

John the Baptist – Study Leader’s Questions – Matthew 11:2-6

John in Prison, Matthew 11:2

1. *John’s present circumstances came after he had said ‘Jesus must increase’ – do you think this was a surprise for him? Why?*
2. *Why do you think John was getting reports about what was going on ‘outside’?*
3. *What does Matthew 11:2 tell us about he thought about Jesus?*

John seeks answers, Matthew 11:2-3

4. *In a sense, this question articulates the debate that was raging throughout Galilee – what is at the heart of the debate?*
5. *Who is asking the question, is it John or his disciples?*
If it is John – why would he ask such a question?
If it is his disciples – why would they ask such a question?
6. *What was John expecting Jesus’ ministry to be like?*
What was ‘missing’ (according to John) from the ministry of Jesus?
7. *What can cause us to be disappointed with Jesus?*
8. *What can we do to prevent us from being disappointed with Jesus?*

Seeing God at Work, Matthew 11:4-6

9. *In his reply to John, what is it that Jesus is telling John to do?*
What is the basis for Jesus’ authority for his ministry?
10. *Why does Jesus tell John not to be offended because of him?*
How would that help him in prison?

John in Prison, Matthew 11:2

1. John's present circumstances came after he had said 'Jesus must increase' – do you think this was a surprise for him? Why?

John had spoken **"the words of this law"** Deuteronomy 17:19 to Herod and he was supposed to keep them.

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them" Deuteronomy 17:18-19.

The law that Herod was supposed to keep is Leviticus 18:16. See Dr Ruckman's commentary *The Book of Matthew* p 252.

"Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness."

Matthew 14:3-4 describes John's imprisonment.

"For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her."

John may not have been surprised at his fate. He may have been aware of the possible consequences of speaking to a king with the power to cast the speaker into prison **"the words of the LORD"** Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11 (18 occurrences in all)

"And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you" 1 Kings 22:26-28. See 2 Chronicles 18:25-27.

Jeremiah incurred similar suffering, being **"shut up in the court of the prison, which was in the king of Judah's house"** Jeremiah 32:2. Jeremiah spoke **"the word of the LORD"** Jeremiah 18:5 but as in the case of Amos, **"the land is not able to bear all his words"** Amos 7:10. Plotting, vilification and prison followed, according to Jeremiah 18:18.

"Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words."

See Jeremiah 29:21-26, 32:8, 12, 33:1, 37:4, 15, 18, 21, 38:6, 13, 28, 39:14, 15.

Most likely aware of the experiences of Micaiah and Jeremiah, John may not therefore have been surprised at being imprisoned for speaking **"the words of this law"** Deuteronomy 17:19 to Herod, which was also **"the word of the LORD"** Jeremiah 18:5.

However, he have been surprised at the length of time he was spending in prison, given the illegality of his arrest, with **"the Son of God"** on the scene to whom John bore witness, John 1:34 and Whom John may have hoped would soon release him.

John would have been aware that the Lord came to fulfil Isaiah 61:1.

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;"

See *Question 5* with respect to Luke 4:18-19, 21.

Note also Luke 18:7-8.

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.”

The individual’s timescale, e.g. John’s, is, however, often not the same as that of the Lord, Who may well enjoin His servants that ***“they should rest yet for a little season”*** Revelation 6:11.

Note that Herod’s non-Jewish ancestry is beside the point in God’s sight, according to Deuteronomy 17:18-19.

See en.wikipedia.org/wiki/Herod_the_Great, en.wikipedia.org/wiki/Herod_Antipas.

Even Herod’s professed conversion to Judaism is not mentioned in scripture. What is mentioned and what is the essential issue therefore is that Herod was ***“the king”*** Matthew 14:9 in a part of ***“the land which the LORD thy God giveth thee”*** Deuteronomy 17:14, ***“being tetrarch of Galilee”*** Luke 3:1.

As a king in ***“the land”*** therefore, *according to John’s rebuke in Matthew 14:3-4**, it appears that Herod should have applied Deuteronomy 17:18-19, his non-Jewish ancestry notwithstanding. That condition is stated unambiguously in ***“the words of this law.”***

*Even though, strictly speaking, see remarks above, Herod did not fulfil the conditions of Deuteronomy 17:15 ***“Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.”*** It is nevertheless God that ***“removeth kings, and setteth up kings”*** Daniel 2:21 i.e. even the Herods.

“One law shall be to him that is homeborn, and unto the stranger that sojourneth among you” Exodus 12:49.

“Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God” Leviticus 24:22.

“One law and one manner shall be for you, and for the stranger that sojourneth with you” Numbers 15:16.

Such is the basic principle of British Law. See these extracts from this writer’s work *Biblical Bulwarks* p 10, 13, 23.

Magna Carta 1215

One of Magna Carta's chief architects was Archbishop Stephen Langton, d. 1228. *"Obedience to the Supreme Pontiff was a sacred duty, but it could be carried into excessive interpretations. Stephen Langton himself, the Pope's elect, was as good an Englishman as he was a Churchman. He foresaw the unbridled exploitation by Rome...of the English Church"* *A History of the English-Speaking Peoples, Volume 1, The Birth of Britain* Winston S. Churchill, Cassell, London, 1976 p 197.

Langton got light from the Bible. He introduced the Chapter divisions in scripture. [See] *A Brief History of English Bible Translations* Laurence M. Vance, Vance Publications, P.O. Box 11781, Pensacola, FL 32524, 1993 p 3, *The Concise Oxford Dictionary of the Christian Church* Elizabeth A. Livingstone, Editor, Oxford University Press, 1987. p 295.

"Throughout the document it is implied that here is a law which is above the King and which even he must not break. This reaffirmation of a supreme law and its expression in a general charter is the great work of Magna Carta. The underlying idea of the sovereignty of law, long existent in feudal custom, was raised by it into a doctrine for the national State. And when in subsequent ages the State, swollen with its own authority, has attempted to ride roughshod over the rights or liberties of the subject it is to this doctrine that appeal has again and again been made, and never, as yet, without success" *A History of the English-Speaking Peoples, Volume 1, The Birth of Britain* p 201ff.

"Bracton's great constitutional work written some time between 1235 and 1259, said: "...the law makes the King. Let the King therefore bestow upon the law what the law bestows upon him, namely dominion and power, for there is no King where will rules and not law."

See www.silentmajority.co.uk/eurorealist/magnacarta/introduction.html

Declaration of Rights 1688

"All usurped and foreign power and authority may forever be clearly extinguished, and never used or obeyed in this realm. No foreign prince, person, prelate, state, or potentate shall at any time after the last day of this session of Parliament, use, enjoy or exercise any manner of power, jurisdiction, superiority, authority, preeminence or privilege within this realm, but that henceforth the same shall be clearly abolished out of this realm forever. The Declaration of Rights of 1688...is a settlement treaty, and not an Act of Parliament. It...cannot be repealed by Parliament"

See www.silentmajority.co.uk/eurorealist/magnacarta/sovereignty.html.

This means that neither Sharia nor EU Law has any place in Great Britain. See **Appendix, Sharia Usurpation.**

Those who adhere to either of them or had any part in bringing them here are guilty of treason.

Matters of great national importance hang upon Herod's illegal imprisonment of John the Baptist.

It should be noted that the last appearance the law-defying Herods in scripture is in Acts 12:21-23.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

The Lord Jesus pronounced ***“the righteousness of the law”*** Romans 2:26, 8:4 for the Herods in Mark 9:44, 46, 48, three times, once for each of the three Herods in scripture, Matthew 2:1, 14:1, Acts 12:1.

“Where their worm dieth not, and the fire is not quenched.”

That is a severe warning to all persecutors of the Lord’s followers today, including those in this country.

See:

www.christian.org.uk/news/christians-lose-appeal-in-bb-case/?e100212

www.christian.org.uk/news/court-bans-prayers-at-formal-council-meetings/?e100212

Providentially, the ban has been overturned, for now.

See:

www.christian.org.uk/news/govt-tells-councils-keep-praying-if-you-want-to/?e240212

See also *Question 10*.

By the grace and mercy of God, the Lord’s servants should continue to apply Ephesians 5:11, as God leads, even in the face of official opposition, as John did, Matthew 14:4, as Daniel’s friends did, Daniel 3:16, 17, 18 and as ***“Peter and the other apostles”*** did in Acts 5:29.

“And have no fellowship with the unfruitful works of darkness, but rather reprove them.”

2. *Why do you think John was getting reports about what was going on ‘outside’?*

John’s followers applied Hebrews 13:3 even before ***“the body of Christ”*** 1 Corinthians 12:27 existed as such. They also followed the example of faithful Onesiphorus in 2 Timothy 1:16.

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.”

“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:”

It is possible to follow the example of Onesiphorus today, at least by correspondence and prayer. See **Appendix, Prison Epistle**. Keep up that application.

3. *What does Matthew 11:2 tell us about he thought about Jesus?*

John expected the Lord Jesus Christ to do works associated with the *Second* Advent, in addition to the First, which he had foreseen, John 1:29, but as he had prophesied with respect to the Second Advent in Matthew 3:11-12.

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

See Dr Ruckman’s commentary *The Book of Matthew* pp 51-53, 190.

John very possibly saw *The “Mountain Peaks” of Prophecy* that merged the two Advents. See **Appendix, The “Mountain Peaks” of Prophecy**. He could not therefore see the time gap between them of approximately 2000 years.

John seeks answers, Matthew 11:2-3

4. In a sense, this question articulates the debate that was raging throughout Galilee – what is at the heart of the debate?

Him.

“So there was a division among the people because of him” John 7:43.

“Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them” John 9:16.

“There was a division therefore again among the Jews for these sayings” John 10:19.

The above scriptures show that Luke 12:51 was fulfilled as the Lord said it would be.

“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:”

5. Who is asking the question, is it John or his disciples?

Both. See Luke 7:19-20.

“And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?”

If it is John – why would he ask such a question?

Because **“Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life”** Proverbs 13:12.

John desired to see the fulfilment of all that he had prophesied in Matthew 3:11-12. See *Question 3*.

The Lord was, however, at that time focussed on fulfilling Isaiah 53:4 according to Matthew 8:17 as part of *His First Advent ministry, confirming His Messiahship as “the Prophet...like unto Moses”* Deuteronomy 18:18, 34:10 i.e. **“that prophet”** John 1:21, by means of **“signs”** Exodus 4:8, 9, 17, 28, 30, 7:3, 8:23, 10:1, 2, 13:9, 31:13, 17. See Dr Ruckman’s commentary *The Book of Matthew* p 190.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”

“That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”

See Matthew 11:4-5 (also Luke 7:21, 22).

“Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”

Compare Luke 4:18-19, 21 (noting Isaiah 61:1 under *Question 1*) and note 2 Corinthians 6:2.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord...And he began to say unto them, This day is this scripture fulfilled in your ears.”

“(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)”

If it is his disciples – why would they ask such a question?

In addition to being John's messengers, they would share his concerns, just as the Lord's disciples shared His.

“The disciple is not above his master: but every one that is perfect shall be as his master”
Luke 6:40.

“Ye are they which have continued with me in my temptations” Luke 22:28.

6. *What was John expecting Jesus' ministry to be like?*

See *Question 3*.

What was 'missing' (according to John) from the ministry of Jesus?

See *Question 3*.

Note that in asking ***“do we look for another?”*** Matthew 11:3, Luke 7:20, John could have had in mind ***“another”*** who would fulfil the *Second Advent* prophecies, while the Lord Jesus Christ fulfilled the *First Advent* prophecies. See again *Question 3* and Matthew 3:11-12, John 1:29.

See the *Ruckman Reference Bible* with respect to the ***“man child”*** Genesis 17:10, p 34, Job 3:3, p 732, Revelation 12:5, p 1657 and ***“the anointed of the LORD”*** Lamentations 4:20, p 1067. See also Dr Ruckman's commentary *The Book of Revelation* p 314.

The ***“man child”*** is typically thought of as the Lord Jesus Christ but he may be a future End Times deliverer of Israel, even though he is captured. Nevertheless, the manner of his capture i.e. ***“taken in their pits”*** Lamentations 4:20 suggests that he is a different individual from the Lord Jesus Christ, Who was taken ***“in the garden”*** John 18:26.

Lamentations 4:20 and Lamentations 5 notwithstanding, it may be that John was still looking for ***“another”*** who would lead Israel to her eventual deliverance, Luke 1:70-75, according to Lamentations 4:22.

“The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.”

7. *What can cause us to be disappointed with Jesus?*

Sin.

8. *What can we do to prevent us from being disappointed with Jesus?*

Pray consistently to be cleansed from all sin, 1 John 1:7.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Seeing God at Work, Matthew 11:4-6

9. *In his reply to John, what is it that Jesus is telling John to do?*

Be patient.

“And blessed is he, whosoever shall not be offended in me” Matthew 11:6. See also Luke 7:23.

“Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended” Matthew 13:21.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” Hebrews 10:36.

John's soon-to-be fulfilled promise was paradise, as the Lord told the repentant thief in Luke 23:43.

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

What is the basis for Jesus' authority for his ministry?

His Messiahship that He was confirming in fulfilment of Isaiah 53:4, Matthew 8:17 etc. See *Question 5*.

10. *Why does Jesus tell John not to be offended because of him?*

He wants John to be blessed.

How would that help him in prison?

It would refresh him, 2 Timothy 1:16, see *Question 2*, and strengthen him for eventual martyrdom, as John ***“my faithful martyr”*** Revelation 2:13. See Matthew 14:10 and Revelation 6:9, 11:7-8, 14:13, 20:4. John typifies these End Time martyrs. See Dr Ruckman's commentary *The Book of Matthew* p 255.

Revelation 14:13 cross-references with Matthew 11:6, Luke 7:23 with respect to blessing.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

The History of Protestantism Volumes 1 and 2 by J. A. Wylie, *Fox's Book of Martyrs* edited by Forbush, *History of the New Testament Church, Volumes 1, 2* by Dr Peter S. Ruckman describe the fates of many ***“of the martyrs of Jesus”*** Revelation 17:6 who suffered death in many ways, including burning at the stake during the reign of Mary Tudor, aka Bloody Mary, like Latimer and Ridley.

See www.ianpaisley.org/article.asp?ArtKey=faithful_latimer and www.elizabethfiles.com/the-burnings-of-ridley-and-latimer-2/4398/.

Barnabas Fund, barnabasfund.org/UK/ describes the fates of many ***“of the martyrs of Jesus”*** Revelation 17:6 in the present day.

However, Revelation 20:4 is explicit with respect to beheading as a notable form of execution during the End Times as John's execution typified.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

The last part of Revelation 20:4 shows that execution is followed by exaltation. Even though John was less than ***“least in the kingdom of heaven”*** the Lord Jesus Christ nevertheless exalted his faithful martyr even before John's martyrdom as Matthew 11:11 shows.

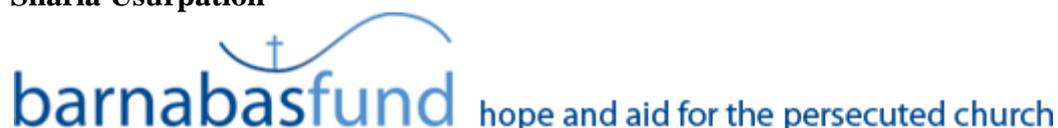
“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.”

Note Proverbs 22:29, written by a *king* that is a commendation for John, Matthew 14:29, the Lord Jesus Christ, Luke 23:7-11 and Paul, Acts 26:1-2.

“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.”

Appendix

Sharia Usurpation

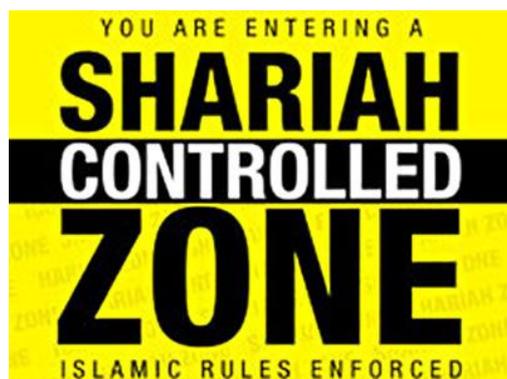


Published: Thursday 21 July 2011

Islamist group pilots “sharia-controlled zone”

Country: Europe, United Kingdom

Muslims Against Crusades are targeting the London borough of Waltham Forest to be the first “sharia-controlled zone” as part of a new “Islamic Emirates Project”.



This message is being distributed in certain Muslim enclaves.

The announcement comes after the Islamist group released *Islamic Prevent*, as [reported](#) by Operation Nehemiah last week, which called upon Muslims in Britain to create enclaves in major cities where sharia will one day be implemented.

The group said,

As part of our Islamic Emirate Project, Waltham Forest is to be the first borough to be targeted for an intense sharia led campaign, introducing the prospect of Islamic law for the Muslim community to abide by.

Waltham Forest is....a borough with a marked Islamic fingerprint; Muslim businesses, mosques and Islamic schools emblazon its streets, making a transition into a thriving Islamic emirate, very real and plausible.

The organisation intends to persuade Muslims in Waltham to self-enforce sharia initially with specially designed leaflets and posters that read, “*You are entering a Sharia Controlled Zone – Islamic Rules Enforced.*”

See:

barnabasfund.org/UK/Act/Campaign/Operation-Nehemiah/Campaign-updates/Islamist-group-pilots-sharia-controlled-zone.html

Prison Epistle

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” Hebrews 13:3.

Extracts from a letter from Bro. Jack Riolo, a ‘lifer’ in Attica State Prison, New York, transformed by the Lord Jesus Christ and the Book, the KJB. Scripture references, including Hebrews 13:3 and some edits/notes have been inserted separately. I’ve been corresponding with Bro. David, who is referred to, for some years – Alan O’R.

Attica State Prison
June 2011

Dear Bro. O’Reilly

Praise the Lord. I pray God all is well there in the UK. We continue to endure hardness as a good soldier of Jesus Christ [2 Timothy 2:3]. Bro. David has asked me to carry the ball for a little bit as he is in what is called here behind the wall *“the snake pit.”* It seems [that] the Superintendent’s (Warden’s) Lieutenant, who [David] had a past with delivered him up for envy [Mark 15:10]. David was set up and given 3 charges which he disproved but was found guilty on all 3 and given 90 days in the pit...

It was a blow to our ministry. He lost Honour Block where we [were housed] together for years. David and I have been ministering the word here since 1998. We are now separated for the 1st time in 13 years. I am entering my 17th year incarcerated and David is my only friend. I tell people we are like Jonathan and David in the Book of Samuel. I was in a cult years back for 17 years. I murdered a man to prove my loyalty to God. My church was not just a Pentecostal church...the people [in it were] a cult. We were Jim Jones without the Cool-Aid. We looked for a place to separate ourselves also. The Lord exposed the church and the pastor got 18 to 55 years in prison. I was his right-hand man and did his dirty work. It was pathetic. When I met David I was still in the cult and David untwisted my brains and I became a Bible Baptist and have served the Lord and him all these years. I got my 1st KJV after my conversion and was reading Dr Ruckman’s [President of PBI, Pensacola Bible Institute, FL] books insatiably. I read his entire library and made notes in my Bible. I gave my broadsword [Ephesians 6:17] to David with all my love like Jonathan surrendered his armour [1 Samuel 18:4]...

I continue to pray faithfully for you and Gill, Dave and Mike. I have your letter from September 1st 2010 with prayer requests which has been on my bunk before God every night faithfully in prayer since you mailed it. One day we will meet in glory and rejoice. This light affliction is but for a moment [2 Corinthians 4:17]...

A Bible Baptist Bible Study is established here at Attica. We have 5-7 men attending out of a population of 2000-2500 here. They are Moslems and Catholics and Protestants, oneness here. No-one hardly wants the truth. It took 3 or 4 years to get the class and we have had it going for 5 years now. We have 6 men who come to teach. Most are PBI grads under Dr Ruckman...

Please keep [us] in prayer. If you write, naturally use discretion as this is all part of the battle here. They [the prison staff] hate David and myself. We are a stinking savour to these men [2 Corinthians 2:16]. They monitor phones and all else. They might be flagging David’s mail so he has me writing. Let the Lord be magnified [Psalm 35:27].

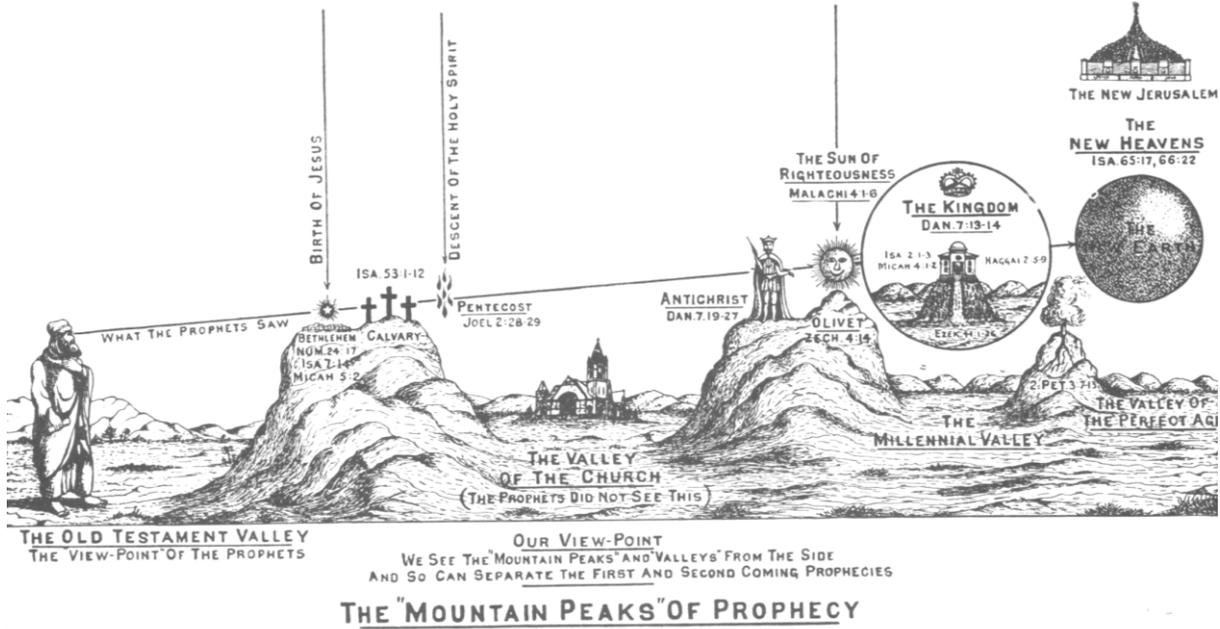
Please give my best to all there especially to your wife. I hope David is doing his Post-Grad work in England?...God bless all [of you]. I pray God will reunite me with my partner in the ministry. Please be well.

In Christ
Bro. Jack

The "Mountain Peaks" of Prophecy

From *Dispensational Truth* by Clarence Larkin p 5, abridged.

See www.johnsnotes.com/archives/end_times/02_01_13_Daniels70.ppt.



“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist...” Matthew 11:11



www.history.com/shows/the-bible/pictures/episode-3-hope/the-bible-48