

**The Gospels**  
**Part Five: The Sermons of Christ**

- I. THE SERMON IN NAZARETH FROM THE SCROLL OF ISAIAH (LK. 4:16-30).
- A. The occasion for the sermon (4:16).
  - B. The text of the sermon--taken from Isaiah 61:1-3 (4:17-19).
  - C. The interest in the sermon (4:20).
  - D. The announcement in the sermon (4:21).
  - E. The power of the sermon (4:22).
  - F. The application of the sermon (4:23-24).
    - 1. As illustrated by Elijah and a starving widow (4:25-26).
    - 2. As illustrated by Elisha and a leprous soldier (4:27).
  - G. The reaction to the sermon (4:28-30).
- II. THE SERMON ON THE MOUNT (MT. 5:1--7:29; LK. 6:17-49).
- A. The child of God and the kingdom (Mt. 5:1-16; Lk. 6:24-26).
    - 1. Positive characteristics--those things which should be achieved.
      - a. The roles of believers:
        - (1) The poor in spirit (Mt. 5:3).
        - (2) The mournful (5:4).
        - (3) The meek (5:5).
        - (4) Those who hunger and thirst after righteousness (5:6).
        - (5) The merciful (5:7).
        - (6) The pure in heart (5:8).
        - (7) The peacemakers (5:9).
        - (8) Those persecuted for righteousness' sake (5:10-12).
      - b. The rewards of believers:
        - (1) To possess the kingdom of heaven (5:3).
        - (2) To be comforted (5:4).
        - (3) To inherit the earth (5:5).
        - (4) To be filled (5:6).
        - (5) To obtain mercy (5:7).
        - (6) To see God (5:8).
        - (7) To be called the children of God (5:9).
        - (8) To possess the kingdom of heaven (5:10).
      - c. The relationship of believers:
        - (1) They are to function as the salt of the earth (5:13).
        - (2) They are to function as the light of the world (5:14).
    - 2. Negative Characteristics--those things which should be avoided (Lk. 6:24-26).
  - B. The Law and the kingdom (Mt. 5:17-20; 7:12).
  - C. The Old Testament and the kingdom (Mt. 5:21-48).
    - 1. In relationship to murder (5:21-26).
    - 2. In relationship to adultery (5:27-30).
    - 3. In relationship to divorce (5:31-32).
    - 4. In relationship to oath taking (5:33-37).
    - 5. In relationship to retaliation (5:38-42).
    - 6. In relationship to love (5:43-48).
  - D. Worship and the kingdom (Mt. 6:1--7:11).
    - 1. Giving (Mt. 6:1-4; Lk. 6:38).
    - 2. Praying (Mt. 7:7-11; Lk. 6:12).
      - a. Attitudes in prayer (Lk. 6:12).
      - b. Elements in prayer (Mt. 6:9-13).
        - (1) Faith: "Our Father which art in heaven" (6:9).
        - (2) Worship: "Hallowed be thy name" (6:9).
        - (3) Expectation: "Thy kingdom come" (6:10).
        - (4) Submission: "Thy will be done in earth, as it is in heaven" (6:10).
        - (5) Petition: "Give us this day our daily bread" (6:11).
        - (6) Confession: "And forgive us our debts" (6:12).
        - (7) Compassion: "As we forgive our debtors" (6:12).
        - (8) Dependence: "And lead us not into temptation, but deliver us from evil" (6:13).
        - (9) Acknowledgment: "For thine is the kingdom, and the power, and the glory, for ever. Amen" (6:13).

- c. Encouragements in prayer (7:7-11).
  - 3. Fasting (6:16-18).
  - 4. Earning (6:19-23).
  - 5. Serving (6:24).
  - 6. Trusting (6:25-34).
    - a. The illustrations.
      - (1) The fowls of the air (6:26).
      - (2) The lilies of the field (6:28-30).
    - b. The invitation (6:31-34).
  - 7. Judging (7:1-5).
  - 8. Witnessing (7:6).
- E. The entrance to the kingdom (Mt. 7:13-27).
  - 1. The way (7:13-14).
  - 2. The warning (7:15-23).
    - a. Concerning false prophets (Mt. 7:15-20; Lk. 6:39).
    - b. Concerning false profession (Mt. 7:21-23).
  - 3. The wisdom (7:24-27).

### III. WHEN HADES PETITIONED PARADISE (LK. 16:19-31).

- A. The two persons in the parable.
  - 1. The rich man (16:19).
    - a. His earthly position: abundant and uncaring.
    - b. His spiritual condition: bankrupt and unsaved.
  - 2. Lazarus (16:20-21).
    - a. His earthly position: a beggar in an earthly city.
    - b. His spiritual condition: an heir to a golden city.
- B. The two places in the parable.
  - 1. Paradise (16:22).
  - 2. Perdition (16:22-23).
- C. The two prayers in the parable.
  - 1. The rich man's request concerning relief for his body (16:24-26).
  - 2. The rich man's request concerning redemption for his brothers (16:27-31).

### IV. THE SOURCE OF LIFE SERMON (JN. 5:17-47).

- A. The oneness of Christ (with the Father).
  - 1. His equality with the Father (5:18).
  - 2. His dependence upon the Father (5:19).
  - 3. His responsibilities from the Father.
    - a. Concerning future resurrection (5:21).
    - b. Concerning future judgment (5:22).
  - 4. His esteem by the Father.
    - a. He is loved (5:20).
    - b. He is honored (5:23).
  - 5. His submission to the Father (5:30).
  - 6. His authority from the Father (5:43).
- B. The twofold resurrection by Christ.
  - 1. The resurrection of the saved.
    - a. Present-day spiritual resurrection (5:24).
    - b. Future physical resurrection (5:25, 28-29).
  - 2. The resurrection of the unsaved (5:27, 29).
- C. The fourfold witness concerning Christ.
  - 1. Witnessed to by John the Baptist (5:33-35).
  - 2. Witnessed to by his own works (5:36).
  - 3. Witnessed to by the Father (5:37-38).
  - 4. Witnessed to by the Scriptures (5:39-47).

### V. THE BREAD OF LIFE SERMON (JN. 6:22-71).

- A. Christ and the crowd (6:22-40).
  - 1. He speaks about God's salvation.
    - a. Their confusion.
      - (1) They sought him only for physical bread (6:26).
      - (2) They were ignorant about pleasing God (6:28).

- (3) They assumed the Old Testament manna came from Moses (6:31-32).
  - b. His correction.
    - (1) They were to seek him for that living bread (6:35).
    - (2) They would please God by believing on his Son (6:29).
    - (3) The Old Testament manna came from God and was a type of himself (6:32-33).
- 2. He speaks about God's sovereignty.
  - a. This guarantees that all the elect will come to Christ (6:37).
  - b. This guarantees that all the elect will continue in Christ (6:39-40).
- B. Christ and the clergy (6:41-59).
  - 1. They were ignorant concerning his origin (6:42).
  - 2. They were ignorant concerning his offer (6:51-52).
- C. Christ and the carnal (6:59-66).
- D. Christ and the chosen (6:67-71).
  - 1. Jesus and the eleven apostles (6:67-69).
  - 2. Jesus and the evil apostle (6:70-71).

#### VI. THE FEAST OF TABERNACLES SERMON (JN. 7:1-53).

- A. The disbelief of the brethren of Christ (7:1-9).
  - 1. Their ridicule (7:3-5).
  - 2. His response (7:6-7).
- B. The Division of the Temple crowds (7:10-30, 40-43).
  - 1. Some thought he was a good man (7:12).
  - 2. Some thought he was a deceiver (7:12).
  - 3. Some thought he was a demoniac (7:20).
  - 4. Some thought he was an ordinary man (7:27).
  - 5. Some thought he was a prophet (7:40).
  - 6. Some thought he was the Messiah (7:31, 41).
- C. The disdain of the Pharisees.
  - 1. They attempted to detain him, but were frustrated by their own officers (7:32, 41-44).
  - 2. They attempted to denounce him, but were frustrated by one of their own members (7:50-52).
- D. The decision of the thirsty.
  - 1. The invitation (7:37-39).
  - 2. The determination (7:31).

#### VII. THE TEMPLE TREASURY SERMON (JN. 8:12-59).

- A. The conflict with some unbelieving Jews.
  - 1. Their question.
    - a. They wanted to know who he was (8:25).
    - b. They wanted to know who his father was (8:19).
    - c. They wanted to know if he claimed to be greater than their father Abraham (8:53).
  - 2. His answers.
    - a. Concerning himself.
      - (1) He was the light of the world (8:12).
      - (2) He came to bring light and life to all (8:12).
      - (3) He was the Messiah (8:24, 28).
      - (4) He was sinless (8:46).
      - (5) He was from above (8:23).
      - (6) He would become the Lamb (8:28).
    - b. Concerning his Father.
      - (1) He came from the Father (8:18, 42).
      - (2) He was the Son of the Father (8:19).
      - (3) He was taught by the Father (8:28).
      - (4) He was honored by the Father (8:54).
      - (5) He spoke for the Father (8:26).
      - (6) He would ascend back to the Father (8:21).
    - c. Concerning Abraham.
      - (1) He was greater than Abraham, for he preceded Abraham (8:57-58).
      - (2) He was greater than Abraham, for he ministered to Abraham (8:56).
  - 3. Their accusation.
    - a. That he alone bore witness of himself (8:13).
    - b. That he was threatening suicide (8:22).
    - c. That he was born of fornication (8:41).

- d. That he was a demon-possessed Samaritan (8:48, 52).
- 4. His defense (8:14, 17-18, 49-50).
- 5. Their errors.
  - a. That they had never been in bondage (8:33).
  - b. That they were the true seed of Abraham (8:33, 39).
- 6. His correction (8:34, 39-40, 44).
- 7. Their rejection (8:59).
- 8. His condemnation (8:24).
- B. The conversion of some believing Jews (8:30-32, 36, 51).

#### VIII. THE GOOD SHEPHERD SERMON (JN. 10:1-39).

- A. Characteristics of the Shepherd.
  - 1. He does things the right way (10:2).
  - 2. He is recognized by the porter (10:3).
  - 3. He knows his sheep (10:3, 14, 27).
  - 4. He is known by his sheep (10:4, 14, 27).
  - 5. He leads his sheep (10:3).
  - 6. He is the only true Shepherd (10:8).
  - 7. He lays down his life for the sheep (10:11, 15, 17).
  - 8. He takes up his life for the sheep (10:17-18).
  - 9. He imparts life to the sheep (10:9-10).
  - 10. He imparts abundant life to the sheep (10:10).
  - 11. He imparts eternal life to the sheep (10:28-29).
  - 12. He is approved by the Father (10:15).
  - 13. He is loved by the Father (10:17).
  - 14. He is authorized by the Father (10:18).
  - 15. He is one with the Father (10:30, 38).
  - 16. He is the Son of the Father (10:36).
- B. Characteristics of the sheep.
  - 1. They will not follow strangers (10:5, 8).
  - 2. They are totally dependent upon the shepherd (10:12).
  - 3. They share the same fold with other sheep (10:16).
- C. Characteristics of thieves and robbers.
  - 1. They have been around for some time (10:8).
  - 2. They approach the sheep deviously (10:1).
  - 3. They come to steal and kill (10:10).
- D. Characteristics of the hireling.
  - 1. He is unconcerned (10:13).
  - 2. He is unproductive (10:12-13).
- E. Characteristics of the goats.
  - 1. They denied the claims of the Shepherd (10:33).
  - 2. They accused the Shepherd of demon possession (10:20).
  - 3. They accused him of blasphemy (10:33, 36).
  - 4. They attempted to kill him (10:31, 39).

#### IX. THE MOUNT OLIVET DISCOURSE SERMON (MT. 24:1-31; MK. 13:1-27; LK. 21:5-28).

- A. Christ's remarks concerning the Temple destruction.
  - 1. The occasion (Mk. 13:1-2).
  - 2. The question (13:3-4).
  - 3. The clarification (Lk. 21:20).
    - a. The destruction of the second Temple (Herod's temple) by Titus, the Roman general, in A.D. 70.
    - b. The destruction of the third temple (tribulational temple) by the coming antichrist in the future.
- B. Christ's remarks concerning the tribulation destruction.
  - 1. Those events to transpire during the first three-and-a-half years of the tribulation (Mt. 24:8).
    - a. The wrath of God.
      - (1) Disturbances from the cosmic and natural world.
        - (a) Cosmic world (Lk. 21:11, 25-26).
        - (b) Natural world (Mt. 24:7; Lk. 21:25).
      - (2) Deception from the religious world.
        - (a) False prophets (Mt. 24:11).
        - (b) False Christ's (24:5, 24).
      - (3) Destruction from the military world (24:6-7).

- b. The witnesses of God.
  - (1) To be abused grievously by the devil.
    - (a) Arrested by the authorities (Mk. 13:9).
    - (b) Betrayed by their families (Lk. 21:16).
    - (c) Hated by all (21:17).
  - (2) To be used greatly by the Lord.
    - (a) In ministering the wisdom of God (Mk. 13:11; Lk. 21:15).
    - (b) In ministering the Word of God (Mt. 24:14).
- 2. Those events to transpire during the last three-and-a-half years of the tribulation (Mt. 24:21-22).
  - a. The defiling of the Temple of God (24:15).
  - b. The destroying of the city of God (Lk. 21:20, 24).
  - c. The directing of the elect of God (Mt. 24:16-20, 26-27).
  - d. The darkening of the skies of God (24:29).
  - e. The descending of the Son of God (24:30-31).

## X. THE THURSDAY NIGHT PASSOVER SERMON (JN. 14-16).

- A. Reasons for the sermon (14:25).
  - 1. That the believer might experience joy (15:11).
  - 2. That we might not stumble (16:1).
  - 3. That we might not forget his words (16:4).
  - 4. That we might experience peace (16:33).
- B. Relationships in the sermon.
  - 1. Those involving the Savior.
    - a. Christ and the Father.
      - (1) He declares him (14:7-9).
      - (2) He is inseparably linked to him (14:10-11).
      - (3) He glorifies him (14:13).
      - (4) He goes to him (14:2, 12, 28; 16:10, 16, 28).
    - b. Christ and the Holy Spirit.
      - (1) He comes at Christ's prayer request (14:16).
      - (2) He comes to honor and bear witness to Christ (15:26; 16:13-15).
      - (3) He comes to perform a threefold work for Christ (16:7-11).
        - (a) To reprove the world of sin (16:8).
        - (b) To reprove the world of righteousness (16:8).
        - (c) To reprove the world of judgment (16:8).
    - c. Christ and believers.
      - (1) He will come for them (14:2-3).
      - (2) He will dwell in them (14:20).
      - (3) He will attach to them (14:20).
      - (4) He will work through them.
        - (a) In producing fruit (15:2).
        - (b) In producing more fruit (15:2).
        - (c) In producing much fruit (15:2).
  - 2. Those involving the saint.
    - a. The believer and the Father.
      - (1) Indwelled by the Father (14:23).
      - (2) Loved by the Father (14:21; 16:27).
      - (3) Empowered by the Father (14:12).
    - b. The believer and the Holy Spirit.
      - (1) To be taught by the Holy Spirit (14:26).
      - (2) To be permanently indwelled by the Holy Spirit (14:16).
    - c. The believer and other believers (15:12-14).
    - d. The believer and persecutions.
      - (1) To expect many persecutions (15:18-21; 16:1-3).
      - (2) To rejoice in all persecutions (14:1, 27; 16:21-22, 33).
    - e. The believer and fruit bearing (15:1-8, 16).