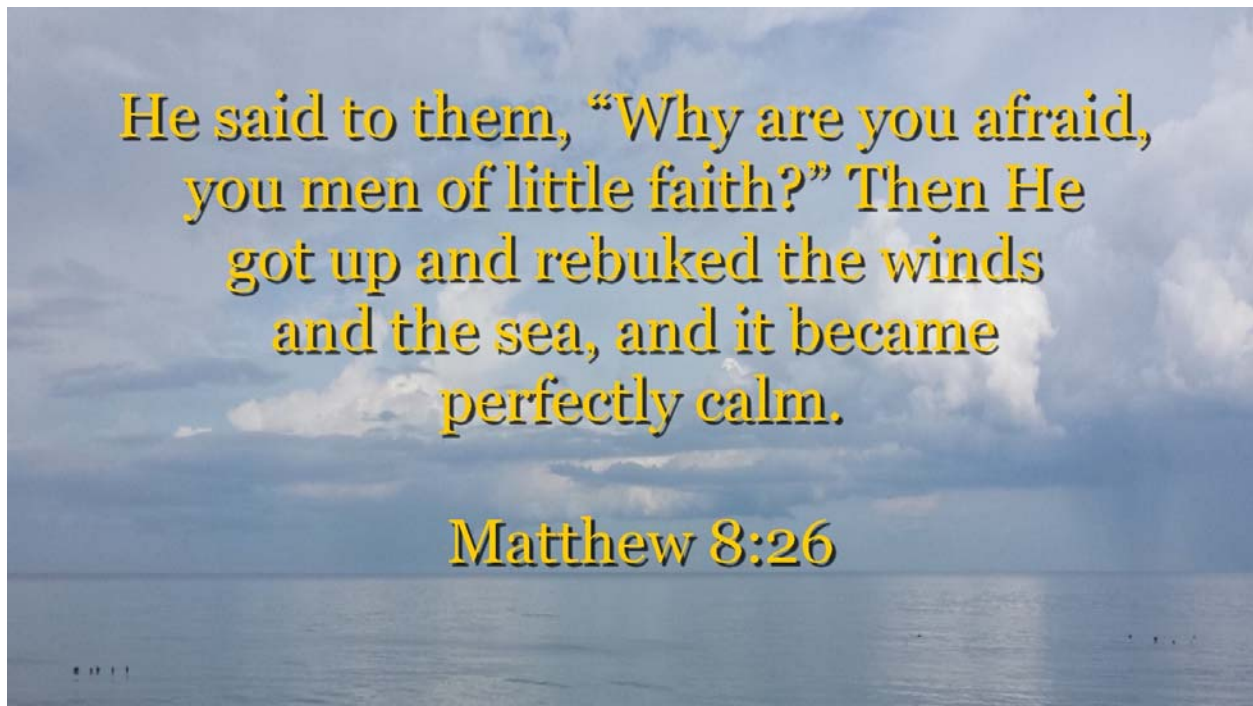
Application Guidelines

Today, we may learn that the Exegetical Psychology of hypocrisy means that people put on a religious show for others, but inside then remain far from God and His salvation.

HALLELUJAH !

9

The Exegetical Psychology of Faith



Lexical Study

ὀλιγόπιστοι—little-faith

πίστις--faith

In Matthew 6:30, Jesus described the grass of the field as here today and thrown into the furnace tomorrow. Jesus emphasized that God clothes the grass with beauty and will clothe His children even better, even if they are little-faith (ὀλιγόπιστοι). Psychologically, Jesus did not want anyone to worry about what we will eat, or wear, or what clothes they will have. God

promised that if we seek first His kingdom and his righteousness, then He will provide all the things we need.

In Matthew 8:10, Jesus marveled (ἐθαύμασεν—aorist active indicative, third singular) at the faith of centurion who wanted Jesus to heal his servant, but did not want Jesus to come under his roof. The centurion was convinced that Jesus had all authority and only had to say the word and the servant would be healed. Jesus said that He had not found so great faith (πίστιν) in Israel as that of the centurion. Psychologically, the centurion understood the concept of authority, because he had authority to give orders and they were immediately obeyed. The centurion understood the authority of Jesus to heal with just a word, a single command. Jesus marveled at the great faith of the centurion because he understood the authority, power and love of Jesus.

In Matthew 8:26, Jesus rebuked the winds and the seas, so that there was a great calm, when only moments before a great storm raged around the boat. The learners were very concerned about the storm waves swamping the boat while Jesus slept. They woke Jesus up, pleading with Jesus to save them because “we are perishing.” Psychologically, Jesus confronted their fear and linked their fear to being little-faith (ὀλιγόπιστοι). If they would have faith in Jesus, then they would not have fear of perishing while Jesus was with them in the boat.

In Matthew 9:2, some people brought a paralytic lying on a bed to Jesus. Having seen their faith (πίστιν), Jesus said to the paralytic, “Take courage (Θάρσει—present active imperative, second singular), son; your sins (ἁμαρτίαι) have been forgiven.” Psychologically, Jesus always sees and rewards faith in Him. We can rest assured that Jesus sees our faith and will act perfectly in response to our faith. In fact, He gives us the faith and then develops the faith within us. Jesus commands us to take courage because we have faith in His unlimited power to help us.

In Matthew 9:22, a woman came up and touched the fringe of the garment of Jesus as a crowd swarmed around Him. Jesus turned and confronted the woman and told her, “Take courage (Θάρσει—present active imperative, second singular), daughter. The faith of you has saved (σέσωκέν—perfect active indicative, second singular) you. She was saved from that very hour. Psychologically, Jesus saw the faith in the woman and commanded her to take courage because her faith had saved her. She was

saved from that hour. Jesus linked faith and courage with salvation and healing.

In Matthew 14:31, Jesus walked on the sea during a storm. Jesus then commanded Peter to walk to Him. As Peter walked, he saw the wind and he was afraid (ἐφοβήθη— aorist passive indicative, third singular) and began to sink. He called for Jesus, “Save (σῶσον— aorist active imperative, second singular) me!” Jesus stretched forth His hand and took hold of Peter, saying, “Little-faith (ὀλιγόπιστε), why did you doubt (ἐδίστασα— Aorist active indicative, second singular)?” Psychologically, Jesus again linked salvation with faith. Jesus here explained that doubt caused Peter to sink like a rock. Peter was “little-faith,” and had doubt. The doubt arose from the wind and grew into fear. Therefore, looking at the waves gave rise to doubts about Jesus commanding Peter to come. Peter doubted the power of Jesus to make him walk on water. Doubt gave rise to fear and fear caused Peter to become little-faith. Even so, Jesus was right there to save Peter.

In Matthew 15:28, a Canaanite woman cried out for Jesus to help her demon-possessed daughter. Jesus agreed to help the woman after she told him that even the dogs eat the crumbs from their master’s table. Jesus said to her, “O woman, your faith is great; it shall be done for you as you will.” Her daughter was healed at once. Psychologically, the woman demonstrated her faith in several ways. First, she was a Canaanite woman asking a male Jew for help. Second, the woman did not give up asking Jesus for help, even after the learners of Jesus asked Him to send her away. Third, after Jesus said, “I was sent only to the lost sheep of the house of Israel,” she came and bowed down before Jesus, saying, “Lord, help me!” Fourth, she showed that dogs eat the crumbs falling from their master’s table. Jesus described her faith (πίστις) as “great” (μεγάλη). Her daughter was healed (ἰάθη— aorist passive indicative, third singular) of the demon possession at that hour. Psychologically, the woman’s faith in Jesus demonstrated that Jesus came to help everyone who has faith in Him. People who persistently intercede for others enjoy the immediate benefits of their great faith by declaring publicly the love of Jesus for all people with faith in Him. They also receive the blessing of the unlimited, loving power of Jesus in their lives.

In Matthew 17:20, after Jesus came down from His transfiguration on the mountain, Jesus cast out a demon from a boy. The learners of Jesus asked why they could not cast out the demon. Jesus replied, “Because of the their

little-faith (ὀλιγοπιστίαν).” Jesus then explained that if they had faith the size of a mustard seed, they could move mountains and nothing would be impossible for them. Psychologically, faith comes in different sizes. Even the smallest faith can produce the largest results. Likewise, faith has different targets, and Jesus seeks to expand the scope of faith constantly. Our faith grows as we understand more about the ways Jesus helps people. The learners by faith could see Jesus work through them in more and more ways.

In Matthew 21:21, Jesus had cursed a fig tree. The learners then saw the fig tree wither and marveled (ἐθαύμασαν — aorist active indicative, third plural). Jesus then explained that if they had faith (πίστιν) and no doubt (μὴ διακριθῆτε — aorist passive subjunctive, second plural), but they could also move mountains. All the things they ask in prayer believing (πιστεύοντες — present active participle, nominative masculine plural), they will receive. The target of their faith will always be Jesus and doing the will of God. So, if the learner believes Jesus wills to do a specific act, then by faith in the will of God, Jesus will use them to do that act, just as the God the Father used God the Son to do the will of God on earth.

In Matthew 23:23, Jesus pronounced woe upon the scribes and Pharisees, calling them hypocrites (ὕποκριται). Although they paid tithe on herbs, they released (ἀφήκατε — aorist active indicative, second plural) the heavier matters of the law, judgment (κρίσιν) and mercy (ἐλεος) and faith (πίστιν). Psychologically, Jesus placed greater weight upon faith than tithing, and greater weight upon love (ἀγάπη) than hope (ἐλπίς) and faith (πίστις) (1 Corinthians 13:13).

In Matthew 24:45, Jesus described the faithful (πιστὸς) and phronful (φρόνιμος) servant set over the master’s household. That servant will be blessed when his master returns and finds him doing the master’s will. Psychologically, Jesus linked faith to being phronful when it comes to doing the master’s will. Discharging stewardship duties requires both faith and phronfulness.

In Matthew 25:21, Jesus presented a parable about servants and treasure being entrusted to them by their master for investment. One servant was given five talents to invest and made five more. Jesus said that servant was faithful (πιστὸς) over little (ὀλίγα). Therefore, The master will set down (καταστήσω) that servant over many (πολλῶν) things and that servant will

enter the joy of his master. Psychologically, Jesus praised the faithful and thoughtful servant for his service regarding little things. We must exercise care over little things so that we enter the joy of Jesus, a great reward in itself. Jesus praised the faithful and phronful servant for his service regarding little things. We must exercise care over little things so that we enter the joy of Jesus, a great reward in itself.

In Matthew 25:23, Jesus continued His parable about servants and treasure. The servant who received and invested two talents and made two talents more also received praise from his master: “Well done good (ἀγαθὲ) and faithful (πιστέ).” The master will set down (καταστήσω) that servant over many (πολλῶν) things and that servant will enter the joy of his master. Psychologically, Jesus praised the faithful and thoughtful servant for his service regarding little things. We must exercise care over little things, even less things than were entrusted to others, so that we enter the joy of Jesus, a great reward in itself.

Discussion

Jesus confronted little-faith. They could not do big things for Jesus, because they doubted and did not trust Jesus fully. Other people had big faith, so that Jesus praised them and rewarded them, no matter their ethnicity or background. When they had faith in Him, their faith made all the difference.

Jesus also placed a greater weight upon faith than tithing. He opposed people who kept the smaller things of the law, but released the weightier things under the law, such as phronfullness and acting in faith.

Servants who acted obediently and invested wisely also received rewards from Jesus. The acted in faith and believed that God would help them invest and that the master would reward their faithful service.

Text of Matthew 8:26

1. **Why**. As the boat filled with water, the learners awakened Jesus.
2. **Afraid**. Jesus then asked them why they were afraid.
3. **Little-Faith**. He called them little-faith.
4. **Rebuked**. Jesus got up and rebuked the winds and the waves.
5. **Winds**. At His command, the winds stopped blowing.
6. **Waves**. At His command, the waves stopped billowing.
7. **Calm**. Jesus brought perfect calm to the waters with His rebuke. The learners witnessed the power of Jesus to calm the wind and the sea. They learned a lesson about little-faith as they feared the winds and the waves, without believing in the power of Jesus.

Summary for the Exegetical Psychology of Fear

- **The Exegetical Psychology of faith means that little-faith breeds big fear.**
- **The Exegetical Psychology of faith means that Jesus knows our little-faith and big fears.**
- **The Exegetical Psychology of faith means Jesus expects us to have faith in His power over all things.**

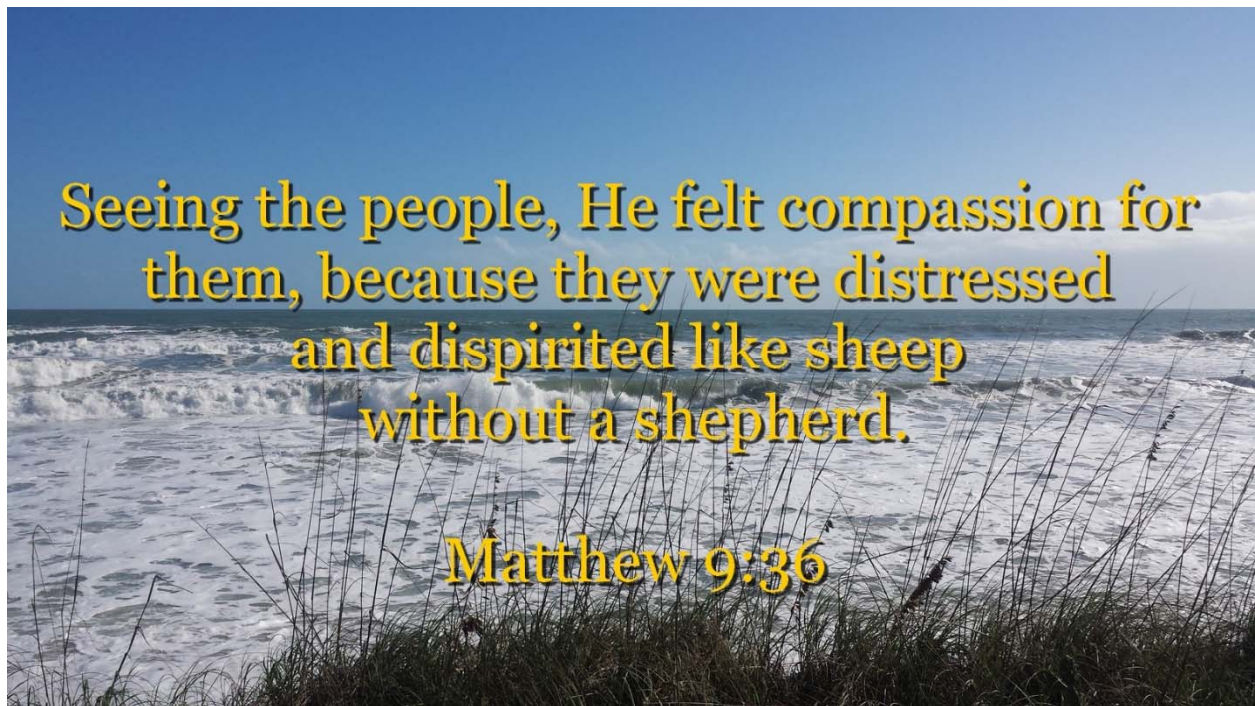
Application Guidelines

Today, we may learn that the Exegetical Psychology of faith means we love Jesus and have faith in His unlimited power to displace our fear with more faith in His divine and unlimited powers.

HALLELUJAH !

10

The Exegetical Psychology of Compassion



Lexical Study

ἐσπλαγχνίσθη—aorist present indicative, third singular

σπλαγχνίζομαι—moved with compassion

In Matthew 9:36, Jesus was traveling through all the cities and villages of Galilee. He proclaimed the Gospel of the Kingdom and healed every kind of disease and every kind of sickness. Seeing the people, Jesus felt compassion (ἐσπλαγχνίσθη—Aorist passive indicative, third singular) for them, because they were troubled (ἐσκυλμένοι—perfect middle/passive

participle, nominative masculine plural) and downcast (ἐρριμμένοι-- perfect middle/passive participle, nominative masculine plural), like sheep without a shepherd. Jesus then said to His learners that the harvest is plentiful, but the workers are few. Pray that the Lord of the harvest sends out workers into His harvest. Psychologically, people feel troubled and downcast without spiritual guidance and help from Jesus as they battle sickness and disease. Jesus saw a spiritual harvest of souls, but few workers to do the harvesting. The compassion of Jesus motivated Him to help the troubled and downcast. Following the psychological example of Jesus, the spiritual condition of people, acting like sheep without shepherd, should similarly motivate all believers to pray to the Lord of the Harvest to send forth workers, and we should be the first to go.

In Matthew 14:14, Jesus withdrew into a secluded place. Even so, large crowds followed Him from the towns on foot. When Jesus saw the great crowd, He was moved with compassion (ἐσπλαγχνίσθη— aorist passive indicative, third singular), and He healed the sick (ἀρρώστους) of them. Psychologically, Jesus was moved by the crowds coming out to Him in the wilderness place. Seeing the crowds coming to Him, Jesus healed the sick.

In Matthew 15:32, Jesus was moved with compassion for a crowd that had been with Him three days. The crowd had nothing to eat and Jesus was concerned that they may faint on the way if He sent them out. Therefore, Jesus fed the crowd with seven loaves and a few small fish. Psychologically, Jesus felt compassion for people who listened to Him and followed Him. He did not want them to faint from hunger, and worked a great miracle to feed them. Jesus genuinely cares for the people who come to hear Him and be with Him. His compassion moves Him to care for them, even to feed them, as they seek first the kingdom of God.

In Matthew 18:27, Jesus told the parable of a master moved with compassion (Σπλαγχνισθεῖς— aorist passive participle, nominative masculine singular) by the pleadings of a slave owing debt of ten thousand talents, but was unable to pay. The master forgave the debt of that slave. The forgiven slave then turned around and demanded payment of a hundred denarii from a fellow slave. When the master heard about the forgiven slave's actions, he was filled with [orgic anger](#) and delivered the forgiven slave to the torturers (βασανισταῖς) until he paid the last cent. Psychologically, the forgiven slave learned nothing about forgiveness. He was completely

unwilling to forgive another slave a small debt after his master had forgiven him a very large debt. The master withdrew his compassion, because the forgiven slave did not extend that same forgiveness to another slave owing a small debt.

In Matthew 20:34, as Jesus left Jericho, a large crowd followed Him. Along the way, two blind men cried out for mercy from the Son of David. The crowd rebuked them and told them to shut up. They continued crying out to Jesus for mercy. Jesus then stopped and called them. He asked them what they wanted Him to do? They wanted Jesus to open their eyes. Moved with compassion (Σπλαγχνισθεῖς— aorist passive participle, nominative masculine singular), Jesus touched their eyes and immediately they received sight and followed Him. Psychologically, Jesus focused upon the personal needs of two blind men, and not on the crowd. Therefore, we know that Jesus had compassion both upon crowds and upon individuals. The blind men knew precisely what they wanted, calling upon the Son of David. Having received their sight, the two men followed Jesus and became part of the crowd.

Discussion

As Jesus traveled, He felt compassion for the people of Israel. They appeared as sheep without a shepherd. Moved with compassion, Jesus healed people. Jesus then linked compassion with evangelism. Only when Christians feel compassion for others will they share the Gospel of Jesus Christ with other people. Jesus explained that once you feel compassion for people, then you will pray to the Lord of the Harvest to send harvesters into the great harvest. Psychologically, Jesus modeled compassion. Because He saw the needs of the people, He gave Himself to His Father's work to bring them salvation. Jesus still commissions all Christians to be the people that God sends into the harvest today. Our compassion for the sheep without a shepherd should move us to harvest souls for Jesus today.

Jesus also linked how compassion to forgiveness passed from one person to another. Once God forgives us for our enormous sin-debts, we should forgive one another immediately of all debts. Psychologically, Jesus linked compassion to forgiveness. While we may appreciate the compassion and forgiveness of God in our lives, Jesus emphasized that we must pass that same compassion to everyone else and forgive them. Compassion not only promotes evangelism, but it also promotes forgiveness in all personal relationships.

Jesus also linked compassion to His personal touch. With His touch He healed many people. When we have compassion for people, we will often touch them in a holy way, communicating God's loving care for people. We all need to feel the touch of Jesus, and then to pass on that touch to others in the love of Jesus. Psychologically, touch communicates in ways that words do not. We become the physical hands of Jesus and must use our touch to encourage and strengthen people today.

Text of Matthew 9:36

1. **Seeing**. Seeing the people, Jesus felt compassion for them.
2. **People**. Jesus saw people through the loving eyes of God. What He saw moved Him with compassion for the people.
3. **Compassion**. The compassion of Jesus moved Him to display His love. Jesus traveled from place to place, moved with compassion for people and healing them.
2. **Troubled**. Jesus saw troubled people and did not ignore them.
3. **Downcast**. Jesus saw that the crowds were downcast spiritually and physically.
4. **Like**. Jesus likened the crowds following Him to sheep without a shepherd as they came to Him.
5. **Sheep**. Jesus said His sheep hear His voice and He leads them. He was and is the Good Shepherd, Who laid down His soul for the sheep.
6. **Without**. Jesus noticed that the sheep were without a shepherd. He always sees precisely what is missing.
7. **Shepherd**. As the Good Shepherd, Jesus cares for the sheep. He does not run away from the sheep, no matter who comes to attack the sheep. Jesus shepherds the sheep, because He loves the sheep.

Summary for the Exegetical Psychology of Compassion

- **The Exegetical Psychology of compassion means that Jesus feels compassion for people.**
- **The Exegetical Psychology of compassion means that Jesus linked compassion to helping, evangelizing, forgiving, and touching.**
- **The Exegetical Psychology of compassion means that we must share the compassion of Jesus with people today as He works through us to continue His ministry, empowered by the Holy Spirit in our lives, accomplishing the work our Father has given us to do each day.**

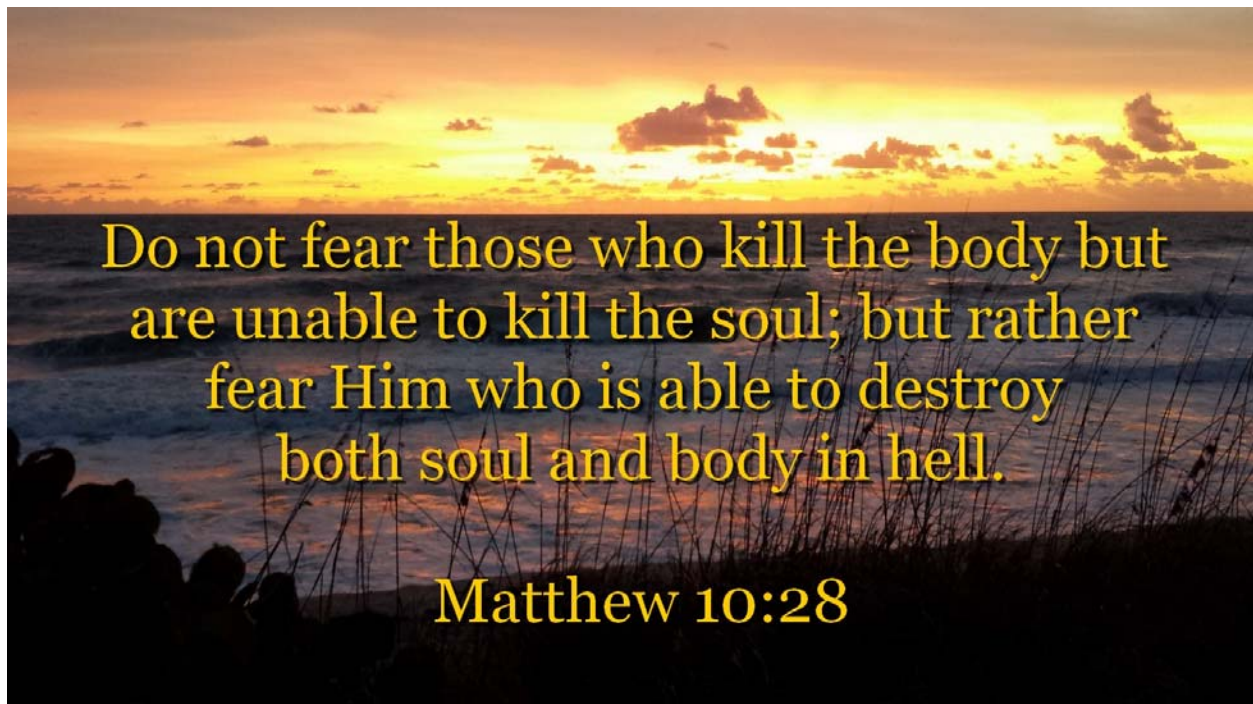
Application Guidelines

Today, we may learn that the Exegetical Psychology of compassion moves us to lead the sheep to the Good Shepherd, Who tends them in love for all eternity.

HALLELUJAH !

11

The Exegetical Psychology of the Soul



Lexical Study

ψυχὴν — soul

In Matthew 2:20, angel of Lord appeared in a dream to Joseph, informing him to take the child and the mother of Him, and go into the land of Israel. For the they have died of those seeking the soul (ψυχὴν) of the Child (παιδίου). The angel was very precise that the evil men were seeking the soul of Jesus. Psychologically, God used very precise words in the Scriptures and the [Holy Words](#) of God must be translated with great care. The enemies were seeking the soul of Jesus, the Child.

In Matthew 10:28, Jesus commanded His learners fear (φοβεῖσθε—present middle imperative, second plural) not (μὴ) those who kill they body (σῶμα), but the soul (ψυχὴν) they are not (μὴ) being able to kill (ἀποκτείνειν—aorist active infinitive). Just as the evil people were seeking the soul of the Child Jesus, so also the evil people will kill the body. They have no power to kill the soul after killing the body. Psychologically, Jesus drew a distinction between killing the body and killing the soul. Only God can kill the soul. Bodies and souls go together, but they remain different things.

In Matthew 10:39, Jesus proclaimed that the one who found (εὕρων—aorist active participle, nominative masculine singular) the soul (ψυχὴν) of him will destroy (ἀπολέσει—future active indicative) it; and the one destroying (ἀπολέσας—aorist active participle, nominative masculine singular) the soul (ψυχὴν) of him on account of Me will find (εὕρήσει—future active indicative, third singular) it. Psychologically, Jesus explained that people can find their soul only to destroy it. Conversely, everyone who destroys his soul for the sake of Jesus will find it. Jesus meant that souls can be lost or destroyed, but the soul can be destroyed for the sake of Jesus. Please recall that Jesus was sending the learners out to a very hostile environment.

In Matthew 11:29, Jesus commanded all the toilers and having been burdened people to come to Him, and He would give them rest. He commanded them to take His yoke upon them and learn (μάθετε—aorist active imperative, second plural) from Him, for He is gentle (πραῦς) and humble (ταπεινός) in heart (καρδίᾳ), and “you will find (εὕρήσετε—future active indicative, second plural) rest (ἀνάπαισιν) for your souls (ψυχαῖς)”. Psychologically, Jesus explained that being yoked to Him means you will find rest for your souls. Therefore, we know that destroying your soul for the sake of Jesus means that you yoke up with Jesus, so that you will find rest for your soul.

In Matthew 12:18, Jesus quoted the prophet Isaiah, “Behold, the Servant of Me (עֶבְדִּי), My chosen One (בְּחֹרִתִּי—My chosen One), the Beloved of Me, in Whom My soul (ψυχὴ--נַפְשִׁי) is well pleased (εὐδόκησεν—aorist active indicative, third singular).” Psychologically, the verse contains tremendous information. The ψυχὴ of the New Testament corresponds to the נַפְשׁ of the Old Testament. The soul of God takes pleasure in the Servant. God has a soul and it feels pleasure.

In Matthew 16:25, Jesus said to His learners that if a man will to come after Him, he must deny himself, and take up his cross, and follow Jesus. Then Jesus continued that then if (eav) anyone may will (θέλη--present active subjunctive—third class condition) to save (σῶσαι—aorist active infinitive) his soul (ψυχὴν), he will destroy (ἀπολέσει—future active indicative, third singular) it. Whoever, however, may destroy (ἀπολέσῃ--aorist active subjunctive, third singular) his soul (ψυχὴν) on account of Jesus, he will find (εὕρησιν—future active indicative, third singular) it. Psychologically, Jesus reemphasized the connection between destroying your soul and finding your soul. Everyone who destroys his soul for the sake of Jesus, by denying himself, taking up his cross and following Jesus, will find it.

In Matthew 16:26, Jesus asked what will it profit a man, if he gains the whole world, but his soul (ψυχὴν) loses. Or what will a man give as exchange for his soul (ψυχὴν)? Psychologically, Jesus described the value man places upon his soul. Because Jesus just explained the need to destroy the soul in order to gain it, Jesus then linked the destruction of the soul for the sake of Jesus with the high value of finding the soul. Because a man has nothing to give in exchange for his soul, he must destroy his soul for the sake of Jesus.

In Matthew 20:28, the Son of Man did not come to be served, but to slave and to give His soul (ψυχὴν) a ransom (λύτρον) for many. Jesus again linked the destruction of His soul with the ransom of many. Jesus gave His soul to torture and death for the ransom of many. Psychologically, Jesus showed that His plan all along was to give His soul a ransom for many. Therefore, in the theology of redemption, the soul of Jesus was required to pay the ransom to God's righteousness and to propitiate God's anger over sin.

In Matthew 22:37, Jesus cited the greatest and first commandment: "You shall love (אָהַבְתָּ) the Lord your God (יְיָ אֱלֹהֶיךָ) with all your heart (καρδίᾳ--לְבָבְךָ—to your heart), and with all your soul (ψυχῇ--נַפְשְׁךָ—your soul) and with all your reasoning (διανοίᾳ--מִדְבָּרְךָ—your reasoning) (see [dianoia](#)).” Psychologically, Jesus distinguished our heart, soul and reasoning. They all produce love for Yahweh your God. In fact, any love for God that does not include our heart, soul and reasoning falls short of the greatest and first commandment.

In Matthew 26:38, Jesus shared with His learners that His soul (ψυχὴ) had become very sorrowful (Περίλυπός), even to death. He then commanded His learners: “Abide (μείνατε—aorist active imperative, second plural) and watch (γρηγορεῖτε—present active imperative, second plural) with Me.” Psychologically, Jesus used an aorist to command the learners to stay with Him, emphasizing continuing activity of abiding with Him (compare John 15 with Jesus abiding with us) without pause and Jesus used the present active imperative to command the learners to watch continuously with Him. Psychologically, Jesus shared with the learners His deepest feelings and experiences. His soul had become very sorrowful. It was sorrowful unto death, meaning that death was near and the soul felt sorrow leading to death.

Discussion

Angel of Yahweh told Joseph in a dream that the evil people were no longer seeking the soul of Jesus. Likewise, Jesus commanded His learners not to fear evil people who can kill the body, but are not able to destroy the soul. Rather, they should fear God who can destroy body and soul in Gehenna. Jesus explained that destroying your soul for His sake means taking His yoke upon you. Then, the toilers and burdened would find rest for their souls. If anyone forfeits his soul, then he has nothing. Likewise, what can a man give in exchange for his soul?

Jesus came to lay down His soul for the ransom of many. He commanded every person to love God with all his heart, with all his soul and with all his reasoning. As Jesus approached His crucifixion, Jesus told His learners that His soul was very sorrowful, to the point of death. Jesus linked sorrow, delight and other emotions to the soul. God shared emotions He felt in His soul with everyone. Love and sorrow come from soul, among other places.

Text of Matthew 10:28

1. Not. As Jesus sent out His learners to many cities, He commanded them not to fear creatures, but they must fear God.

1. Fear. He prohibited His learners from fearing people who can kill the body.

2. Kill. As evil men kill the body, they have no more power after death.

3. Body. While evil men can kill the body, God does not allow them to do more than kill the body.

4. Soul. Evil men are unable to kill the soul.

5. Destroy. Evil men can kill the body, but the soul remains beyond their power to destroy.

6. Soul. Men should fear God, because He has all power over both body and soul.

7. Gehenna. God can destroy both body and soul in Gehenna, and so everyone should fear God.

Summary for the Exegetical Psychology of the Soul

- **Exegetical Psychology means that the soul survives death, with only God able to destroy both body and soul in Gehenna.**
- **Exegetical Psychology means that God has a soul, and humans have souls, and both can feel emotions in their souls.**
- **Exegetical Psychology means that Jesus gave His soul a ransom for many. He intended that people destroy their souls for His sake, so that they may find their soul and love God with all their heart, with all their soul and with all their reasoning.**

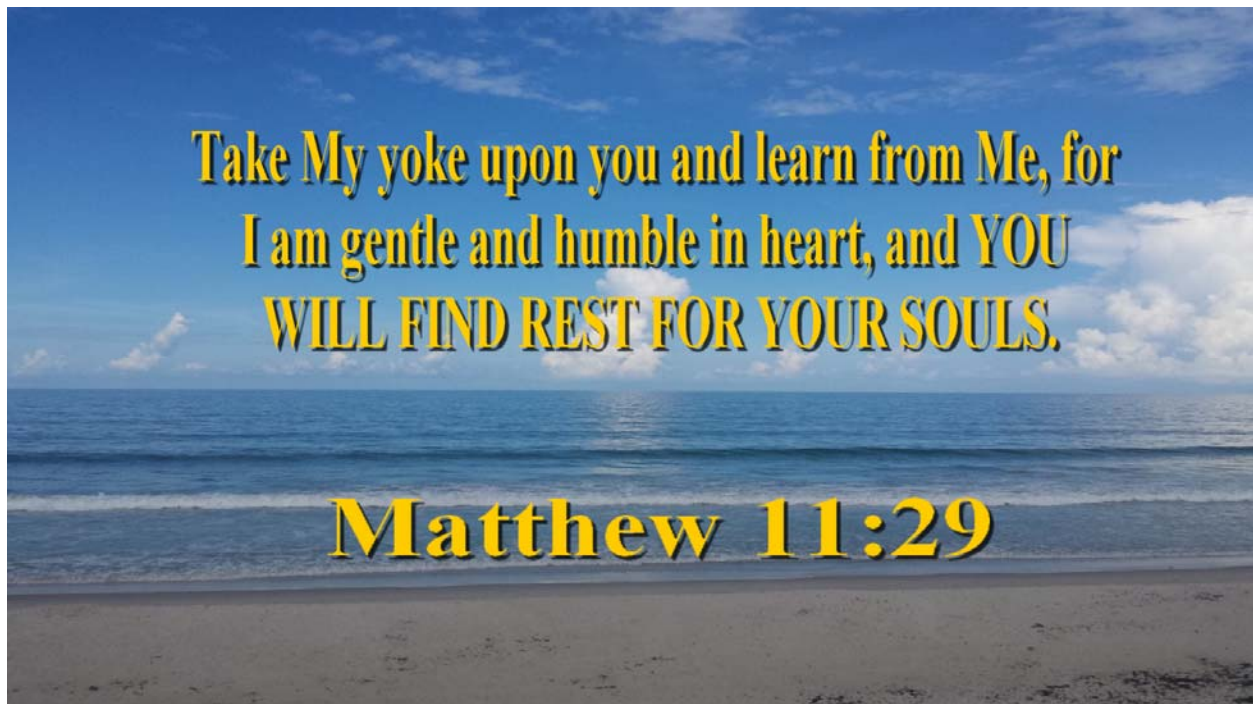
Application Guidelines

Today, we may learn that the Exegetical Psychology of means God has a soul and He commands us to love Him with all our soul. In order to do so, we must destroy our soul for the sake of Jesus and then we will find it. In doing so, we find rest for our souls by living under the yoke of Jesus and loving God with all our soul.

HALLELUJAH !

12

The Exegetical Psychology of Rest



Lexical Study

ἀνάπαυσιν — rest

In Matthew 11:28, Jesus commanded: “Come to Me, all the toilers (κοπιῶντες—present active participle, vocative masculine plural) and burdeneders (πεφορτισμένοι—perfect middle/passive participle, vocative masculine plural), and I will rest (ἀναπαύσω-- future active indicative, first singular) you. Psychologically, Jesus promised that He Himself promised to provide direct rest for the toilers and burdeneders.

In Matthew 11:29, Jesus commanded the toilers and burdened to take His yoke upon them. They must then learn (μάθετε — aorist active indicative, second plural) from Him, for He is gentle and humble in heart (καρδία). Then “you will find (εὕρησете—future active indicative, second plural) rest (ἀνάπαυσιν) for your souls (ψυχᾱίς)”. Psychologically, rest results from yoking up with Jesus and learning from Him. We learn to have rest for our souls by yoking up with Jesus and following Him. He promised that His yoke is easy and His burden is light. As we destroy our souls for His sake, we find our souls by being yoked up with Jesus and learning from Him to have rest.

In Matthew 12:43, when the unclean spirit (ἀκάθαρτον πνεῦμα) goes out of a man, it passes through waterless places seeking rest (ἀνάπαυσιν) and finds (εὕρισκει—present active indicative, third singular) none. In contrast to the toilers and burdened finding (see the εὕρισκω words associated with finding your soul above) rest for their souls with Jesus, the unclean spirits do not find rest. Having found no rest, the unclean spirit returns to the man he left and brings seven more evil spirits with him and they dwell there. The last state of the man is worse than the first. Psychologically, unclean spirits seek but never find the rest that Jesus provides to His children.

In Matthew 26:45, Jesus told His learners, “Sleep (Καθεύδετε — present active indicative, second plural) remains and rest (ἀναπαύεσθε — present middle indicative, second plural). The hour had arrived for Jesus to be delivered into the hands of sinners. Psychologically, Jesus had told the learners to watch and pray, but they fell asleep repeatedly. Jesus observed that the spirit (πνεῦμα) is eager (πρόθυμον), but the flesh (σὰρξ) is weak (ἀσθενής). Jesus finally reminds them they can sleep and rest, because the time had arrived for Him to be delivered into the hands of sinners.

Discussion

Jesus linked finding rest with yoking up with Jesus. His learners would learn from Him how to find rest for their souls. In contrast, the unclean spirits seek rest, but never find it. The rest of God comes through Jesus Christ to His own children yoked up to Him. Through Jesus, they learn to find rest for their souls.

Jesus also linked rest and sleep. While the spirit may be willing to watch and pray during spiritual times, the flesh is weak, causing sleep. This contrast between spirit seeking to follow Christ and the weakness of the flesh seeking sleep characterized the learners in the Garden of Gethsemane. Jesus, on the other hand, prayed steadfastly and did not fall asleep. He was fully prepared to be delivered into the hands of the sinners.

Jesus contrasted the rest of the flesh with rest for the soul. While eyelids may droop at spiritually important times, the toilers and burdened will find rest for their souls by lifting the yoke of Jesus and learning from Him. Jesus provides rest for the soul, which has very close relationship with the body.

Text of Matthew 11:29

1. **Lift**. Jesus commanded people to lift His yoke, so that they are yoked together with Him.

2. **Yoke**. The yoke served to keep both animals working in harmony.

3. **Learn**. Jesus wanted people to learn from Him the ways of God and find rest in God.

4. **Me**. Jesus commanded people with heavy loads and weary hearts to accept Him and His yoke.

5. **Find**. People who yoke up with Jesus find what only Jesus can provide to the weary and burdened.

6. **Rest**. Jesus provides spiritual rest, which remains unlike any other rest.

7. **Souls**. Jesus knows what our souls need and He alone provides true and eternal spiritual rest in God.

Summary for the Exegetical Psychology of Rest

- **Exegetical Psychology means that we must lift the yoke of Jesus and learn from Him.**
- **Exegetical Psychology means the toilers and burdened find rest for their souls in Jesus.**
- **Exegetical Psychology means that Jesus provides rest for the soul, unlike the rest people crave as they seek sleep for their bodies.**

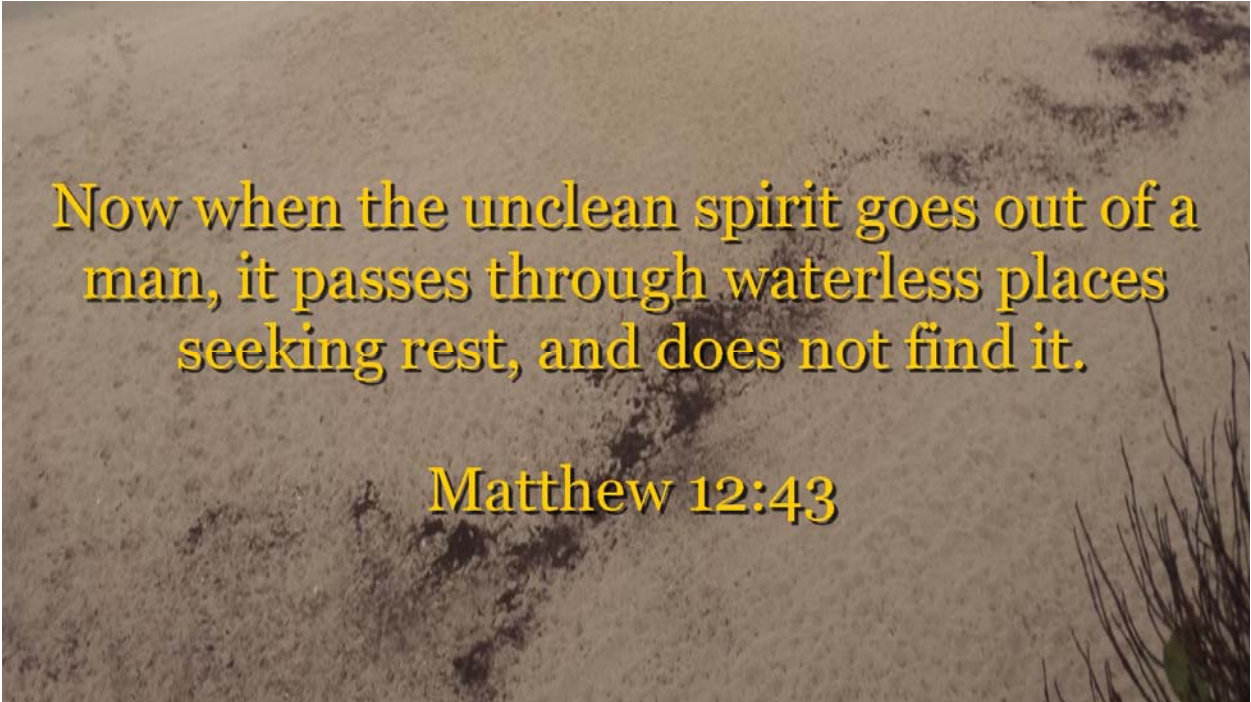
Application Guidelines

Today, we may learn that the Exegetical Psychology of rest for the soul means that only Jesus provides rest for the soul. To obtain that rest, people must lift the yoke of Jesus and learn from Him. Only then will they find rest for their souls.

HALLELUJAH !

13

The Exegetical Psychology of Unclean Spirits



Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it.

Matthew 12:43

Lexical Study

ἀκάθαρτον πνεῦμα — unclean spirit

In Matthew 8:16, Jesus fulfilled the prophecy of Isaiah that He took our weaknesses (ἀσθενείας) and our diseases (νόσους) He bore by casting out spirits by His word and He healed all the sick (κακῶς). Psychologically, Jesus distinguished spirits from weakness and disease. Jesus exercised all power over spirits by merely saying the word.

In Matthew 10:1, Jesus gave his learners authority (ἐξουσίαν) over unclean spirits, to cast out (ἐκβάλλειν—present active infinitive) them. In contrast, Jesus also gave them authority (ἐξουσίαν) to heal (θεραπεύειν—present active infinitive) every disease (νόσον) and every malady (μαλακίαν). Psychologically, bodies are linked to unclean spirits, diseases and maladies. Unclean spirits must be cast out and the diseases and maladies must be healed. Both healing and casting out require divine authority from Jesus.

In Matthew 12:43, when the unclean spirit (ἀκάθαρτον πνεῦμα) goes out of a man, it passes through waterless places seeking rest (ἀνάπαυσιν) and finds (εὕρισκει) none. Psychologically, unclean spirits seek rest, meaning a suitable place for them to reside, which may be man or animal. Just because an unclean spirit goes out, it does not mean it will not come back. Furthermore, unclean spirits communicate with one another and may congregate in a single person.

In Matthew 12:45, having found no rest, the unclean spirit returns to the man he left and brings seven more evil spirits with him and they dwell there. The last state of the man is worse than the first. Psychologically, unclean spirits seek, but never find, the rest that Jesus provides to His children. The man suffers more with seven spirits than he suffered at first.

Discussion

Jesus gave His learners authority over unclean spirits and diseases. Jesus did not equate unclean spirits with disease. Psychologically, the authority of God can cast out demons. Likewise, the authority of God can heal diseases. Unclean spirits remain separate from disease and should not be confused.

When an unclean spirit leaves a man, it seeks rest. Not finding any, it may return to the man it left. It may also take seven more evil spirits with him to inhabit the man. Psychologically, unclean spirits pose great dangers to people. More than one spirit may inhabit a person. Even so, the authority of God provides all the power necessary to cast out unclean spirits. Removing the unclean spirit does not always solve the problem once and for all. The unclean spirits does not find rest, but Christians find rest in Jesus.

Text of Matthew 12:43

1. **Unclean**. Jesus gave His learners authority over unclean spirits.
2. **Goes**. When the unclean spirit goes out of a man, they pass through waterless places, seeking rest. The unclean spirit prefers to stay in a particular geographical locality, as shown by the legion asking to stay in the geographical region.
3. **Man**. Just because an unclean spirit leaves a man, it does mean it cannot return to the same man. Some unclean spirits return to find their previous abode swept and put in order.
4. **Waterless**. The unclean spirit passes through waterless places, like a wilderness devoid of suitable hosts.
5. **Seeking**. The unclean spirit actively seeks a new abode, preferring humans, but accepting animals as hosts.
6. **Rest**. The unclean spirit seeks rest, but they do not find it.
7. **Find**. When the unclean spirit does not find rest, then the unclean spirit may return to the man from whence it came. It may also bring other more evil spirits with it and indwell that man, so that his last state becomes worse than the first.

Summary for the Exegetical Psychology of Unclean Spirits

- **Exegetical Psychology means that unclean spirits may indwell a person and leave a person. Psychologically, unclean spirits may exercise tremendous power in an individual.**
- **Exegetical Psychology means that one unclean spirit may leave a person and return with more unclean spirits to the original man. Psychologically, an unclean spirit may leave a man for a variety of reasons, and that man may get better.**
- **Exegetical Psychology means that Jesus has all authority over unclean spirits and casts them out with a word. After Jesus casts out an unclean spirit, the man may improve temporarily, but more unclean spirits may come into him and his condition becomes worse. Just because an unclean spirit leaves does not mean the spiritual battle has ended.**

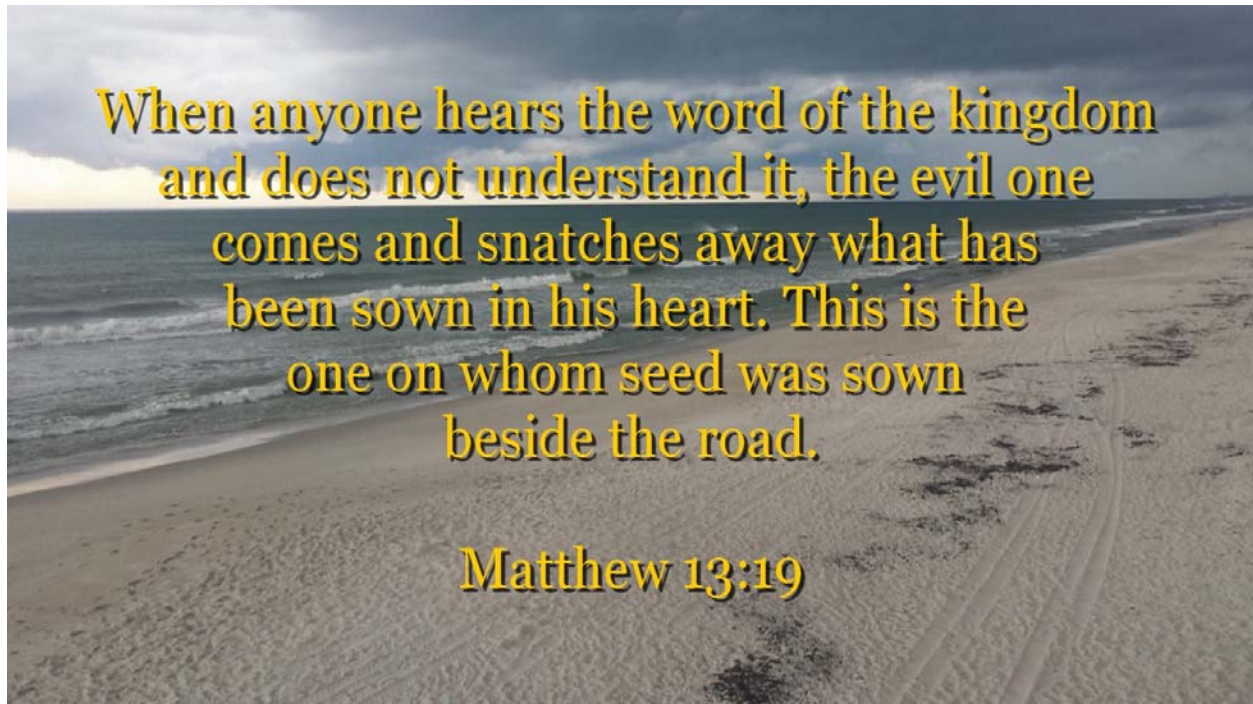
Application Guidelines

Today, we may learn that the Exegetical Psychology of unclean spirits means unclean spirits still indwell people, leave people, and return with more evil spirits. They must not be ignored, but dealt with by the authority of the Lord Jesus Christ.

HALLELUJAH !

14

The Exegetical Psychology of the Heart



Lexical Study

καρδιά--heart

In Matthew 5:8, Jesus said that the clean (καθαροὶ) in heart (καρδιά) are blessed, for they will see (ὄψονται—future middle indicative, third plural) God. Jesus described the clean in heart as a group of people clean in heart. God has cleansed their hearts by faith. The only people who can see the kingdom of God today are those who have been born again (John 3:3). Psychologically, the blessings of God abide upon the clean in heart. Jesus used the future tense in seeing God, indicating He was speaking of eternal blessings stretching into the future. The spoken word of Jesus makes people clean (καθαροὶ) (John 15:3).

In Matthew 5:28, Jesus explained that everyone looking upon a woman to lust (ἐπιθυμῆσαι—aorist active infinitive) after her has already committed adultery (ἐμοίχευσεν—aorist active indicative, third singular) with her in his heart (καρδία). Psychologically, adultery happens in the heart and links to lusting with the eyes, with or without body activity.

In Matthew 6:21, Jesus taught that where you treasure (θησαυρός) is, there will be your heart (καρδία) also. Psychologically, your heart holds your treasure, just as adultery starts in the heart. What you treasure also affects what happens in your heart.

In Matthew 9:4, Jesus asked the scribes why they considered (ἐνθυμεῖσθε—present middle/passive indicative, second plural) evil (πονηρά) in their hearts (καρδίαις). Psychologically, Jesus indicated that people consider things in their heart. In this case, the scribes were considering evil in their hearts because they charged Jesus with blaspheming for saying the sins of the paralytic were healed. Therefore, because evil springs from the heart after consideration, Jesus read their hearts and exposed their evil to the world, providing further proof of His divinity.

In Matthew 11:29, Jesus promised the toiling and burdened that they should lift His yoke because He was gentle and humble in heart (καρδία). Psychologically, Jesus contrasted the evil in the hearts of the scribe, with the humility in his heart. He would be a gentle Master and promised they would find rest for their souls. Therefore, we know we rest with our souls and have humility in our hearts, when we follow Jesus.

In Matthew 12:34, Jesus declared that out of the abundance (περισσεύματος) of the heart (καρδίας) the mouth speaks. He meant that the Pharisees were a brood of vipers because they charged Him with casting out demons by the prince of demons. Psychologically, Jesus not only used stern language to describe His enemies, but He also exposed their heart problem. They had evil in their hearts and the mouth spoke from the abundance of the heart. In this case, they had an abundance of evil in their hearts. Jesus explained that the good (ἀγαθός) man brings forth good things (ἀγαθὰ) from the good treasure (ἀγαθοῦ θησαυροῦ) of the heart (καρδίας) and the evil (πονηρός) men bring forth evil (πονηρά) from the evil treasure (πονηροῦ θησαυροῦ) of their heart (καρδίας). They speak good or evil from the good or evil stored in their hearts. By the word (logos) of the man, he will be justified or condemned.

In Matthew 12:40, Jesus prophesied that He would be like Jonah, and He will be in the heart (καρδία) of the earth for three days and three nights. Psychologically, Jesus likened His tomb to the heart of the earth, an inner place.

In Matthew 13:15, Jesus observed that the heart (καρδία) of the people had grown dull (Ἐπαχύνθη— aorist passive indicative, third singular) and with their ears they have barely heard and they have closed their eyes, lest, they should see with their eyes and hear with their ears and understand (συνῶσιν— aorist active subjunctive, third plural) in their heart (καρδία) and may return (ἐπιστρέψωσιν-- aorist active subjunctive, third plural), and I would heal (ἰάσομαι—future middle indicative, first singular) them. Psychologically, the heart does the understanding of spiritual things, and then brings about a turning to the Lord, resulting in the Lord healing. In contrast, the people had a dull heart, having turned away from the Lord.

In Matthew 13:19, Jesus taught that everyone hearing the logos of the kingdom and not understanding (μὴ συνιέντος—present active participle, genitive masculine singular) comes the evil one (πονηρὸς) and snatches (ἄρπάζει) that having been sown (ἐσπαρμένον—perfect middle/passive participle, accusative neuter singular) in his heart (καρδία). Psychologically, a spiritual war ensues when the seed is sown in the heart. For the seed to take proper root, it must first be understood in the heart. If not understood, the evil one snatches it away.

In Matthew 15:8, Jesus described the people as honoring Him with their lips, but their heart (καρδία) they held (ἀπέχει—present active indicative, third singular) far away from Him. Psychologically, they worship God with their lips, but they keep their hearts far away from God, teaching the precepts of men and making void the commandments of God.

In Matthew 15:18, Jesus revealed that what comes out of the mouth comes from heart, and the heart defiles (κοινοῖ--present active indicative, third singular) the man. Psychologically, the words from a man come from the heart through the mouth. The things in the heart defile the man.

In Matthew 15:19, Jesus declared that out of the heart (καρδίας) comes evil [dialogs](#) (διαλογισμοί), evils (πονηροί), murders (φόνοι) adulteries (μοιχεῖαι), [immorality](#) (πορνεῖαι), thefts (κλοπαί), false testimonies

(ψευδομαρτυρίαι) and blasphemies (βλασφημίας), all of which are defiling (κοινοῦντα--present active participle, nominative neuter plural) the man. Unwashed hands do not defile the man. Psychologically, Jesus explained that the unwashed hands are not the problem. The evil things coming out of the heart defile the man.

In Matthew 18:35, Jesus warned that if you do not forgive (ἀφῆτε--aorist active subjunctive, second plural) your brother, from your heart (καρδιῶν), then your heavenly Father will not forgive you, but will demand full payment for your sins. Psychologically, forgiveness must come from the heart, not just the lips. We must forgive each other without reservation, just as our Heavenly Father forgives us absolutely and completely.

In Matthew 22:37, Jesus cited the greatest and first commandment: “You shall love (חַבַּדְתָּ) the Lord your God (יְיָ אֱלֹהֶיךָ) with all your heart (καρδίᾳ--לְבַבְךָ—your heart), and with all your soul (ψυχῇ-- נַפְשְׁךָ—your soul) and with all your reasoning (διανοίᾳ-- מַעַלְמְךָ—your reasoning) (see [dianoia](#)).” Psychologically, Jesus distinguished our heart, soul and reasoning. They all produce love for Yahweh your God. In fact, any love for God that does not include our heart, soul and reasoning falls short of the greatest and first commandment.

In Matthew 24:48, Jesus described the bad slave (κακὸς δοῦλος) who said in his heart (καρδίᾳ) that his master delays in returning and so beats his fellow slaves and begins to eat and drink with drunkards. When the master returns on a day and a time the slave does not know (γινώσκει--present active indicative, third singular), the master will cut him in pieces and set him in the place of hypocrites, where there will be weeping and gnashing of teeth. Psychologically, the bad slave said in his heart. Therefore, the heart talks to itself and makes plans. Because the slave's heart was bad, it brought forth bad. Bad lurks in the heart and produces bad deeds, including not being ready for the master's return by doing the master's will at all times.

Discussion

Jesus said the clean in heart are blessed, for they will see the kingdom of God. God cleansed their heart by faith when they were born again. In contrast, when a man looks at woman with lust, then he has already committed adultery in his heart.

Jesus explained the treasure of the heart. What your heart holds as treasure determines your actions. For example, the Scribes said in their heart that Jesus blasphemed for saying He had forgiven sins. Jesus read their hearts and their evil considerations in their heart.

Jesus also promised that the toiling and burdened can lift His yoke and find rest for their souls, because He is gentle and humble in heart. What happened in our heart controls what we say. When our heart is defiled, then our heart defiles us and our actions reflect that defiled heart. The good or evil treasured in the heart makes all the difference in our words and actions. They all come from our hearts.

Jesus also likened the tomb to the heart of the earth. Speaking of Jonah, Jesus prophesied that just as Jonah was in the sea beast three days and three nights, so He would be three days and three nights in the tomb and then rise again.

Jesus also explained how forgiveness works. If a person does not forgive from the heart, then the Heavenly Father will not forgive that person. Forgiveness must come from the heart, not just from the lips. Jesus said that the people of Israel drew near to Him with their lips, but they keep their hearts far from God. In contrast, Jesus commanded everyone to love God with all their heart, soul and reasoning.

Jesus also explained the role of the heart in salvation. The sinner hears the word of the Gospel of the Lord Jesus Christ and understands it with his heart and then believes it. If the man does not understand with the heart what he has heard, then the evil one comes and snatches the word away and the sinner perishes. The heart must understand the Gospel of the Lord Jesus Christ for salvation to follow, and that understanding takes place in the heart.

Jesus also described an evil slave who said in his heart that his master would not return soon. Therefore, he did bad things, but his master will return at an hour he did not know. When the master returns, then the bad

slave will be cut in pieces and placed with hypocrites in a place of weeping and gnashing of teeth.

Text of Matthew 13:19

1. Hears. Jesus explained some of the Exegetical Psychology of salvation, which starts with hearing the Gospel of the Lord Jesus Christ.

2. Word. Jesus preached the word of the kingdom.

3. Kingdom. Jesus, as King, proclaimed the kingdom of God that had come upon the people with His presence.

4. Understand. Jesus also explained that hearing is not enough, but must be accompanied by understanding in the heart.

5. Evil. If the hearer does not understand the Gospel of the Lord Jesus Christ with the heart, then the evil one comes and snatches away the seed.

6. Snatches. Jesus used the term snatches, just as Jesus will snatch living believers from the earth at the Clouds Resurrection.

7. Heart. Understanding takes place in the heart, and leads to salvation by faith.

Summary for the Exegetical Psychology of the Heart

- **Exegetical Psychology means that people must understand the Gospel of Jesus Christ to be saved.**
- **Exegetical Psychology means that the heart must understand the Gospel of the Lord Jesus Christ before salvation.**
- **Exegetical Psychology means the heart holds our good or evil treasure good and we speak and act from the heart.**

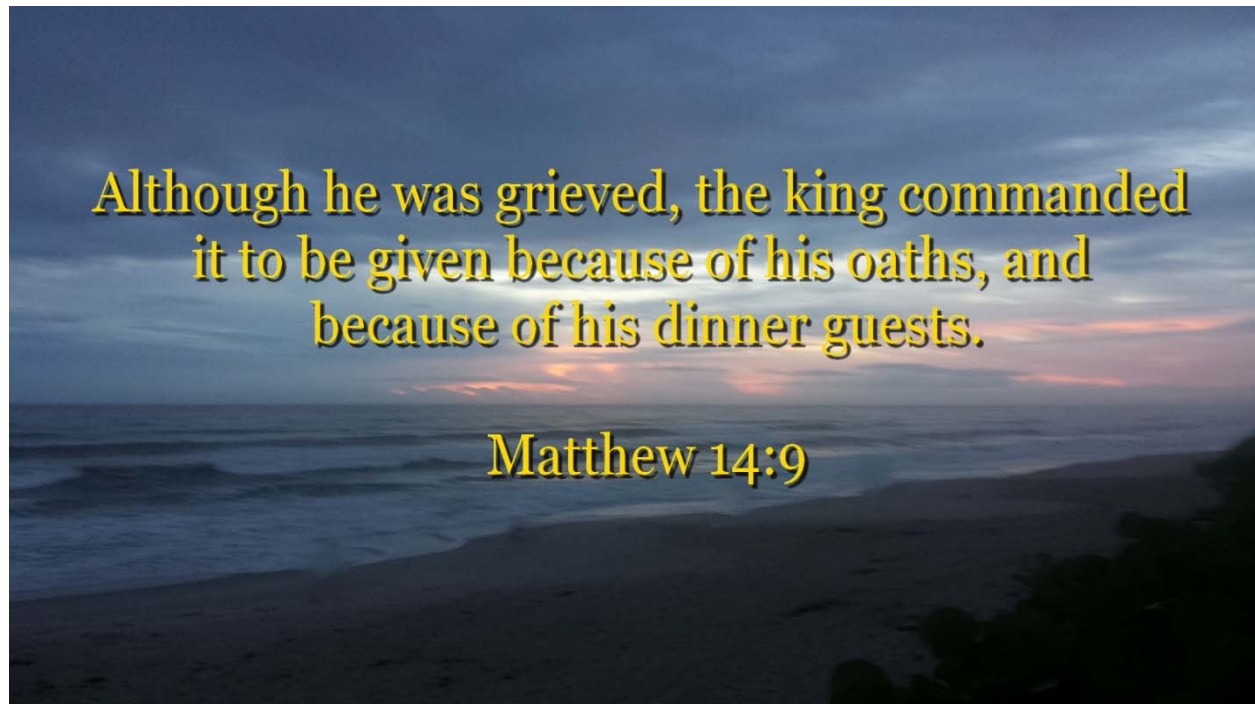
Application Guidelines

Today, we may learn that the Exegetical Psychology of the heart means we must consider the heart and its evil or good treasure.

HALLELUJAH !

15

The Exegetical Psychology of Grief



Although he was grieved, the king commanded
it to be given because of his oaths, and
because of his dinner guests.

Matthew 14:9

Lexical Study

λυπηθεῖς — aorist passive participle, nominative masculine singular

λυπέω — to grieve

In Matthew 14:9, Herod swore an oath to a young dancer, granting her one request after she danced pleasingly for him. She requested the head of John the Baptist on a platter. Having been grieved (λυπηθεῖς — aorist passive participle, nominative masculine singular), the king felt compelled to fulfill his oath and commanded the request be granted immediately. Psychologically, the king grieved over his impetuous oath, compelling him to

do something he disdained doing, namely, beheading John the Baptist. Psychologically, people make unwise oaths and promises of all types. Many people think nothing of breaking their word, but Herod had many witnesses to his oath. Although grieved, Herod kept the promise and John the Baptist died because of the oath of the king.

In Matthew 17:23, Jesus explained to His learners that He was about to be betrayed into the hands of the men. They would kill Him and He would be raised up on the third day. Upon hearing that news, the learners were grieved (ἐλυπήθησαν—aorist passive indicative, third plural) exceedingly (σφόδρα). Psychologically, the learners grieved over the news from Jesus. He predicted His death in detail and they grieved. In this case, grief arose from bad news about the future. The learners had a purely human reaction to the news. They did not consider the spiritual implications of the news or the reason for the news. They focused upon the news of His impending death.

In Matthew 18:31, a slave owed 10,000 talents to his master and could not repay. He begged for mercy and the debt was forgiven. That forgiven slave then demanded full payment from another slave owing him 100 denarii, much less than the amount he was forgiven by his master. The forgiven slave insisted on full payment and began to choke his fellow slave, who cried out for mercy, just as the forgiven slave had done previously. The forgiven slave was unmoved by the pleas for mercy, and had the fellow slave cast into prison until he should repay the forgiven slave. When other slaves watched what happened to the fellow slave, they were grieved (ἐλυπήθησαν—aorist passive indicative, third plural) exceedingly (σφόδρα). The passive voice used to describe the grief gives the sense that the grief came upon the slaves, it was not something they did to themselves. The other slaves then reported to the master what the forgiven slave had done and the master sent the forgiven slave to prison until he paid all that was due. Jesus then said that the Heavenly Father would do likewise to everyone who does not forgive the brother from the heart (καρδιῶν). Psychologically, Jesus proclaimed the necessity of forgiveness, particularly because God has forgiven each of us a far greater debt than anyone owes us. We all murdered Jesus, the Son of God, and we all deserve the death penalty today and forever, with great punishment. Grief comes when we see one slave mistreating another slave in an unforgiving way. The Holy Spirit also grieves over our sin.

In Matthew 19:22, Jesus told a rich young man to sell his many possessions and follow Jesus. The young man wanted to do something to

inherit eternal life, but he went away grieving (λυπούμενος—present middle/passive participle, nominative masculine singular) when Jesus told him what to do. Psychologically, grief may arise when Jesus calls people to sell their possessions and follow Him. The treasure of their heart amounts to human wealth, and not spiritual wealth in Jesus. People grieve over their own love of possessions, above all else, even eternal life. Instead of loving God, they love the creation of God.

In Matthew 26:22, when Jesus declared that one of the people eating with Him at His last supper was about to betray Him, the learners, being grieved (λυπούμενοι—present middle/passive participle, nominative masculine plural) deeply (σφόδρα), each asked Jesus if they were the betrayer. Psychologically, this is the second time the learners were exceedingly grieved, as were slaves watching the forgiven slave show no mercy or forgiveness. Exceeding grief characterized the reaction of people to extreme bad news, either present or future. In some cases, the exceeding grief prompted further action directly related to the grief.

In Matthew 26:37, Jesus had three learners with Him as He went to pray in the Garden of Gethsemane as He faced crucifixion the next day. Jesus began to be grieved (λυπεῖσθαι—present middle/passive infinitive) and distressed (ἀδηνονεῖν—present active infinitive). Psychologically, grief is never a sin in itself, because Jesus grieved as He faced betrayal, torture and death, not to mention the verbal abuse heading His way. Grief occurs when people face their own suffering and pain coming to them. In the case of Jesus, He drank the cup set before Him by His Father, because no other way existed to complete the work of salvation set before Him by His Father. The grief of Jesus was coming from external circumstances. Likewise, He was distressed by the many terrible events coming the next day. Jesus was being forsaken to death, according to the plan of the Godhead, which was never split (see [Forsaken to Death](#)).

Discussion

Grief can arise from many sources. Herod felt grief over having to kill John the Baptist, but the king felt He could not break his oath. A rich young man left Jesus grieving, because Jesus told him to sell his possession, which were many, and follow Jesus. Only then would the rich young man find the eternal life he sought. Paul warned us not to grieve as the Gentiles who have no hope.

Some people experience exceeding grief. The learners of Jesus grieved exceedingly when He explained to them that He was going to be betrayed and killed, only to be raised on the third day. The slave grieved exceedingly over the forgiven slave's unforgiveness toward another slave. The learners of Jesus grieved exceedingly again when Jesus disclosed that one of them would betray Him.

While grief may come in different intensities, and be triggered by different events, even Jesus grieved the night before His crucifixion. Therefore, grief by itself never constitutes a sin. How we react to grief makes all the difference. For the joy set before us, Jesus endured the cross.

Text of Matthew 14:9

1. **Grieved**. Herod grieved when the young girl asked for the head of John the Baptist on a platter.

2. **King**. The grief of the king reflected his reluctance to kill John the Baptist, because he feared the reaction of the people, who held John the Baptist in high esteem, as a prophet of God.

3. **Oaths**. The young dancer pleased the king, and he made oaths to reward her, as she wished.

4. **Reclining**. The king made the oaths in front of many people reclining with him for a feast. Everyone heard the king make the oaths.

5. **Him**. Having made the oaths to the young dancer, and then hearing her demand for the head of John the Baptist on a platter, the king grieved over the request, but fulfilled the request, overcoming his grief.

6. **Commanded**. Because of his public oath, the king commanded that the head of John the Baptist, kept in prison, be beheaded and then his head be presented to the young dancer on a platter, just as she wished.

7. **Given**. In essence, the king had to fulfill his promise of making a gift, just as he gave his oaths in public, and that gift grieved him, but he killed the prophet rather than break his public oath. His grief did not control him in the end.

Summary for the Exegetical Psychology of Grief

- **Exegetical Psychology means that grief comes from many sources and intensities.**
- **Exegetical Psychology means that the learners of Jesus grieved exceedingly when they heard Jesus was going to be crucified and then resurrected.**
- **Exegetical Psychology means some oaths lead to much grief.**

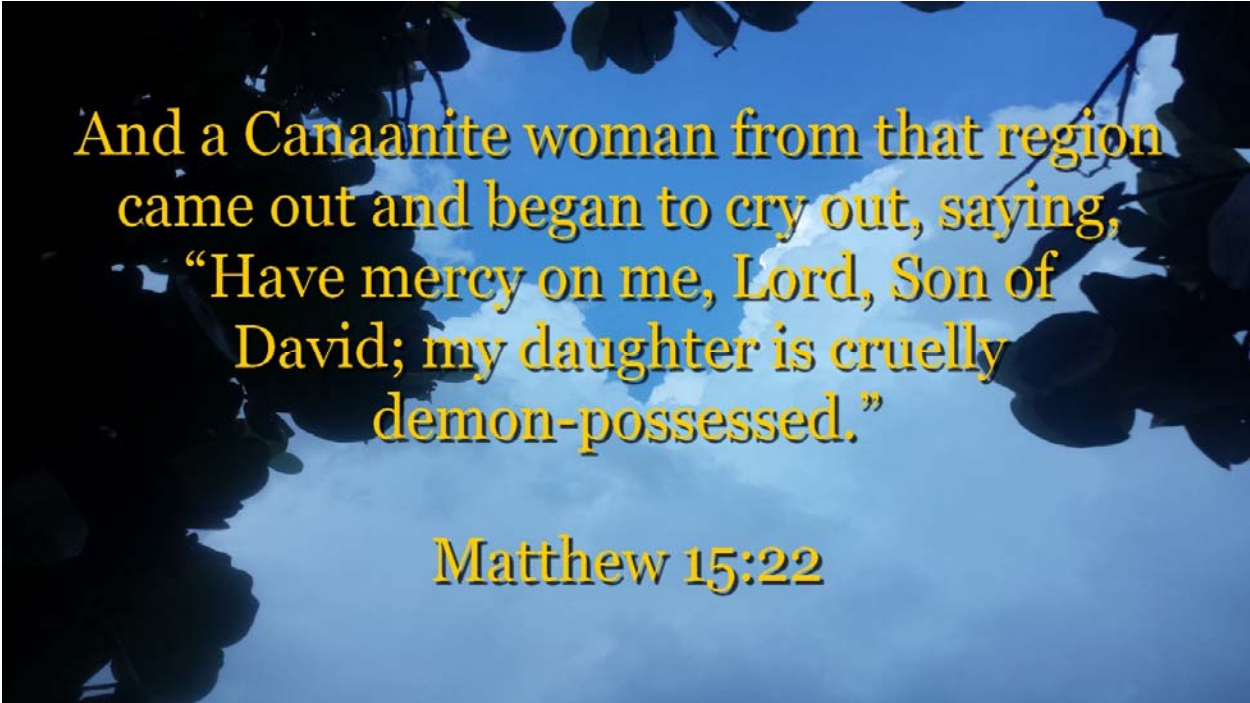
Application Guidelines

Today, we may learn that the Exegetical Psychology of grief means grief has various causes and produces a variety of effects.

HALLELUJAH !

16

The Exegetical Psychology of Mercy



And a Canaanite woman from that region
came out and began to cry out, saying,
“Have mercy on me, Lord, Son of
David; my daughter is cruelly
demon-possessed.”

Matthew 15:22

Lexical Study

Ἐλέησόν — aorist active imperative, second singular

ἐλεέω — to show mercy

In Matthew 5:7, Jesus said the merciful (ἐλεήμονες) are blessed for they will receive mercy (ἐλεηθήσονται—future present indicative, third plural). Psychologically, Jesus described the relationship between showing mercy today and receiving mercy tomorrow, in keeping with how your treat people will affect how you are treated.

In Matthew 9:13, Jesus commanded that people learn that God said, “I will (θέλω—present active indicative, first singular) mercy (ἔλεος), and not sacrifice. Jesus said, “I came not to call (καλέσαι—aorist active infinitive) the righteous (δικαίους), but sinners (ἁματωλούς).” Jesus used the aorist active infinite to describe His mission from the Father, revealing the purpose behind the targeted calling of sinners. Psychologically, Jesus informed the people who considered themselves righteous, but were not, that God wills mercy and gives mercy to sinners. Therefore, Jesus calls the sinners, showing them the mercy of God, as God wills. If anyone was truly righteous, they would not need mercy, for they would have no sin. Sacrifices alone never produce righteousness. The sacrifice of Jesus provided the payment for all sin, but it was not effective for salvation without individual grace through faith.

In Matthew 9:27, Jesus encountered two blind men who were saying, “Have mercy (ἐλέησον) on us, Son of David.” Jesus asked them, “Do you believe (Πιστεύετε—present active indicative, second plural) that I am able (δύναμαι—present middle/passive indicative, first singular) to do (ποιῆσαι—aorist active infinitive) this?” They replied, “Yes Lord.” Jesus then touched their eyes and said according to their faith (πίστιν), be it done to them. Their eyes were opened. Psychologically, Jesus exposed their faith and granted their request for mercy. Jesus showed the blind men mercy, according to their faith. They understood and believed that mercy from Jesus would heal their blindness.

In Matthew 12:7, Jesus explained that if the Pharisees had known (ἐγνώκετε—pluperfect active indicative, second plural) what is, “Mercy (ἔλεος) I will (θέλω—present active indicative, first singular) and not sacrifice,” then the Pharisees would not have condemned the guiltless (ἄναιτίους). Psychologically, Jesus tied mercy to the will of God. When people ignore the will of God, then they condemn the guiltless. In this case, the Pharisees imposed without mercy the general rule about not working on the Sabbath, because they did not recognize that Jesus was Lord of the Sabbath and, if He approved the actions of His learners plucking grain on the Sabbath, then they should have extended the same mercy, just as David received mercy from God and ate the showbread on the Sabbath.

In Matthew 15:22, while Jesus was in the region of Tyre and Sidon, a Canaanite woman said to Jesus, “Have mercy (Ἐλέησον—aorist active imperative, second singular) on me, Lord, Son of David.” Her daughter was demon possessed. At first Jesus did not answer her a logos, but she persisted. Jesus then said he was sent to the lost sheep of Israel. As she was worshipping Him, she was saying, “Lord, help (βοήθει—present middle imperative, second singular) me.” The Lord replied that it was not good to cast the bread of the children to dogs, but she answered that even the dogs eat the crumbs falling from the master’s table. Jesus recognized her great (μεγάλη) faith (πίστις) and then told her, “Become (γενηθήτω—aorist passive imperative, third singular) to you as you will (θέλεις—present active indicative, second singular). Psychologically, the Canaanite woman demonstrated remarkable faith in her Lord, Jesus Christ. She persisted in her cry for help, because she believed in the power of Jesus Christ. Her faith was great, and Jesus rewarded her faith. She did not listen to people telling her to let Jesus alone and remain silent. She came directly to Jesus and worshiped Him, reiterating her plea for help. She also had the spiritual wits to say the crumbs falling from the Master’s table would provide all the help she needed.

In Matthew 17:15, a man came to Jesus and kneeled before Him, saying, “Lord, have mercy on my son,” because he selenitizes (σεληνιάζεται—present middle/passive indicative, third singular) and badly (κακῶς) suffers, falling into the fire and water. Previously, the learners of Jesus were unable to help the boy. Jesus then answered, “O generation unbelieving (ἄπιστος) and perverted (δυστραμμένη—perfect middle/passive participle, vocative feminine singular), how long will I be with you. Bring him to Me here.” Jesus rebuked (ἐπετίμησεν—aorist active indicative, third singular) him and went out (ἐξῆλθεν—aorist active indicative, third singular) from him the demon and he was healed (ἔθεραπεύθη—aorist passive indicative, third singular) from that hour. Psychologically, Jesus confronted His generation’s lack of faith in Him. Jesus had all power to cast out demons. The term selenitizers does not automatically mean epilepsy, because many physical conditions repeatedly cause motor problems and falls. In this case, the problem was related to a demon and not a physical problem. In Matthew 4:24, people brought to Jesus all the bad (κακῶς), having various (ποικίλαις) diseases (νόσοις) and pains (βασάνοις) having together (συνεχομένους—present middle participle, accusative masculine plural) and demoniacs

(δαιμονιζομένους—present middle/passive participle, accusative masculine plural) and sileniazers (σεληνιαζομένους—present middle/passive participle, accusative masculine plural) and paralytics (παραλυτικούς) and He healed (ἔθεράπευσεν) them. Therefore, when confronting physical problems, demons may be causing physical problems. Some physical problems result from demons and should be treated appropriately. Please take notice that healing one seleniazers required casting out a demon (see also Matthew 4:24). We should not conclude that epilepsy always arises from demon possession.

In Matthew 18:33, a master forgave a slave a large debt, but then that forgiven slave did not forgive a fellow slave who owed him a very small debt. When the master heard about the forgiven slave delivering another slave to the torturers for not paying, the master asked the forgiven slave: “Ought not it behoove also you to mercied (ἐλεῆσαι— aorist active infinitive) your fellow slave, as I also mercied (ἠλέησα— aorist active indicative, first singular) you?” Then the master sent the forgiven slave to the torturers (βασανισταῖς) until he paid the last sent. Psychologically, Jesus commanded that everyone having received mercy from God must then extend mercy to everyone who owes them a debt. If they fail to share the mercy they received from God for their enormous debt of murdering the Son of God, then they will not be forgiven, but sent to the torturers until the last debt is paid in full.

In Matthew 20:30, as Jesus left Jericho, a large crowd followed Him. Along the way, two men cried out, saying, “Lord, Mercied (ἐλέησον— aorist active imperative, second singular) us, Son of David.” The crowd rebuked them and told them to shut up. They continued crying out to Jesus for mercy. Jesus then stopped and called them. He asked them what they wanted Him to do? They wanted Jesus to open their eyes. Moved with compassion (Σπλαγχνισθεῖς— aorist passive participle, nominative masculine singular), Jesus touched their eyes and immediately they received sight and followed Him. Psychologically, Jesus linked compassion and mercy. While the crowd told the blind men to shut up, Jesus had compassion both upon crowds and upon individuals and then showed mercy to the blind men. The blind men knew precisely what they wanted, calling upon the Son of David to have mercy on them. Having received their sight from Jesus, the two men followed Jesus and became part of the crowd.

In Matthew 20:31, the two blind men did not obey the crowd who rebuked (ἐπετίμησεν— aorist active indicative, third singular) them and commanded them to be silent (σιωπήσωσιν— aorist active subjunctive, third plural). They continued crying out, saying, “Lord, Mercied (ἐλέησον— aorist active imperative, second singular) us, Son of David.” Psychologically, Jesus rewarded the persistence of the blind men. He also demonstrated that the crowd did not intend for the blind men to receive the same mercy from Jesus that they received. The crowd was filled with slaves forgiven much by the master, but unwilling to share that forgiveness with others.

In Matthew 23:23, Jesus pronounced woe upon the scribes and Pharisees, calling them hypocrites (ὑποκριταί). Although they paid tithe on herbs, they released (ἀφήκατε— aorist active indicative, second plural) the heavier matters of the law, judgment (κρίσιν) and mercy (ἔλεος) and faith (πίστιν). Psychologically, Jesus placed greater weight upon faith than tithing, and greater weight upon love (ἀγάπη) than hope (ἐλπίς) and faith (πίστις) (1 Corinthians 13:13). The scribes and Pharisees show that they neglected mercy to others, because in their hypocrisy, they rejected the mercy of Jesus for themselves, and schemed together with others to stop anyone from receiving the mercy of Jesus and have their sins forgiven.

Discussion

Jesus explained the merciful shall receive mercy and described the relationship between receiving mercy and giving mercy. Then Jesus illustrated mercy in several examples below.

Jesus also taught that God desires mercy and not sacrifice. Jesus rebuked people condemning the innocent, because they did not understand that God wanted mercy. Jesus called sinners to salvation by His mercy, not the righteous.

Jesus also rewarded the faith of Canaanite woman. She sought mercy from the Son of David to cast the demon out of her daughter. She said that even the dogs eat the crumbs falling from the table. Jesus then told her it would be done for her as she willed and it was so.

Jesus cast out demons, but described His generation as unbelieving and perverted, because people did not believe when His learners tried to cast out the demon. A man came to him saying, Lord, have mercy on me. Demons may cause some physical problems. Jesus had mercy on the man and cast out the demon.

Jesus illustrated the concept of mercy with an account about how a master forgave a slave a large debt, but that same forgiven slave refused to forgive his fellow slave a small debt. Jesus then explained that the master sent the forgiven slave to the torturers until the last debt was paid. God forgives us of the greatest of sins, and so we must forgive others. Mercy must be shared with others, because forgiveness and mercy remain linked together.

Jesus also had mercy upon two blind men, even when the crowd told them to be silent. Jesus linked compassion and mercy. The crowd did not have compassion upon them and did not want to share the mercy they received from God with the blind men. The crowd acted like the forgiven slave. Jesus healed the blind men and they followed Jesus.

Jesus also showed the Pharisees their hypocrisy by tithing on herbs, but neglecting the weightier portions of the law, namely judgment, mercy and faith. Not only did the Pharisees reject the mercy of God, they also prevented others from receiving God's mercy.

Text of Matthew 15:22

1. Canaanite. Jesus withdrew into the region of Tyre and Sidon where He met a Canaanite woman.

2. Woman. The woman approached Jesus because she believed Jesus could help her.

3. Cry. She cried out to Jesus.

4. Mercy. Have mercy, she cried. She was very intent upon seeking help directly from Jesus.

5. Lord. She addressed Jesus as Lord, a title of respect and honor.

6. David. She also recognized Jesus as the Son of David, the famous king of Israel whose descendants would include Messiah.

7. Demon. Her daughter was demon-possessed. She knew that Jesus had the power to solve the demon problem. She trusted in the mercy of Jesus to help her.

Summary for the Exegetical Psychology of Mercy

- **Exegetical Psychology means that the mercy of Jesus extended to Canaanites.**
- **Exegetical Psychology means that Jesus warned that people who received mercy must share that same mercy with other people who need mercy.**
- **Exegetical Psychology means that the religious people should not get neglect judgment, mercy and faith.**

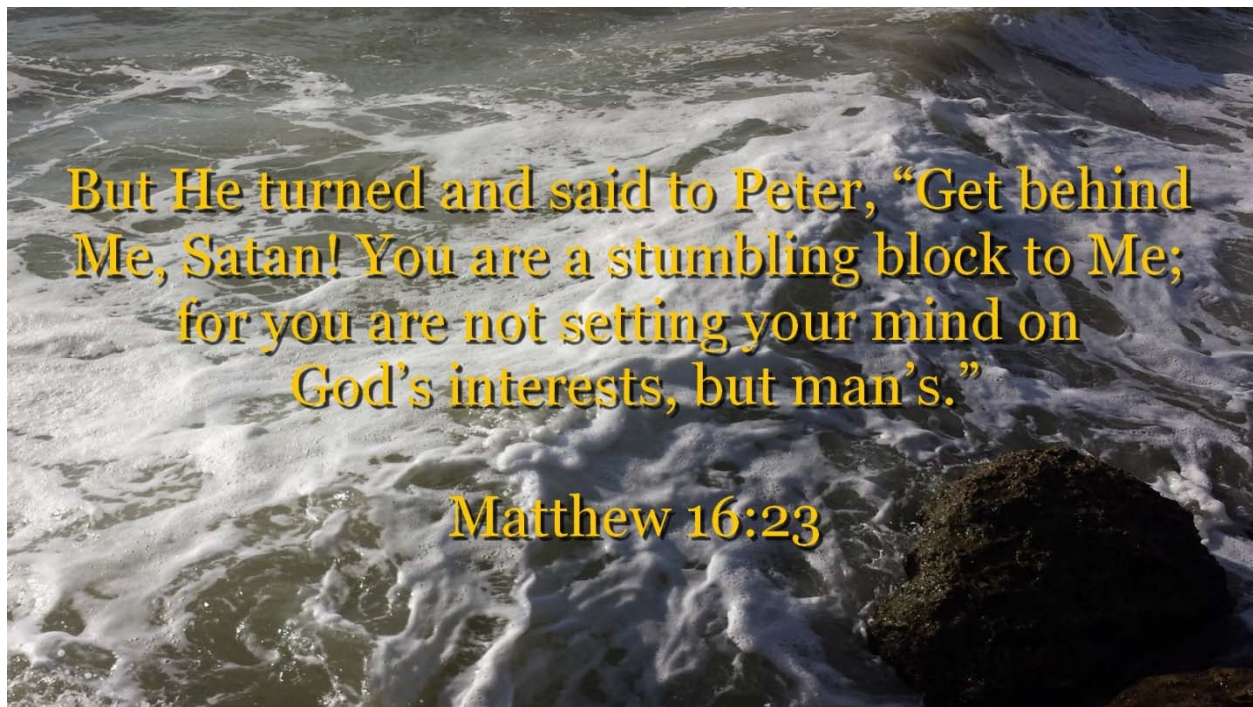
Application Guidelines

Today, we may learn that the Exegetical Psychology of mercy means the God gives us great mercy and we must show that same mercy to other people.

HALLELUJAH !

17

The Exegetical Psychology of Phronning



Lexical Study

φρονεῖς—present active indicative, second singular

φρονέω—I mentally and spiritually set my mind

In Matthew 16:23, Jesus had told His learners not to tell anyone He was the Christ. Peter showed why Jesus did not want them telling people He was the Christ because Peter did not understand the mission of Jesus. When Jesus told the learners that He was going to Jerusalem to suffer many things and then be killed by the elders, chief priests and scribes, and then raised on the third day, Peter rebuked Jesus for saying such things. Jesus turned to

Peter and said, “Get behind Me, satan! A scandal you are to Me. For you do not phron the things of God, but the things of men.¹³ Phronning refers to setting your thoughts on something and showing regard. In this case, Peter was phronning about Jesus predicting His murder in Jerusalem. Peter absolutely opposed Jesus and His death: “Far be it from you, Lord. Not, may not will be this to You.” Peter loved Jesus in a human way, but did not understand that Jesus must give His soul a ransom for many. According to the Father’s plan, Jesus must die to save Peter and everyone else called to salvation. Peter scandalized Jesus by opposing the Father’s will and the mission of Jesus to accomplish all the work the Father had given Him to do.

¹³ Matthew used the term φρονεῖς — present active indicative, second singular.

Discussion

Jesus said Peter phrones the things of man, not the things of God. Jesus meant that Peter set his plans and desires before the desires of God. In this case, Peter wanted Jesus to live. Peter completely rejected the plans of God for Jesus to die and give His soul a ransom for many, and then be resurrected. In fact, opposing the plans of God made Peter a scandal for Jesus, in the sense that Peter posed a hindrance to Jesus pursuing the plans of God. Therefore, we may discern that phronning the things of man stand in opposition to phronning the things of God. When we fail to phron the things of God, we become scandals to everyone phronning the things of God and pursuing God's will.

The solution to the problem of sinful phronning comes straight from Jesus. He immediately confronted Peter and explained why Peter's actions were a scandal to Him pursuing the will of God. Peter was not ready to declare Jesus to be the Christ because Peter did not understand that Jesus had to give His life a ransom for many as the Christ. Only when Peter phronned correctly would Peter be ready to proclaim Christ to the world. Correct understanding leads to correct phronning. In this case, Peter's emotions and desires caused him to phron sinfully, but Jesus had the solution.

Notice how satan manipulated the phronning of Peter. Peter loved Jesus and, therefore, did not want Jesus to die, especially not with torture, while Peter did nothing to help. Peter was phronning the ways of men, and not about the sacrificial, loving plans of God for Jesus to lay down His soul for people. Jesus heard satan speaking through Peter and immediately confronted satan and redirected the phronning of Peter. You may recall that later Peter sliced the ear off of Malchus, because Peter was still not ready to proclaim Jesus as the Christ. Peter still sought to oppose Jesus and the plans of God, thinking he was trying to save Jesus with his [sword](#) from arrest, torture and death. Peter still had a phronning problem until the Holy Spirit changed his phronning.

Text of Matthew 16:23

1. **Turned**. Jesus turned to Peter who had told Jesus that Jesus should never die at the hands of sinners.

2. **Peter**. Peter had acted according to his emotions, not considering the plans of God.

3. **Get**. Jesus immediately confronted Peter, directing satan to get behind him.

4. **satan**. satan was speaking through Peter, and directing the phronning of Peter. Peter and satan stood before Jesus, an impediment to Jesus walking in God's way. Jesus addressed satan directly, as satan used Peter to do satan's will, scandalizing Jesus.

5. **Scandal**. The sinful phronning of Peter, under the influence of satan, set a scandal in the path of Jesus. Jesus did not ignore the scandal, but exposed the activity of satan and showed Peter the truth of his scandal.

6. **Me**. Jesus dealt directly with scandal. With perfect spiritual perception, Jesus knew that satan had control of Peter and used Peter's own emotions to oppose the will of God. Anytime we follow our emotions, without concern for the expressed will of God, then we phron sinfully and follow the will of satan, not God.

7. **Phron**. Phron concerns spiritual attitude and actions. Peter phronned incorrectly, because he acted from his own phronning, in direct conflict with the words of Jesus. Peter did not like the words of Jesus, as Jesus expressed the will of God concerning His death. satan then directed the sinful phronning of Peter to make Peter a scandal for Jesus as He pursued the will of God.

Summary for the Exegetical Psychology of Phronning

- **Exegetical Psychology means how we phron makes a big difference in our lives.**
- **Exegetical Psychology means we stand guard against satan using our emotions and sinful phronning to make us scandals for people pursing the will of God.**
- **Exegetical Psychology means we confront people phronning sinfully as they pose a scandal to us as we pursue the will of God.**

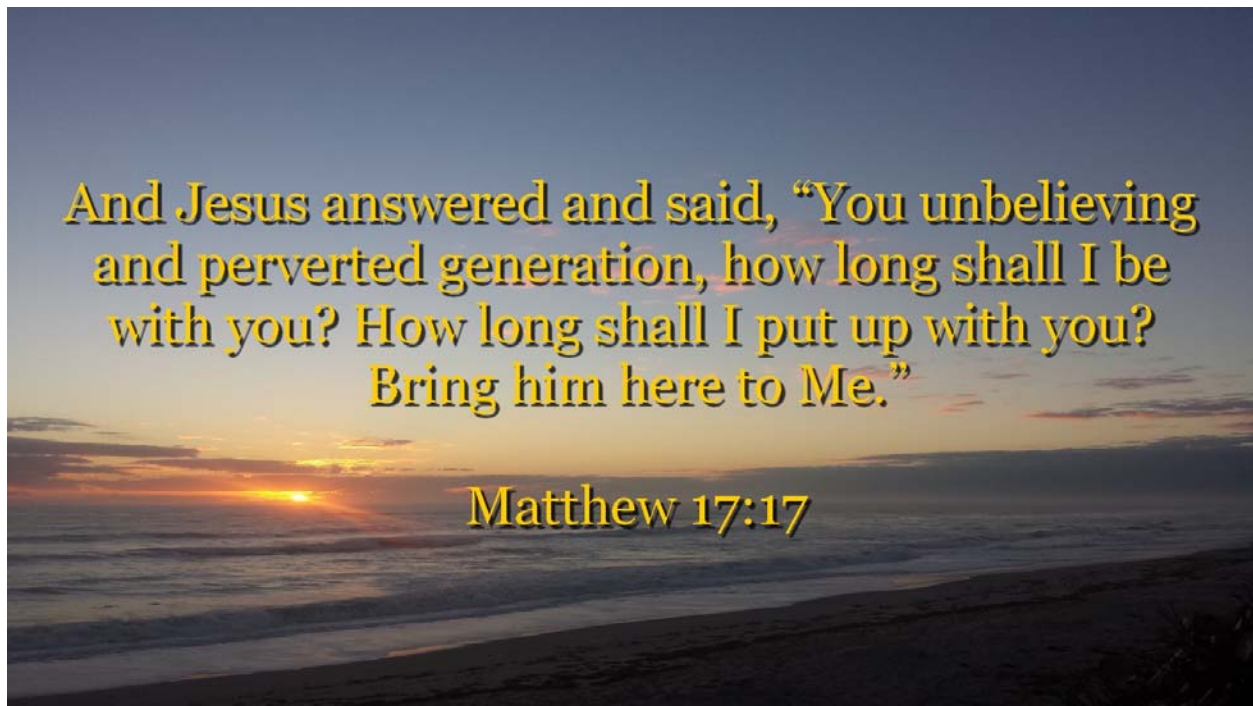
Application Guidelines

Today, we may learn that the Exegetical Psychology of phronning includes satan using our emotions and desires to place scandals before people following the will of God. We must confront such people and expose satan's control over their phronning and actions.

HALLELUJAH !

18

The Exegetical Psychology of Unbelief



Lexical Study

ἄπιστος—without faith

In Matthew 17:17, a man came to Jesus and knelt before Him, saying, “Lord, have mercy on my son,” because he selenizes¹⁴ and badly¹⁵

¹⁴ Matthew used the term σεληνιάζεται--present middle/passive indicative, third singular.

¹⁵ Matthew used the adverb κακῶς to describe the suffering.

suffers, falling into the fire and water. Previously, the learners of Jesus were unable to help the boy. Jesus then answered, “O generation unbelieving¹⁶ and perverted,¹⁷ how long will I be with you. Bring him to Me here.” Jesus rebuked¹⁸ him and went out¹⁹ from him the demon and he was healed²⁰ from that hour. Psychologically, Jesus confronted His generation’s lack of faith in Him. While Jesus was on the mountain of transfiguration with three learners, His other learners were unable to cast out the demon. Jesus isolated the spiritual problem to a lack of faith.²¹ Jesus had already given His learners authority over demons. Psychologically, Jesus pointed to His generations lack of faith. They did not believe God. The father of the demoniac did not believe Jesus could heal because He was not present. Jesus confronted that lack of faith directly. He questioned how long He must be with them. Jesus knew exactly how long, so the question was rhetorical, sending a message to the father of the demoniac and the others in the crowd. Likewise, Jesus asked how long must He bear with them. Jesus wanted to demonstrate His power over the demon, but far more He wanted His generation to understand and believe that God the Father sanctified the Son and sent Him into the world as Savior. His generation refused to believe in them, even after all the works

¹⁶ Matthew used the term ἄπιστος, indicating a complete lack of faith.

¹⁷ Matthew used the term διεστραμμέν, perfect middle/passive participle, vocative feminine singular, meaning the generation was spiritually bent or perverted.

¹⁸ Matthew used the term ἐπετίμησεν, aorist active indicative, third singular, indicating the action that Jesus took to confront directly the lack of faith, because the generation was perverted spiritually.

¹⁹ Matthew used the term ἐξῆλθεν—aorist active indicative, third singular, reflecting the power of Jesus to remove the demon with His word.

²⁰ Matthew used the term ἐθεραπεύθη—aorist passive indicative, third singular, describing here a spiritual therapy at work to remove the demon and restore the boy to physical health without the evil spirit within him.

²¹ Matthew used the term ἀπιστίαν again, describing the root problem for the failure of His learners to cast out the demon. They lacked the faith to remove the demon.

of powers He demonstrated along with His authoritative teaching and personal love.

In Matthew 13:58, Jesus had returned to Nazareth and visited the synagogue there. The people there were scandalized over Him. They asked where did Jesus get these powers, wisdom and astonishing teachings. They knew him and his family, including His brothers and sisters and mother and father. Jesus told them that a prophet was without honor in his hometown and in his household. Therefore, Jesus did not do many works of powers there, because of their unbelief.²² Psychologically, knowing Jesus and His family for years did nothing to increase the faith of the people at Nazareth. In fact, their familiarity with Jesus and His family seemed to harden their hearts against Him. Jesus observed that a prophet was without honor in his hometown and in his household, speaking to their unbelief. Jesus also taught His learners by example that they would not be honored by their hometowns and their households. They must be spiritually prepared for their friends and family to reject them because of their faith. They would also be limited in what works of powers they could perform at home and in their hometowns, because of a lack of faith.

Discussion

Without faith, it is impossible to please God. Jesus commanded faith in Him and did the works of His Father, showing that He was sent from God. Indeed, Jesus was God in the flesh. Jesus confronted the His generation's lack of faith. He plainly told them that because of their lack of faith, they did not get the full blessings of God. Of course, the rain fell on the Godly and the unGodly. Psychologically, the lack of faith in people inhibited their battles with demons and caused them physical problems. Without the power of God, they were helpless victims of demons. Jesus had the power to cast out all demons and never failed in asserting His will over all creatures great and small.

Jesus also went home to talk about unbelief in His hometown and His own relatives. When He preached in their synagogue, they were offended by Jesus, rather than welcoming Him with open spiritual arms. They said they

knew Him and His family and so rejected the power of God at work in Him. Psychologically, many believers today face the same kind of rejections. After being born again, the new Christian returns home, only to find their family and friends now reject them because they belong to Christ. They no longer are part of the world, but now they are part of the family of God. Jesus showed His learners what it means to be rejected at home and by your hometown. He could not perform many works of power there, because of their unbelief. Jesus confronted unbelief, but the people continued in their sinful lack of faith in Jesus. All the learners of Jesus must remember how they treated Jesus when He returned to Nazareth and so be prepared psychologically for the lack of honor accorded to prophets and Jesus; they will also hate us for loving Jesus.

Text of Matthew 17:17

1. **Answering**. By answering the question about why His learners could not cast out the demon, Jesus explained unbelief and its immediate consequences.

2. **Jesus**. Jesus said that unbelief prevented the removal of the demon.

3. **Generation**. Jesus not only indicted the crowd in front of Him, but He also indicted His entire generation for unbelief.

4. **Unbelieving**. Unbelieving means the people did not have the assurance of things hoped for, the conviction of things not seen. The crowd did not believe the learners could cast out the demon. The generation did not receive Jesus as Savior.

5. **Perverted**. Jesus called His generation perverted, because of their unbelief. They were praising God with their lips, but keeping their hearts far from God.

6. **Long**. Jesus asked rhetorically how long must He be with them. He meant that He did not approve of their unbelief.

7. **You**. Likewise, Jesus asked how long must He bear with them. Jesus wanted to communicate to the crowd that their unbelief did not sit well with Jesus. He was not indifferent to their unbelief and rejection of Him and His Father. He sought their repentance and salvation.

Summary for the Exegetical Psychology of Unbelief

- **Exegetical Psychology means that relatives and friends at home will dishonor the prophets and Jesus and so the learners of Jesus should be psychologically prepared for such rejection.**
- **Exegetical Psychology means Jesus actively confronted the unbelief of family and friends.**
- **Exegetical Psychology means entire generations reject Jesus with unbelief, although Jesus let them know He disdained their lack of faith.**

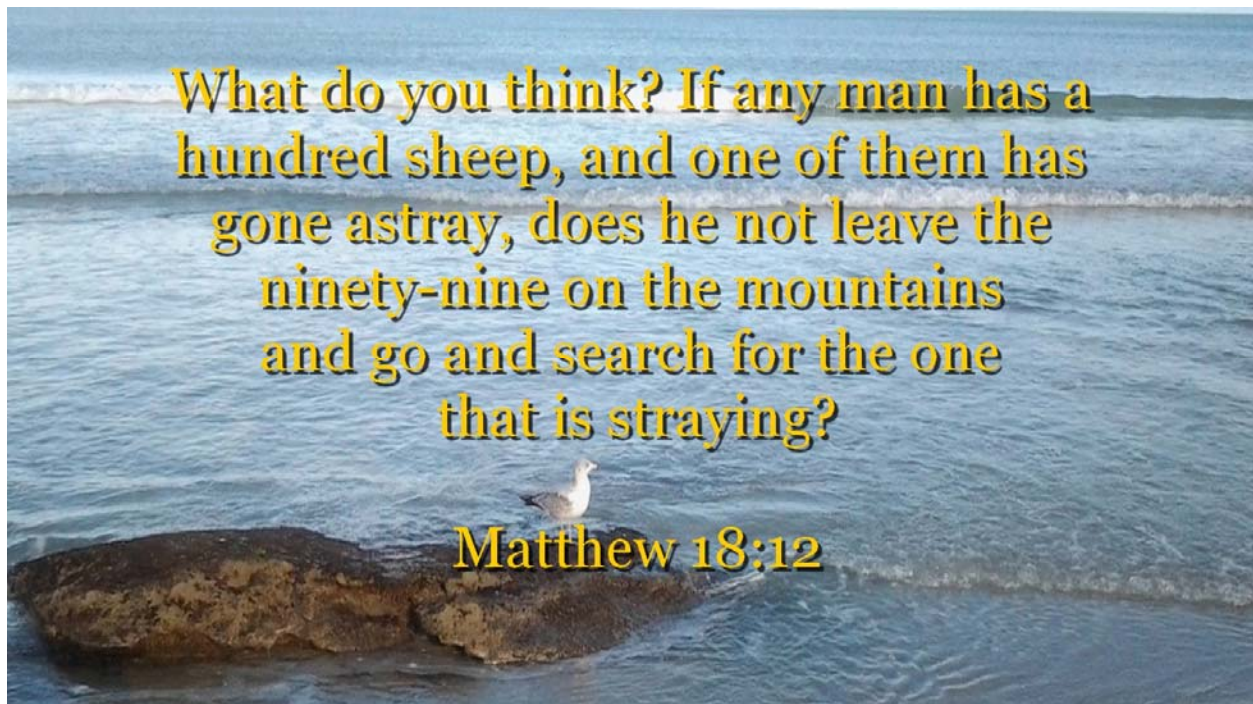
Application Guidelines

Today, we may learn that Exegetical Psychology means unbelief hinders the reception of God's power in our lives. Christians should expect unbelief in their relatives and friends resulting in dishonor of Jesus and His learners. Even so, our faith in Jesus our Savior raises our compassion for the spiritually blind.

HALLELUJAH !

19

The Exegetical Psychology of Thinking



Lexical Study

δοκεῖ--present active indicative, third singular

δοκέω—I think

In Matthew 3:9, John the Baptist called the Pharisees and Sadducees coming to him for baptism a brood of vipers. He warned them to do fruit of repentance. Then he said, “Not may you think (δόξητε—aorist active subjunctive, second plural) within yourselves, Father we have, Abraham.” John then said that God was able to raise up children of Abraham from the stones. Psychologically, people think within themselves. Part of their thinking is that they rationalize their behavior. They also tend to think

incorrectly about salvation. Even a brood of vipers sought baptism from John.

In Matthew 6:7, Jesus instructed His learners not to use vain repetition as the ethnics do, thinking (δοκοῦσιν—present active indicative, third plural) that they will be heard for their many words. Psychologically, Jesus meant that people tend to think internally about reaching out to God, but they think incorrectly about prayer. They think that by using many words, God will listen. Human thinking often leads to faulty spiritual conclusions.

In Matthew 17:25, Jesus anticipated (προέφθασεν—aorist active indicative, second plural) Peter's question about paying taxes. To settle the matter, Jesus asked Peter, "What do you think (δοκεῖ--present active indicative, second singular), Simon?" Jesus then asked him a question to help him comprehend that Christians should pay taxes. Psychologically, Jesus focused the thinking of Peter upon a specific example that would help him understand the general truth about paying taxes. Jesus often teaches through focusing our thinking upon specific examples to help us understand the general spiritual principles.

In Matthew 18:12, Jesus asked His learners, "What do you (plural) think (δοκεῖ--present active indicative, second singular)?" Notice that Jesus used the plural "you" with the request for singular thinking. Jesus then asked them about a man leaving ninety-nine sheep to find one lost sheep. Having found the lost sheep, the man returns rejoicing. Jesus then explained that the Heavenly Father does not will that one of these little ones should perish. Psychologically, Jesus expected that His learners would think through the specific example and learn a general truth about God and His love.

In Matthew 21:28, Jesus asked the chief priests and the elders, "What then do you (plural) think (δοκεῖ--present active indicative, second singular). Again, Jesus asked a question to the group. Jesus asked about two sons. One promised his father he would go and work in the vineyard, but never went there. The other son told his father he would not go, but actually went to the vineyard. Jesus asked which one did the will of his father. They said the son who went to the vineyard. Then Jesus told them that tax collectors and pornai will get into the kingdom of God before them. Psychologically, Jesus wanted them to think about their own sinful rejection of Jesus and His Father. He asked them to think about the specific example He gave to them. John the Baptist came and they did not believe him, but the tax collectors and pornai believe. They watched others believing John the Baptist, but they

did not repent and afterward believe. Jesus appealed to their thinking to move them to repentance and faith.

In Matthew 22:17, the learners of the Pharisees and the Herodians came to Jesus with a question, “What do you think (δοκεῖ--present active indicative, second singular)?” They wanted to know if they should pay tribute. Jesus then used a coin to teach them to pay the things of Caesar and the things of God to God. Psychologically, the learners of the Pharisees and the Herodians invited Jesus to give an answer they could attack and hold against Him. Of course, Jesus had infinite wisdom to answer such questions and expose the foolishness of those people trying to trap Him. Jesus used their own thinking against them.

In Matthew 24:44, Jesus said that people must be ready, so that in that hour they do not think (δοκεῖτε—present active indicative, second plural), the Son of Man comes. Psychologically, Jesus told them that they may think that Jesus is not coming at some particular hour, but because they do not think to be ready, the Son of Man will appear at a time they did not think He would appear. Jesus meant that trusting your own thinking about when Jesus will appear does not produce good results. He said we always should be ready for His return, because He will appear at hour people do not think He will appear. Human thinking does not isolate the hour of His appearance. Rational thought alone does not always produce correct spiritual conclusions.

In Matthew 26:53, as Jesus was being arrested, Jesus asked His learners, “You think (δοκεῖς –present active indicative, second singular) that I am not able to call upon the My Father and He will send to me now more than twelve legions of angels?” Jesus continued that He was fulfilling the Scriptures and everything, even His arrest, we fulfilling the Scriptures. Psychologically, in a moment of great stress for the learners, Jesus called upon them to think for a moment. He implied that if they thought about what they were seeing, then they would understand the need to put away their [swords](#). In times of stress, hearing Jesus tell Christians to think about what is happening in light of Scripture makes a significant difference.

In Matthew 26:66, at his religious trial before the Sanhedrin, Jesus told the high priest that he would see Jesus coming on the clouds of heaven. The high priest tore his garments and claimed Jesus had blasphemed and asked the group, “What do (plural) think (δοκεῖ--present active indicative, second

singular). They answered and said Jesus was deserving of death. Psychologically, the high priest asked a question to arouse the fervor of the crowd and consolidate their decision about Jesus. People call upon others to think about Jesus, but they often mean that they should think about condemning Jesus. Human thinking often leads to terrible spiritual decisions.

Discussion

John the Baptist told some religious leaders that they should not think that they were acceptable to God solely because Abraham was their physical father. Psychologically, people develop a false sense of thinking they are saved, when they are not. They delude themselves, with the help of the devil.

Jesus warned people not to think they will be heard by God if they repeat things often. Jesus warned people about thinking they were finding favor with God in prayer, but they were not in reality. Psychologically, people think they gain some favor from God, but they think incorrectly that God will hear them for repetition. God hears people who turn to Him in faith, not with works.

Jesus asked His learners questions about what they think. Psychologically, Jesus used those questions to encourage His learners to consider a set of facts and then render an opinion—one meaning of “think” in the New Testament. Jesus not only sharpened their thinking, but He also guided their thinking to understand spiritual truth. Jesus taught about seeking out the lost and actions speak louder than words. People who reject God with their actions often think they are acceptable to God.

Some people brought a question to Jesus about what he thought. Jesus always has infinite wisdom and cannot be trapped with words or actions. Jesus told those people to look on the coin and give the coin to the owner. Psychologically, Jesus used his thinking to expose the obvious truth that silenced people who asked Him to think. Jesus thinks as God and there is no wisdom and no counsel and no understanding against Yahweh.

Jesus also taught about the limits of human thinking. He said that the master of the house would return at time the slave did not think. Psychologically, people think one thing and make decisions related to that thinking. The slave wrongly thought the master would come later. Jesus stressed that people should not trust their own thinking about when the master would return, but live daily thinking the master may return today and we should be ready to meet him.

Jesus also asked His learners to think that He could ask for twelve legions of angels and so stop His arrest. The learners thought incorrectly, seeking to stop the arrest. Jesus thought about the learners and all other sinners and knew they needed a Savior. Therefore, He had to shed His blood and give His soul to secure our salvation. Psychologically, people fail to think

about the actions of God and understand His plans. If we would think about what Jesus was doing, we would then follow Him and not oppose Him.

The Sanhedrin convicted Jesus after the high priest asked them what they thought about the declaration of Jesus that they would see the Son of Man coming on the clouds of glory. Psychologically, the Sanhedrin thought that Jesus deserved death, but they thought incorrectly. They were biased from the outset and their thinking followed their sinful patterns. Their thinking led them to demand the crucifixion of Jesus.

Text of Matthew 18:12

1. **What**. Jesus explained to His learners the essence of salvation and asked them what did they think.
2. **Think**. Jesus laid out a set of facts and asked His learners to offer their conclusions after thinking about it.
3. **Man**. Jesus described a man who had a hundred sheep.
4. **Hundred**. That man found that one sheep was missing from the hundred.
5. **Stray**. The sheep was missing because it went astray.
6. **Go**. The man goes and leaves the ninety-nine to find the stray and bring him back to the flock.
7. **Search**. The man will search for that stray sheep. If he finds it, he brings it back rejoicing. Jesus used that story to illustrate the truth that it is not the will of your Heavenly Father that one of these little ones perish.

Summary for the Exegetical Psychology of Thinking

- **Exegetical Psychology means that the Heavenly Father sent Jesus to search for strays.**
- **Exegetical Psychology means that God rejoices over each stray sheep that Jesus bring back to the flock.**
- **Exegetical Psychology means the learners of Jesus must learn to think with the mind of Christ and come to conclusions God provides through the Holy Spirit using the mind of Christ within every born-again believer.**

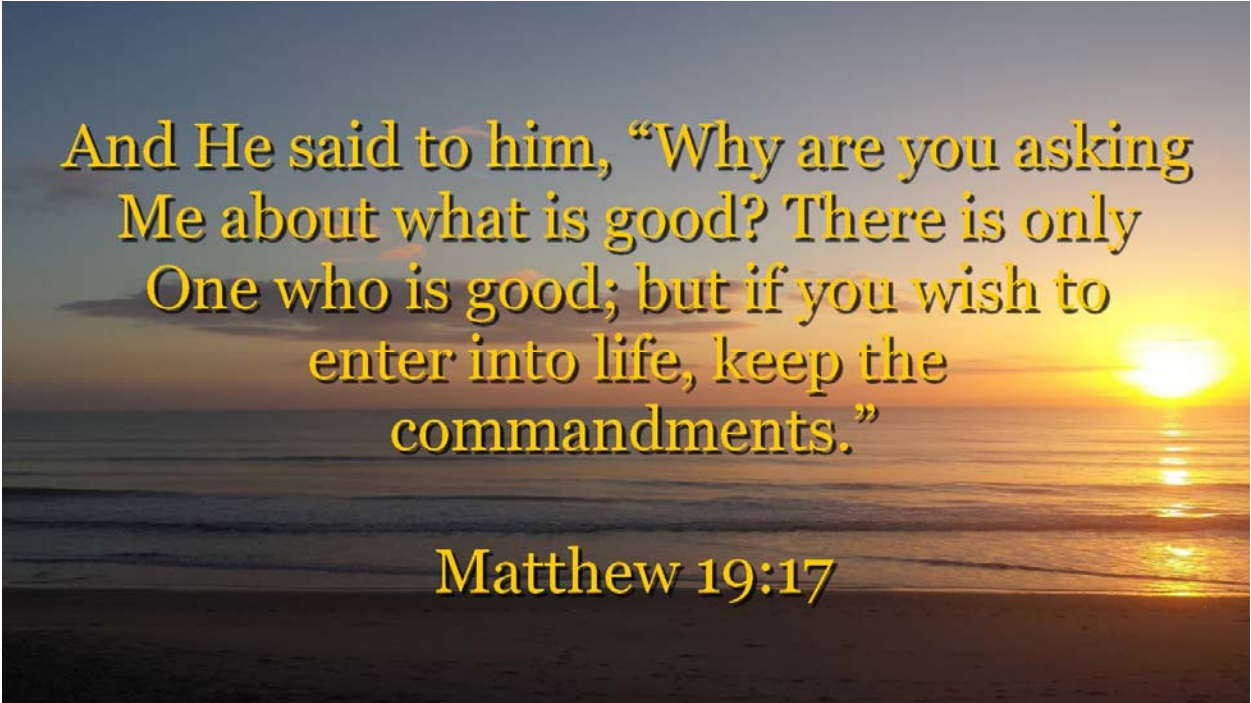
Application Guidelines

Today, we may learn that the Exegetical Psychology of thinking means that we think about things with Jesus leading our thinking, so that we glorify God with our conclusions and behavior.

HALLELUJAH !

20

The Exegetical Psychology of Goodness



And He said to him, “Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments.”

Matthew 19:17

Lexical Study

ἀγαθοῦ

ἀγαθός—good

In Matthew 5:45, Jesus taught that you should love your enemies and pray for those persecuting you, so that you may be sons of your Heavenly Father. Jesus then said that the Heavenly Father causes the sun to rise on the evil (πονηροῦς) and the good (ἀγαθοῦς). If you love those who love you, what reward do you have? Instead, we must be perfecters (τέλειοι) like the Heavenly Father is perfect (τέλειός). Psychologically, Jesus changed

everything by showing that the Heavenly Father benefits both the evil and the good and His children should do likewise.

In Matthew 7:11, Jesus said that if you being evil ones (πονηροὶ) know how to give good (ἀγαθὰ) gifts to your children, how much more your Heavenly Father will give good things to those asking Him? Psychologically, Jesus set the Father as the standard for doing good. Christians must count upon the Father giving good gifts to His children who ask Him for help.

In Matthew 7:17, Jesus discussed good trees and bad trees. Jesus said that every good (ἀγαθὸν) tree makes fine (καλοῦς) fruit, but the corrupt (σαπρὸν) tree makes evil (πονηροῦς) fruit. Jesus concluded by the fruits of people you will know them. Psychologically, Jesus used precise terms to contrast good fruit and corrupt fruit. One tree produces good fruit and the other evil fruit. Spiritually, we know people by the kind of good or bad fruit they produce. What they say does not mean as much as what kind of fruit they make.

In Matthew 7:18, Jesus presented a separate view of good and corrupt trees. A good (ἀγαθὸν) tree is not able to make evil (πονηροῦς) fruit. Likewise, a corrupt (σαπρὸν) tree is unable to make fine (καλοῦ) fruit. Psychologically, Jesus showed how people can identify false prophets that come in sheep's clothing. Inwardly, false prophets are ravenous wolves.

In Matthew 12:34, Jesus asked how the offspring of vipers are able to speak good (ἀγαθὰ) things, being evil ones (πονηροὶ)? For out of the abundance of the heart (καρδίας), the mouth speaks. Psychologically, Jesus once again showed that people talk from their heart. In this case, the evil things come from the evil in the heart.

In Matthew 12:35, Jesus explained that the good (ἀγαθὸς) man out of his good (ἀγαθοῦ) treasure casts out good (ἀγαθὰ). In contrast, the evil (πονηρὸς) man out of the evil (πονηροῦ) treasure casts out evil (πονηρὰ). Psychologically, Jesus described the how the good man produces good from the good treasure in his heart. Conversely, the evil man produces evil from the evil treasure in his heart. Not only do you know people by their fruit, but their fruit comes from the treasure in their hearts. The hearts of people are always on display spiritually for everyone with spiritual eyes to see and spiritual ears to hear.

In Matthew 19:16, the rich young man asked Jesus, "What good (ἀγαθὸν) may I do (ποιήσω—aorist active subjunctive, first singular) that I

may have (σχω--aorist active subjunctive, first singular) age life (ζωὴν αἰώνιον—see [ages](#).) Psychologically, the rich young man viewed age life as something that could be acquired by his works. He thought doing something good would result in age life. Many people today think the same thing.

Matthew 19:17, Jesus replied to the rich young man and asked him a question: “Why do you ask Me about the good (ἀγαθοῦ)? [One](#) is the good (ἀγαθός). If you will (θέλεις—present active indicative, second singular) into the life (ζωὴν) to enter into, keep the commandments. Psychologically, Jesus focused the attention of the young man first upon God by linking the concept of good with God and declaring God alone good. Jesus went on to command the rich young man to sell his many possessions and follow Jesus, but the rich young man went away grieved.

In Matthew 20:15, Jesus likened the kingdom of heaven to a vineyard owner who hired men to work in the vineyard. He hired them to work one day, and started hiring men early in the morning and continued hiring more during the day. He paid them all the same, the amount they agreed to when he hired them. When the first hired came for payment, they thought they would receive more. The vineyard owner asked the first hired, “Lawful to me with my things to do what I will (θέλω—present active indicative, first singular)? Or your eye evil (πονηρός) is, because I am good (ἀγαθός)?” Psychologically, Jesus continued teaching on the difference between good and evil. The eye may be evil because the owner is good. The goodness of the owner exposed the evil of the workers.

In Matthew 22:10, Jesus likened the kingdom of heaven to a king who invited many people to a wedding feast. The guests made many excuses. The king then sent the servants into the highways and invited both the evil (πονηρούς) and the good (ἀγαθοὺς), so that his wedding was full. Jesus explained that [many are called](#), but few are chosen. When the king inspected the wedding guests, one was not clothed appropriately and he was bound hand and foot and cast into the outer darkness, a place of weeping and gnashing of teeth. Psychologically, Jesus meant that many people make excuses why they cannot accept the invitation to feast with the king. After they rejected the invitation, Jesus invites both the good and the bad. Even then, to be acceptable to the king, they must be appropriately dressed. Jesus meant that the only people acceptable to the king are those who come appropriately attired. God invites everyone into the kingdom of heaven, but to enter, pass inspection by God, they must wear clothes pleasing to God.

In Matthew 25:21, Jesus presented a parable about servants and treasure being entrusted to them by their master for investment. One servant was given five talents to invest and made five more. Jesus praised that servant: “Well, good (ἀγαθὲ) slave and faithful (πιστὲ).” Jesus then said that servant was faithful (πιστὸς) over little (ὀλίγα). Therefore, the master will set down (καταστήσω—future active indicative, first singular) that servant over many (πολλῶν) things and that servant will enter the joy of his master. Psychologically, Jesus praised the faithful and thoughtful servant for his service regarding little things. We must exercise care over little things so that we enter the joy of Jesus, a great reward in itself.

In Matthew 25:23, Jesus praised the slave entrusted with two talents and he produced two talents more by investing. The master then said to that slave, “Well, good (ἀγαθὲ) slave and faithful (πιστὲ).” Jesus then declared that servant was faithful (πιστὸς) over little (ὀλίγα). Therefore, the master will set down (καταστήσω--future active indicative, first singular) that servant over many (πολλῶν) things and that servant will enter the joy of his master. Psychologically, Jesus praised the faithful and thoughtful servant for his service regarding little things. Good servants always invest their talents wisely for the Lord Jesus Christ. Every good servant should expect that Jesus will reward him and he will enter the joy of Jesus.

Discussion

Jesus taught that God causes the sun to rise on the evil and the good. We must be perfecters like God, and love our enemies. Jesus then said that if we, being evil, know how to give good gifts, how much more will our Heavenly Father give us good gifts. Psychologically, we must love our enemies and give good gifts to men, just as God the Father gave us His Son.

Jesus then used the term good to identify hypocrites and other imposters. Jesus said look at their fruit. Good fruit comes from good trees and corrupt trees produce evil fruit. By their fruit you shall know them. Psychologically, we can avoid being duped by hypocrites and others by inspecting their spiritual fruit. Good trees are incapable of bearing evil fruit, so we know people spiritually by their spiritually fruit.

Jesus then identified the vipers. They being evil cannot speak good things. Psychologically, people speak and act from the abundance of their

hearts. People have either evil treasure in their hearts or good treasure in their hearts.

Jesus told a rich young man to sell all his possession and follow him. The rich young man went away grieved, because he treasured his possessions more than eternal life and following Jesus. Likewise, Jesus exposed the evil of men who agree to a certain wage, and then expect more based upon what others received as generous gifts. Psychologically, people love their own evil treasure more than they love God in their heart. They do not want to do the will of God and accept the grace of God given to others because they have greed for more evil treasure in their hearts.

Jesus also said that the kingdom of heaven is about accepting invitations and wearing the appropriate clothes. He said many are called, both good and evil, but few chosen. Likewise, every slave must invest wisely to please the master who entrusted talents to them. If they invest, Jesus calls them the good slave and then he enters the joy of their master. Those slaves who did not invest well suffer eternally. Psychologically, salvation starts with the calling of God and faith in the free gift of God. Then learnership means we invest our talents for God, according to His plans, not ours. We must always follow God's lead in our lives as we invest them for God. We will all face inspection, and unless we have received the free gift of eternal life, we will not pass that inspection. At the moment of salvation, we no longer have to worry about judgment and inspection regarding eternal life. Even so, we must be careful master builders using our talents for God to receive rewards from God.

Text of Matthew 19:17

1. **Why**. A rich young man asked Jesus about what good thing he must do to inherit age life. Jesus responded with His own question about why the rich young man was asking Jesus about what is good.

2. **Ask**. Jesus focused the attention of the rich young man upon the motive for asking about doing some good thing.

3. **Good**. Jesus clarified the entire concept of good.

4. **One**. Jesus said that only one is good, and it was not the rich young man.

5. **Will**. Jesus then said if the rich young man willed to enter the life, Jesus had the solution about what to do.

6. **Life**. Jesus referred to “the life,” meaning that the rich young man could enter into life, implying that the rich young man was currently dead.

7. **Keep**. Jesus revealed that the rich young man must keep the commandments of God. Of course, the rich young man thought he had already kept all the commandments, but he was spiritually blind. Then Jesus told him to sell all his possession and follow Jesus. The rich young left grieving, because he had many possessions which were more valuable to him than entering into life and following Jesus.

Summary for the Exegetical Psychology of Goodness

- **Exegetical Psychology means Jesus repeatedly contrasted good and evil so that you can identify people by their deeds and words.**
- **Exegetical Psychology means only God is good and we must turn to Him for goodness in our lives.**
- **Exegetical Psychology means that we can invest our God-given talents and hear the Lord tells us that we have done good and will enter His joy.**

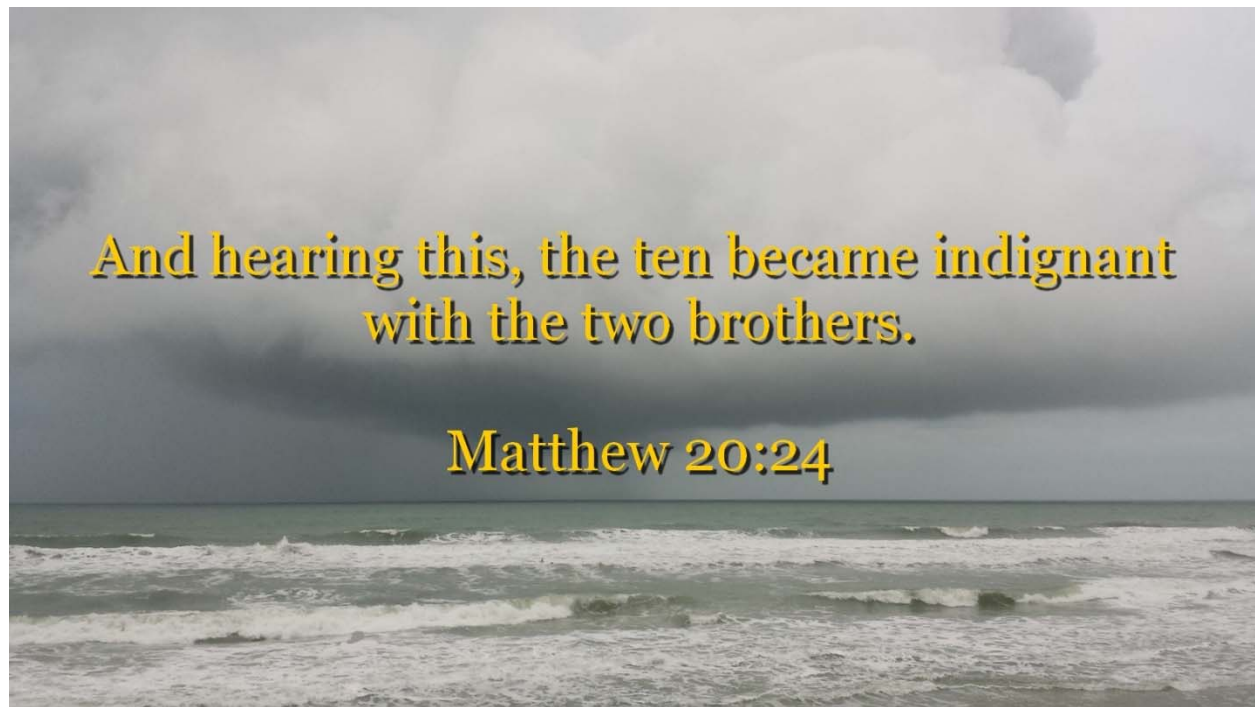
Application Guidelines

Today, we may learn that the Exegetical Psychology of goodness means because God is good, we may enjoy His goodness in our lives so that we bear good fruit and show ourselves to be His children.

HALLELUJAH !

21

The Exegetical Psychology of Indignation



Lexical Study

ἠγανάκτησαν—aorist active indicative, third plural

ἀγανακτέω—taking offense with passion (aganned)

In Matthew 20:24, James and John sent their mother to ask Jesus for some of the best seats in the kingdom of God, the left hand and right hand of Jesus on His throne. When the other learners heard of their request, they aganed (ἀκούσαντες—aorist active participle, nominative masculine plural) about the two brothers. Jesus explained that the two seats would be given to people who earned it, but it was not His to give. Psychologically, ten learners

took offense at the two brothers, when no offense should be taken. Although the learners had followed Jesus as a group for years, in a single moment, deep jealousy erupted over a simple request that was incapable of being granted. Notice that all 10 learners aganed. They were full of passion until Jesus calmed them down. He explained that His learners must be known as slaves. Whoever wishes to be first among them must be their slave. Jesus reminded them that the Son of Man came to slave and not be slaved and to give His soul a ransom for many.

In Matthew 21:15, the chief priests and the scribes aganed (ἠγανάκτησαν—aorist active indicative, third plural) when they saw the children and heard them crying out, saying, “Hosanna to the Son of David.” Jesus reminded them that the Scripture provide: “Out of the mouth of babes and sucklings you have prepared praise for yourself.” Psychologically, Jesus showed the chief priests and scribes that their anger was ill-founded. Rather than go with their emotional outburst, they should of recalled the Scripture about God preparing praise from young children. Jesus was indeed the son of David, the Messiah, and worthy of all praise. When people neglect the Scriptures and let their emotions rule them. They may a erupt in anger without cause and so be aganed.

In Matthew 26:8, when Mary anointed Jesus for burial, the learners aganed (ἠγανάκτησαν—aorist active indicative, third plural) because they did not understand the purpose for the anointing. They took passionate offense that something Jesus accepted with gratitude. Psychologically, people become passionate and angry about things that Jesus accepts with gratitude. The anger of the learners did not achieve the righteousness of God. This was the second incident where the learners were passionately angry without cause.

Discussion

Some people in the New Testament became very angry without cause. Psychologically, the ten learners burned with anger at James and John seeking the best places in the kingdom of God. Jesus used that event as a teaching opportunity for all of them. Jesus explained that being the greatest among the learners meant that person would be the greatest servant. Jesus used himself as an example of the perfect attitude of service. He came to

slave, not to be slaved. He laid down his soul for the ransom of many. The ten learners aganed over nothing.

Psychologically, the religious leaders were very angry when the children in the Temple praised Jesus as the Son of David. Jesus explained that they fulfilled Scriptures regarding the children praising Messiah. The religious leaders aganed, because their anger showed that they were opposed to the will of God.

Psychologically, the learners of Jesus fell into passion and anger over Mary anointing Jesus for burial. They watched Jesus accept the anointing, but they did not understand the significance of the event. She prepared his body for burial. The learners aganed over nothing and opposed the will of God.

Text of Matthew 20:24

1. **Heard**. When the ten learners of Jesus heard about the mother of James and John asking Jesus for some of the highest seats in the kingdom of God, they had a very strong and immediate reaction.

2. **Ten**. The ten learners apparently shared the same reaction to James and John, although they had lived together with Jesus for years.

3. **Aganed**. The ten learners aganed, meaning they had a passionately angry response to something or someone without cause.

4. **Concerning**. This particular event concerned seeking the highest preference in the kingdom of God and setting themselves above the other learners.

5. **The**. The two brothers, James and John, were known as the Sons of Thunder, but their mother interceded with Jesus on their behalf.

6. **Two**. The two brothers sought the highest places in the kingdom of God and thought Jesus could give it to them, if they only asked.

7. **Brothers**. The two brothers believe that Jesus would reign in His kingdom, but they completely overlooked that Jesus was no respecter of persons and neither was God the Father. Those two coveted seats would be given as a reward.

Summary of the Exegetical Psychology of Aganed

- **Exegetical Psychology means that some people get very angry without cause.**
- **Exegetical Psychology means Jesus dealt with anger among His learners by telling them the truth about having a servant attitude.**
- **Exegetical Psychology means people aganed over things which fulfilled Scripture about Messiah.**

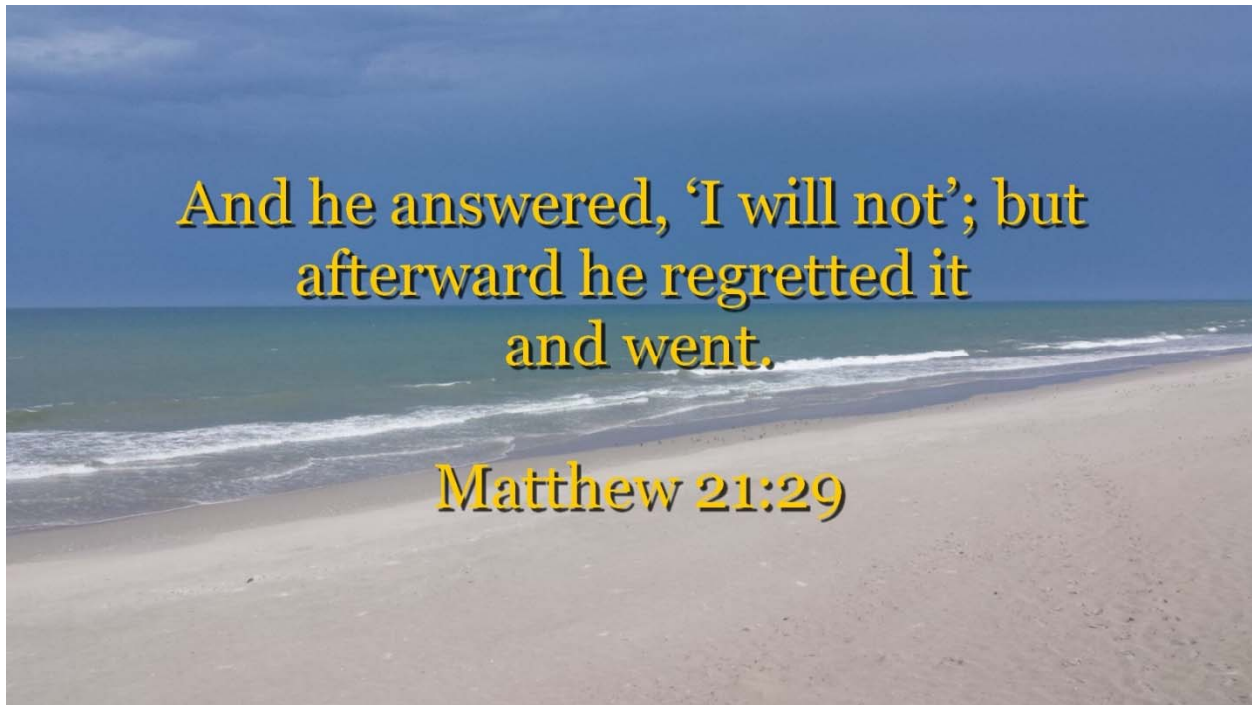
Application Guidelines

Today, we may learn that the Exegetical Psychology of aganed means that some people get passionately angry without cause.

HALLELUJAH !

22

The Exegetical Psychology of Regret



Lexical Study

μεταμεληθεῖς—aorist passive participle, nominative masculine singular

μεταμέλομαι—I regret

In Matthew 21:29, Jesus had asked the chief priests and the elders of the people a question based on a parable. Jesus told a parable about a man who had two sons and asked both of them to go work in the vineyard. The first son said he would go, but never went. The second son said, “Not I will (Οὐ θέλω—present active indicative, first singular),” but then regretting

(μεταμεληθεῖς—aorist passive participle, nominative masculine singular) his answer, he went to the vineyard. Jesus then asked which one did the will of his father. The religious leaders answered the one who went to the vineyard. Then Jesus told religious leaders that the tax collectors and pornai go before them into the kingdom of God, because John the Baptist came in the way of righteousness and repented, but the religious leaders never regretted not believing John the Baptist, even after seeing the tax collectors and pornai repent. Psychologically, Jesus described the proud religious leaders who would not regret their decision to reject God, even when tax collectors and pornai repented and turned to God. Stubborn spiritual pride, born of spiritual blindness, remains without regret in the hardened hearts of religious leaders.

In Matthew 21:32, Jesus drove home the point to the religious leaders that they did not regret (μετεμελήθητε—present active indicative, second plural) their decision not to enter the kingdom of God even after: (1) they heard John the Baptist preaching the kingdom of God and the baptism of repentance; and (2) watching the tax collectors and pornai repent and enter the kingdom of God. Psychologically, Jesus used parables to show people their wicked attitudes and lack of spiritual regret, especially after watching others repent and enter the kingdom of God.

In Matthew 27:3, Judas had struck a bargain with the religious leaders to betray Jesus for thirty pieces of silver. Having seen Jesus condemned, Judas regretted (μεταμεληθεῖς—aorist passive participle, nominative masculine singular) his decision, and returned the money. Jesus identified Judas as the son of destruction and His betrayer and a devil early in His ministry (John 6:70-71). Although Judas regretted his decision to betray Jesus, we have no indication he repented of his sins, but remained the son of destruction (John 17:12). Psychologically, people may regret their sins, but never come to repentance and salvation, as witnessed by Judas and his regret, but still the son of destruction.

Discussion

Jesus gave a parable about regret leading to good behavior. He used the parable in a psychological way. The religious leaders did not repent even after seeing tax collectors and pornai repent and turn to God. The religious leaders felt no regret for their decision to reject the kingdom of God.

Jesus also knew that Judas Iscariot would betray Him, even when He chose Judas to be one of His learners. Psychologically, Judas Iscariot regretted the betrayal of Jesus after witnessing Jesus being condemned to death, but He remained the son of destruction. Regret alone does not lead to salvation. Repentance alone does not lead to salvation. Yet, unless people repent, they will perish (Luke 13:3, 5; see 1 Peter 3:9).

Text of Matthew 21:29

1. **Answering**. In the parable of the two sons, the first son answering his father said I will not go to the vineyard.

2. **Master**. The first son said he was unwilling to go, as his father, the master, directed him.

3. **Not**. The first son literally said, “I will not.”

4. **Afterward**. Afterward, the son changed his mind and his actions.

5. **Regretted**. He regretted his decision to disobey his father.

6. **He**. Having first regretted his decision, then he acted upon his change of heart.

7. **Went**. That son did the will of his master by going to vineyard, even after saying no at first. His regret about his refusal to do his father’s will led him to doing his father’s will and so he went to the vineyard.

Summary for the Exegetical Psychology of Regret

- **Exegetical Psychology means that our first actions and words may lead us later to regret.**
- **Exegetical Psychology means when we see other people doing the will of God, we should regret our disobedience to God and then do God's will in our lives.**
- **Exegetical Psychology means that some regret leads to doing God's will, while other regret means that we feel bad for doing something, but remain unwilling to do God's will.**

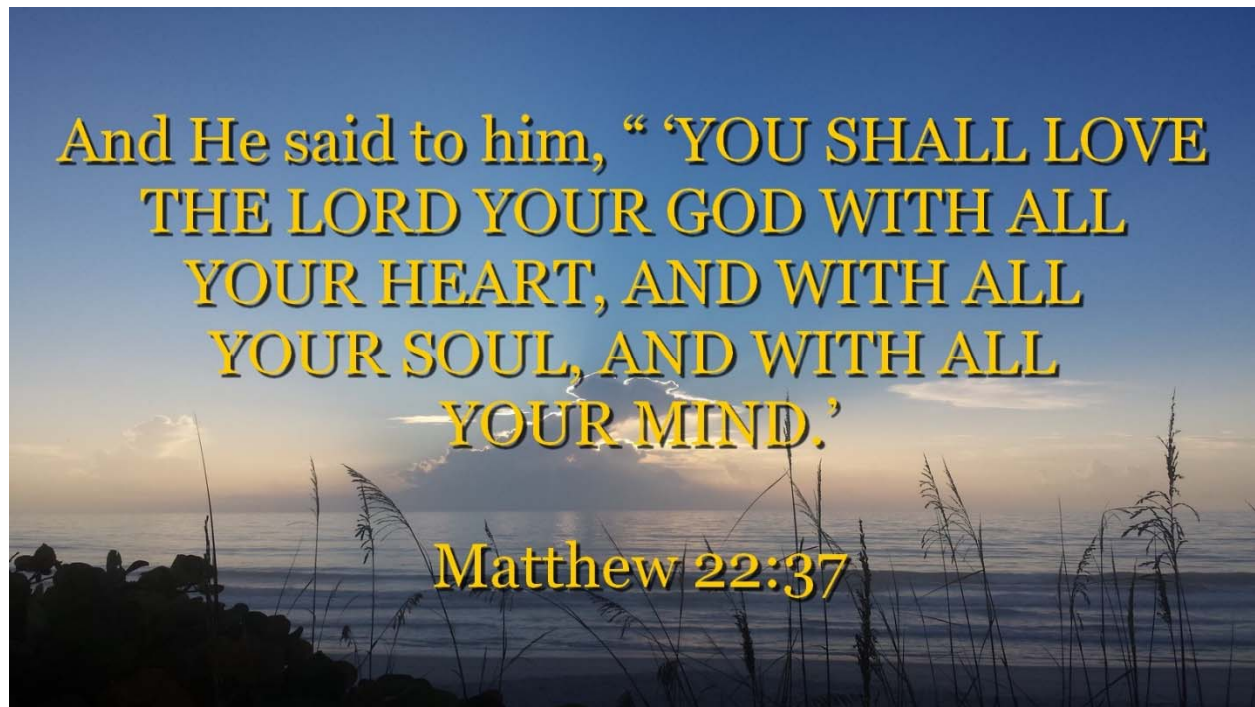
Application Guidelines

Today, we may learn that Exegetical Psychology of regret means that we should understand that regret over not doing God's will at first may lead us to doing God's will in the end, especially after we see other's doing God's will.

HALLELUJAH !

23

The Exegetical Psychology of Love



Lexical Study

Ἀγαπήσεις—future active indicative, second singular

ἀγαπάω—I love

In Matthew 5:43, Jesus said that people had heard you will love your neighbor and hate your enemy.²³ Jesus meant that people interpreted the

²³ The term “love” (“Ἀγαπήσεις”) here means a human love for your neighbor. Jesus used the future active indicative, second singular to remind the listeners that the duty was for each individual. The command to love your

Old Testament to teach hating your enemies. Psychologically, loving people and hating people stand opposite each other. Those emotions often provoke actions. Jesus said that evil actions and evil words come from the heart.

In Matthew 5:44, Jesus said, “I say to you, love your enemies and pray for those persecuting you. Bless those cursing you, do good to those mistreating you and hating you.”²⁴ Psychologically, Jesus covered a range of emotions, from love to hate, and then linked appropriate action in response. Jesus commanded our emotions, meaning He will give us His emotions as we trust Him for the power to let Him control our emotions. Only through His power can we love our enemies and do good to those mistreating us and hating us.

In Matthew 5:46, Jesus explained rewards, starting with a question: “If you love the ones loving you, what reward do you have?”²⁵ Psychologically, Jesus

neighbor continued into the future. Jesus also said that people taught that they should “hate” (“μισήσεις”) their enemies. Jesus under another future active indicative, second singular for you will hate to show that the teaching of hate continued into the future. Jesus intended to correct the hatred for enemies and expose the false teaching.

24 In Matthew 5:44, Jesus used a present imperative to commanded that we must “love” (“ἀγαπάτε”) the people persecuting us. He used four present, active participles, (1) persecuting (“διωκόντων”), (2) cursing (“καταρωμένων”) and (3) mistreating (“ἐπηρεαζόντων”) and (4) hating (“μισοῦσιν”) to describe the continuous evil actions against saints which must be met with love.

25 In Matthew 5:46 Jesus described people who love saints. He used the aorist subjunctive, second plural “love” (“ἀγαπήσητε”) to describe the hypothetical case of saints being loved and returning that love. Jesus taught that if you love the one “loving” (“ἀγαπῶντας”) you, you should not expect any reward (μισθόν). Notice how Jesus used participles to describe the ongoing love in contrast to the present participles describing the persistent evil behaviors poured upon saints. Jesus then commanded His learners to love all the people God loved, and be “perfecters” (τέλειοι) like God is “perfect” (τέλειός), and so expect a reward from God. Saints experience trouble continuously.

challenged the learners to love all the people God loved, and be perfecters like God is perfect, and so expect a reward from God.

In Matthew 6:24, Jesus warned about slaving two lords: “No one is able to slave two lords. For either he will hate the one and will love to one, and will phrondown—lowering your thoughts and mind down) the other. You are not able to slave God and mammon.²⁶ Psychologically, Jesus talked about total love for only one master. He said that we are incapable of dividing our love, because if we try to slave God and mammon, we will hate the one and love the other. Jesus said we are incapable of slaving both. Jesus tied slaving God with loving God with all your heart, soul, strength and reasoning (Luke 10:32). Jesus commanded undivided love for God.

In Matthew 19:19, Jesus described the command to love your parents: “You shall honor your mother and father and you will love your neighbor as yourself.”²⁷ Psychologically, Jesus described the present command to honor

²⁶ In Matthew 6:24, Jesus explained the impossibility of slaving two lords. Jesus used the present active infinitive δουλεύειν to describe the impossibility of slaving two κυρίοις. Trying to slave two lords results in one of two outcomes: (1) he will “hate” (μισήσῃ—future active indicative, third singular) the one and will love (ἀγαπήσῃ—future active indicative, third singular) the other; or, (2) he will be devoted (ἀνθήσεται—future middle indicative, third singular) to one, and will phrondown (καταφρονήσῃ—future active indicative, third singular—lowering your thoughts and mind down) the other. Jesus contrasted the future active indicative ἀνθήσεται with καταφρονήσῃ. Jesus did not describe possible futures using a subjunctive mood, but used the indicative mood to express absolute certainty. He meant that those outcomes would be absolute in the future. Jesus concluded by applying that knowledge about absolute future outcome to prove that you are not able to slave (δουλεύειν—present active infinitive) God and mammon (μαμωνᾶ).

²⁷ In Matthew 19:19, Jesus developed the concept of loving your parents using the present imperative Τίμα. Jesus then switched to the future active indicative for the command you will Ἀγαπήσεις your neighbor as yourself. The future indicative expresses the outcome related to honoring your parents, namely, that you will also love your neighbor as yourself. Therefore, the imperative to love your parents relates directly to the absolute

your mother and father and the future command to love your neighbor. Remember the Good Samaritan story about who is your neighbor and how to love them (Luke 10:29-37). Jesus intended that you will love your neighbor into the future without end.

In Matthew 22:37, Jesus described undivided love: “You shall love Lord your God with all your heart, and with all your soul and with all the reasoning of you.”²⁸ Psychologically, Jesus commanded undivided love from our heart, soul and reasoning. Undivided love keeps us from trying to slave anyone in addition to God.

In Matthew 22:39, Jesus continued His discourse on love by command: “You shall love your neighbor as yourself.”²⁹ Jesus explained that the law and the prophets hang on those two commandments. Psychologically, Jesus proclaimed that God provides the love we have for Him and our neighbors. We must receive that love and make sure we love God and neighbors with undivided love.

future of you will love your parents. Both honor and love will be required to please God.

²⁸ In Matthew 22:37, Jesus described different sources of love. He may also have distinguished different kinds of love, based upon source. Jesus used the future active indicative Ἀγαπήσεις to describe the love for the Lord your God. That singular love must come (1) “in” (“ἐν”) “all” (“ὅλη”) your heart (καρδία), and (2) “in” (“ἐν”) “all” (“ὅλη”) your “soul” (“ψυχῇ”) and “in” (“ἐν”) “all” (“ὅλη”) the “reasoning” (“διανοία”) of you.” Jesus used dative constructions which I take as a dative of source, meaning that the heart, soul and reasoning must have no other love but the love for God (which is a gift of God in itself). I disfavor the idea of a locative dative, because the action is not confined to a certain place. Just as Jesus described the impossibility of slaving two masters, so also we cannot divide the love from our heart, soul or reasoning, for such love must abound only for God alone.

²⁹ In Matthew 22:39, Jesus used the future active indicative again to describe His command to love. Here, He tied love for your neighbor to love for yourself. The future indicative for love means that love for neighbor remains foundational to Christian life, for if we love only ourselves, we have nothing with God. Jesus described the absolute certainty of love for neighbors as being equally important as self love.

Discussion

Jesus said that you should love your enemies and not hate them. If Jesus hated all His enemies, and were all enemies of Jesus at one time, then no one would be saved. Because Jesus practiced what He preached, He brought us to salvation by grace through faith. Psychologically, Jesus changed the way we think about people, and we must love them from our hearts, even our enemies. We should also have spiritual concern for them, praying for them. God must control our emotions, actions, thoughts, and everything else.

Jesus also taught that we must love even the people who do not love us. Then we may expect a reward for loving those people. Psychologically, Jesus commanded us to be perfecters, just like God is perfect in all things, including love.

Jesus also instructed us about slaving two lords. If we try to slave two masters, then we will love the one and hate the other. We cannot serve God and mammon. Psychologically, Jesus wanted us to understand the impossibility of divide love and slaving. We must determine, by grace through faith, to love only God and slave Him.

Jesus revealed that we should honor our mother and father and love our neighbors, remembering the Good Samaritan. Psychologically, Jesus instructed us to love our neighbors into the future without end, remembering that the Good Samaritan loved a man he never met before and took good care of that stranger, even when others ignored him.

Jesus commanded love for God with all your heart, soul and reasoning. Psychologically, undivided love from our heart, soul and reasoning means that we have pure and undefiled love for God in our totality. Only pure love with all of our being will keep us focused upon God and doing His will in our lives.

Text of Matthew 22:37

1. **Said**. Jesus said things that changed everyone with ears to hear.
2. **Love**. He commanded people to love God and described what it takes to love God truly.
3. **Lord**. Jesus said that everyone should love the Lord God.
4. **All**. Then, Jesus explained in detail how to love God.
5. **Heart**. You must love God from your heart, where your good treasure abides.
6. **Soul**. You must love God with all your soul, with its relationship to your body and God.
7. **Reasoning**. You must love God with all you reasoning, with its relationship to your heart and mind.

Summary for the Exegetical Psychology of Love

- **Exegetical Psychology means that God commands our love for God and our neighbor.**
- **Exegetical Psychology means that God commands our undivided love for him, so that live before Him as His slave of righteousness in perfection.**
- **Exegetical Psychology means that we love those who hate us, so that we may expect a reward from God.**

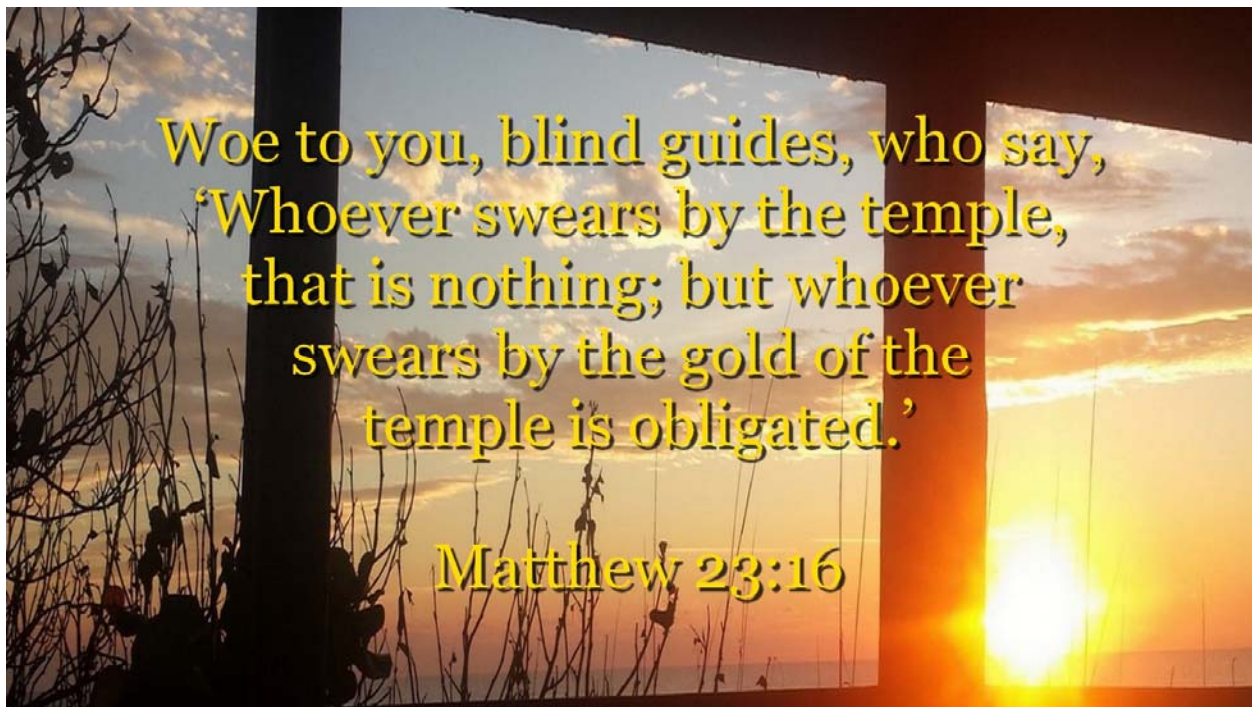
Application Guidelines

Today, we may learn that the Exegetical Psychology of love means we obey the command of God to love God and our neighbor. We love God with an undivided heart, soul and reasoning. As we love our neighbor, we may expect a reward from God.

HALLELUJAH !

24

The Exegetical Psychology of Blindness



Lexical Study

τυφλοὶ--blind ones

τυφλός—blind

In Matthew 9:27, Jesus encountered two blind men who were saying, “Have mercy on us, Son of David.”³⁰ The two blind men sought mercy from

³⁰ The blind men used the word “mercy” (“mercy (Ἐλέησον)”) as a verb, an aorist active imperative. They expressed their strong desire for the Son of David to extend His mercy to them and heal their blindness.

the Son of David. They recognized Jesus as the rightful heir to the throne of David as witnessed by their faith that He could heal them. Psychologically, these blind men had faith and looked to Jesus for healing of their eyes. Though physically blind, they saw Jesus spiritually as able to heal them of their blindness, because He was the Son of David. The blind men appealed to the mercy of the Son of David for help. They had the assurance that Jesus could help them with their blindness.

In Matthew 9:28, Jesus asked the two blind men, “Do you believe that I am able to do this?”³¹ They replied, “Yes Lord.” Jesus then touched their eyes and said according to their faith, be it done to them. Their eyes were opened. Psychologically, the two blind men suffered from physical blindness, with all the hardships that go with that condition. In this case, the blind men did not see with their physical eyes, but with their spiritual eyes they saw Jesus and had faith He could heal them. Therefore, we see that the blind men believed in the mercy of Jesus, meaning He would be willing to help them with their physical blindness, and they also believed in His power to help them.

In Matthew 11:5, John had sent his learners to ask Jesus if He was the Coming One or should they look for another. Jesus answered the question by telling the learners to report what they see and hear. Notice that Jesus said the fulfillment of Scripture would answer the question and Jesus fulfilled the Scriptures. Jesus first said that the blind receive sight and then listed other healings. Psychologically, Jesus showed He fulfilled the prophecy that eyes of the blind will be opened (Isaiah 42:7). Jesus presented the best answer by

³¹ Jesus answered the request of the blindmen with a question about faith: “Do you believe (Πιστεύετε. Notice that Jesus inquired about their faith using the present tense, active voice, and indicative mood. He inquired about their (plural) spiritual condition in that moment in real time. He wanted them to express their faith for all to hear. As God in the flesh, Jesus knew the answer to the question before He asked it. He also focused upon the connection between faith and power. The faith they had was directly tied to their view of His power (“δύναμαι”) to heal them. He again used the present tense, but the singular person. Each of them must believe He has the power to heal one at a time. Jesus also used the aorist active infinitive to do (ποιῆσαι) to inquire about their faith in His ability to heal them. By asking the question, their faith would be known to the crowd and also crystalize their understanding of Who and how Jesus healed them.

pointing to His works as proof that He fulfilled the prophecies concerning the Coming One. With great conviction Scriptural proof speaks the truth to spiritual people.

In Matthew 12:22, a demoniac, blind and mute, was brought to Jesus and He healed the man. Psychologically, Jesus healed the man, knowing it would add fuel to the fire of the Pharisees. Having seen the obvious work of power, the Pharisees claimed that Jesus cast out the demon by Beelzebul, the prince of the demons. Jesus did the works His Father gave Him to do, also knowing that opposition would arise that would ultimately lead to His crucifixion followed by resurrection, ascension and more glory. While the Pharisees blasphemed, the crowds were amazed, asking if Jesus were the Son of David.

In Matthew 15:18, Jesus had explained that what comes out of the heart defiles a man, but eating with unwashed hands does not defile a man. Jesus also told the Pharisees that they were teaching the precepts of men as if they were the teachings of God. Their traditions invalidated the word of God. The learners then told Jesus that the Pharisees were offended by the teaching of Jesus. He explained that every tree which has not been planted by His Father would be uprooted. Therefore, Jesus commanded His learners to leave the Pharisees alone, because the Pharisees were blind and acted as guides of the blind. If they may lead, both will fall into a pit. Psychologically, Jesus taught His learners to understand many religious leaders will be scandalized by the word of God and the acts of Jesus. They may count upon God to uproot such leaders. Until then, the learners must know that many religious leaders are the blind leading the blind and both will fall into a pit.

In Matthew 15:30, as Jesus sat in a mountain in Galilee and great crowds came to Him, having with them lame, blind, mute and many others and they placed them at the feet of Jesus and He healed them.³²

³² Jesus used the term “healed” (“ἐθεράπευσεν”) to describe His work of power. He used the aorist tense, indicating that the physical healing had been completely effective. He used the indicative mood, showing the instantaneous physical healing here. Jesus demonstrated physical healing as a means to proclaim the infinitely greater spiritual healing. Jesus used many spiritual therapies in many different ways. We may learn about Exegetical Therapy by studying the many ways God brings His therapies into the lives of different people.

Psychologically, Jesus healed the blind before the eyes of the crowd. His compassion coincided with His mission to redeem. Jesus provided proof that His Father sent Him into the world. Jesus specifically fulfilled the prophecies concerning the Servant described by Isaiah.

In Matthew 15:31, the purpose of the healing became apparent. The works of powers caused the crowd to wonder, seeing mute speaking, crippled restored, and lame walking, and blind seeing.³³ The crowd glorified the God of Israel. Psychologically, Jesus did not seek His own glory, but the glory of the Father. By glorifying the Father, Jesus knew that He would be glorified later and His learners would see the glory He had with the Father before the world was.

In Matthew 20:30, as Jesus left Jericho, a large crowd followed Him. Along the way, two blind men cried out for mercy from the Son of David. They heard that Jesus was passing by. They cried out, “Lord, have mercy on us, Son of David.”³⁴ Psychologically, the blind men linked their hearing with their voices and began crying out for help. Their cry for mercy signaled their

33 The works of powers caused the crowd to wondered (“θαυμάσαι”). Using an aorist active infinitive, Jesus emphasized the result of His work of power. The crowd wondered as group, and the effect of the healing was immediate and real. The crowd was seeing the mute speaking, the crippled restored (“ὕγιεῖς”), and lame walking, and blind (τυφλοὺς) seeing. Jesus healed different blind people in the passages above, with different effects, but with the same purpose of glorifying God and demonstrating His true identity as Savior and Son of God. He commanded faith in Him for salvation.

34 As the two blind men described in Matthew 9:28 above, two blind men outside Jericho also appealed to Jesus so that He would mercy them. They used the verb “mercy” (“ἐλέησον”), an aorist active imperative, second singular). They wanted Jesus to extend His mercy to them. They recognized His power to heal, but understood they did not deserve the healing, because mercy often means withholding, or here removing, an impediment or punishment. Therefore, the blind men were imploring Jesus to remove their impediment of blindness by using His mercy right then and there. They had faith in His divine power.

faith in Jesus. Though physically blind, they saw spiritually with perfect clarity.

In Matthew 21:14, blind and lame came to Jesus in the temple and He healed them.³⁵ Having seen Jesus work wonders and the children crying out, Hosanna to the Son of David, the chief priests and scribes aganed.³⁶ Psychologically, the works of Jesus often produced two diametrically opposed reactions. One group of people praised and glorified God for the works of powers Jesus did, while religious groups aganed because of the reaction of the people glorifying God.

In Matthew 23:16, Jesus was pronouncing a series of woes upon the Pharisees. He called them blind guides, because they taught people to twist oaths to support lying. Psychologically, Jesus confronted the spiritual machinations of the Pharisees. They were hypocrites, claiming to be a guide to the simple, but they were actually blind guides of the blind, and both would fall into the pit.

In Matthew 23:17, Jesus called the Pharisees foolish and blind ones. Jesus showed them that their machinations to support lying were the words of fools leading the blind. Psychologically, Jesus confronted the Pharisees with direct, forceful language, showing them from their own words how foolish and blind they were. Jesus spoke lovingly the truth of God to religious leaders full of foolishness and completely blind spiritually.

In Matthew 23:19, Jesus again called the Pharisees blind ones. They supported lying by promoting oaths about the altar and temple intended to deceive people with lies. Psychologically, Jesus confronted the Pharisees with their complete disdain for the truth of God, preferring instead scheming

35 In Matthew 21:14, Jesus healed (“ἔθεράπευσεν”) the blind and lame who came to Jesus in the temple. Matthew again used the aorist tense, indicating that the physical healing had been completely effective. He used the indicative mood, showing the instantaneous physical healing here.

36 The chief priests and scribes aganed (ἡγανάκτησαν—aorist active indicative, third plural). This term “aganed” described unwarranted anger. Here, the chief priests and scribes were angry at Jesus without righteous cause. Jesus did the works of God and the little children praised His Name. The chief priests and scribes reacted with unrighteous and unwarranted anger towards Jesus.

oaths designed to mislead people. Jesus repeatedly called the Pharisees blind, because they could not see the lies they were perpetrating with false and misleading oaths.

In Matthew 23:24, Jesus again called the Pharisees blind guides. Jesus further described them as straining out the gnat and swallowing the camel. Psychologically, Jesus meant that the Pharisees hypocritically made an outward show of piety, but inwardly by their lying they disregarded judgment, mercy and faith.

In Matthew 23:26, Jesus said, “Blind Pharisee.” He said they cleansed the outside of the cup and the dish, so that the outside may become clean. Psychologically, Jesus observed that outwardly the Pharisees appear to men as righteous, but inwardly they were full of hypocrisy and lawlessness.

Discussion

Jesus dealt with the physically blind and the spiritually blind. He healed the physically blind and exposed the spiritual blindness of the religious leaders. Psychologically, Jesus provided physical healing from His compassion and showed people that God the Father sent Him. Jesus understood the purpose and program of His Father.

Two blind men sought mercy from Jesus and their faith brought their sight. Jesus asked them if they believed that He is able to heal them and they said yes and were healed. Their spiritual sight led to their physical healing. Psychologically, the faith of the blind men brought glory to God.

When John the Baptist wanted to know if Jesus was the Coming One, Jesus told the messengers to report what they saw. They saw the blind gaining their sight and many other works of powers. Psychologically, Jesus showed He was the Coming One through the fulfillment of Scripture. The most convincing evidence of His identity included both His words and His works in fulfillment of Scripture.

While the Pharisees could not dispute the physical healings Jesus performed, they wrongly faulted Jesus for doing the miracles. Among other things, they claimed Jesus did works by Beelzebul, the prince of demons. Psychologically, Jesus did not shrink back from doing the Father’s work because of religious opposition. He continued to open the eyes of the blind.

He also proved that the religious leaders were blaspheming the Holy Spirit by attributing His works to the Beelzebul.

Jesus pronounced a series of woes upon the Pharisees. Jesus said that His learners should not be concerned about offending the Pharisees, because God would uproot them. In fact, the religious leaders were the blind leading the blind and both would fall into a pit. Psychologically, Jesus taught His learners to fulfill the plans of God and not worry about the opposition of the Pharisees. In time, they would be uprooted by God. They would end up in the pit, along with everyone who followed their lead.

Jesus also fulfilled Scripture perfectly. Jesus showed Himself to be the Servant of Yahweh, prophesied by Isaiah. He healed the blind and others of their physical problems with the greater purpose of proving His identity from Scripture. When people asked Him for mercy as the Son of David, Jesus showed them mercy from God, supernaturally healing them and testifying that Jesus was the Son of David and the Son of God. Psychologically, Jesus took deliberate steps to accomplish the work His Father had given Him to do, notwithstanding the opposition of the enemies of God clothed in religion.

As Jesus healed people, the Pharisees and other religious leaders opposed Jesus in many ways, but the people praised God. Jesus exposed the religious leaders as hypocrites, twisting oaths to promote lying without human consequence. They strained out gnats and swallowed the camel. They cleansed the outside of the cup, but inwardly they were tombs filled with uncleanness. Jesus pronounced woes upon the Pharisees as a warning to them and all others following their lead. They were blind men leading others to destruction with them. They were full of hypocrisy and lawlessness. Psychologically, Jesus knew they would be uprooted, but He still lovingly warned them of the penalties heading their way.

Text of Matthew 23:16

1. **Woe**. Jesus pronounced a series of woes upon the Pharisees for their hypocrisy.
2. **Blind**. Jesus described them as spiritually blind, because of their evil deeds.
3. **Guides**. The Pharisees were blind and guiding others while blind. Jesus said they both would fall into a pit.
4. **Swears**. The Pharisees said that whoever swears by the temple has no obligation under the oath, and so the Pharisees displayed how they promoted lying.
5. **Nothing**. According to the Pharisees, swearing by the temple was nothing. In their minds, oaths were unrelated to telling the truth.
6. **Gold**. The Pharisees thought you were obligated if you swore by the gold of the temple. They revealed that they valued gold far more than the temple of God and show revealed their hypocrisy.
7. **Obligated**. The Pharisees had strict rules about oaths and obligations arising from oaths. Jesus pronounced woes upon them for their hypocrisy and lying.

Summary for the Exegetical Psychology of Blindness

- **Exegetical Psychology means blindness comes in both physical and spiritual forms.**
- **Exegetical Psychology means religious leaders often display lying, hypocrisy, and blindness when it comes to Jesus Christ.**
- **Exegetical Psychology means religious leaders often serve as blind guides to the blind, so that both of them fall into the pit.**

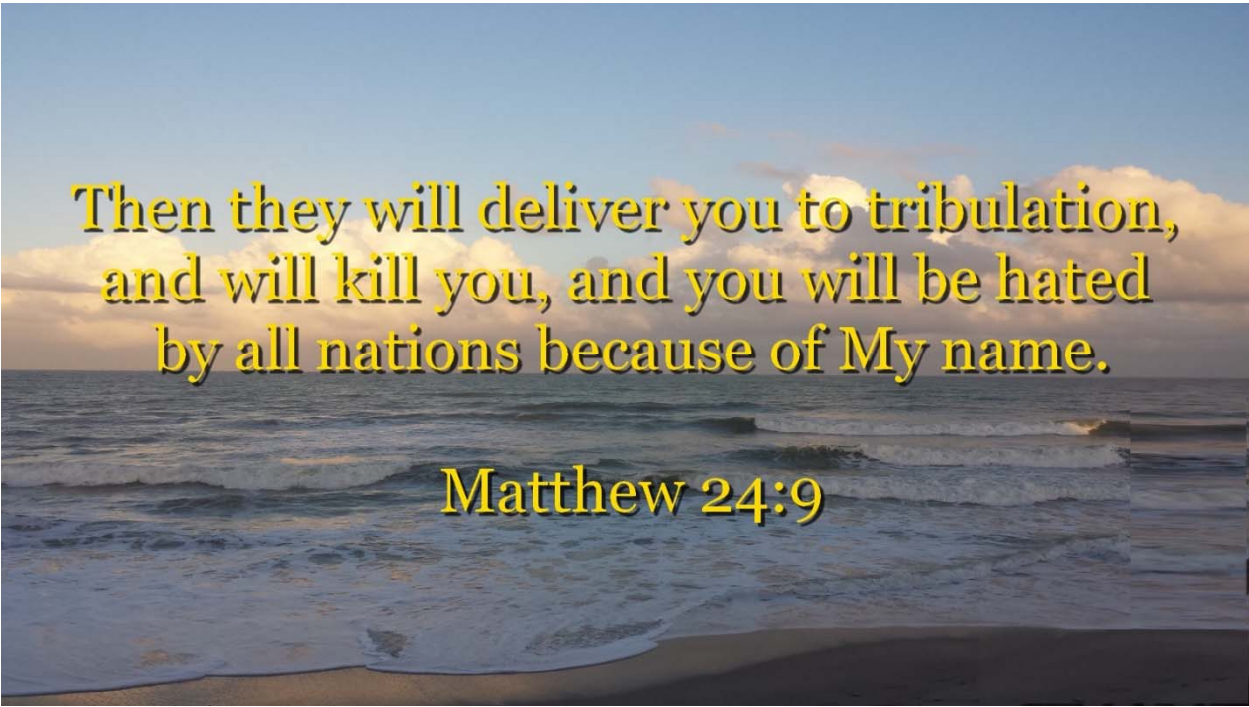
Application Guidelines

Today, we may learn that Exegetical Psychology of blindness includes both physical and spiritual blindness, but spiritual blindness causes eternal problems and can only be cured by faith in Jesus for salvation.

HALLELUJAH !

25

The Exegetical Psychology of Tribulation



Then they will deliver you to tribulation,
and will kill you, and you will be hated
by all nations because of My name.

Matthew 24:9

Lexical Study

θλίψιν—tribulation

θλίψις—tribulation

In Matthew 13:21, Jesus explained the parable of the sower and the seed. Some seed fell on the rocky ground: “No root he has in himself, but to epoch (πρόσκαιρός) is. Tribulation (θλίψεως) or persecution (διωγμοῦ) having come through the logos, immediately he is scandalized (σκανδαλίζεται—present middle passive indicative, third singular). Psychologically, someone hears the Gospel of the Lord Jesus Christ. That

particular person then becomes scandalized when tribulation or persecution arises because he has no root in himself. He rejoices having heard the Gospel of the Lord Jesus Christ, but then falls away because of tribulation or persecution, which have spiritual effects upon people.

In Matthew 24:9, Jesus prophesied: “Then they will deliver you into tribulation (θλίψιν), and will kill you, and you will be hated by all the ethnics through My Name.” Many false Christs and kingdoms and ethnics will hate Christians and deliver them to tribulation. Psychologically, Jesus prepared Christians to understand what awaits them in the future, so that they will trust God to endure those things. See [Key to Prophecy](#).

In Matthew 24:21, Jesus prophesied: “For will be tribulation (θλίψις) great, such as not from the beginning of world until now, not may not has become.” Psychologically, Jesus delivered startling news about the future for the world, including Christians present at that time. Great tribulation will be coming upon the earth and will bring great problems for Christians. Jesus again does not want the Christians to be taken by surprise, but to know that He had prophesied specifically about such things thousands of years before the time.

Discussion

Jesus prophesied about tribulation and its effects upon the church and the world. Jesus described a specific period of tribulation in the future known as the Tribulation, lasting seven years, described in detail in the Book of Revelation and the prophets. The last half of that seven-year period known as the Tribulation includes the Great Tribulation. During that time, the earth and its inhabitants will face tremendous judgment from God and upheaval geographically, geologically, economically, religiously, spiritually, ethnically, politically, and in many other ways. The world hates God and His family and so persecutes that family of God during the Tribulation. Jesus said that unless those days were shortened, no flesh would survive. The end of the seven-year period closes with the Jesus returning to earth and setting His feet on the Mount of Olives, from which He ascended.

Before that future time of Tribulation, Christians have suffered tribulation and persecution for their faith in Christ. The early church experienced severe tribulation and persecution, particularly after the murder by stoning of Stephen. The Book of Acts chronicles the tribulation and persecution of the early church and the New Testament Epistles also describe wide-spread tribulation and persecution. To this day, the church continues to experience tribulation and persecution.

Text of Matthew 24:9

1. **Then**. Matthew used the term then (Τότε) to describe consecutive events. Therefore, Matthew 24-25 provide the [Key to Prophecy](#), a timeline of future events in consecutive order.

2. **Give**. Christians will be delivered to tribulation in the future. Literally, they will be given to tribulation.

3. **Tribulation**. Jesus described a specific time of Tribulation in this passage, with specific events.

4. **Kill**. Christians will be killed during that time of Tribulation.

5. **Hated**. The world will hate Christians.

6. **Ethnics**. The ethnics, often translated nations, but the term actually describes different ethnic groups.

7. **Me**. All the ethnic groups on earth will hate Christians because of the Name of Jesus Christ.

Summary for the Exegetical Psychology of Tribulation

- **Exegetical Psychology means that Christians will be delivered to tribulation.**
- **Exegetical Psychology means that God allows Christians to face tribulation in this world.**
- **Exegetical Psychology means some people who received the Gospel of the Lord Jesus Christ with joy will be scandalized when they face tribulation.**

Application Guidelines

Today, we may learn that Exegetical Psychology means that Christians will face tribulation and those people without roots in Christ will be scandalized.

HALLELUJAH !

26

The Exegetical Psychology of Foolishness



Lexical Study

μωραὶ--foolers

μωρός—foolish

In Matthew 5:22, Jesus described the consequences of saying things to your brother while angry.³⁷ Jesus said: “Whoever shall say, ‘Fool,’ liable will

³⁷ Jesus used the word a particular word for anger (ὀργιζόμενος—present middle/passive participle, nominative masculine singular). Jesus used the participle here to describe the existing state of the person calling his

be to the hell of fire.”³⁸ Psychologically, Jesus described the greatest penalty for calling a person a fool. Jesus then commanded people to settle their differences before reaching court, because they will be sentenced in court to prison where they will stay until they have paid last kodranten.

In Matthew 7:26, as Jesus concluded His Sermon on the Mount, He warned people about not acting on His words: “And all hearing My these logos, and not doing them, he will be likened to foolish man, who built his house upon the sand.” When the rain comes, and the river, and blew the winds, and beat upon that house, and it fell, great was its fall. Psychologically, Jesus said that hearing and acting upon His words determine how well we will withstand adversity in our lives. The storms are coming and anyone foolish enough to ignore His words will suffer the great fall.

In Matthew 23:17, Jesus pronounced a series of woes upon the Pharisees and scribes. He called them “foolish and blind” because they encouraged lies masquerading as binding oaths. Psychologically, Jesus called them foolish and blind, meaning they were making bad choices by ignoring the word of God and rejecting Jesus as Messiah. As spiritually blind men, they led others and all of them fell into a pit of evil

In Matthew 25:2, Jesus told a parable about ten virgins, five foolish and five phronnish.³⁹ The five phronnish thought ahead and planned accordingly, having extra oil for their lamps to cover the arrival of the bridegroom at any time that night. Psychologically, Jesus contrasted foolish with phronnish, meaning that foolish people do not phron correctly, taking into account the master may arrive at a time they did not expect. In contrast,

brother a fool. To learn more about various angers in the Bible, see <https://christassembly.org/free-ebook-%e2%94%82-the-angers-of-god-%e2%94%82-scripture-words-defined-%e2%94%82-christ-assembly/>. Orgic angers means a profound and sustained anger.

³⁸ Translators frequently mistranslate the term “Gehenna” “(γέενναν)” in the Bible. The term Gehenna describes a place of intense suffering. Sin causes people to go Gehenna. See <https://christassembly.org/the-afterlife-%e2%94%82-free-ebook-%e2%94%82-bert-allen-%e2%94%82-christ-assembly/>.

³⁹ I coined the term “phronnish” related to “φρόνιμοι” (feminine, plural noun). Phronnish means a mindset of prudence.

the phronnish remain ready because of good planning and they have enough oil to keep their lamps lit all night.

In Matthew 25:3, Jesus continued the parable about the ten virgins. He said that the foolish virgins took the lamps, but no extra oil. Therefore, they were not ready when the bridegroom arrived. Psychologically, Jesus meant that not taking sufficient oil and plan ahead to be ready for the bridegroom when he returns has dire consequences for the foolish. We must heed the words of Jesus to be ready, because He will return at an hour no one expects.

In Matthew 25:8, the foolish virgins said to the phronnish virgins: “Give us out of the oil your oil, because the lamps of us are going out.”⁴⁰ The phronnish virgins replied that they did not want their lamps going out and so they told the foolish virgins to go and buy some more oil. While the foolish virgins went to buy oil, the bridegroom returned, and they were shut out of the wedding feast because the Lord told them I do not know you. Jesus concluded the parable with a warning for all the foolish: “Watch therefore, because you do not know the day nor the hour in which the Son of Man comes.” Psychologically, people must phron correctly to be ready for Jesus to return. They must plan for Jesus to return at any moment, even at a day and hour they do not expect Him to return.

⁴⁰ Jesus contrasted the foolish (μωραὶ) with the prudent (φρονίμοι) virgins. He also linked together some of the foolish (μωραὶ) and the blind (τυφλοὶ) (Matthew 23:17). Τυφλοὶ Jesus frequently described people according to their spiritual characteristics, which dominated their psychological life.

Discussion

Jesus warned the angry people that they will be guilty of Gehenna fire if they call their brother a fool. While some people believe that words can never hurt me, Jesus said that angry words, like calling your brother a fool, can make you guilty of the fires of Gehenna. Jesus commanded people to reconcile with God and your brother quickly or face the Judge and suffer eternal consequences.

Jesus warned the Pharisees about their foolishness and blindness. They taught people that lying while pretending to give an oath was fine. Jesus warned them that they were actually foolish and blind, destined to fall into a pit, while leading others into the same pit.

Jesus also warned about being ready to meet Jesus when He returns at a day and hour people do not expect. The foolish people will not be ready for Him and Jesus will not know them. They will suffer eternal punishment away from the presence of Jesus. In contrast, the phronnish will be welcomed by Jesus, because they prepared correctly to meet Jesus when He arrived at a day and hour then did not expect, but they were prepared even so for His coming.

Text of Matthew 25:3

1. **For**. Jesus spoke a parable about being ready for the coming of Jesus, using ten virgins to illustrate foolishness.

2. **Foolish**. Five of the ten virgins were foolish. They went through some motions of being ready for the bridegroom, Jesus, but they were not really prepared.

3. **Lamps**. They had lamps, but not enough oil for the lamps to burn all night.

4. **They**. They had some oil in their lamps, but no extra oil.

5. **Took**. The foolish virgins did not phron correctly, because they did not consider Jesus may come at an hour they did not expect. They took no extra oil with them as they waited for Jesus and their lamps went out before He arrived.

6. **Oil**. Without oil, the foolish virgins would not have their lamps lit and would not be ready for the bridegroom, Jesus.

7. **Them**. The five foolish virgins did not take oil with them, just their lamps. When Jesus arrived, they were not there to greet Him, because they had left to buy oil. When they arrived later, Jesus told them He did not know them, and did not open the door to them. Jesus meant that we should be phronnish, not foolish, and be ready always for His coming, because He comes at a day and hour we do not know.

Summary for the Exegetical Psychology of Foolishness

- **Exegetical Psychology means that foolish people demonstrate that they do not love their neighbor and in anger call people fools, making themselves guilty of fiery hell.**
- **Exegetical Psychology means that foolish people do not prepare to meet Jesus at any time, even an hour and day they do not expect His return.**
- **Exegetical Psychology means that foolish people ask phronnish people to join them in their foolishness, but the phronnish resist such invitations.**

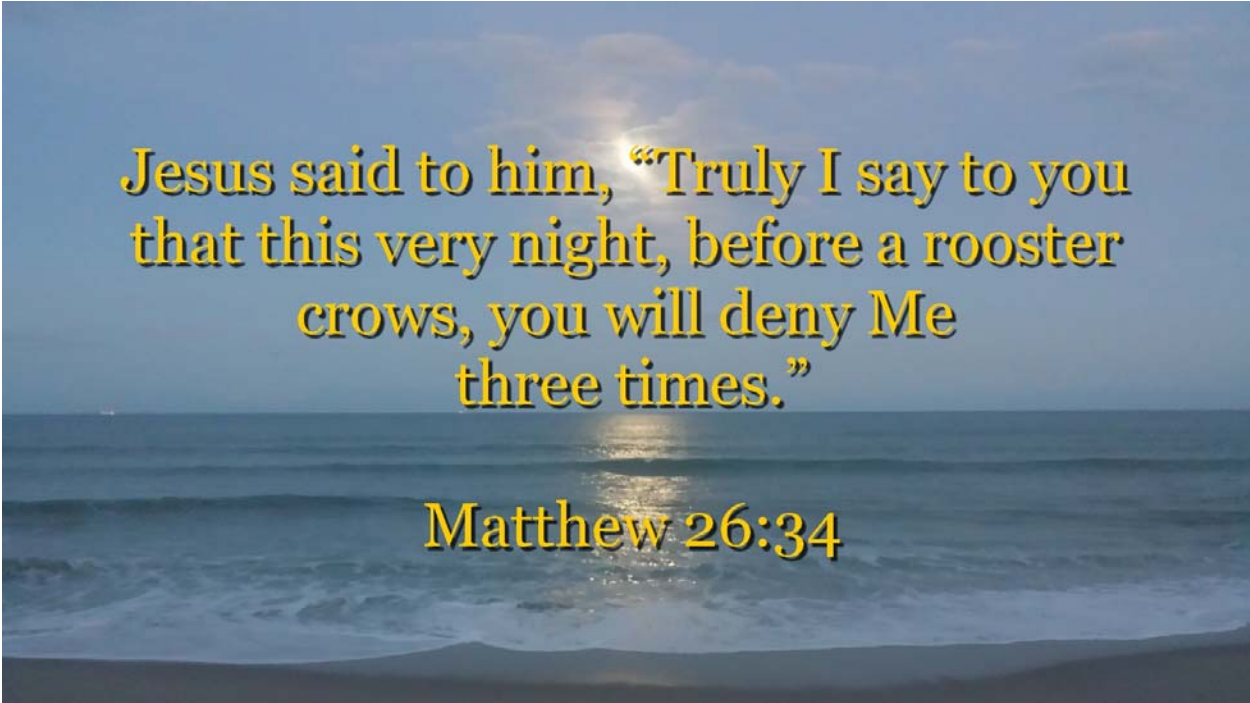
Application Guidelines

Today, we may learn that Exegetical Psychology means we avoid falling into foolish behavior by being phronnishly ready to meet Jesus when He returns at a day and hour we do not expect.

HALLELUJAH !

27

The Exegetical Psychology of Denial



Jesus said to him, “Truly I say to you
that this very night, before a rooster
crows, you will deny Me
three times.”

Matthew 26:34

Lexical Study

ἀπαρνῆση--future middle indicative, second singular

ἀπαρνέομαι—deny

In Matthew 16:24, Jesus said to His learners that if anyone wills to come after Him, let him deny himself and lift up his cross, and follow Me.⁴¹

⁴¹ Jesus explained that following Him related directly to the will. A person must will to follow Jesus. Jesus used the term “will” (“θέλει”—present

Psychologically, Jesus described the demands of learnership. Following Jesus means denying yourself of all you will and following the will of Jesus. Following Jesus also means taking up your own cross, an emblem of suffering and death. You die to your old way of life and accept the way of the cross, following Jesus as He carries His cross.

In Matthew 26:34, Jesus prophesied to Peter: “Amen, I say to you that in this night, before the rooster to voice, three times you will deny Me.”⁴² Psychologically, Jesus revealed to Peter that He would deny him three times in that night. Jesus understood that Peter would be sifted like wheat, and then be restored and useful to Jesus for further ministry. Denial does not mean the end of the spiritual road for everyone who denies Jesus during times of great spiritual stress.

In Matthew 26:35, after Jesus told Peter that he would deny Jesus three times that same night, Peter then said even if he must die, “Not, may not You will I deny.”⁴³ The other learners said the same thing. Jesus then told

active indicative, third singular) The present tense in this context suggests continuous activity, especially when coupled with the active voice and indicative mood of present reality. Jesus also commanded His followers: “deny” (ἀπαρνησάσθω—aorist middle imperative, third singular) yourselves. Jesus used the aorist tense and imperative mood, meaning that His followers must deny their own desires control them, but learn continuously from Jesus how to follow His commands. Jesus imposes both a duty to obey Him and also promises the power to obey Him, because He would never impose a command we are unable to keep by His loving power.

⁴² Jesus prophesied that Peter would deny (ἀπαρνήση--future middle indicative, second singular) Jesus that very night. Jesus used the future tense in the indicative tense, indicating the divine certainty that Peter would deny Him that very night. Jesus also used the middle voice, showing that Peter would act reflexively, meaning that the denial would come from within himself and upon himself. In other words, the denial flowed from within Peter and not from external source. The result of the denial would also fall upon Peter and affect him deeply.

⁴³ Peter made a very emphatic denial of the prophesy of Jesus. Peter used the term “Not” (“οὐ”) as an adverb describing his reality that he would not deny Jesus that night. Peter used an adverb of reality, meaning with certainty in the here and now he would not deny Jesus. Of course, Peter was

Peter and the other learners not to let their hearts be troubled. Jesus said, “Believe in God, believe also in Me.” Jesus understood the trouble that denying Jesus would cause in their hearts and eclipse their faith. See [He Will Deny Us](#). Psychologically, Jesus knows the future, revealed the future, and then helps us endure that future by continuing with our faith, even during times that threaten to trouble Christians.

In Matthew 26:75, after Peter denied Jesus for the third time, Peter remembered the [rhema](#) of Jesus: “Before the rooster voices, three times you will deny Me.”⁴⁴ Peter then went out and wept bitterly. Psychologically, Peter denied Jesus under pressure and sifting by Satan. Jesus told Peter before it happened so that Peter would not be troubled or stop believing in God and in Jesus. Jesus prayed for Peter to endure and then return to useful service. Sometimes we learn lessons from Jesus that cause us tears and trouble, but those lessons serve us well in the future, especially as deal with others who have denied Jesus in many ways.

Discussion

a liar here and Jesus as God always tells the truth, including that His prophecies always come true and prophesied. Peter further emphasized that he “may not” (μή) deny Jesus. This term means in this context that under no possible circumstances would Peter deny Jesus. Therefore, Peter was doubling the effect of His denial of the prophecy of Jesus. Peter also used the verb “will deny” (ἀπαρνήσομαι—future middle indicative, first singular) to affirm he would not deny Jesus. By using the future tense and middle voice in the indicative mood, Peter was again his view of reality that he would not deny Jesus in the future. Peter demonstrated the futility of people denying the prophecies of Jesus and only showing himself to be a liar without faith in the truthfulness of Jesus. Peter had yet to learn the deeper meaning of denying himself, so that he could accept the prophecy of Jesus as true and prepare himself spiritually for that denial in his immediate future. Peter learned the lesson the hard way.

⁴⁴ After Peter denied Jesus three times before the rooster calls, just as Jesus prophesied, Peter recalled the prophecy of Jesus: “You will deny (ἀπαρνήσητε—future middle indicative, second plural) me. The reality of indicative mood has come home to Peter, despite his emphatic denials of Jesus and His prophecy.

Before Peter denied Jesus three times in the one night, Jesus had revealed to Peter what was coming. Peter denied the prophecy of Jesus, but then fulfilled it by denying Jesus three times. Even so, Jesus knew Peter would be sifted like wheat by satan, and Jesus prayed for Peter to return to fruitful service for Jesus. Jesus also told Peter and the other learners not to let their hearts be troubled. He ordered them to believe in God and believe also in Jesus. Psychologically, denial does not mean the end of salvation or useful service for Jesus. While great fears may eclipse our faith and cause us to deny Jesus for a time, Jesus showed us the remedy for denial. We let Jesus keep the trouble out of our hearts and continue our faith in Jesus. Like the earth passes through the shadow of the moon during an eclipse, so also the earth emerges from the shadow into full sunlight. Truly saved people may pass through the fears of death and persecution, but they emerge triumphant by obeying the commands of Jesus not to let their hearts be troubled, but to believe in God and believe also in Him. Saving faith always continues. See <https://christassembly.org/permanent-disqualification-from-church-office/>.

Peter also wept after he denied Jesus. He was bitterly upset with Himself. Even so, Peter continued to minister for Jesus and strengthen his brothers in Christ. Denial may bring bitter tears, but it also produces many good qualities once we pass through that terrible experience.

Text of Matthew 26:34

1. **Jesus**. Jesus disclosed the future to Peter.
2. **Amen**. Jesus explained that Peter would deny Him three times that very night.
3. **Night**. Jesus would be arrested that night and then crucified.
4. **Deny**. Peter would deny Jesus, and do so before many people and do it repeatedly.
5. **Me**. Jesus made it very personal by using the term “Me” in letting Peter know beforehand that Peter would deny Jesus, because Peter was not nearly as strong as he thought about himself.
6. **Rooster**. Jesus said Peter would deny Jesus three times before the rooster voiced.
7. **Three**. Peter would deny Jesus three times, in public, and even curse the Name of Jesus. Even so, Peter returned to strengthen his brothers shortly after his denials.

Summary for the Exegetical Psychology of Denial

- **Exegetical Psychology means Peter denied Jesus three times in one night, despite his protests that he would lay down his life before he would deny Jesus.**
- **Exegetical Psychology means great fear can cause people to deny Jesus. Peter wept bitterly after denying Jesus.**
- **Exegetical Psychology means the Jesus knew that Peter would deny Him three times and yet Jesus returned Peter to useful service for Jesus shortly after the denials.**

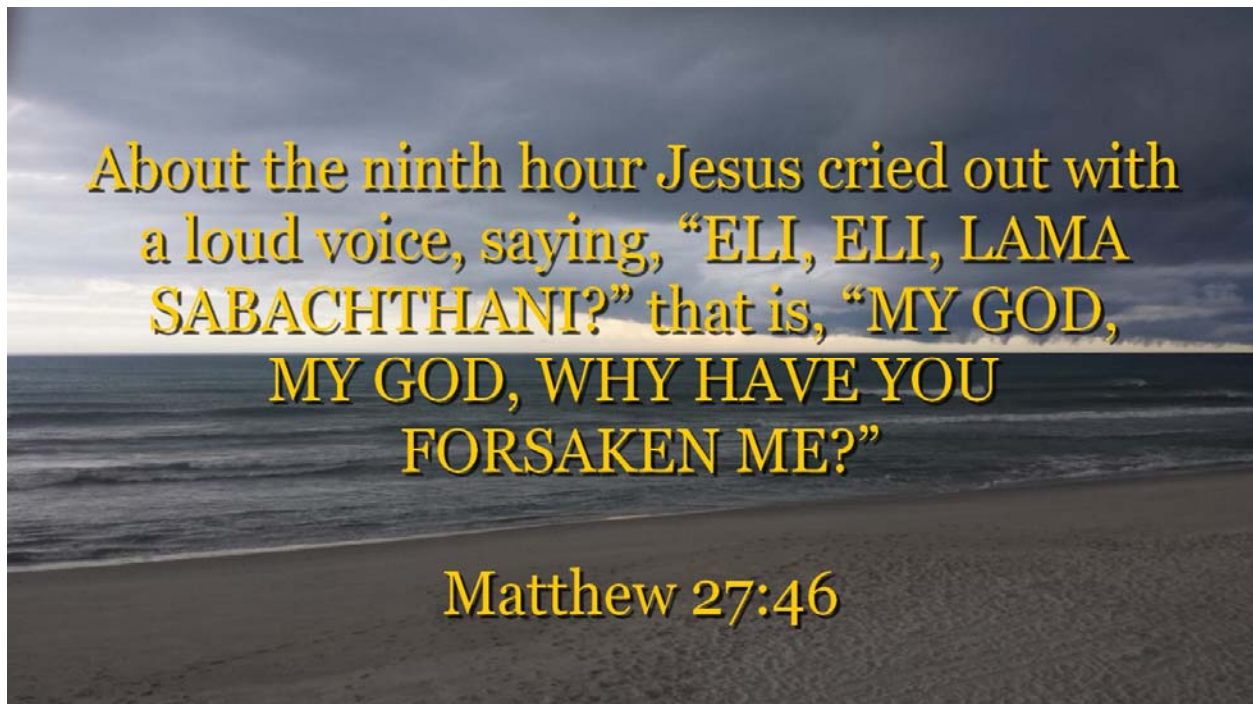
Application Guidelines

Today, we may learn that the Exegetical Psychology of denial means that Peter denied Jesus three times when his fear eclipsed his faith, but he returned to faithful service to Jesus, strengthening the brothers in Christ.

HALLELUJAH !

28

The Exegetical Psychology of Forsaken



Lexical Study

σαβαχθάνι — Aorist active indicative, second singular

σαβαχθάνι — Aramaic transliteration; Hebrew עֲזַבְתָּנִי

In Matthew 27:46, about the ninth hour, Jesus hung on the cross and cried out, “Eli, Eli, Lama Sabachthani?” that is, “My God, My God, why have You forsaken me?” Jesus quoted Psalm 22. In Psalm 22, David prophesied about Messiah. David began the Psalm with the question, My God, My God, why have you forsaken Me? In the same first verse, David then said that far from my deliverance are the words of my groaning. David meant that

Messiah groaned for deliverance, but God did not deliver Him. God forsook Messiah to death. Therefore, the forsaking meant that God did not rescue Jesus, but forsook Jesus to death.

Discussion

While many people teach that God turned His back upon Jesus when Jesus took our sin upon Himself, they fail to understand Psalm 22, particularly Psalm 22:1. Psychologically, the entire Psalm reveals Jesus being forsaken to death, even when God delivered many other people from death. Jesus died as God on the cross and the Godhead remained united, never torn asunder.

In fact, the Holy Spirit helped Jesus sacrifice Himself on the cross (Hebrews 9:14) and God the Father was always with Jesus (John 8:29). God never separated from Jesus, because Jesus always did the will of God. In fact, when people claim that God turned His back upon Jesus, they insult the deity of Jesus because He was always God. Jesus became sin for us, that we might become the righteousness of God in Him. God became sin for us, because Jesus was and is and will be always God. Jesus was never separated from God, but Jesus was forsaken to death and not delivered from death.

Text of Matthew 27:46

1. **My.** Jesus used the personal term “My” to describe His personal relationship with God.

2. **God.** In Psalm 22, Jesus used the term “My God” to describe His theological relationship with God.⁴⁵ Jesus was always God and always with God.

3. **Why.** Jesus asked the question “Why” to express His question about being forsaken by God.⁴⁶ In this case, Jesus had groaned with words for deliverance from suffering and death, but His deliverance (literally, His salvation) was far away and God would not deliver Jesus from suffering and death. Jesus had already made peace with suffering and death because He loved the world and loved God by doing the will of God in giving His soul a ransom for many. God was not willing for any to perish, but for all to come to repentance and have eternal life. In other words, Jesus Who did not need saving from sins (because He was sinless), was not saved by God from suffering and death for our sins, because we needed salvation. Because we are sinners, the only way to purchase our salvation was for Jesus to satisfy the righteousness of God. Jesus became sin for us, so that we might become the righteousness of God in Him.

4. **Have.** The term “forsaken me” describes the distance between (1) the groanings of Jesus and (2) the deliverance from suffering and death.⁴⁷

⁴⁵ God used the term “my God” (“אֱלֹהֵי”) to describe the relationship of Messiah to His Father. Jesus did not diminish His deity, but affirmed His humanity. As the God-Man, Jesus was both truly human and truly God at the same time. Compare the words of Jesus in John 20:17, “My God and your God.”

⁴⁶ Jesus used the short term “Why” (לָמָּה) to reveal to reveal the reason behind the forsaking. Jesus was forsaken for a particular purpose in the plan of God.

⁴⁷ God used the term “forsaken me” (“עָזַבְתִּנִּי”—Qal perfect, second masculine singular) in a spatial sense of putting distance between them. Of course, Jesus was forsaken to death. Jesus was never separated from God the Father or God the Holy Spirit.

Jesus was already forsaken as He hung on the cross and had already suffered bodily harm before He was nailed to the cross.

5. **You.** Jesus knew that David used the singular term “You have forsaken Me,” meaning the God had forsaken Him, in the sense of not delivering Him from suffering death.⁴⁸ Jesus was never forsaken by God in the sense of a separation from God or from being with God.

6. **Forsaken.** God did not deliver Jesus from suffering and death, and Jesus said “far from my salvation are words of my groaning.”⁴⁹

7. **Me.** Psalm 22 presented a very personal view of the crucifixion. God delivered other people from suffering and death in Psalm 22, but God did not deliver Jesus from suffering death. God forsook Jesus to suffering and death so that the saints would not be delivered to suffering and death for all eternity.

⁴⁸ The term “forsaken Me” (עָזַבְתָּנִי) describes God’s choice not deliver Jesus from suffering and death. Jesus described the spiritual distance between His groaning and His deliverance. As Jesus groaned in the Garden of Gethsemane before His death, He fully submitted His will to the will of His Father. Jesus knew the Father had forsaken Jesus to death. The Father never turned His back on Jesus. Jesus offered the eternal sacrifice of Himself through the Holy Spirit, demonstrating that God abandoned Jesus while Jesus became sin for us on the cross (Hebrews 9:14).

⁴⁹ Messiah used very powerful words to describe His forsaking by God. Jesus said “My salvation (מִשְׁלָטִי) are words of (דְּבָרִי) my groaning (שִׁגְגָּתִי).” No ontological division occurred in the Godhead at any time. Forsaken describes the lack of deliverance from suffering and death, even after Jesus groaned for deliverance. Jesus had to sacrifice Himself as the Lamb of God to provide our salvation by grace through faith in Him and His sacrificial work and resurrection.

Summary for the Exegetical Psychology of Forsaken

- **Exegetical Psychology means Jesus was forsaken to suffering and death.**
- **Exegetical Psychology means that Jesus was never divided from the Father or from the Holy Spirit as He suffered and died.**
- **Exegetical Psychology means God forsook Jesus to suffering and death, without salvation, so that God would save us from eternal suffering and death by the bloody death of Jesus Christ provided as complete satisfaction of God's righteousness.**

Application Guidelines

Today, we may learn that the Exegetical Psychology of forsaken means the Godhead was never divided, but God never saved Jesus from suffering and death so that He would save His beloved children from eternal suffering and death.

HALLELUJAH !

29

The Exegetical Psychology of Going



Lexical Study

πορευθέντες — aorist passive participle, nominative masculine plural

Πορεύομαι—to go

In Matthew 2:8, Herod sent the magi to Bethlehem with the command: “Having gone,” search carefully for the Child. When you may have found, announce to me, so that I, having come, may worship Him.”⁵⁰ Herod, with

⁵⁰ In Matthew 2:8, Herod instructed the wise men, “having gone” (Πορευθέντες—aorist passive participle, nominative masculine plural), they

evil motives and lies in his heart, sent the magi to find the Child and report to Herod. Psychologically, Herod acted from evil ambitions to kill the Child, lying to the magi about his true intentions to kill the Child, not worship the child.

In Matthew 9:13, the Pharisees asked the learners of Jesus why Jesus ate with tax collectors and sinners. Jesus Himself replied that the strong do not need a physician, but those bad do. Jesus then said, “having gone then, learn what is, “Mercy I will, and not sacrifice for not I came to call righteous, but sinners.”⁵¹ Psychologically, Jesus sent the Pharisees away to learn about

must make careful search for child. When they may have found (εὑρητε—*aorist active subjunctive, second plural*), announced (ἀπαγγεῖλατέ—*aorist middle imperative, second plural*) to me. See this same combination of terms of having gone, then report in Matthew 11:14 where Jesus instructed the messengers from John the Baptist that “having gone” having gone” (Πορευθέντες—*aorist passive participle, nominative masculine plural*) back to John the Baptist, the messengers should announce (ἀπαγγεῖλατε—*aorist active imperative, second plural*) to John what they saw and heard with Jesus. Compare the same usage the term “having gone” (Πορευθέντες—*aorist passive participle, nominative masculine plural*) in Matthew 21:6, where Jesus sent His learners on a similar mission to find the colt. Likewise, see Matthew 22:15 where the Pharisees “having gone” (Πορευθέντες—*aorist passive participle, nominative masculine plural*),” took counsel among themselves. Consider also In Matthew 27:66, Pilate told the Jew to secure the tomb of Jesus; having gone” (Πορευθέντες—*aorist passive participle, nominative masculine plural*), they secured the tomb. In Matthew 28:19, Jesus told His learners, “having gone” (Πορευθέντες—*aorist passive participle, nominative masculine plural*) on their mission to all the nations, they were to make learners. Therefore, we may understand the temporal aspect of Πορευθέντες in those Matthew passages.

⁵¹ In Matthew 9:13, Jesus told the Pharisees why He ate with tax-gatherers and sinners. He said that the strong do not need a physician, but those bad do. Jesus then said, “having gone Πορευθέντες—*aorist passive participle, nominative masculine plural*), learn (μάθετε—*aorist active imperative, second plural*) what is, mercy I will (θέλω—*present active*

mercy, because they did not know the mercy of God or God Himself. The Pharisees condemned the innocent because they did not know God or His mercy.

In Matthew 11:4, Jesus told messengers from John the Baptist, “Having gone, announce to John what you hear and see.” Psychologically, Jesus answered the question of John the Baptist about whether Jesus was the Coming One with a demonstration of His works, which provided convincing evidence that Jesus was indeed the Coming One. The messengers would announce to John what they had seen and heard as eyewitness. Jesus commissioned them to announce their glad tidings about Jesus and His works to John the Baptist.

In Matthew 21:6, as Jesus prepared to enter Jerusalem, He sent His learners to find the colt He intended to ride. “Having gone” and having done as Jesus commanded them, they brought the colt to Jesus. Psychologically, Jesus knew the future and fulfilled both the future and the Scriptures from the past. The learners were faithful in going and doing the will of Jesus.

In Matthew 22:15, Jesus had told the Pharisees that many are called to God, but few are chosen. Then having gone, the Pharisees took counsel about to trap Jesus in His words. Psychologically, the Pharisees realized that Jesus had convicted them of sin, but they were unwilling to repent or to change their ways in any way. Instead, they furthered their evil by trying to trap Jesus in His words, but there is no wisdom and no counsel and no understanding against Yahweh (Proverbs 21:30).

In Matthew 27:66, Pilate told the Jews to make the tomb of Jesus as secure as they knew. Having gone, they secured the tomb, having sealed it with a stone, with the guard. Psychologically, the Jews feared that the learners would come and steal the body of Jesus and then declare His resurrection. They took all the steps they knew to take for security, but they only proved the miracle of the resurrection by adding the stone and the guard.

In Matthew 28:19, Jesus was ready to ascend back to heaven. He had declared that all authority in heaven and on earth had been given to Him.

indicative, first singular), and not sacrifice for not I came to call righteous, but sinners.

Then He said, Having gone, therefore, make learners all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.” Psychologically, Jesus commissioned His learners to make learners of all the nations, which represented a geographical expansion of their ministry, which was previously limited to Israel. Jesus understood their fear and doubts, but commissioned all eleven (Judas Iscariot had left) of the learners standing with Him, using the term “having gone.” He was not sending them immediately, but would send them once His Father sent the Holy Spirit to them and Jesus baptized them with the Holy Spirit (see Acts 2 and Mark 1:8).

Discussion

Herod sent the magi to Bethlehem to find the Messiah. Having gone, they were to search for the Messiah. Jesus told the Pharisees, having gone, learn what is mercy, because God said He will mercy, and not sacrifice. Jesus told the messengers from John the Baptist, having gone, announce to John the Baptist what they have seen Jesus doing. Jesus told His learners, having gone to find the colt He had told them about. The Pharisees lost one of many arguments they had with Jesus, and having gone, they took counsel about how to trap Jesus. Later, Pilate told the religious leaders, worried about the body of Jesus, having gone, make the tomb as secure as they knew to make it. In all those instances of having gone, the people were going to take action only after something happened which directed or prompted their action.

As Jesus was preparing to ascend to heaven, He prepared His learners to continue His ministry. He told them that He had already received all authority in heaven and on earth. He then said, having gone, make learners of all the nations. Jesus left no doubt they were going to go into the all the nations, pursuant to His command, but not yet. As learners of Jesus today, we live in the “having gone” commission of Jesus, sending all His learners, teaching the nations all Jesus commanded and baptizing them in the Name of the Father, Son and Holy Spirit. Psychologically, we live having gone out into all the world, serving Jesus by announcing the Gospel of the Lord Jesus Christ, making learners, teaching them, and baptizing them. We live as people having gone as Jesus commanded and then doing the things He commanded us to do.

Text of Matthew 28:19

1. **Gone**. Having gone, the learners had a specific mission to accomplish.
2. **Learners**. Jesus commanded His learners to make learners.
3. **Ethnics**. Jesus directed His learners to go to all the ethnics, meaning every ethnic group on earth.
4. **Baptizing**. The learners were to baptize the new converts.
5. **Name**. Jesus commanded His learners to baptize the converts and gave a very specific way to perform the baptisms.
6. **Father**. The learners were to baptize the converts in the Name of the Father, Son and Holy Spirit.
7. **Spirit**. Jesus would baptize the converts with the Holy Spirit. The converts would also be baptized with water, in the Name of the Father, Son and Holy Spirit.

Summary for the Exegetical Psychology of Going

- **Exegetical Psychology means that Jesus commanded His learners to go into all the world.**
- **Exegetical Psychology means that having gone, the learners were to apply the authority in heaven and earth given to Jesus.**
- **Exegetical Psychology means that having gone, the learners were to teach and baptize the ethnics.**

Application Guidelines

Today, we may learn that the Exegetical Psychology means that we live as learners having gone in the authority of Jesus, making learners, teaching and baptizing them.

HALLELUJAH !

Conclusion

Jesus explained Exegetical Psychology as the basis for Exegetical Therapy and Exegetical Counseling. Learners of Jesus must understand the exegetical basis for the things Jesus does in the lives of other people. Exegetical Psychology helps us understand God and His ways, particularly His ways with human beings. As we understand God and His ways, by faith in Him and living in His authority, we make learners of all the ethnics, teaching them and baptizing them. We learn more about Exegetical Psychology and how Jesus counsels people every day.

HALLELUJAH !