

The Life of Christ
A Harmony of the Gospels

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The Biographical Books

The Synoptic Gospels

I. The Gospel of Matthew:

- A. Given first place among the Gospels because it was generally held to be the earliest of the Gospels, and because the author was an Apostle.
- B. Attestation and Authorship:
 - 1. External evidence for the early existence and use of Matthew is abundant.
 - a. The Didache clearly indicates this
 - b. The Epistle of Barnabas quotes it.
 - c. Many other Church Fathers and Epistles used it.
 - d. The early Church unanimously ascribed this Gospel to the Apostle, Matthew.
 - 2. Internal evidence:
 - a. Clement of Alexandria and Origen distinguished between Levi and Matthew, but the accounts of the call of Levi and that of Matthew are almost word for word the same. Some of the other Apostles and Bible Characters had two names.
 - b. Matthew was not special among the Apostles so it would be strange to ascribe the book to him if he did not write it.
 - c. As a civil servant probably under Herod Antipus, he would have known not only his native Aramaic, but Greek spoken in Galilee.
 - d. His acceptance of Jesus' explanation shows that he cherished the Jewish expectation of the Messiah,
 - e. Tradition holds that for fifteen years he preached in Palestine.
 - f. His frequent reference to the Old Testament Scriptures which he quotes from both the Hebrew and Septuagint, his use of Hebrew Parallelism, his Hebraistic thought and outlook, his references to the "Kingdom of Heaven", perhaps an allusion to the prophecies of Daniel, lead us to the conclusion that he was a patriotic, Christian Jew.
- C. Dependence and Language:
 - 1. Papias – "Matthew composed the Logia in Hebrew" (Aramaic).
 - a. Some hold that Logia means sayings, and that there was, therefore, an earlier compilation in Aramaic of just the sayings of Jesus written by Matthew.
 - b. However, every time the word Logia is used in the New Testament it always means oracles, not sayings, and oracles refers to God's message to man.

- c. Four views of Papias's statement:
 - (1) The two-document theory-That Matthew used his earlier record of the discourses of Christ, parts of Mark, and some other sources to produce our present Greek Matthew.
 - (2) That Papias referred to the fact that our Matthew was originally written in Aramaic and that someone later translated it into Greek; however, the quality of the Greek does not suggest that it was, in fact, a copy.
 - (3) That Papias was right in saying that Matthew wrote the Logia, our first Gospel, but was wrong concerning the language in which it was written. (There are, however, the witnesses to the Aramaic.)
 - (4) Papias was right as to the Aramaic original, but that Matthew also made our Greek Matthew. (This is the most logical explanation)
- 2. If Matthew's Greek Gospel was not dependent upon the Aramaic Logia, then it was probably not dependent upon two other supposed sources either.
 - a. A Gospel of the Ebionites (also called the Gospel of the Twelve Apostles) was probably a forgery put forth by the Ebionites.
 - b. Gospel according to the Hebrews – The Nazarene Gospel quoted by Origin, but Origin never associates this work with Matthew.

D. Occasion and Date:

- 1. The Church at first was largely limited to Jerusalem, and was made up largely of Jews. Perhaps this motivated Matthew to write an accurate Life of Christ to encourage them. It is suggested that Matthew wrote his Aramaic Gospel for just this purpose, to compensate for his absence when he left Jerusalem to preach elsewhere. This would place the Aramaic Gospel at 45 A.D.
- 2. Since Matthew wrote of the fall of Jerusalem in 70 A.D. as future, it would have to have been written before that time.
- 3. The Book of Acts is also silent about this incident, and also must have been written before 70 A.D. and the fall of Jerusalem. Since Luke wrote his Gospel before Acts, and Matthew wrote before Luke, we place Matthew's Greek translation at about 50 A.D.

E. Purpose and Plan:

- 1. His purpose has already been stated. He wrote to encourage the persecuted Jewish Christians with his account of Christ's life, and especially as He presented Himself as the King of the Jews.
- 2. Plan:
 - a. The birth and qualifications of Messiah – Chapter 1
 - b. The recognition of the Messiah – Chapter 2
 - c. Preparation of Messiah for ministry – Chapter 3:1-4:11
 - d. Presentation of Messiah to Israel – 4:12-16:20

- e. Words and works of Messiah in light of the cross – 16:24-20:34
 - f. The rejection of Israel by the messiah – Chapters 21-23
 - g. Messiah's predictions to His disciples – Chapters 24, 25
 - h. Passion, triumph and Commission of Messiah – Chapters 26-28
- F. Points and Peculiarities (which bring out His purpose)
1. Matthew is the Jewish Gospel dealing the King and His Kingdom.
 - a. "Kingdom of Heaven" used 33 times
 - b. "Kingdom of God" used 4 times
 - c. Jesus is called the "Son of David" nine times
 - d. Alludes to or quotes from the O.T. Scriptures 65 times.- sometimes from the Hebrew and sometimes from the Greek Septuagint.
 2. Divisions
 - a. Chapters 1-4 Chronological
 - b. Chapters 5-13 Topical
 - c. Chapters 14-28 Chronological
 3. The words righteous and righteousness occur more often in Matthew than in any other Gospel.
 4. The frequent use of the word "then" (90 times) is due to Matthew's thinking in Aramaic.
 5. Matthew is the only Gospel in which the word "Church" appears (3 times)
 6. Matthew has 6 great addresses:
 - a. The Sermon on the Mount – Chapters 5-7
 - b. The address to the twelve – Chapter 10
 - c. The seven great parables of the Kingdom – Chapter 13
 - d. The discourse on humility, stumbling blocks, & forgiveness Chapt.18
 - e. The denunciation of the Scribes and Pharisees – Chapter 23
 - f. The Olivet Discourse – Chapter 24 and 25
 7. There are fifteen parables and twenty miracles in Matthew – (ten Parables and three miracles are peculiar to this Gospel).
 8. Matthew's interest in the Gentiles is displayed by:
 - a. Mention of three Gentile women in Christ's genealogy. Chapter 1
 - b. Matthew's story of the wise men. 2:1-12
 - c. Inclusion of Gentiles in the Kingdom. 8:11, 12
 - d. Speaks of the inclusion of the Gentiles in Christ. 12:18-21
 9. Peculiarities
 - a. Judas' repentance 27:5-10
 - b. Jew's request concerning Christ's blood 27:25

- c. Fabrication of the story concerning the resurrection 27:62-66 and 28:11-15
- d. Resurrection of the Saints 27:51, 52

II. The Gospel of Mark

A. Chronology:

- 1. The Greek manuscripts, catalogues, and early Church Fathers rank Mark as 2nd, 3rd, and 4th among the Gospels, but never 1st. It was not until the 19th century that we see any emphasis on Mark, or any effort to place it first chronologically.

B. Attestation and Authorship:

- 1. Ancient authorities establish in the external evidence that Mark was Peter's interpreter, and that he actually records the record of Christ's life as revealed in Peter's preaching.
 - a. The evidence for Mark having written the Gospel from external evidence is early and unanimously.
 - b. There is no reason for tradition to assign this Gospel to a minor person like Mark instead of Peter if he did not write it.
- 2. The internal evidence is not very abundant, but what there is agrees with the external.
 - a. The youth who fled from Christ in the garden is peculiar to Mark's Gospel, and may well have been Mark.
 - b. The room where Jesus and the disciples ate the last supper may well have been Mark's parents' home.
- 3. Biographical facts about Mark:
 - a. His first name was John. Acts 12:12
 - b. His mother's name was Mary, and at least by 45 A.D. she lived in Jerusalem. Her home was used as a meeting place for Christians and was the place where the Christians met to pray for Peter when he was in prison in Acts Chapter 12. Acts 12:12-17
 - c. He and his family, as well as his uncle Barnabas, were originally from the island of Cyprus. This was the first stop of Barnabas, Saul and John Mark on the first missionary journey.
 - d. Mark is first mentioned as accompanying Paul and Barnabas on the first missionary journey. Acts 12:25. After accompanying them from Jerusalem to Antioch, he went as far as Perga in Pamphylia and returned to Jerusalem. Acts 13:5, 13. Paul was greatly displeased and considered Mark a quitter.
 - e. Paul and Barnabas argued over Mark before the 2nd journey, so Paul took Silas, Acts 15:36-39a and Barnabas took Mark and went to Cyprus.
 - f. Mark is not mentioned again for about ten years. He next appears with Paul in Rome sending greetings to Colosse, Colossians 4:10 and Philemon Vs 24.

- g. Paul wanted Mark to come to him at Rome in his last epistle II Timothy 4:11

C. Dependence and Language:

1. It is obvious that Mark was somewhat dependent on Peter for his Gospel. The early Church Fathers bear record to this dependence.
2. It has been suggested that Peter may have had in mind the publishing of his memoirs of the Life of Christ, or that he referred to these as having already been published in the Gospel of Mark. II Pet. 1:13-15
3. The language of Mark is that of an eye-witness account as the source of Mark's material. The references to time, places, etc. are much like those of Peter.

D. Occasion and Date

1. If we can accept the record of Clement of Alexandria, quoted by Eusebius, the Gospel was written at Rome by Mark, under the influence of Peter.
2. When Paul wrote to the Romans in 56 A.D., no Apostle had yet been there
3. Peter probably did not go to Rome before Nero's persecutions in A.D. 64, or in about 65 A.D.
4. Internal evidence indicates it was written before the destruction of Jerusalem in 70 A.D.
5. It was probably written in late 68 A.D. just after Peter's death.

E. Purpose and Plan:

1. Purpose: To present Christ as the faithful servant.
 - a. Once again it shows the influence of Peter. Peter had failed the Lord and denied him and saw himself as an unfaithful servant.
 - b. Mark also had been an unfaithful servant on the first missionary journey when he turned back and went home. Acts 13:13
 - c. He was much like Peter in his nature and responses.
 - d. His Gospel follows much the same pattern as Peter's sermon in
 - e. Acts 10:34-43.
 - f. Mark, like Peter, introduces John the Baptist as the predicted forerunner of Christ, and thus, like him, supports his whole account with the authority of the Old Testament.
2. Plan (or outline)
 - a. The preparation of Jesus the Faithful Servant come to do the Father's will 1:1-13
 - b. The ministry of the Faithful Servant in the great Galilean ministry. 1:14-7:23
 - c. The ministry of the Faithful Servant north and east of Galilee. 7:24-9:50
 - d. The ministry of the servant on the way to Jerusalem. Chapter 10

- e. The ministry of the servant in Jerusalem. Chapters 11-13
- f. The submission of the servant to death. Chapters 14,15
- g. The triumph of the servant in the resurrection and the ascension.

F. Points and Peculiarities

1. Mark represents Jesus as the servant of Jehovah.
 - a. Isaiah represents Messiah as King and Servant Chapters 40-53
 - b. Matthew presents Christ as King, but also refers to Him as a servant.
 - c. Mark presents Him as a servant, but also represents Him as King.
2. Mark is a Gospel of deeds done in rapid succession represented by the use of the Greek word “Euthus”, which means straightway, forthwith or immediately.
3. Mark includes no account of the Virgin Birth, the childhood of Christ, or His genealogy. These are not important to Mark’s purpose.
4. Mark portrays Christ as the faithful servant, but does not rule out His teaching as part of His service.
 - a. The four parables in Chapter 4
 - b. The discussion concerning defilement 7:1-23
 - c. Concerning humility, sectarianism and offenses 9:33-50
 - d. Concerning divorce, little children, riches, rewards and worldly ambitions. Chapter 10
 - e. The great questions asked of Jesus: Chapter 12
It is to be noted, however, that his teachings grow out of His works, not His works out of His teaching in Mark’s Gospel.
5. Probably because of Mark’s close association with Peter we find him mentioned by name in regard to various connections in Mark’s Gospel where the other evangelists omit him. 1:36; 11:21; 13
 - a. Perhaps a sense of modesty led to the omission of his name in 6:50; 6:51; 7:17; 14:13
6. Mark’s Gospel is the shortest, but often gives the fullest treatment of some incidents.
 - a. 6:14-29; 7:1-23; 9:14-29 and 12:28-34
7. Mark, himself, only quotes the OT once. 1:2,3 This is a combination of Mal. 3:1 and Isaiah 40:3, but he represents Jesus as quoting it frequently. Mark has 19 formal quotations; 3 of which are peculiar to Mark. 9:48; 10:19; 12:32
8. Mark records 19 miracles of Jesus and 5 parables. Two of the miracles and two parables are peculiar to Mark.
9. Mark traces the events which he records in chronological order.
10. Gospel of Mark comes down to us with two different endings.
 - a. The shorter ending stops at 16:8. This ending can be dismissed as not genuine.

- b. The longer ending presents somewhat of a problem. Some conservative scholars reject this longer ending, the one we have in the King James English translation, but all are agreed that there was more to the gospel than the ending at Vs 8. If the rest of the chapter is not genuine, however, why did God allow it to remain as genuine?

III. The Gospel of Luke

A. Position in relation to order in the Canon of the New Testament

1. It is found in second place in the Latin Codex "K".
2. Greek and Syrian manuscripts place it third as in our English translations.
3. Very few place it fourth and none first.

B. Attestation and Authorship:

1. The external evidence abundantly testifies to the early existence and Luke's Gospel.
 - a. It was recognized as authoritative by the Christian world without question by the second century.
 - b. It was universally accepted as having been written by Luke without any exceptions.
 - c. The value of the book is questioned, but never the authorship.
 - d. It would be hard to find a stronger case in the literature of that period.
2. The internal evidence supports the external.
 - a. It is hard to establish Luke's authorship of the Gospel of Luke apart from the Book of Acts.
 - (1) The "we" sections of the Book of Acts testify to the presence of Luke with Paul on the various missionary journeys.
 - (2) The rest of the Book of Acts is by the same person as the "we" passages which is born out by a study of the linguistic characteristics.
 - (3) The same characteristics of vocabulary and style are present in the Gospel of Luke as in the Book of Acts. There is no question about the fact that both books were written by the same person.
 - (4) The interest in the sick, sickness, healing, etc., identify the author as a physician. Luke, of course, is called the beloved physician by Paul.
 - (5) The introduction to the two books and the dedication to Theophilus confirms the fact of a single author.

C. Dependence and Language:

1. Some suggest that Luke was dependent on Josephus's antiquities, AD 93-95 for his reference to Quirinius (Luke 2:2), for there is evidence in the inscription at Tibur that this man was twice the governor of Syria under Augustus, and that Josephus referred to one and Luke the other. We have already established in our study that no Gospel was dependent upon another

Gospel for its material.

- a. Luke would have met original Apostles and other disciples of Christ as well as Christ's mother and brethren in his association with Paul. His material would very well be from eye-witnesses.
2. Luke is the most literary of the four Gospels. It contains the Classical Greek preface.
 - a. His Gospel comes the nearest to being a true biography of Jesus of the four Gospels.
 - b. It connects the events of the Life of Christ with the history of Syria and Rome.

D. Occasion and Date:

1. The occasion:
 - a. Some have suggested that it was written to perfect Luke's friend Theophilus in the faith.
 - (1) Theophilus may have simply been someone who put up the money for the publishing and distribution of the Gospel as was the custom among the Greeks.
 - (2) It could have been a fictitious name to which the Gospel was addressed, which was a Greek custom with classical writing.
 - b. No doubt, however, the Gospel was occasioned by the great number of Greeks who had come to Christ through the ministry of Paul the Apostle, for it emphasizes that, while Jesus Christ is God, He is also man.
 - (1) It traces the genealogy of Christ back to Adam.
 - (2) Luke is the Cosmopolitan Gospel, speaking of good tidings of great joy which shall be to all people.
 - (3) He quotes Simeon as saying that Christ is a light to lighten the Gentiles.
 - (4) The widow of Zarephath and Naaman the Syrian are mentioned only by Luke.
 - (5) He alone gives the parable of the Good Samaritan, and the Samaritan who returned to praise God.
 - (6) Only Luke speaks of the Times of the Gentiles.
 - (7) He emphasizes the Great Commission most.
 - (8) He frequently mentions publicans and sinners.
 - (9) He alone quotes Isaiah 40:5 - "All flesh shall see the salvation of God."
2. Date:
 - a. Perhaps earlier than Mark's Gospel - Mark was written about 67 or 68 and Luke's was written about 61.
 - b. Luke wrote both the Gospel and the Book of Acts and he, himself tells

us that he wrote the Book of Acts after the Gospel. Acts 1:1

- c. In the Book of Acts Luke ends with Paul's first imprisonment in Rome some years before his martyrdom in 68 AD.
- d. Luke's gospel was probably written some time before the first imprisonment, or while Paul was in prison the first time which would place it about 61 AD.

E. Purpose and Plan:

1. Purpose:

- a. Luke's main purpose is to emphasize the redemptive nature of the work wrought our behalf by Jesus Christ our Kinsman redeemer.

2. Plan or Outline:

- a. Introduction 1:1-4
 - b. The birth of the redeemer's forerunner 1:5-80
 - c. The birth and childhood of the redeemer Chapter 2
 - d. The external and internal preparation of the redeemer 3:1-4:13
 - e. The redeemer's early ministry in Galilee 4:17-7:50
 - f. The redeemer's later ministry in Galilee 8:1-9:6
 - g. The redeemer's withdrawal Northward 9:7-50
 - h. The redeemer's later Perea and Judean ministry 9:51-19:28
 - i. The redeemer's closing ministry in Jerusalem 19:29-21:37
 - j. The redeemer's betrayal, trial and death Chapters 22, 23
 - k. The redeemer's resurrection and appearances 24:1-48
3. The redeemer's ascension 24:49-53

F. Points and Peculiarities:

- 1. This is the Gospel of the perfect humanity of Christ. Luke gives us the fullest account of the birth, childhood, growth and domestic and social life of Christ.
- 2. Luke makes much of prayer. Christ is pictured praying 15 times in the Gospels, 11 of these in Luke's Gospel.
- 3. Luke also makes much of praise and thanksgiving. His Gospel begins and ends with worship in the Temple.
- 4. Women and children are prominent in this Gospel.
- 5. The Gospel of Luke is the most literary and beautiful in its language, of the four.
- 6. Luke uses many medical terms and shows special interest in the sick and sickness.
- 7. Luke records 20 miracles of Christ of which six are peculiar to Luke's Gospel, and 23 parables of which 18 are peculiar to him.
- 8. The long passage, 9:51-18:14 and the shorter passage 19:1-28 are peculiar to Luke. Together, they contain 16 of the parables of Luke and many of the most

interesting events in the ministry of Christ. There are only four miracles in these passages.

The Biographical Books

John and the Book of Acts

IV. The Gospel of John

A. Order:

1. John appears in all four possible positions.
2. In the third and fourth centuries it was often placed first.
3. Most of the Western documents placed them in this order: Matthew, John, Luke and Mark; placing the Apostles first.

B. Attestation and Authorship:

1. External evidence for the late date and apostolic authorship of the fourth Gospel is as great as for any book in the New Testament.
 - a. When we realize that all writers hold that this Gospel was published long after the other three, we are surprised that it was received from the first. When we speak of the “first”, however, we are speaking of the second and third centuries.
 - b. There are numerous references to it and uses of its passages in the writings of the early church fathers. The early Church Fathers were not recognized as such by the early Church until late in the first century.
 - c. The writings of the early church fathers also bear out the fact that John the Apostle wrote it with evidence as early as 170 AD.
2. Internal evidence supports the external:
 - a. 21:24 identifies the “Disciple whom Jesus loved” as the one who leaned on His breast at the Last Supper.
 - b. The writer is a Jew as seen in his frequent use of and reference to the Old Testament. He has extensive knowledge of Jewish custom and ceremony, as well as the Old Testament Scriptures.
 - c. The writer is a Palestinian Jew - He knows details of the geography and topography of the land as well as details about the Temple and Temple worship.
 - d. The writer is a contemporary of the events and persons narrated. He speaks of the Chief Priests and Pharisees instead of the Sadducees and Pharisees which reveals the fact that he knew the Sadducees controlled the priesthood at that time. The writer is known to the High Priest and went into the Palace of the High Priest. The controversies with which he deals are not those of the second century.
 - e. He must have been the Apostle John since he writes from the standpoint of an eyewitness.

C. Dependence and Language:

1. Dependence - If John the Apostle wrote the fourth Gospel then we know that he relied primarily upon his first-hand observation of the incidents of which he writes.
 2. The language is a smooth-flowing Koine Greek of the time, but with many Hebrew parallelisms. Some suggest that the fourth Gospel might have been the earliest and he did not have the synoptic Gospels to which he could have referred. Others try to suggest it is the earliest and may have been from an Aramaic original. There is nothing in the text to suggest either of these.
- D. Occasion and Date:
1. Occasion, or reason for writing:
 - a. The Muratorian Canon says that John wrote it in response to the entreaties of his fellow-Apostles and Bishops. This would be the external reason.
 - b. Primarily, John had the leading and enabling of the Holy Spirit in writing the Gospel.
 - c. No doubt he also felt the need to supplement the writings of the other Gospels with incidents and addresses they had not recorded.
 2. Date of the writing of John:
 - a. There is general agreement among the early church fathers that John was the last of the four Gospels to be written.
 - b. The absence of any reference to the destruction of Jerusalem forces us to either date the writing prior to that event, or long enough after that event that it was no longer of great enough significance to the writer for him to mention it.
 - c. Best evidence points to Ephesus as the place of writing. Irenaeus states that John wrote his Gospel account while residing at Ephesus, and that John was also buried there. He also states that John lived until the reign of Trajan who began his reign in 98 AD.
 - d. If the Gospel was written in Ephesus we must date it after 70 AD for that is when John went to Ephesus.
 - e. Since the destruction of Jerusalem was not mentioned in the Gospel, it must have happened 15 to 20 years prior to the writing. We therefore date the book between 85 and 90 AD.
- E. Purpose and Plan:
1. Purpose in writing:
 - a. Some have suggested that he endeavors to supplement and correct the synoptic Gospels so as to meet the needs at the opening of the second century.
 - b. Others suggest that John wrote to refute the Gnostics.
 - c. Others say he tried to make the Gospel more acceptable to Gentiles.
 - d. Although John does not supplement the synoptic Gospels, he never tries in any way to correct them.

- e. Although John uses some terms characteristic of the Gnostics, they are used in a strictly Christian sense.
- f. Although John is hard on the Jews because of their rejection of Christ, he certainly does not tone down his Gospel for the Gentiles.
- g. John records his real reason for writing in 20:31. His purpose was strictly spiritual: that of presenting those facts and happenings which would lead both Jew and Gentile to faith in Christ as the Son of God and Savior of the world.

2. Plan, or Outline:

- a. The essential Glory of the Son of God 1:1-5
- b. The incarnation and general reception of the Son of God 1:6-18
- c. The revelation of the Son of God to Israel 1:19-12:50
- d. The revelation of the Son of God to the disciples Chapters 13-17
- e. The glorification of the Son of God in His passion Chapters 18,19
- f. The manifestation of the Son of God in resurrection power and glory Chapters 20,21

F. Points and Peculiarities: (There are so many of these that only the most outstanding will be listed here.)

- 1. The Gospel has an announced purpose (20:31) and everything in it is selected to carry out this purpose.
- 2. It omits the birth of John the Baptist, the birth of Jesus, Christ's genealogy, youth, baptism, temptation, transfiguration and ascension. Christ is presented as deity in this Gospel and these other things are not of prime importance to deity.
- 3. John is the only one of the Gospel writers who includes the early Judean ministry. Were it not for the four Passovers mentioned in John's Gospel establishing the length of Christ's early ministry at more than three years, we would be led to think it lasted only about one and one third years.
- 4. There are no parables in John. The word translated as parable in 10:6 should be translated "proverb" or "allegory".
- 5. There are 8 miracles recorded in John, all but 2, the feeding of the 5,000 and the walking on the sea being peculiar to John's Gospel.
- 6. John has, at the most, an account of but 20 days of our Lord's ministry. Chapters 13-19, or almost one third of the Gospel accounts for one day.
- 7. Some of the characteristic words in John are, "believe" in its various forms about 100 times (Belief and faith are never used in this Gospel); God as "Father" is used 122 times; "glory" 33 times; "love" 57 times; verily, verily 25 times.
- 8. Characteristic titles given to Christ are: The Word; The Only-Begotten; The Lamb of God; The Son of God; The True Bread; The Light; The Shepherd; The Door; The Way; The Truth; The Life; The Resurrection; the Vine. Most of these are introduced by the formula, "I Am". All of these imply deity, but

there are many other ways in which deity is intimated.

9. The section about the adulteress (7:53-8:11) is no doubt a true story from the ministry of Jesus, but it is not well supported by documentary evidence. The reason for this, however, is brought out in the 4th century by Augustine when he says that some have removed it from their copies in fear it would give their wives undue license.

THE LIFE OF CHRIST

Part I

Section 1

- I. In his dedication, Luke explains his method of research. Luke 1:1-4
 - A. He had the information which had been drawn up by others. Vs 1
 - B. Others had been eye-witnesses and had told Luke their accounts. Vs 2
 - C. Because of the great similarity to Mark's Gospel, we gather that Luke must have followed it very closely, as did Matthew.
 - D. Only Luke follows the practice of the ancient historians of dedicating his work (See also in Acts 1) to a patron who likely stood the expense of publication.
 - E. The Gospel of Mark has no formal introduction.
 - F. Matthew introduces his Gospel with a genealogy of Joseph to establish the claim of Jesus to the throne of David from a legal standpoint, since he is writing to the Jews and presenting Jesus as "The King of the Jews."
 - G. John, who wrote much later, has a theological introduction since he is writing to convince the Gnostics concerning the deity of Jesus.
- II. Other facts of the Gospels:
 - A. Matthew, Mark and Luke are the synoptic Gospels. (Meaning, similar, or alike)
 - 1. Matthew - Written around 50 AD and presents Jesus Christ as the Messianic King. It is the most Jewish of the Gospels. It was written by Matthew, one of the original 12 disciples, who was a tax collector.
 - 2. Mark - Written around 60-65 AD and presents Christ as the Faithful Servant. It was written by John Mark who went on the first missionary journey with Paul and Barnabas, but turned back and went home when they reached the mainland of Asia Minor. He was the Unfaithful Servant. John Mark was the nephew of Barnabas.
 - 3. Luke - Written before 64 AD and presents Christ as the "Son of Man". It was written by Dr. Luke, a physician, who accompanied Paul on his missionary journeys, and was with him during his imprisonments.
 - 4. John - Written by the youngest of the original 12 disciples, John. He presents Jesus as "The Son of God". His Gospel is aimed at the Gnostics who rejected the Deity of Christ. He uses terms which would be especially meaningful to the Greeks and their great philosophers.

Part II

“The Pre-existent State of Christ and His Incarnation”

Section 2 - In his introduction, John pictures Christ as the Word. This word in the Greek is Logos which means the Ultimate. John 1:1-18

- I. Sharp, distinct statements concerning the nature of Christ Himself.
 - A. Vs 1 The Word is eternal - Co-existent with God the Father. “And the Word was God.” Isaiah 44:8
 - B. Vs 2 Re-emphasis of coexistence with God.
 - C. The Word (Christ) made all things.
 - D. Vs 4 The Word is the source of life for every man.
 - 1. The reference here is to both physical and spiritual life.
 - E. Vs 5 The Word came to Earth and dwelt among sin and sinners.
 - F. Vs 6-8 Witness of John the Baptist (Malachi 3:1)
 - 1. He was the messenger of God.
 - 2. He was a witness to prepare the way.
 - 3. Clearly identified as not being the light
 - G. Vs 9-14 Incarnation and purpose:
 - 1. Contrary to a limited atonement
 - 2. The world did not comprehend Him nor did the Jews as a nation - led to an opportunity for every man.
 - 3. New birth pictured
 - 4. Vs 14 The Word was made flesh.
 - H. Vs 15-18 Christ made known:
 - 1. John’s witness
 - 2. Witness of the Law
 - 3. Witness of the incarnate

Part III

Section 3 - The Two Genealogies in Matthew and Luke: Joseph's in Matthew in order to give the legal right of claim to the "Throne of David", and Mary's in Luke to give the blood line as a claim to the "Throne of David". Matthew 1:1-17 and Luke 3:23-38

Part IV

The Birth and Childhood of John the Baptist and of Jesus

Probably 7 BC to 7 AD

Section 4 - The annunciation of the Birth of John the Baptist to Zacharias: (About 7 BC)
Luke 1:5-25

- I. Fulfillment of the Old Testament promise of a forerunner
 - A. Fulfill Nazarite vow concerning strong drink - Numbers 6:1-3
 - B. He was to come in the Power, or Likeness of Elias. Luke 1:17
 1. Isaiah 40:3 - 712 BC
 2. Malachi 4:5 - 400 BC
 3. John 1:21 and 23
- II. His mouth was closed because of unbelief.
 - A. Faith is a necessary prerequisite to seeing the Lord at work. Hebrews 11:6
 - B. Compare with the experience of Thomas after the resurrection of Jesus
- III. Luke identifies the Angel Gabriel while Matthew only speaks of the Angel of the Lord. Vs 18
- IV. The conception of John, though a natural one, was miraculous from the standpoint of the age of Zacharias and Elizabeth.
- V. She hid herself five months - Customary, and in the sixth month, Mary came. Vs 26
- VI. Reproach - Because she had no children

Section 5 The Annunciation to the Virgin Mary of the Birth of Jesus. (BC 7 or 6) Luke 1:26-38

- I. In the sixth month of Elizabeth's pregnancy
- II. Betrothed - Engaged, but about as binding as our marriage today. In order to break a betrothal there had to be a bill of divorcement.
- III. Of the House of David - Lineage, making Christ heir to David's throne.
- IV. Vs 29 The Lord with thee - He has, a special sense, chosen thee.
- V. Call His name Jesus - Same as Old Testament name Joshua which means, "Jehovah is Savior." Isaiah 7:14 Immanuel - "God with us."
- VI. Son of the Most High - Speaks of the deity of Jesus; He is the Son of God.

- VII. Throne of His Father, David - II Samuel 7:12-17
- VIII. Vs 35 The Holy Spirit conceived Jesus. This gives us a much clearer picture of the real and tangible work the Holy Spirit can do in a person.
- IX. Contrast the simple faith of Mary and Elizabeth with the lack of faith on the part of both Zachariah and Joseph. It seems easier for most women to trust Christ as Savior and believe God for things than for most men. Men are more prone to demand tangible proof.

Section 6 The song of Elizabeth to Mary upon her arrival at her home in the Hill Country of Judea. Luke 1:39-45

- I. After the annunciation to Mary by the Angel Gabriel, Mary goes to visit her cousin in the Hill Country of Judea. Locate this on the map.
- II. The response of the unborn child, John, is evidence of the presence of Deity.
 - A. On the strength of this testimony Elizabeth utters a prophetic statement of praise. (Compare Peter's confession.)

Section 7 The Magnificat of Mary. (Hill Country of Judea) Luke 1:46-56

- I. Mary speaks by the power of the Holy Spirit.
 - A. Every verse is a quote from the Old Testament Scriptures.
 - B. Women in those days were not taught in the Old Testament Scriptures, especially peasant women. This had to be a Divine Revelation from the Holy Spirit.

Section 8 Birth and Childhood of John the Baptist and his desert life. Hill Country of Judea Luke 1:57-80

- I. Vs 57 "Brought forth a son. . ." - Prophecy fulfilled.
- II. Vs 58 "Mercy" - It was a common idea that sterility was associated with sin.
- III. Vs 59-62 His naming was on the day of circumcision, and the child was usually named after a relative, not after the father.
- IV. Vs 60 The name had to be miraculously revealed to Elizabeth for women were not taught to read or write and Zacharias could not speak.
- V. Vs 61-64 Obedience broke the bonds - God's working is only limited to our faithlessness
- VI. Vs 65,66 The great fear which came upon all the people took place because the same name was given by both parents, and because Zacharias' mouth was opened: they recognized that John was not just another child.
- VII. Vs 67 "Visited" after God had been silent toward His people for 400 years during the intertestamental period. This spoke of Christ, not John. Vs 76
- VIII. Vs 67-79 Check Old Testament references in these verses.
 - A. Vs 68 Psalm 72:18 and 111:9
 - B. Vs 69 I Samuel 2:10 and Psalm 18:3
 - C. Vs 71 Psalm 106:10

- D. Vs 73 Genesis 17:7; Leviticus 26:42; Psalm 105:8 and Micah 7:20
 - E. Vs 76 Malachi 3:1
 - F. Vs 78 Malachi 4:2
 - G. Vs 79 Isaiah 8:22 and 9:2
- IX. John lived in the desert area around his home until he began his ministry as the forerunner of the Messiah.

Section 9 The Annunciation to Joseph of the Birth of Jesus. (Nazareth)

Matthew 1:18-25 Matthew would emphasize this aspect of the conception of Christ because he was interested in protecting the Kingly Line through the father, and thus writes about Joseph's side of it.

- I. Vs 18 "Espoused" - More than our engagement today. It was a period of 10-12 months at the end of which, if the man did not want the woman, he gave her a bill of divorcement. If the woman had been unfaithful she was stoned.
- II. Vs 18 "Holy Ghost" - Luke goes into more detail, but this is the big point of division between liberalism and fundamentalism.
 - A. Some say you do not have to believe the Virgin Birth to be saved.
 - B. If the Virgin Birth is rejected, the Deity of Christ is destroyed, and He would then have sin of His own to pay for, and thus could not pay for ours.
- III. "Just Man: - Means conformity to the Law. Vs 19
 - A. Joseph loved Mary and didn't want to see her exposed or stoned to death.
 - B. He decided on a Bill of Divorcement. (Deuteronomy 24)
- IV. Vs 20 "Joseph, thou son of David. . ." Matthew again emphasizes that Jesus is the Messiah, and has rightful claim to the throne of David.
- V. Vs 21 "Jesus" - Same as Joshua - "Jehovah is Savior"
- VI. Vs 22,23 Refers to Isaiah 7:14; Isaiah 9:6 Immanuel - "God with Us"
- VII. Vs 24,25 Obedience born out of Faith. Contrast with Zacharias
 - A. "Knew her not: - No chance that the baby Jesus could have inherited the sin of Adam from Joseph.

Section 10 The Birth of Jesus - 6-5 BC Luke 2:1-7

- I. Caesar Augustus - Grand nephew of Julius Caesar, emperor of Rome
- II. "All the world" - A common expression referring to the Roman Empire.
- III. "Taxed" - This refers to the fact that everyone in the entire Roman Empire had to return to the origin of his family and there register to be taxed.
- IV. "Cyrenius" (Quirinius) Governor of Syria.
 - A. Some say that this was only registration for taxation and that the actual taxation did not take place until Quirinius was Governor of Syria in Acts 5:37, AD 6
- V. "To their own city. . ." Through Caesar's edict prophecy was fulfilled. This was Jewish custom and was allowed by Caesar.

- VI. Emphasis of Luke on the Kinship of Jesus.
- VII. There was probably only one Inn in a town as small as Bethlehem but with many mangers.

Section 11 The praise of the Angels and the homage of the Shepherds Luke 2:18-20 (Near Bethlehem)

- I. Probably in early Spring or late Fall for shepherds would not have had their sheep in the fields in winter months.
 - A. Sheep would then have been in the fold.
 - B. Some authorities believe Jesus' birth was in the Spring, about April.
 - C. Some shepherds bivouacked in hills with sheep in the winter, but not in the hills where Bethlehem was.
- II. These were Temple shepherds.
 - A. Their sheep were for sacrifice.
 - B. Angels first came to them because they were announcing the True Lamb of God. They would have fully understood the significance.
- III. Controversy over mention in this passage of "Peace on Earth"
 - A. Christ said He came not to bring peace but a sword. Matthew 10:34
 - B. But He also said that He gave His disciples peace. John 14:27 (Meaning to be reconciled)
- IV. The Praise from these particular shepherds would have strengthened Mary's faith

Section 12 The circumcision of Jesus (Bethlehem) Luke 2:21

- I. It was Jewish custom, and in keeping with the Law to circumcise the baby boy on the 8th day. Leviticus 12:3
 - A. Symbol of separation
 - B. Necessary in order for Christ to fulfill all the Law
- II. Here is the mention of the name Jesus to show all was fulfilled in regard to the Law.

Section 13 The presentation in the Temple with the homage of Simeon and Anna. (Jerusalem) Luke 2:22-38

- I. Custom of Purification (Leviticus 12)
 - A. Necessary to fulfill all the Law.
 - B. Forty days for a boy and eighty for a girl and was a picture of the need of purification from the sin nature with which we are born.
- II. "Simeon" (Hearing, or one who obeys) Evidently a prominent man in Jerusalem. (Some think he could have been the father of Gamaliel)
 - A. His witness to Mary and Joseph would have added additional confirmation as to the identity of Christ.
- III. "Anna" (Grace, or prayer) A further witness as to Christ's identity as the Son of God.

- A. These are some of the things which Mary kept and pondered in her heart.

Section 14 Magi visit the new-born King of the Jews. (Jerusalem and Bethlehem) Matthew 2:1-12

- I. Most people think of there only being three Magi because there were three gifts. There could have been many.
- II. Herod the Great thought his position as King of Judea was threatened by the Christ Child. (Genesis 49:10 - "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.")
- III. The Old Testament prophesied of the birthplace of Christ in Micah 5:2 – "But thou, Bethlehem Ephratah, though thou be little among thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."
- IV. Panic mounted in the mind of Herod as he questioned the Magi concerning the time the star appeared. Vs 13
 - A. First, he asked the counselors of his court where the Christ Child was to be born. Finding the place to be Bethlehem he: Micah 5:2
 - B. Asked the Magi privately when they first saw the star. Their answer must have been some two years before because he gave a commandment for all the babies under two years of age to be put to death in order to eliminate Him. Vs 16
 - C. When the Magi visited Jesus He was a young child in a house not a babe in a manger. Vs 11
 - D. Herod did not want to worship Jesus, but he wanted to kill Him. God gave the warning to Joseph to protect His Son.
 1. See Revelation 12:1-6
 - E. Herod the Great died in 4 BC
 1. If he was alive to try to take the life of the Christ Child when he was born, then Christ had to be born at least 4 years prior to the beginning of our Christian calendar.
 2. If the star first appeared two years before the arrival of the Magi in Jerusalem, and the star signaled His birth, then Christ could have been born as much as 6 years before the beginning of our Christian calendar. Since we do not know if the star appeared when Christ was born, or before he was born, we do not know just when, between 6 and 4 BC Christ was born.

Section 15 The Child Jesus is carried to Egypt and the innocent children in Jerusalem were killed. (About 5 or 4 BC) Matthew 2:13-18

- I. Hosea 11:1 - "When Israel was a child, then I loved Him and called my Son out of Egypt."
 - A. This prophecy concerns the fact that the Christ child would have to flee to Egypt and then return from Egypt.
 1. Joseph is a type of Christ in the Old Testament.
 2. Egypt is a type of the world. John 1:10
- II. Jeremiah 31:15 - "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter

weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.”

- A. Prophecy of the killing of the innocents
 - 1. Herod acted out of frustration and anger.
 - 2. Shows us what Herod the Great was really like
 - 3. Why did God allow this terrible thing to happen?
 - a. To show the true nature of man
 - b. Reflects the spiritual condition of Israel

Section 16 The Christ Child brought from Egypt to Nazareth. (About 4 BC) Matthew 2:19-23 and Luke 2:39

- I. Upon the death of Herod the Great, a tetrarchy was established, and the land was divided among the heirs of Herod the Great.
 - A. Herod Archelaus ruled over Judea and Samaria.
 - B. Jesus being called a Nazarene - Isaiah 11:1 - “And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of His roots.” (Nazareth means a Branch)
 - 1. See Zechariah 6:12 - “And speak unto him saying, Behold the man whose name is THE BRANCH; and he shall grow up out of His place, and He shall build the Temple of the Lord.”
 - C. Both Matthew and Luke point out that all this was done to fulfill the Law or Prophecy.

Section 17 The Childhood of Jesus at Nazareth. (About 4 BC to 7 AD) Luke 2:40

- I. Very little is known of the childhood of Jesus.
 - A. The Apocraphal Writings (Intertestamental) give us some information which is obvious erroneous.
 - 1. Christ would have had to limit Himself in some respects when He entered a human body.
 - 2. He did have perfect knowledge and understanding from the beginning, however.
 - 3. Holy Spirit held Christ’s powers of Deity in reserve and came to administer them through Him beginning with His baptism.

Section 18 The visit of the boy Jesus to Jerusalem at the physical age of twelve. (About 6 or 7 AD) Luke 2:41-50 (Another fulfillment of the Law)

- I. This incident was based upon the Jewish tradition that a child should begin their religious responsibilities at the age of 12.
 - A. Many Christian denominations hold to that age as the age of accountability.
- II. We have here a picture of how easy it is to just fall into a routine, and just go through the

motions in religion.

- III. The reason why Joseph and Mary did not miss Jesus until evening was because it was custom in those days for many people to travel together and the children would usually walk together and play along the way.
- IV. Was Jesus aware of His Deity at this time?
 - A. Yes, Vs 48 Mary refers to Joseph as His father, but in Vs 49 He calls God His Father.

Section 19 The eighteen years at Nazareth: (About AD 6-25) See Luke 2:51,52

- I. He was subject unto them
 - A. If He was to perfectly fulfill the Law, He must be subject unto them or be stoned to death.
- II. Luke points up the humanity of Christ when he speaks of His growth.

Part V

The Beginning of John the Baptist's Ministry

About six months.

In about AD 24, or 25 in the wilderness of Judea, and beside the Jordan River

Section 20 The time of the beginning (In the wilderness of Judea) Mark 1:1 and Luke 2:1,2

- I. The date is pretty well pin-pointed for us by Luke.
 - A. It was the 15th year of Tiberias Caesar.
 - B. Pontius Pilate was governor of Judea.
 - C. Herod was over the Tetrarchy of Galilee.
 - D. Philip was Tetrarch of Iturea and Trachonitis.
 - E. Lysanias was Tetrarch of Abilene.
 - F. Annas and Caiaphas were in the priesthood (Annas was succeeded by his son-in-law, Caiaphas) but stayed around to run him

Section 21 The Message and the Messenger Mark 1:2-6; Matthew 3:1-6 and Luke 3:3-6

- I. The Message: A quote from Isaiah 40:3-5 and Malachi 3:1
- II. The Messenger: In the Spirit of Elijah John 1:29-36

Section 22 A Sample of John's Preaching Matthew 3:7-10 and Luke 3:7-14

- I. He labeled the people as they really were.
- II. He warned them to repent and to turn from wickedness.
- III. He admonished them to turn back to the righteousness of the Law.
 - A. This baptism was not for salvation but to make the people aware of the need to prepare their hearts for the coming of Messiah.

Section 23 John the Baptist's Picture of Christ before seeing Him: Mark 1:7,8; Matthew 3:11,12 and Luke 3:15-18

- I. John is obviously aware of the nature of the one whom he is representing.
 - A. He realized Christ was greater than he was. Mark 1:7; Matthew 3:11; Luke 3:16
 - B. He realized the ministry of Christ was one of spiritual significance as compared with his own as a type.
 - 1. Note the nature of the baptism which Christ was to perform compared with that of John. Luke 3:16

Part VI

This is the beginning of Christ's public ministry

Probably parts of AD 26 and 27. It includes the first Perea Ministry, the first Galilean Ministry, the first Judean Ministry and the first Samaritan Ministry. (Sections 24-36) The length of time covered in this early ministry is indefinite.

Section 24 Jesus is baptized by John the Baptist in the Jordan. Mark 1:9-11; Matthew 3:13-17 and Luke 3:21-23

- I. The fact that John testified that there was no need for Jesus to be baptized bears witness to the fact that John knew that Jesus as the Sinless Lamb of God.
 - A. This was always pictured in the Old Testament Passover Lamb.
- II. The voice of God came from Heaven stating God's pleasure in His Son. Psalm 2:7 and Isaiah 42:1
- III. The dove did not contain the Holy Spirit, nor was the Holy Spirit a dove. The dove was either a symbol of the Holy Spirit, or it was as a dove descends as the Holy Spirit descended.
 - A. In what sense did the Holy Spirit come on Christ that day?
 - 1. Jesus did not begin to be God that day.
 - a. John 1:1-14
 - 2. Jesus at no time stopped being God. He was made to be sin for us, not to be a sinner for us. (II Corinthians 5:21)
 - 3. The Holy Spirit, that day, at that time, began to minister through Jesus Christ, the ministry for which He had come; that is, to minister through his human body.
 - B. Note John 1:32-34. This sign had been given to John previously.
- IV. The purpose of Jesus' baptism was to fulfill the whole Law, as well as the symbolism of John's baptism. He was setting the example.

Section 25 The three temptations of Jesus (The wilderness of Judaea about AD 26) Mark 1:12,13; Matthew 4:1-11 and Luke 4:1-13

- I. The Holy Spirit leads Jesus into the wilderness to be tempted.
 - A. Notice, the Holy Spirit did not do the tempting--but He allowed Jesus to be tempted. James 1:13
 - 1. The purpose of Jesus' temptation was the same as that of Adam and Eve. They failed, but Jesus triumphed.
 - B. He was tempted in all points like as we are, yet without sin. Hebrews 4:15
 - 1. Could Christ have sinned?
 - 2. Were these really temptations to Christ?

3. Why was it necessary for Christ to be tempted?
 4. What was the secret of Christ's victory over sin?
 5. Why did the Devil leave Him at the conclusion of the temptation?
- II. What significance is to be placed on the length of Christ's fast in the wilderness?
- A. Moses fasted for forty days on Mt. Sinai.
 - B. Elijah fasted forty days on the way to the same Mountain.
 - C. Moses represents the Law and Elijah the prophets, and both point to the Messiah.
 - D. All three separated themselves for forty days previous to their major accomplishments or ministry. Moses and Elijah were in type while Jesus was in fulfillment.
 - E. The rain fell for forty days at the time of the flood.
 - F. Israel wandered for forty years in the wilderness.
 - G. Jesus' ministry with and among His disciples after the resurrection was for forty days.
 - H. The number forty has to do with testing, or preparation.
- III. Application to the believer:
- A. He will be tested in the same areas as was Jesus. (Lust of the flesh, lust of the eyes, pride of life)
 - B. If Christ needed the Word of God as a weapon against Satan, we need it that much more.
 - C. We can triumph over Satan through the use of the Word of God.
 - D. Angels are given to minister to the righteous. Hebrews 13:2

Section 26 The testimony of John the Baptist to the committee of the Sanhedron: (At Bethany, Beth-Abara, beyond Jordan) John 1:19-28

- I. He told them he was not the Christ or Messiah.
 - A. He told them he was not Elijah.
 - B. He told them he was the forerunner of Christ in fulfillment of Isaiah 40:3.

Section 27 John's identification of Jesus as the Messiah: (At Bethany or Beth-Abara) John 1:29-34

- I. Identification of Jesus as the Lamb of God fulfills Isaiah 53:7.
- II. Testimony of John that Jesus was before him is testimony to the Deity and eternity of Christ since Jesus was born after John was.
- III. John knew and identified Christ by the supernatural sign given him (the dove) before he had even met Jesus.

Section 28 Jesus calls His first disciples. (Bethany or Beth-Abara) John 1:35-51

- I. John and Andrew were the two disciples of John the Baptist who heard his testimony of Jesus as the Lamb of God.
 - A. They would have naturally followed Christ since they followed John as the one who came to prepare the way for the Messiah.
 - B. There is a picture of salvation found in this passage.
 - 1. They heard John speak and followed Jesus.
 - 2. Jesus asked, “What seek ye?”
 - 3. They asked, “Where abidest thou?”
 - 4. Jesus invited them to come and see.
 - 5. They accepted and went and dwelt with Him.
- II. John and Andrew are the first two disciples. Andrew then brings his brother, Simon Peter to Jesus. The next day He called Philip who was from Bethsaida, the home of Andrew and Peter. Philip brings Nathanael to Jesus.
- III. Nathanael’s testimony as to the fact that Jesus is the Son of God, and the King of Israel is a reference to II Samuel 7:14 and Psalm 2:7.

Section 29 Jesus works His first miracle. (Cana in Galilee) John 2:1-11

- I. The first miracle is representative of what Christ came to do.
 - A. By going to this marriage feast, Jesus puts His sanction on marriage.
 - B. Relate the difference between good and bad wine.
 - C. Good wine is representative of spiritual life. Water represents physical Life, or the natural man.
 - D. Mary knew that Jesus could do anything that was needed – Jesus Christ is the only one who can give us eternal life.
 - E. There were six pots - The number of man.

Section 30 Jesus makes a first sojourn at Capernaum accompanied by His kindred and early disciples. (Later, Capernaum would become His headquarters for the Great Galilean ministry.) John 2:12

- I. As yet Jesus’ party was rather small and insignificant.

Section 31 The first cleansing of the Temple at the Passover Feast (Jerusalem about AD 27) John 2:13-22

- I. This is the first of the three Passovers mentioned in John’s Gospel. There could have been a fourth.
 - A. Some critics claim that this cleansing of the Temple is the same incident as the second during the Passion Week in the synoptic Gospels. Then they say that John does not agree and we are forced to accept one or the other.

1. There are, however, several differences, the most important of which is the fact that at this first cleansing of the Temple toward the beginning of His ministry He refers to the Temple as “My Father’s House” and in all of the synoptic Gospels He refers to it as “My House.” Matthew 21:12; Mark 11:15 and Luke 19:45
- II. All of the sacrificial animals of the Old Testament represented Him.
- III. Vs 19 speaks of His resurrection.
 - A. Here He was giving them a sign and they didn’t understand it.
 - B. The Jews twisted this statement and used it against Him at His trial.

Section 32 The interview with Nicodemus (Jerusalem during the Passover) John 2:23-3:21

- I. Nicodemus was perhaps influenced to come to Jesus because of those who believed on Him because of His miracles at the Feast of the Passover. Vs 1
 - A. He was a Pharisee and would have believed in miracles.
- II. There is much speculation as to why He came at night.
 - A. Some suggest it was to keep from being seen.
 - B. More than likely he came at night because of the press of daytime, responsibilities as a ruler of the Jews, and thus a member of the Sanhedrin.
- III. He thought he was praising Jesus when he called Him Rabbi, or Teacher.
- IV. Jesus immediately begins a discussion on the New Birth.
 - A. Show the parallel of the two births here.
 - B. Explain why this is not referring to water baptism.
- V. The mention of light in this discussion would have called to Nicodemus’s mind the seven-pronged lamp stand in the Temple and the Tabernacle.
- VI. 3:13 - Jesus speaks of His own omni-presence.

Section 33 The Parallel ministries of Jesus and John - John’s loyalty to Jesus. (Countryside of Judaea) John 3:22-36

- I. John the Baptist again states that he is not the Christ, but is the forerunner of the Christ.
- II. John differentiates between his own ministry and that of Jesus Christ’s.
- III. John concludes his testimony with the fact that Christ and life are synonymous.

Section 34 Christ’s reasons for leaving Judaea (Goes into Galilee) John 4:1-4; Luke 3:19,20; Mark 1:14; Matthew 4:12 and Luke 4:14

- I. Jesus knew that His ministry in Judaea was making it hard on John.
- II. John 4:4 - He must needs go through Samaria.
- III. Herod (Archelaus) was making it hard on John the Baptist because John had exposed the sin of Herod in that he had lived in sin with his brother’s wife.
 - A. While Herod feared John, he fell into the trap to get rid of him.

Section 35 Jesus in Samaria (Jacob's Well near the city of Sychar) John 4:5-42

- I. This was the plan of Christ to demonstrate that the Gospel was to also go to the Gentiles.
 - A. Jews going to Galilee would normally have gone up on the East side of Jordan rather than to have anything to do with the Samaritans. Acts 8 – Philip at Samaria.
 - B. Jesus knew just when to arrive and when to need provisions.
- II. Note the contrast of the disciples with the woman at the well.
 - A. Amount of time spent with Jesus
 - B. Impression made
 - C. Results in the life
 - D. Fruit born
- III. Here we find the great discourse on Jesus as the Water of Life.
- IV. What brings men to Christ? Vs 39,41,42
 - A. A true and undeniable testimony
 - B. The Word of the Lord

Section 36 The Arrival of Jesus in Galilee: John 4:43-45

- I. Jesus went into Galilee because He was not accepted by the Jews in Judaea
- II. The people in Galilee accepted Him because of the miracles He did at the feast in Jerusalem.

Part VII

The Great Galilean Ministry of Jesus

Autumn of AD 27 to Spring of AD 29, or about 1 1/2 years

Section 37 General account of Christ's Teaching in Galilee. Mark 1:14,15; Matthew 4:17; Luke 4:14,15

- I. Preaching of "The Kingdom of God is at hand" refers to Himself.
- II. We have to differentiate between the Kingdom of God and the Kingdom of Heaven.

Kingdom of Heaven

Kingdom of God

True Born-again ones

Wheat and Tares

- III. All who are in the Kingdom of God are in the Kingdom of Heaven, but all who are in the Kingdom of Heaven are not necessarily in the Kingdom of God.
 - A. The Kingdom of God, Jesus said, is within you. That is, the Kingdom of God is made up of all those who have put their trust in the Lord Jesus Christ as Savior.
 - B. The Kingdom of Heaven is that for which the Jews waited, and that for which Jesus taught His disciples to pray. ("Thy Kingdom come, Thy will be done on earth as it is in Heaven")
 - 1. There will be both saved and Unserved people on earth in the Thousand Year Reign of Christ, but there will be no Unserved persons in the Kingdom of God.

Section 38 The healing at Cana of the son of a Courtier of Capernaum. John 4:46-54

- I. This was the same place where the wedding feast had taken place.
 - A. This was the second miracle in Cana. Vs 54
- II. It wasn't that Jesus thought the man would not believe, but it was for the sake of the crowd that He said what He did in Vs 48.
- III. John is showing isolated incidents which show the Deity of Jesus Christ.

Section 39 The first rejection at Nazareth Luke 4:16-31

- I. Jesus enters Nazareth (His earthly home) and reads in the synagogue. Isaiah 58:6 and 61:1,2
- II. They found it hard to believe that this was the quiet and meek person who had lived among them This was His first return to Nazareth since His baptism.
- III. The reason they tried to kill Him was because He made them appear inferior to the Gentiles..
- IV. The references to Elijah and Elisha are a hint to the nature of His own mission. They both were sent to the Gentiles, as well as to the Northern Kingdom.

Section 40 A new home in Capernaum Matthew 4:13-16

- I. In fulfillment of Isaiah 8:23 and 9:1,2 Jesus moves His Headquarters to Capernaum from Nazareth because of the unbelief in Nazareth, and His rejection there.

Section 41 Jesus finds four fishermen whom He will make into fishers of men. (By the Sea of Galilee near Capernaum) Mark 1:16-20; Matthew 4:18-22; Luke 5:1-11

- I. The four disciples Jesus calls to follow Him here were won to faith in Him earlier in John 1 right after first seeing Jesus, and hearing the testimony of John the Baptist.
- II. The four are Andrew, Simon Peter, James and John.
- III. Note the formula for effective soul winning:
 - A. Follow Jesus - Obedience
 - B. He makes us to become fishers of men.

Section 42 Excitement in the synagogue because of the teaching of Jesus and the healing of the demoniac on the Sabbath. Mark 1:21-28; Matthew 4:13-17; Luke 4:31-37

- I. Jesus comes back into Capernaum to teach in the Synagogue (His activities on the Sabbath Day are to become a major sore spot with the Jewish religious leaders.
- II. Discuss matters of unclean spirits then and now and their connection with mental illness.

Section 43 Jesus heals Peter's Mother-in-law and many others. (At Capernaum in Peter's home) Mark 1:29-34; Matthew 8:14-17; Luke 4:38-41

- I. Her fever didn't just leave, her strength was restored immediately and she was completely well.
- II. Embarrassing to Catholics is the fact that Peter who was, according to them, the first Pope, was married and had a Mother-in-law.
- III. The indication is that Peter and his wife lived in her Mother's home in Capernaum.

Section 44 The first tour of Galilee with the four fishermen, His new disciples. Mark 1:35-39; Matthew 4:23-25; Luke 4:42-44

- I. Jesus was compelled by His burden for men to carry the Gospel to all parts of Galilee.
- II. The "Good Tidings of the Kingdom of God" would be to identify Himself.

- III. Great crowds began to follow Him at this time.
 - A. From Decapolis, Jerusalem, Judaea, from beyond Jordan and from Syria.

Section 45 A leper healed, and much popular excitement. Mark 1:40-45; Matthew 8:2-4; Luke 5:12-16

- I. Leprosy is a type of sin because of the progressive nature of it, and its destructive quality.
- II. Jesus' healing of the leper is a picture of His forgiveness of sin.
- III. The uproar resulted from the leper telling that it was Jesus who had healed him. The reason this kept Him from working any more in the city is that He would have been mobbed.

Section 46 Jesus is thronged in Capernaum, and heals a paralytic let down through the roof of Peter's house. Mark 2:1-12; Matthew 9:1-8; Luke 5:17-26

- I. Scripture does not say that this was Peter's house, but that was the house He had made His headquarters in Capernaum.
- II. The faith of these men who brought the paralytic to Jesus was demonstrated in what they did. James 2:18
- III. Jesus shows and proves His Deity here by doing the harder of the two things. (Discuss method of proof)

Section 47 The call of Matthew (Levi), and his reception in honor of Jesus. (Capernaum) Mark 2:13-17; Matthew 9:9-13; Luke 5:27-32

- I. The usual character of tax collectors of that day and time was of the lowest. The average person held them to be the scum of the earth and the filth and off scouring of the earth. I Corinthians 1:26-31
 - A. No doubt Jesus chose a man of this kind to show His power to change the individual who believes on Him.
 - B. They would have been looked upon with much more disdain than a present-day IRS agent.
- II. Many have criticized Jesus for eating with the Publicans and sinners.
 - A. We must remember that He was doing so in the house of a converted man, and for the purpose of helping them, as He states.
 - B. He did not go with the Publicans and sinners to their homes and do as they did.
- III. Many try to justify going along with the crowd because of what Jesus did on this occasion.
 - A. We must also remember that Jesus is God and we are not.

Section 48 Jesus, with three parables, defends His disciples for feasting instead of fasting. Mark 2:18-22; Matthew 9:14-17; Luke 5:33-39

- I. The first parable reveals His Deity for fasting is an exercise of worship directed toward God. While God is present with them the fellowship is perfect and unbroken.
- II. The new patch on the old garment referred to the fact that Jesus' disciples did not take that

which referred to the old Religion or the Law and try to add to it, but rather, a whole new system was to be established. (Grace)

- III. This is also the meaning of the parable of the wine and the skins or bottles. Christianity is a whole new way of life and not just new wine in an old container, or a new patch on an old garment. Now Jesus breaks the Galilean ministry to go to the feast, probably the Passover in Jerusalem.

Section 49 (Jerusalem at the feast) Jesus heals a lame man on the Sabbath day and then defends His actions before the Pharisees. John 5:1-47

- I. The Greek Scriptures do not say that it was an actual fact that an Angel came and troubled the waters, etc. It does say that this was what people believed
 - A. It is possible that this was an artesian well of mineral water that bubbled up once in a while. The mineral water could have been helpful for many kinds of ailments.
 - B. It could also be, however, that this was exactly what did happen. It could very well have been an Angel that troubled the waters for the healing of the people.
- II. The point of contention was, as seen in Vs 10, 16 is that it was done on the Sabbath Day.
 - A. The Jews did not even see, or take notice of the miracle in their effort to get something with which to accuse Jesus..
- III. Jesus' defense:
 - A. The first point Jesus establishes is that of His authority Vs 17, and for this they want to kill Him. If His claim was not true He was worthy of death, but the religious leaders did not bother to examine His claim.
 - B. Jesus uses four witnesses as to His Deity:
 - 1. The Father - Vs 19-31
 - 2. John the Baptist - Vs 32-35
 - 3. His Works - Vs 36-38
 - 4. The Word of God - Vs 39-47 (Old Testament)

Section 50 The Pharisees criticize the disciples of Jesus for picking and eating corn on the Sabbath Day. (Probably in Galilee on the way back from the Feast.) Mark 2:23-28; Matthew 12:1-8; Luke 6:1-5

- I. According to the Law it was unlawful for them to do this. It was actually breaking the commandment of God. (Exodus 31:12-17) unless this commandment had been fulfilled in the person of Christ.
 - A. Jesus' argument as to His being Lord of the Sabbath is a claim to Deity.

Section 51 The third Sabbath controversy over the healing of the man with the withered hand in the Synagogue. The controversy again is with the Pharisees. (In Galilee) Mark 3:1-6; Matthew 12:9-14; and Luke 6:6-11

- I. The animosity of the Pharisees has now grown to hatred, which has blinded them to all reason.

- II. They begin to look for a way to destroy Jesus.

Section 52 Jesus teaches and heals great multitudes by the Sea of Galilee. (Some point East of Capernaum, on the Sea of Galilee) Mark 3:7-12; Matthew 12:15-21

- I. The reason He charged them not to tell others was because of the great crowds which followed Him, not because of who He was, but because of what He could do for them.
- II. The crowds now came from a vast area stretching from Phenicia to Perea.

Section 53 After a night of prayer, Jesus chooses His twelve Apostles. Mark 3:13-19; Luke 6:12-16

- I. Note:
- A. Bartholemew is another name for Nathanael.
- B. Mark and Matthew use Simon the Cananite (Cananean) while Luke and Acts use Simon the Zealot.
- C. Thaddeus, and Judas the brother of James were the same person.
1. It was a common thing for a person at that time to have two names.
- II. There are actually four lists of the twelve in the New Testament

Mark 3:16	Matthew 10:2	Luke 6:14	Acts 1:13
Simon Peter	Simon Peter	Simon Peter	Simon Peter
James	Andrew	Andrew	James
John	James	James	John
Andrew	John	John	Andrew
Philip	Philip	Philip	Philip
Bartholemew	Bartholemew	Bartholemew	Thomas
Matthew	Thomas	Matthew	Bartholemew
Thomas	Matthew	Thomas	Matthew
James, the son of Alpheus	James, the son of Alpheus	James, the son of Alpheus	James the son of son of Alpheus
Thadaeus	Thadaeus	Simon the Zealot	Simon the Zealot
Simon, the Cananite	Simon, the Cananite	Judas, brother of James	Judas, brother of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	Judas Iscariot

Section 54 The Sermon on the Mount (A level place on a mount not far from Capernaum - probably South and West of Capernaum, and West of the Sea of Galilee.) Its first application is to the privileges and requirements of the Messianic Reign, and Christ's standards of righteousness. Matthew, chapters 5-7 and Luke 6:17-49

- I. Divisions of the Sermon on the Mount:
- A. Matthew 5:1,2 and Luke 6:17-19 the place and audience

1. This was the same multitude from Galilee, Phoenicia, Syria, Perea and Judea.
2. Location - Mt. given above.
- B. Matthew 5:3-12 and Luke 6:20-26 Blessings for obedience and woes for disobedience.
- C. Matthew 5:13-20 Christ's standard of righteousness vs. that of the Scribes and Pharisees.
 1. Believer is the salt of the earth and the light of the world.
- D. Christ's ethical teachings vs. That of the Scribes. (Both Old Testament and Oral Law) Matthew 5:21-48 and Luke 6:27-30 and 32-36

1. Murder	21-26	4. Oaths	33-37
2. Adultery	27-30	5. Retaliation	38-42
3. Divorce	31-32	6. Love of enemies	43-48
- E. Matthew 6:1-18 Real righteousness vs. the hypocrisy of the Pharisees.
 1. Almsgiving
 2. Prayer
 3. Fasting
- F. Dependence upon God vs. Anxiety over basic needs Matthew 6:19-34
- G. Judging others Matthew 7:1-6 and Luke 6:37-42
 1. Reference to final condemnation, or judgment as to one's salvation
- H. Prayer and the Golden Rule Matthew 7:7-12 and Luke 6:31
- I. Personal righteousness in parables Matthew 7:13-8:1 and Luke 6:43-49

Section 55 Jesus heals a Centurion's servant at Capernaum. Matthew 8:5-13 and Luke 7:1-10

- I. Outstanding faith is here demonstrated for a Gentile, or for anyone.
- II. This is an example of the response of the Gentiles under the ministry of Paul as opposed to the response of the Jews.

Section 56 A widow's son is raised from the dead in Nain. (South Central Galilee) Luke 7:11-17

- I. This is the first time during His earthly ministry that Christ raised someone from the dead, and it is a distinct revelation of His Deity, as is acknowledged by the people.

Section 57 Jesus receives a message from John the Baptist, and then eulogizes him. Matthew 11:2-19 and Luke 7:18-35

- I. It is possible that John had received a false report as to the miracles of Jesus. This would account for Jesus' message back to him.
- II. It is possible that his imprisonment had discouraged him, and Jesus shows an understanding attitude toward human weakness.

Section 58 Woes pronounced upon cities which had been the cities of His miracles. Jesus identifies Himself with the Father. Matthew 11:20-30

- I. Chorazin and Bethsaida are compared to Tyre and Sidon: (On either side of Jordan just North of the Sea of Galilee. The judgment is based on comparison which is fair and just. Only Jesus (God) knew that this was true. If Tyre and Sidon (Zidon) had received the opportunity to here God in Human flesh, they would have repented, whereas, Chorazin and Bethsaida did not.
- II. Capernaum is compared to Sodom. Jesus made Capernaum His headquarters for the great Galilean ministry: He stayed there; He worked out of there; He preached there; and He did miracles there. If Sodom and the cities of the plain had had such an opportunity, they would have repented.
- III. Degrees of punishment and reward are here suggested.

Section 59 The anointing of Jesus' feet by a sinful woman in the house of Simon, a Pharisee. -- Parable of the two debtors. (Galilee) Luke 7:36-50

- I. The anointing was with tears collected for generations in a tear bottle, and would represent a most treasured possession. The two most treasured possessions of any family of Israel were myrrh. Which was used to prepare a dead body for burial and was very expensive, and the family tear bottle which held the history of all the tears of joy and sorrow from generations back.
- II. The wiping of Jesus' feet with her hair is a picture of the ultimate humility, or lowering of one's self.
 - A. It also pictures the ease with which a humbled person can touch Jesus.
- III. The two debtors in Jesus' parable represent the woman and the Pharisee, of course. The Pharisee had shown no concern for Jesus at all, but only for himself, while the woman had given all that she had to Jesus.
 - A. Jesus' forgiving the woman's sins once again shows His Deity.

Section 60 The Second Tour of Galilee Luke 8:1-3

- I. Jesus makes this tour with the twelve disciples and the three women mentioned here.
 - A. Mary Magdalene – Before her conversion, the lowest of the low
 - B. Joanna, the wife of Chuza, Herod's Steward – Wealthy upper class wife of a government agent.
 - C. Susanna – the great middle class
- II. These women here named are representative of the women of the world.
 - A. Mary was a poor and sinful woman before she met Jesus.
 - B. Joanna was a woman of wealth and status.
 - C. Susanna represents the great middle class.

Section 61 Jesus is accused of being in league with Beelzebub. (Galilee) Mark 3:19-30 and Matthew 12:22-37

I. Jesus shows that could not be since a house divided against its self cannot stand.

Section 62 The Scribes and Pharisees demand a sign from Jesus. (Galilee) Matthew 12:38-45

- I. The only sign which Jesus gives them is that of Jonah having been in the belly of the Great Fish for three days and three nights.
- A. This represents the three days and three nights during which His body was in the grave.
 - B. To the Jews, the night of a particular day preceded that day. This was God's plan from creation. In Genesis one we read that, "The evening and th morning were the first day," etc. The Jewish Sabbath was and still is from sundown on Friday to sundown on Saturday.
 - C. In order for the body of Jesus to be in the grave for three days and three nights, the crucifixion had to be on Wednesday, and the for the body to be taken down, prepared for burial, placed in the tomb, the tomb sealed, and a Roman guard posted it would have been at least midnight. The Passover lamb was to be killed on the thirteenth and eaten at midnight on the fourteenth. His burial would have been about midnight the 14th which would be one ? night; Thursday would be 1 day; Friday night would be 1 ? nights; Friday would be 2 days; Saturday night would be 2 ? nights; Saturday would be 3 days; and half of Sunday night would be 3 nights. Jesus rose from the dead some time before daylight Sunday because those who came to the tomb at the break of day found it empty. This is the only way Jesus' body could have been in the grave three days and three nights. The Jews wanted Jesus' body removed from the cross before sundown Wednesday because the next day was the Sabbath. This would pose a real problem since to have Jesus crucified on Wednesday would not make the next day the Sabbath. Were it not for John telling us that the next day was a High Sabbath, we would have to admit to a mistake in the Bible. A High Sabbath is a feast day which, in this case would have been the Passover, not Saturday. The synoptic Gospels all say just Sabbath, but John says High Sabbath (John 19:31).
- II. Jesus condemns "This Generation" because of their refusal to respond to "The Light".
- A. Ninevah will receive less condemnation because they responded to one who was just a man, Jonah. Just think what Ninevah would have done had it been God in human flesh, Jesus Christ.
 - B. Sheba's Queen will receive less condemnation because she came to see one who was just a man, Solomon. Just think what her response would have been had she come to see a man and found that He was God, no less than Jesus Christ.
- III. The parable is indicative of that generation's rejection of Jesus Christ as their Messiah.

Section 63 Christ's Mother and Brethren seek to take Him home. (Galilee) Mark 3:31-35; Matthew 12:46-50 and Luke 8:19-21

- I. In His reply, Jesus was indicating that we can all be members of the Father's family by simply doing the Father's will.
- A. And what is the Father's will? – That all who see the Son (for who He is) and believe

on Him should have Everlasting Life, and that Christ would raise them up at the Last Day (Resurrection Day). John 6:40

- II. This passage seems to indicate that at this point His family was ashamed of Him. How could his siblings grow up with Him and His Mother know what she knew to be true of Him and still not believe? Jude and James, writers of the New Testament epistles that bear their names did not believe on Him as the Messiah until after the Resurrection.

Section 64 The First Great Group of Parables: (Galilee, by the Western shore of the Sea of Galilee)
Mark 4:1-34; Matthew 13:1-53 and Luke 8:4-18

GROUP I - To the Crowds

- I. The Parable of the Sower: Mark 4:3-25; Matthew 13:3-23 and Luke 8:4-18
- A. This is the first of three great groups of Parables given during Christ's Public Ministry.
- B. The Principles of the Parable and other Parables:
1. The Seed - The Word of God
 2. The Field - The world of mankind
 3. The Fowls, or Birds - Satan
 4. The Ground - The hearts of men
 5. Thorns - Temptations or worldliness
 6. Fruit - The product of the Christian life
- C. Types of reception:
1. The seed which fell on the wayside and the birds came and stole it away: This is a good picture of the average person in America today who has every opportunity to know the Truth, but Satan has provided every means to steal it away through godless education, advertising, indoctrination, etc.
 2. Some fell on stony ground: Jesus said it sprung up, but because there was little earth, it could not take root. Vs 20, 21 This is the person who receives the Word with Joy, but when persecution comes they fall away and go back to the world. This is a good picture of the ones the writer of Hebrews is talking about in the 6th chapter.
 3. Some fell among thorns: This represents the person who receives, or hears the Word, but it is choked out by the cares and concerns of this world. They would rather have things and wealth and pleasure than to have eternal life. Vs 22
 4. But some fell on good ground and brought forth fruit: This is representative of those people who respond to the Word of God and are really saved. They become new creatures and thus bear fruit unto everlasting life.
 - a. Note: Not all true believers bear the same amount of fruit, but all will bear fruit.

- II. Parable of the Seed growing of itself: Mark 4:26-29.
- A. This parable seems to indicate the limits of the responsibility of the sower.
1. The sower does not bring forth the fruit.
 2. The sower does not give life to the plant.
 3. The sower does not determine the kind of ground the seed falls in.
 4. The sower does not determine the response to the seed.
 5. The seed bears fruit of itself when it lands in fertile ground.
- III. Parable of the Tares: Here is a case where the seed is sown and while the sower sleeps, the enemy sows tares among the wheat. Wheat and tares look just alike while they are growing, but when they are ripe one can tell the difference. Matthew 13:24-30
- A. Again, the seed is the Word of God and the sower in this case is generally speaking, the believer who gives forth the Word of God.
- B. The enemy is Satan and the forces of Satan who see to it that there are false professors among the true believers.
1. The false professors know the language and can fool the believers, but not the Lord.
- C. It is not the responsibility of the sower to judge between the wheat and the tares. Vs 28-30
1. Hebrews 9:27 - "And as it is appointed unto men once to die, but after this the judgment..."
 2. The separating of the wheat from the tares is not at the Great White Throne Judgment, but at death.
- IV. The Parable of the Mustard Seed: Matthew 13:31,32 and Mark 4:30-32
- There is a slight difference, but an important one in the presentation of this parable by these two Gospel writers.
- A. Matthew 13:31,32 Matthew uses "The Kingdom of Heaven" which speaks to the Jewish mind of the early Kingdom of Christ during the Millennium.
1. This Kingdom results from the planting of the mustard seed. (The seed is still representative of the Word of God) The mustard seed is here used because it is the smallest of seeds (considered insignificant and unimportant by the world) but grows to a great tree which can accommodate all.
 2. Since Matthew uses "Kingdom of Heaven", note that the birds of the air (Satan's crowd) lodge in the branches of it. (They appear to be part of it, but they are mixed in with the true believers).
- B. Mark 4:30-32 Mark uses "Kingdom of God" and has the birds of the heaven lodging under the shadow of the tree. If the tree represents the Kingdom of God, the birds cannot lodge in its branches, or be a part of it, but they can share in its benefits.
1. There will, as we have previously seen, be Unsaved people here on earth during the Millennium

- V. The Parable of the Leaven, and many such parables: Mark 4:33,34 and Matthew 13:33-35. Matthew is the only Gospel which actually treats this parable.
- A. Note again that “Kingdom of Heaven” is again used telling us that this is a parable which speaks of the good and bad both having a part in the Kingdom benefits.
 - B. This is not as some assume, a case where the woman representing the Church sows leaven, the Word of God in the three measures of meal, the world of mankind, and the whole world was brought to Christ. If this were the case several things would be out of line with Bible interpretation
 - 1. Leaven is always, without exception, a type of sin.
 - 2. The three measures of meal represent the meal offering (Leviticus 2) in which there was to be no leaven. The meal offering would represent the Church.
 - C. The correct interpretation of this parable has to be made in the light of other Scripture on the same subject.
 - 1. The woman has to be the false church of Revelation 2:20 which sows deceit and lies of which the True Church is to have no part.
 - 2. The leaven is this deceit which the true believer is to put out of his life I Corinthians 5:7.
 - 3. This parable is parallel to the Parable of the Tares.

GROUP II - To the disciples in the House

- I. Explanation of the Parable of the Tares: Matthew 13:36-43
- A. Jesus’ interpretation of the parable:
 - 1. He that sows the good seed is the Son of man. In this context it is clear that He is speaking of Himself as the origin of the Gospel.
 - 2. Again, the field is the world of mankind.
 - 3. The Good Seed is the children of the Kingdom. (Believers) More clearly, the good seed produces children of the Kingdom.
 - 4. The Tares (that produced by the bad seed) are the unbelievers, or the children of the wicked one.
 - 5. The enemy is the Devil.
 - 6. The reapers are the angels.
 - B. At the end of the world (age): This simply refers to when those in Hell shall be cast, along with Satan, the Antichrist and the false prophet, into the Lake of Fire.
- II. The Parable of the Hid Treasure: Matthew 13:44
- A. The hid treasure is not salvation sought by man, but rather Israel sought and found by Christ.
 - B. The merchantman selling all and buying the field is Christ giving His all on Calvary to purchase His People, Israel.
 - C. Since they did not receive Him as their Messiah as a nation, however, they remain

hid in the field (world) until His return. Exodus 19:5

III. The Parable of the Pearl of Great Price: Matthew 13:45,46

- A. The Pearl is the Church. Ephesians 5:25 and II Corinthians 8:9
- B. The Merchantman is Christ.
- C. Many think of the Pearl as being salvation and the merchantman as being the lost sinner. That would be to reverse the process of the Gospel. We are not seeking for Him, but He for us.

IV. The Parable of the Net: Matthew 13:47-50

- A. This is again a parallel to the Parable of the Wheat and Tares. The net is the “Kingdom of Heaven” containing both the lost and the saved.
- B. At the end of the world (Present Age) not the end of the world, the angels again shall do the separating and the bad fish shall be cast into a furnace of fire. (Lake of Fire)
- C. There shall be weeping and gnashing of teeth. This indicates that there shall be no repentance among those cast away, but only an expression of hatred for Christ.

V. The Parable of the Householder: Matthew 13:51-53

- A. Although the disciples answered that they had understood what He had taught them in these parables on the Kingdom, it was evident that they had only been introduced to those things which He would later call back to their memory when they had spiritual understanding.
- B. The disciples were the scribes which would later be able to join the Old Testament truths with the things they had learned from Him and complete the picture of salvation which He had come to finish on the part of all mankind.

Section 65 In crossing the Sea of Galilee, Jesus stills the tempest. Mark 4:35-41; Matthew 8:18, 23-27 and Luke 8:22-25

- I. This storm could have been for the purpose of His glorification.
- II. The storm could also have been an effort on the part of Satan to kill Jesus before He had an opportunity to perform His redemptive work.
 - A. “No water can swallow the ship where lies the Master of ocean and earth and skies.”
- III. The reaction of the disciples displays two things:
 - A. Their faith in His ability to deliver them
 - B. Their frailty in not considering who was in the boat with them
- IV. Though the Son of God, in His humanity, was asleep, God the Father was not.
 - A. Fear expressed by the Christian does not argue the absence of faith, but the shortage of it.
 - B. His actions on this occasion reminded them again of His claims, and of His ability to do what He claims.
 - C. Only Christ can calm life’s storms

Section 66 Beyond the Lake of Genesseret (Galilee) Jesus heals the Gerasene Demoniac. Mark 5:1-20; Matthew 8:28-34 and Luke 8:26-39 (On the Eastern shores of the Sea of Galilee)

- I. Mark and Luke both call this the country of the Gadarenes, while Matthew says it was in the country of the Gergesenes
 - A. There is not a conflict. These are the same people, but their name was pronounced differently from town to town.
 - B. Some commentaries hold that the place was given one name while the people were given another.
- II. Matthew speaks of two demoniacs while Mark and Luke only refer to one. Obviously the one was the one whose healing dominated the scene.
 - A. The power of fallen angels, or demons is not abated. The will of these angels, however, is depraved. The only thing which keeps them from destroying us is the greater unrestrained power of God.

Section 67 The return to the area of Capernaum and the Healing of Jairus' daughter, and the woman with the issue of blood who only touched the hem of Christ's garment. Mark 5:21-43; Matthew 9:18-26 and Luke 8:40-56

- I. Obviously these two incidents are reported to bring glory to Christ.
- II. Jairus' daughter was one of three people Christ raised from the dead during His earthly ministry.
 - A. Jairus' daughter
 - B. The son of the widow of Nain
 - C. Lazarus
 - 1. These show that Christ had power over the life processes both before and after physical death.
- III. In the case of the woman with the issue of blood, Jesus did not have to ask "Who touched me?" His purpose was to extract a confession and a testimony from the woman.
 - A. His use of the word "touched" had reference to one touching Him in faith. Its primary meaning was not that of the physical.

Section 68 Jesus heals two blind men and a dumb demoniac. There is a blasphemous accusation made on this occasion. Matthew 9:27-34

- I. When men who are blind physically or spiritually express faith in Christ their eyes are always opened.
 - A. Why did Jesus not want these men to spread the news of what He had done for them? It was because of the unbelief of the religious leaders. Unbelief always blinds the minds of people so that they cannot see additional Truth. Their refusal to believe Him for who He really is prevented them from knowing any more about Him.
 - B. The word "devil" should be translated "demon" and refers to fallen angels who do the bidding of Satan.
 - C. On several occasions Jesus was accused of working in the power of Satan. This could not be since:

1. Satan would not deliberately oppose himself.
2. Satan would not be able to open the eyes of the blind.
3. Light, or sight is always representative of good in the Bible while darkness or blindness are always representative of evil.

Section 69 The last visit to Nazareth. Mark 6:1-6; Matthew 13:54-58

- I. There were four questions about Jesus the people of Nazareth could not answer:
 - A. Where did Jesus learn the things He was teaching?
 - B. Where did His wisdom come from?
 - C. What is the meaning of the mighty works He is doing?
 - D. Is He not just the son of Joseph and Mary and the brother of James, Jude, Joses, Simon and His sisters?
- II. Jesus could do no miracles among them because of their unbelief.

Section 70 The third tour of Galilee after instructing the twelve and sending them forth by twos. Mark 6:6-13; Matthew 9:35-11:1 and Luke 9:1-6

- I. Jesus gave the following instructions to His disciples before sending them out:
 - A. There is a great harvest, but only a few workers to bring it in.
 - B. Pray that the Lord of the Harvest would send forth laborers into His harvest.
 - C. He gave them authority over unclean spirits and over illness.
 - D. He sent them forth by twos.
 - E. He told them to preach "The Kingdom of God was at hand."
 - F. They were to go only to the lost sheep of the House of Israel.
 - G. Don't charge for your services and don't take anything with you.
 - H. Stay where you are offered shelter and eat what the people provide.
 - I. If you come to a house where they will not receive you, stomp the dust off your feet and move on.
 - J. He said He was sending them forth as sheep among wolves, but He would Give them what they needed to say in every situation.
 - K. He promised to take care of their every need.
 - L. They could expect the same kind of treatment as was given to Him.

Section 71 The guilty fears of Herod Antipas in Tiberias, about Jesus because Herod had beheaded John the Baptist in Machaerus. Mark 6:14-29; Matthew 14:1-12 and Luke 9:7-9

- I. Herod's guilty conscience led him to believe that Jesus was John the Baptist come back from the dead.
 - A. John the Baptist had been beheaded because he dared to tell Herodias and Herod that they were living in sin because she had been Herod's brother's wife.

- B. John's disciples buried John and then went and told Jesus.
- C. Herod did not want to kill John because John was a prophet, but he had given his word.

Part VIII

The special training of the twelve in districts around Galilee

Sections 72-95: Four withdrawals are related here in sections 72, 78, 79 and 81. Each time Jesus withdrew to the mountains with His disciples.

Section 72 The first withdrawal with the twelve after their return. He takes them beyond the Sea of Galilee where the feeding of the five thousand takes place. Mark 6:30-44; Matthew 14:13-21; Luke 9:10-17 and John 6:1-13

- I. The crowds still followed Him for what they could receive from Him, not because of who He was.
 - A. Jesus is always moved by the real needs of the people.
 - 1. What we believe to be our true needs; and what Jesus knows are our real needs are usually two different things.
 - 2. Jesus healed their sick because that was something tangible which spoke of His true identity.
 - B. The feeding of the five thousand is traditionally used to teach the following truths:
 - 1. The weak faith of the disciples.
 - 2. The ability of Jesus to make the smallest offering sufficient.
 - a. He can do the same with our lives no matter how little we have to offer Him.
 - 3. The ability of Jesus to supply all our needs according to His riches in glory.
 - 4. The fact that when we are called upon to do a job we feel is beyond our own ability, we should look to the Lord to supply the lack and go ahead.
- II. This incident is not to be confused with the feeding of the four thousand.
 - A. We have no idea how many were fed on this occasion. All we are told is that Jesus fed five thousand men besides the women and children.
 - B. The fact that the total number is not given may be indicative of the fact that His ability is unlimited.

Section 73 The prevention of the revolutionary purpose to proclaim Jesus King. (A political Messiah) Mark 6:45,46; Matthew 14:22,23; and John 6:14,15

- I. For this to happen at this point would have thwarted His whole purpose for coming.
- II. Some have found it hard to understand why He retreated from the people at this point, but He knew they wanted to make Him King so that He could heal their sick and feed them for nothing.

Section 74 The peril to the twelve in the storm at sea, and Christ's coming to them in the darkness, walking on the water. Mark 6:47-52; Matthew 14:24-33 and John 6:16-21

- I. Jesus deliberately sent His disciples on ahead so that He could come to them walking on the water.
- II. The Lord often reserves the great lessons and miracles for His own, to strengthen them for what He wants them to do.
 - A. These two miracles Jesus performs on this occasion show His command of the elements.
 - B. At any time, our Lord can move the forces of nature and do anything which might serve His purpose at the time.
 - C. We must remember that He is the God of the supernatural although He usually uses the natural to serve His purposes.

Section 75 The reception at Gennesaret. Mark 6:53-56; Matthew 14:34-36

- I. There seemed to be no concern for His teaching, but only that He healed their sick.
- II. We are often the same way: We only go to the Lord when we want Him to do something for us. We ought to seek what He has to say to us every day.

Section 76 The collapse of the Galilean campaign because Jesus will not conform to the popular Messianic expectation. John 6:22-71

- I. Jesus reveals to the multitudes their real motive in seeking Him.
 - A. Jesus teaches that He is the Manna of God; the bread sent down from Heaven.
 - 1. The people ask for a sign after all that they had seen Him do.
 - 2. Jesus gives the formula for becoming a part of His Kingdom. John 6:37-40
 - B. The religious leaders object to His calling Himself the "Bread which came down from Heaven".
- II. Because this teaching was too hard for them to believe, they left Him in great numbers. Vs 66
- III. Jesus gives the twelve opportunity to turn away at this point if they so choose.

TURNING POINT

Section 77 The Pharisees from Jerusalem reproach Jesus for allowing His disciples to disregard their traditions about ceremonial defilement of the hands. Jesus gives a puzzling parable in reply. Mark 7:1-23; Matthew 15:1-20 and John 7:1

- I. The teaching of the Parable is that while these people observe all the traditions, their hearts are far from Him.

Section 78 The Second Withdrawal to the region of Tyre and Sidon and the healing of the daughter of the Syro-Phoenician woman. Mark 7:24-30 and Matthew 15:21-28

- I. Jesus makes it clear that the Gospel was first sent to the Jews.
- II. This was a test of the woman's faith.
 - A. This woman is a type of the Gentiles.
 - B. Here expression of faith on this occasion was a type of the contrast between the acceptance of Christ by the Gentiles (specially under the ministry of Paul) and the rejection of Christ by Israel as a nation. (See Romans 1:16)

Section 79 The Third Withdrawal North through Phoenicia, and East toward Mt. Hermon, and South into Decapolis (keeping out of Herod Antipas), with the healing of the deaf and dumb man, and the feeding of the four thousand. Mark 7:31-8:9 and Matthew 15:29-38.

- I. The healing of the deaf and dumb man pictures Christ's command over senses of comprehension and expression.
- II. It is important to note that this is an entirely different event from the feeding of the five thousand, and is not to be confused with the other miracle.
 - A. Some liberals would like to say that these two events were the same and that the disciples got the statistics confused.

Section 80 The brief visit to Magadan (Dalmanutha) in Galilee, and the sharp attacks by the Pharisees and Sadducees. (Note that now they have come out openly against Jesus.) Mark 8:10-12 and Matthew 15:39-16:4

- I. Again, they continue to seek a sign from Him as to His true identity. This was prompted by His discourse on His being the bread which came down from Heaven.
 - A. What they could not understand was that every miracle which He performed confirmed His claim as to who He was.
 - B. What they were wanting was a sign from Heaven, such as a voice, or such as the miracles performed by Moses before Pharaoh.

Section 81 Fourth withdrawal or retirement to Bethsaida and Caesarea Philippi. Jesus rebukes the disciples on the way across, and heals a blind man in Bethsaida. Mark 8:13-26 and Matthew 16:5 through 12.

- I. Mark 8:13-21 When Jesus rebuked the disciples about the Leaven of the Pharisees, He spoke of spiritual wickedness which constituted the evil and erroneous teaching of the Pharisees, but the disciples interpreted it as being a rebuke because they had forgotten to bring bread for the trip.
- II. Mark 8:22-26 Note again, that in this healing Jesus commands the man not to tell who healed him.
 - A. The purpose is the same as before: Because of the unbelief of the Jewish religious leaders, they were not to receive any more spiritual light or knowledge as to His identity.

Section 82 Near Caesarea Philippi Jesus tests the faith of the twelve as to His Messiahship. Mark 8:27-30; Matthew 16:13-20 and Luke 9:18-21

- I. The first question to the disciples was concerning who others thought Him to be.
 - A. Some thought He was John the Baptist come back to life.
 - B. Some thought Him to be Elijah the Prophet come back to life.
 - C. Some thought Him to be Jeremiah, or one of the other prophets.
- II. The most important question, however, was who they thought Him to be.
 - A. Peter's confession on this occasion in Matthew 16 is the foundation upon which the Church was to be built, (See Romans 10:9,10), not Peter himself. This Scripture must agree with all others on the subject, and must be interpreted in the light of them. (See also I Corinthians 3:11)
 - B. Note also that this was revealed unto Peter by the Holy Spirit. Compare this with I John 4:1-3 and Vs 15. Also 5:1
 - C. The rock, therefore, upon which Jesus was to build His Church was not Peter himself as claimed by the Roman Catholics, but rather Peter's confession of Jesus as the Christ, the Son of the Living God

Section 83 Jesus distinctly foretells that He, the Messiah, will be rejected and killed, and will rise again the third day. Mark 8:31-37; Matthew 16:21-26 and Luke 9:22-25

- I. Just before, the Father through the Holy Spirit had revealed the true identity of Jesus to Peter and the other disciples. This, however, did not prevent Peter from responding in a carnal manner on this occasion.
 - A. Peter tries to tell Jesus what is best for Him.
 - 1. Perhaps we are guilty at times, of trying to dictate to Jesus what is His will for us.
 - 2. Would it not be better for us to ask the Lord to lead us than to show Him our plans and ask Him to bless them?
- II. At this point they could not comprehend how the giver of all life could die, any more than we can understand how it could happen.

Section 84 The coming Kingdom of Christ in their generation is revealed. (At this point they do not understand). Mark 8:38-9:1; Matthew 16:27,28 and Luke 9:26,27

- I. Here we have a very controversial passage, though brief.
 - A. There are those who believe that Jesus was mistakenly telling His disciples that they would live to see the bringing in of the earthly Kingdom of Christ, or His earthly reign.
 - B. There are those who think that the Kingdom here mentioned is the Kingdom of God which is Christ's spiritual Kingdom in the hearts of mankind.
 - C. Others believe that the word "generation" refers to race, or the Jewish people and that the promise is that God will preserve His people until He brings in His Kingdom. These would connect this passage with Matthew 24:34 where the word "generation" is used, but these are not the same event.

- D. Since the term “Kingdom of God” is used by both Mark and Luke, the second of these explanations is the scripturally valid one.
- E. There are also those who hold that He was speaking of “The Kingdom in Embryo” which took place six days later when He was transfigured before Peter, James and John on the Mount and that Vs 28 should be the first verse of the following chapter dealing with the transfiguration.

Section 85 The Transfiguration of Jesus on a mountain (Probably Mt. Hermon) near Caesarea Philippi. Mark 9:2-8; Matthew 17:1-8 and Luke 9:28-36

- I. Jesus chose the inner circle for this experience: Peter, James and John.
 - A. His transfiguration means, no doubt, that they saw something of His Glory as Moses did on Mt. Sinai. (Exodus 33:18-23)
 - B. They were allowed to see Jesus Glorified before their very eyes which should have confirmed forever His identity to them.
- II. What Peter said on this occasion was born out of awe and ignorance of the significance of the experience. He could think of nothing else to say.
 - A. Meaning of the transfiguration:
 - 1. Moses - Represents the Law which God tells us in Galatians is a schoolmaster to bring us to Christ.
 - 2. Elijah (Elias) - Represents the prophets who pointed the way to the coming Messiah.
 - 3. Christ - He is revealed here as the fulfillment of both.

Section 86 The puzzlement of the three disciples about the resurrection and about Elijah on their way down the mountain. Mark 9:9-13; Matthew 17:9-13 and Luke 9:36

- I. They seemed to have no idea what Jesus was referring to when He spoke of rising from the dead.
 - A. As yet, they saw no connection between Christ and the Old Testament sacrifices.
 - B. They were still looking for Him to set up His earthly Kingdom at this time.
- II. They had also failed to see at this point that John the Baptist had come in the spirit of Elijah to prepare the way of the Lord. Malachi 4:6

Section 87 The demoniac boy whom the disciples could not heal. Mark 9:14-29; Matthew 17:14-20 and Luke 9:37-43

- I. This man had first brought his son to Jesus to be healed of what we today might be tempted to call epilepsy. When he found Jesus and His three disciples gone, he asked the other disciples to cast out the demon, which they tried, but failed.
- II. Upon His return, Jesus was informed of their failure and Jesus cast out the demon.
- III. Later, when the disciples were alone with Jesus in the house they asked Him why they were not able to cast out the demon and were told it was because of their lack of faith and prayer.
 - A. Many times our undertakings for Christ fail because of lack of faith and prayer.

- B. If prayer was necessary for Jesus during His earthly ministry, how much more important must it be for you and me.

Section 88 Returning privately through Galilee, He again foretells His death and resurrection. Mark 9:30-32; Matthew 17:22,23 and Luke 9:43-45

- I. Jesus tells them again of His coming death and resurrection, but they were not able to understand it until after it actually took place.

Section 89 Jesus, the Messiah, pays the half shekel for the Temple Tax. Matthew 17:24-27

- I. Half shekel a year was required of every male in Israel for the maintenance of the Temple. Exodus 30:13
- II. Jesus perfectly fulfilled every part of the Law, and this part was no exception.
 - A. On this occasion, however, Jesus was forced to pay the tax by Peter who obligated Him without consulting Him.
 - B. Peter did not understand that the tax actually should be paid to Christ instead of Christ pay it.
- III. Jesus, however, was teaching Peter that once the work of redemption was finished on the cross, there could be no contribution which could buy it, but it could only be had as the free gift of God.
- IV. Note the miraculous nature of the provision of the coin in the fish's mouth.
 - A. Often, if we would catch more fish for the Lord, we would see our needs met by the "coins" in their mouths.

Section 90 The Twelve contend as to who shall be the greatest in the Messiah's reign. His subjects must be child-like. Mark 9:33-37; Matthew 18:1-5 and Luke 9:46-48

- I. Jesus teaches His disciples that the one who wants to be the greatest in the Kingdom of the Lord would have to make himself the servant of all the rest.
- II. He also demonstrated that to belong to Him meant to come to Him with the unencumbered faith of a little child.

Section 91 The mistaken zeal of the Apostle John is rebuked by Jesus in pertinent parables. Mark 9:38-50; Matthew 18:6-14 and Luke 9:49,50

- I. John had forbidden a man who was not an immediate member of their band to cast out demons in Jesus' name.
 - A. Jesus rebuked him by telling him that anyone who is not against Him is for Him
 - B. We cannot lose our reward by doing good in Jesus' name, but woe unto the one who stands in the way of those who would do good in Jesus' name.
 - C. He also teaches at this point that every one of His sheep is precious in His sight.

Section 92 The right treatment of a brother who has sinned against us, and the duty of patiently forgiving a brother. (Parable of the unmerciful servant) Matthew 18:15-35

- I. What to do if your brother sins against you:
 - A. Go to him personally, and alone, and let him know that you have been offended.
 - B. If that does not take care of the matter, go again taking one or two witnesses with you.
 - C. If that does not settle the matter, bring the matter before the Church (Elders first, and if necessary, the congregation) for any discipline which might be necessary.
 - D. If that does not work, treat him as a heathen and a publican.
- II. Peter's question about forgiveness uses the number seven since that is the number of perfection or completion.
 - A. Jesus' reply using 70 times 7 implies an unlimited number of times. This is in keeping with God's dealings with us.
 - B. The Parable teaches that our continued fellowship with God (not our salvation) is dependent on our willingness to forgive those who may have wronged us in some way.

Section 93 Christ's disciples must put everything in subordination to following Christ. Matthew 8:19-22 and Luke 9:57-62

- I. Christ did not mean to imply that there can be no other interests, or that a person could not have other possessions and follow Him. The teaching is that every area of our lives must have Christ and His perfect will in first place.

Section 94 The unbelieving brethren of Jesus counsel Him to show Himself in Judaea, and He rejects their counsel. John 7:2-9

- I. These were Jesus' half brothers, that is, Mary was their mother, but Joseph was their father while God was the Father of Jesus.
 - A. His brothers here, James and Jude being among them, were not as yet converted.
 - B. Their philosophy was, if He was who He said He was, He should go do some miracles among the Jews.
 - C. Jesus knew, however, that if He went openly to Jerusalem now, the religious leaders who had now turned against Him would try to kill Him prematurely.

Section 95 Jesus goes privately to Jerusalem through Samaria. Luke 9:51-56 and John 7:10

- I. The reasons Jesus waited and went secretly to Jerusalem were:
 - A. Because of their hatred for the Samaritans, the Jews would not be going that way.
 - B. All of the prophecies concerning the Messiah had to be fulfilled before He was crucified, so He could not reveal Himself as yet.
- II. The hatred of the Samaritans for the Jews, and the Jews for the Samaritans was what caused the Samaritans to refuse Him lodging when they saw He was a Jew headed for the feast.

Part IX

The Later Judean Ministry

Section 96 The coming of Jesus to the feast of Tabernacles creates intense excitement concerning the Messiah John 7:11-52

- I. This crowd was typical of the masses today.
 - A. Some said Jesus was a good man.
 - B. Some looked upon Him as a false teacher leading people astray.
 - C. Most were afraid to believe on Him for fear of what others might say or do.
- II. The religious leaders would not even take the time and trouble to find out that Jesus was not born in Galilee. Vs 52
 - A. The people were impressed with His teaching, but did not fully understand Him.
 - B. The religious leaders did nothing because they feared the people.
 - C. Even the officers sent to take Him were impressed by His teachings.

Section 97 The story of an adulteress woman brought to Jesus for judgment. John 7:53-8:11

- I. What the religious leaders sought to do:
 - A. If Jesus agreed with the Law of Moses, they would then force Him to aid them in putting the woman to death. Leviticus 20:10; Deuteronomy 22:22-24
 - B. If He tried to spare the woman, He would have been going against the Law of Moses. They thought they had Him trapped.
- II. In no way did Jesus condone what the woman had done.
 - A. Instead, He convicted the whole crowd.
 - B. He also displayed His Deity by forgiving the woman's sins, but He did not do it until all who sought to trap Him were gone

Section 98 After the Feast of Tabernacles in the Temple Jesus angers the Pharisees by claiming to be the Light of the World. John 8:12-20

- I. Everything about this event would have drawn the minds of the religious leaders to the Tabernacle and the Temple.
 - A. The location was at the Temple. This in itself would have drawn attention to the religious implications of the remarks of Jesus.
 - B. The reference is to the seven-pronged lamp-stand in the Holy Place of the Temple which was the only light in the entire building, and was a type of Christ in that:
 - 1. It was made of solid gold. -- Deity
 - 2. The oil in the seven lamps represent the Holy Spirit.

3. The lamps which lit the way for the priests to serve the Lord represent Christ as the light of the world.
 4. The fact that it was seven-pronged speaks of His perfection.
- II. Jesus points out that not only do they not know Him, but they also do not know His Father, God.
- A. Some ask, Why did the religious leaders not take Him at that time?
 1. The answer is that the Holy Spirit would not permit it since it was not as yet time for Him to be taken into custody and crucified.

Section 99 The Pharisees attempt to stone Jesus when He exposes their sinfulness. John 8:21-59

- I. The condition for salvation is clearly set forth here. If a person truly receives Him for who He really is, and believes on Him, he has eternal life. If he does not, he will die in his sins.
 - A. The religious leaders were set against Him by this time.
 - B. John 8:30 says that many of them believed on Him as He spoke these words, but this is seen as head knowledge, not saving faith in verses 31-33 and verses following.
- II. Their claim was that they were Abraham's seed.
 - A. However, if they were spiritual seed of Abraham they would have received Him as the Messiah and believed on Him then. See Galatians 3
 - B. Because they were Abraham's seed in the flesh, but not in a spiritual sense, the following things are true:
 1. They were still servants of sin. Vs 34
 2. They still sought to kill Him. Vs 37
 3. They did the works of their father. Vs 39-47 and thus tried to kill Jesus.
 4. They would not believe the Truth. Vs 39-47
 5. They rejected Christ. Vs 58,59

Section 100 Jesus heals a man born blind who outwits the Pharisees. The rulers forbid the recognition of Jesus as the Messiah. The conversion of the healed man. John 9:1-41

- I. The question of the disciples revealed a common misconception that all illness and handicaps are the direct result of the person's sin.
 - A. Jesus makes it clear that this man was born blind in order that Christ might be glorified by healing him.
 - B. Jesus did not mean that this man nor his parents had never sinned, but that the man's sins, or his parents' sins had not caused the man's blindness.
- II. Notice that Jesus gave the blind man something to do in relation to his healing.
 - A. God always takes care of the supernatural part.
 - B. But He often lets man do what he is capable of doing.
- III. It was obvious to those who knew him that there had been a change in this man when Jesus got through with him.

- IV. He is called before the religious leaders to tell how he received his sight.
 - A. Even the religious leaders were divided over him.
 - B. His parents are called in to confirm the fact that he had been born blind.
 - C. Fearing the religious leaders, the parents tell them that he was born blind, but that they know nothing about how he got his sight.
 - D. It is obvious that the religious leaders realize that a miracle has been performed if this man really was born blind. The calling in of his parents is a last feeble effort to discredit his claims.
 - E. Still dissatisfied, they question him again, at which time this uneducated man puts the religious leaders to shame with his logical analysis of the situation.
 - F. Unable to answer his logic, they cast him out of their midst.
- V. Jesus comes searching for the man, reveals His true identity, and the man believes on Him.
 - A. We by nature do not go looking for God. He is looking for us.
 - B. Here is a case where Christ healed a man before he believed on Him.
 - 1. This brings out the fact that Christ's omniscience enabled Him to know that the man would believe when given the opportunity.
 - 2. This also emphasizes the fact that all we have in the area of goodness is because of God's grace.
- VI. Verses 39-41 set forth a principle which runs through the entire Bible: If a man will respond to the light God gives him, God will give him more light. If he rejects the light he has, God will remove all light from him.

Section 101 In the parable (Allegory) of the Good Shepherd, Jesus draws the picture of the hostile Pharisees and implies that He is going to die for His flock and come to life again. John 10:1-21

- I. Characteristics of the Good (true) Shepherd:
 - A. The True Shepherd has the only way into the sheepfold.
 - B. He calls His own sheep by name and leads them out.
 - C. His sheep know His voice.
 - D. He leads His sheep.
 - E. He is willing to give His life for His sheep.
- II. Characteristics of the hireling, or false shepherd:
 - A. He tries to devise some other way into the fold.
 - B. The sheep will not follow him because they do not recognize his voice.
 - C. He only comes to kill, steal and destroy.
 - D. When there is a threat to the sheep the hireling flees.
 - E. He does not care for the sheep; he has no concern for their welfare.
- III. Once again, the religious leaders and others are divided over Him.
 - A. Those who are against Him and whose eyes are blinded accuse Him of having a demon.

- B. Those who had seen the miracle of the healing of the blind man and knew that it was of the Lord, knew this was not compatible with one having a demon.

Section 102 Mission of the Seventy: Christ's joy in their work on their return. Luke 10:1-24

- I. Jesus chose 70 other disciples and sent them out by twos to the cities where He planned to come. Their Mission:
 - A. To pray the Lord of the Harvest to send forth laborers into the harvest.
 - B. To go as lambs among wolves.
 - C. They were to take with them absolutely nothing but the clothes they had on.
 - D. They were to depend on the homes where they were well received to give them food and lodging.
 - E. They were to heal the sick in the cities where they were well received.
 - F. They were to preach that "The Kingdom of God is come nigh unto you", meaning that the Messiah had come and would be in that city soon.
 - G. They were to wipe off the dust of that city from their feet and pronounce a curse against it where they were not well received.
- II. Beginning at verse 17 the seventy return telling what had happened to them.
 - A. Jesus told them not to rejoice because the spirits were subject to them, but because their names were written in heaven.
 - B. He told them that He had all power, and that the power they had came from Him.
 - C. He told them that they had seen things which the Prophets and Kings of the Old Testament longed to see, but did not; referring to the fact that they had seen the fulfillment of the promise of God sending His Messiah.

Section 103 Jesus answers a Lawyer's question as to eternal life, giving the Parable of the Good Samaritan. Luke 10:25-37

- I. A Lawyer in the New Testament refers to one who is a master of the O.T. Law.
 - A. He was deliberately trying to trick Jesus.
 - B. His summary of the Law is identical to the one given by Jesus on another occasion.
 - 1. To love the Lord your God with all your heart.
 - 2. To love your neighbor as yourself.
 - C. Jesus did not mean that we are saved by works when He answered as He did, but meant that if it were possible for any man to do this, he would be saved.
 - 1. Of course, it is impossible for any man to keep the Law perfectly.
 - 2. Only Jesus Christ ever did that and thus became our substitute.
- II. The story of the Good Samaritan was a real blow to the Jews.
 - A. The first to break the law by showing no compassion on the man was a priest.
 - B. The second to show no compassion was a Levite, the tribe of priesthood. Since He had already made mention of a priest, He was probably making reference to a Doctor

of the Law like the man to whom He was speaking.

- C. The hero was a Samaritan, despised of the Jews, but who kept the Law more perfectly than the other two.
- D. The moral of the story is simply that all have sinned and come short of the glory of God.

Section 104 Jesus is the guest of Martha and Mary. Luke 10:38-42

- I. Mary and Martha are types of two different kinds of Christians.
 - A. Mary is a type of the Christian who has learned the necessity of waiting at Jesus' feet before trying to serve Him.
 - B. Martha represents the Christian who tries to serve the Lord, but in their own strength. (Isaiah 40:31)
- II. Jesus does not rebuke Martha on this occasion, but simply explains that while she was busy serving Him, Mary had chosen that part which was more necessary.
 - A. If we would spend some time waiting before the Lord we wouldn't spend so much time spinning our wheels in fruitless service.

Section 105 Jesus again gives a model of prayer (compare with section 54) and encourages His disciples to pray. The Parable of the Importune friend. Luke 11:1-13

- I. The disciples asked Jesus to teach them to pray. (This is not the Lord's Prayer, although we call it that. The Lord's Prayer is found in John 17 when Jesus prayed for His own.)
- II. These are the parts of Jesus' model prayer:
 - A. It is to be addressed to our Heavenly Father.
 - B. It is to begin with worship.
 - C. We are to pray for His Kingdom to come on Earth.
 - D. We are to ask for the supply of our daily need.
 - E. We are to ask for the forgiveness of our sins.
 - 1. The forgiveness of our sins daily, and the maintenance of fellowship with our Heavenly Father is in proportion to our willingness to forgive those who sin against us.
 - F. We are to pray for God to keep us from temptation.
- III. The Parable given on this occasion teaches importunity in our prayer life.
 - A. Jesus did not mean that we always have to keep asking for the same thing, but that persistence gets results because it demonstrates that we mean business.

Section 106 A blasphemous accusation is brought against Jesus, that He is in league with Beelzebub. (Compare with Section 61) Luke 11:14-36

- I. When Jesus cast a dumb spirit out of a man the religious leaders accused Him of casting out demons in the power of Beelzebub.

- A. Jesus teaches that a house divided against itself cannot stand, meaning that if Satan casts out demons he opposes himself.
- B. He also teaches the theory of replacement.
- II. Again the people sought a sign as to who He was.
 - A. Jesus said the only sign that would be given them would be the sign of Jonah, meaning that as Jonah was three days and three nights in the belly of the great fish, so the Son of Man would be three days and three nights in the bowels of the earth. The religious leaders did not understand what that meant.
 - B. Jesus said when Jonah preached to Nineveh they repented, but one greater than Jonah (meaning Himself) was in their midst, and if they did not repent, the result would be eternal darkness.

Section 107 While breakfasting with a Pharisee, Jesus severely denounced the Pharisees (the fundamentalists of Judaism) and the Lawyers (teachers of the Law of God), and thus excites their enmity. Luke 11:37-54

- I. Jesus was invited to dine with one of the Pharisees (no doubt an effort to trap Him in something He might say).
 - A. He denounced both Pharisees and Lawyers for their hypocrisy.
 - 1. They kept the Law right down to the smallest detail, but their hearts were far from God.
 - 2. The Lawyers required great and burdensome things of the people, but did not keep and do those things themselves.
 - 3. He said that they had not only failed to enter in themselves, but had also hindered them who sought to enter in by their doctrine.

Section 108 Jesus spoke to His disciples and a vast throng about hypocrisy, covetousness (parable of the rich fool), worldly anxiety, watchfulness (parable of the waiting servants) (parable of the wise steward), and His own approaching passion. Luke chapter 12

- I. Verses 1-12 are directed to the disciples.
 - A. He warned them against the leaven of the Pharisees, which is hypocrisy.
 - B. He taught them not to fear man who can kill the body, but to fear only God who can not only kill the body, but can cast the soul into hell.
 - C. He taught them that God would take care of His own, and that the person who confessed Him before men, He would confess before the Father who is in Heaven.
 - D. He taught them that the unpardonable sin was blasphemy of the Holy Spirit.
 - E. He taught them not to worry about what they would say when brought before kings and magistrates, because the Holy Spirit would show them what to say.
- II. Verses 13-21 are directed to one in the crowd.
 - A. A man shows a covetous spirit by asking Jesus to make his brother share the inheritance with him.
 - 1. Jesus warned him against covetousness with the story of the rich fool.

2. The rich fool made the mistake of trying to satisfy his soul with the things of this world, while, at the same time, he had no time for God. It cost him his soul.

III. Verses 22-40 are addressed to the disciples.

- A. Jesus taught them not to worry about food and clothing and things of this nature, for the God who cares for the birds and flowers will provide for His own.
- B. Instead, they were told to seek first the Kingdom of God and His righteousness, and all these things would be added unto them.
- C. He taught them to rid themselves of cares about the things of this world and to be ready when the Lord comes for His own.

IV. Verses 41-53 are directed to Peter.

- A. Jesus taught Peter that faithfulness was required of a servant because the servant never knows when his master may come.
- B. Jesus said He would chasten His own whom He finds unfaithful at His coming again.
- C. Jesus taught that the more a servant was given, the more that would be required of him.
- D. Jesus pictured Himself as the dividing issue in households in the days ahead. Faith in Him will turn even one's own family against him.

V. Verses 54-59 are spoken to the multitudes.

- A. He told the people that although they can look at the sky and tell what the weather is going to be, they cannot discern from His teachings and miracles who He is.
- B. The last warning in this passage is to either get right with Him, or be cast into hell.

Section 109 All must repent or perish. (two current tragedies; parable of the barren fig tree.)
Luke 13:1-9

- I. When told that Pilate had killed some of the Jews and mingled their blood with that of the sacrifices, Jesus warns that all will die (spiritually) if they do not repent. He teaches that this is what happened when those died a tragic death when the Tower of Siloam fell on them.
- II. With the parable of the barren fig tree Jesus taught that the Jews (fig tree) had only one more chance before being rejected as a nation.

Section 110 Jesus healed a crippled woman on the Sabbath Day and defended His actions to the ruler of the Synagogue, (Compare with sections 49-51 and 114). Repetition of the parables of the mustard seed and the leaven. Luke 13:10-21

- I. When Jesus healed the woman who had an infirmity for 18 years it was on the Sabbath Day. Should a woman not be set free from her infirmity on the Sabbath Day when stock can be set free from their stall for watering?
- II. The Kingdom of God was likened to a mustard seed which produced a great tree, and a bit of leaven which leavens the whole loaf.

Section 111 At the Feast of Dedication, Jesus would not openly say that he was the Messiah. The Jews tried to stone Him. John 10:22-39

- I. When asked directly by the religious leaders if He was the Christ, He told them to examine His works.
 - A. He told them that they did not believe on Him because they were not His sheep.
 - B. His sheep do the following:
 - 1. They hear His voice
 - 2. They follow Him
 - 3. They receive eternal life from Him.
 - 4. They will never perish.
 - 5. No man can pluck them out of His Father's hand.
 - 6. They know Him.
- II. The Jews then pick up stones to stone Him.
 - A. Jesus asked the religious leaders why they wanted to stone Him.
 - 1. He asked, for what one of His good works were they wanting to stone Him. He had already told them that if they did not believe the claims He made, they should believe Him for His works' sake.
 - B. They accused Him of blasphemy because He said that He and the Father were one.
 - 1. We can always count on people taking the easy way out. If His claims were valid, they could have researched them and found out.
 - C. Jesus again invited them to compare His works with His claims. They tried again to take Him, but He escaped.

PART X

The Later Perean Ministry

Section 112 The withdrawal from Jerusalem to Bethany beyond Jordan. John 10:40-42

- I. Jesus returned to the place where John the Baptist had originally been baptizing.
 - A. Many people, realizing what John had said about Jesus was true, believed on Him.

Section 113 Teaching in Perea in a journey toward Jerusalem, Jesus warned against Herod Antipas. Luke 13:22-35

- I. When asked about how many will enter the Kingdom of God, He answered that many would seek to enter in on the basis that:
 - A. They ate and drank in His presence.
 - B. He had taught in their streets.
 - C. The necessary criterion, however, is the He know them.
- II. He taught that the religious leaders would be cast out, but others will enter in.
- III. The people warned Jesus that Herod was seeking to kill Him.
 - A. Jesus sent a warning to Herod that Jerusalem must hear His prophecy, and that He would pass through his region in three days.
 - B. Jesus displayed great compassion and remorse over Jerusalem.

Section 114 While dining with a chief Pharisee, He again healed on the Sabbath Day and defended Himself (Compare with 49-51 and 110) Luke 14:1-24

- I. Jesus healed a man with dropsy on the Sabbath Day and used the illustration of pulling the ox out of the ditch. Deuteronomy 22:4
- II. Three parables are presented on this occasion:
 - A. In the first parable, Jesus taught the religious leaders that they ought to demonstrate humility instead of wanting the limelight in every situation.
 - B. The second taught them to minister to the poor and the needy instead of favoring the rich and the important.
 - C. The third dealt with the excuses some use for not accepting the Grace of God.
 - 1. Note the ridiculous nature of these excuses.
 - 2. These excuses point up the fact that their rejection of Jesus is deliberate and without excuse.

Section 115 Great crowds followed Him and He warns them to count the cost of discipleship to Him. Luke 14:25-35

- I. The word “hate” in this passage is relative, meaning that everything in the Christian life is to be in subjection to Christ. Christ must have first place in the life of every Christian in order to be His disciple.
- II. The reference to salt is an indication of the necessity of a consistent Christian testimony. Salt that has lost its savor is “good for nothing”. The Christian who has lost his testimony is good for nothing.

Section 116 The Pharisees and the Scribes murmur against Jesus for receiving sinners. He defends Himself with three great parables, the Lost Sheep, the Lost Coin, and the Prodigal Son. Luke 15:1-32

- I. The Pharisees were in the habit of condemning all whom they termed to be sinners.
 - A. Jesus had previously stated that “He came not to call the righteous, but sinners to repentance.
 - B. In each of the parables the emphasis of worth is placed upon that which was lost. We should not be content as long as there is one lost sinner.
- II. The three parables:
 - A. The lost sheep is sought because the 99 are secure. The shepherd rejoices when the one lost sheep is found. The shepherd is Jesus.
 - B. The woman already has her 9 coins, but to lose one means she is not a virgin. She set everything aside and sought the one lost coin. When she found it, she rejoices with her neighbors. To lose this coin could have meant her death. The woman in this parable represents the Holy Spirit making sure the Church is pure
 - C. In the parable of the prodigal Son, the father is ever watching for the willful return of the prodigal. In this parable the father represents God the Father. There is a beautiful outline of true repentance on the part of the prodigal in this parable:
 1. The prodigal becomes aware of his hopeless estate. Intellectual phase.
 2. He determines what he will do about it. Emotional phase.
 3. He arises and goes to the Father and does what he determined to do. Volitional phase. When the prodigal is found, the Father calls the servants and friends and rejoices that the lost is found.

Section 117 Three parables on stewardship: The first is given to the disciples, the parable of the unjust steward; The second to the Pharisees, the parable of the rich man and Lazarus (not really a parable); and the third to the disciples, the parable of the unprofitable servant. Luke 16:1-17:10

- I. The Parable of the unjust steward is given to the disciples to teach:
 - A. If they are unjust stewards of the things of God, they cannot expect commendation from the Lord, the righteous judge.
 - B. If they are not faithful to the Lord, their only friends will be those whom they have favored by their unfaithfulness to God.
- II. The story of the rich man and Lazarus is given to the Pharisees to teach:

- A. He that sows to the flesh shall of the flesh reap corruption.
- B. The man who has not time for God in his life will wind up in hell.
- III. The story of the unprofitable steward is given to the disciples to teach:
 - A. The least that can be expected of a true servant of the Lord is that he serve the Lord faithfully and put the Lord first in his life ahead of himself.

Section 118 Jesus raises Lazarus from the dead. John 11:1-44

- I. This whole episode was allowed to happen in order that Jesus might be seen as God, holding the power of life and death. God does not cause death. Death is the result of original sin which gave man a fallen sinful nature.
 - A. The passage says that Jesus loved this family. There are times when the Lord allows tragedy to come to those He loves in order that it might bring glory to Him.
 - B. There seems to be a hint of criticism in the tone of the disciples when they know Lazarus is dead and the Lord tarried so as to not be there when he died.
- II. Here we have the great passage on Jesus as the resurrection and the life.
 - A. Notice that it was Martha who came running to Jesus while her sister Mary waited to be called by Jesus. This shows the result of abiding, or failing to abide in Christ.
 - B. It was Mary's abiding at the feet of Jesus that equipped her to wait patiently for the Lord at the time of her brother's death.
- III. Jesus wept.
 - A. He did not weep because Lazarus was dead; He had power to bring him back from the dead.
 - B. He wept because of the grief of his beloved friends and because of their unbelief.
- IV. Once again, Jesus lets the people do what they can do; roll the stone away, and unwrap him when he comes forth from the grave. Jesus does what only He can do when He calls Lazarus forth from the dead (Jesus fulfills verses 24 and 25).
- V. At first, many who came to comfort Mary and Martha went along with Mary's faith. Later they believed on Christ because of the miracle they beheld at the tomb of Lazarus.
 - A. When Jesus lets the people roll the stone from the tomb door it is a picture of the Christian telling a lost person the plan of salvation and then Jesus saves them.
 - B. When Jesus lets the people unwrap Lazarus from the grave clothes it is a picture of the Christian helping the new believer to grow in the Lord.

Section 119 The effect of the raising of Lazarus on: (1) The people, (2) The religious leaders, (3) On the movements of Jesus. John 11:45-54

- I. The people were divided into two groups:
 - A. Those who saw the miracle and believed on Jesus
 - B. Those who did not believe and reported Him to the religious leaders.
- II. The Sanhedrin was in an uproar.
 - A. They had to admit to His miracles.

- B. They feared that all the people would believe on Jesus and that the Romans would come and enforce marshal law and remove what authority the religious leaders had.
 - C. Caiaphas, the High Priest suggested that the blame be put on Jesus for the unrest among the people, and let Him die instead of the nation taking the blame and being destroyed (he did not know that his suggestion was prophetic). So they sought an opportunity from this time on to take Him and turn Him over to the Romans as one guilty of leading an uprising against Rome.
- III. Jesus, knowing their plans, left the area of Jerusalem and went to Ephraim to continue the teaching of His disciples.

Section 120 Jesus started on the last journey to Jerusalem by way of Samaria and Galilee.

Luke 17:11-37

- I. Jesus healed ten lepers, but only one returned to thank Him.
 - A. Jesus told the one who returned that his faith had made him whole. The implication seems to be that the leprosy will return to the other nine since they did not really believe.
- II. When questioned about the Kingdom of God, Jesus replied that it is not an earthly Kingdom beheld with physical eyes, but it is in the hearts of men.
- III. This teaching was followed by warnings of those things which will precede His return to set up His earthly reign.
 - A. The reference to the one being taken and the other left is not to the rapture, but to the judgments of the Tribulation Period.

Section 121 Two parables on prayer: (1) The importune widow and (2) The Pharisee and the Publican. Luke 18:1-14

- I. The first parable taught that the ungodly judge heard the widows plea and helped her because of her importunity, not because he took pity on her. God is pictured as one who will avenge His own who cry unto Him day and night.
- II. The parable of the Publican and the Pharisee teaches the principle of sincerity. The Publican was sincere while the Pharisee was proud and hypocritical. Jesus said that the Publican went down from the Temple justified instead of the Pharisee. This parable teaches faith saves, not works.

Section 122 Going from Galilee through Perea, Jesus taught concerning divorce. Mark 10:1-12 and Matthew 19:1-12

- I. Again, the religious leaders try to trap Him by asking a question pertaining to the Law.
 - A. Jesus asked them what the Law said on the subject. They answered that Moses allowed a bill of divorcement. Deuteronomy 24:1-4 compare with Matthew 5:31,32
 - B. Jesus pointed out that God only allowed it because of the hardness of their hearts.
 - C. God's original plan and purpose for man did not include divorce Vs 11, 12. when compared with Matthew 5:31, 32 show that Jesus meant that the only reason for divorce was uncleanness found in the betrothed woman who came to her husband to

be claiming to be a virgin, but he found that she was not. He could then give her a writing of divorcement and she could go and be the other man's wife. This is what Joseph thought had happened to Mary when he found she was with child, but was soon after corrected by The Angel of The Lord in a dream. There is a distinct difference between fornication and adultery. Jesus made this clear in Matthew 5:31, 32.

- II. Matthew's account shows that Jesus went on to teach that, while it is the rule that He means for each one to have one mate, there are some whom God has given the ability to live without a wife or husband that they might serve Him in some special way. See also I Corinthians 7:33-40

Section 123 Christ and the Little Children, and the failure of the disciples to understand the attitude of Jesus. Mark 10:13-16; Matthew 19:13-15; and Luke 18:15-17

- I. The people brought their children to Jesus to be blessed of Him.
 - A. The disciples misunderstood the love of Jesus for children and tried to forbid the people to bring them. (Many in the church today ignore the children and put the emphasis only on the adults.) The children are the hope of the Church in the future.
 - B. Jesus was indignant and rebuked the disciples. He then used the children as an example of what our attitude must be if we are to successfully approach Him.

Section 124 The rich young ruler, the perils of riches, and the amazement of the disciples. The rewards for forsaking all to follow Christ will be great (Parable of the laborers in the vineyard). Mark 10:17-31; Matthew 20:1-16; and Luke 18:18-30

- I. In the incident of the rich young ruler Jesus showed that, even though He loved the sinner dearly, He cannot save him if the sinner loves something else more than he loves Christ.
 - A. Obviously, the young man really thought he had kept the Moral Law, notice, however, that Jesus only mentioned the last six of the commandments which had to do with man's responsibility to man, and not the first four which had to do with man's responsibility to God.
 - B. When faced with the first four commandments in the form of leaving his riches to follow Jesus, the young man went away sorrowing since he loved his riches more than he loved God.
- II. Jesus, using the camel and the "needle's eye" (a small door in the city gate), demonstrates how riches can get in the way of one's salvation. When the disciples are amazed at Jesus remarks about the Camel and the "needle's eye", Jesus explains that only God can overcome the obstacle.
- III. Jesus teaches that those who would follow Him must put everything else second to Him, but the rewards are great.
- IV. Through the parable of the laborers in the vineyard Jesus teaches that the reward will be the same for all who will forsake all to follow Him, no matter how old they are when they respond to the Gospel. Those who refuse to respond to the Gospel will suffer the fate of the rich young ruler.

Section 125 Jesus again foretells His coming death and resurrection to His disciples (Compare with sections 83, 85, 86, and 88), and rebukes the selfish ambitions of James and John. Mark 10:32-45; Matthew 20:17-28; and Luke 18:31-34

- I. When they realized that Jesus was headed for Jerusalem, they were afraid for Him.
 - A. He then explains why He is going, but the disciples do not understand.
- II. The request of the Mother of James and John on this occasion demonstrated two things:
 - A. A mother's pride in her sons
 - B. A blind selfishness not unlike that demonstrated by us. Jesus again taught that the one who would be greatest should be the servant of all.

Section 126 Blind Bartimaeus and his companions healed Mark 10:46-52; Matthew 20:29-34; and Luke 18:35-43

- I. The seeming discrepancy between Mark and Matthew can be explained by the fact that Mark was speaking of the New Jericho of that day, while Matthew spoke of the old ruins of Jericho of the time of the invasion of Canaan by Israel.
 - A. Once again, as in the case with the children, the disciples try to keep Blind Bartimaeus from bothering Jesus, and in so doing, as we also often do, got between Jesus and the kind of people Jesus came to seek and to save.
 - B. Note: Bartimaeus was "saved" by faith, and immediately followed Jesus.

Section 127 Jesus saved and visited Zacchaeus and spoke the parable of the pounds, and immediately left for Jerusalem. Luke 19:1-28

- I. Zacchaeus, being a publican, was considered by the Jews to be one of the most contemptible of all people.
 - A. A publican was a Jew who collected revenue for the Romans from his own countrymen, and Zacchaeus was a chief publican.
 - 1. Their practice was to collect what the Romans required plus whatever they wanted to add. This is how he became rich.
 - B. Zacchaeus showed many commendable traits.
 - 1. Although he was small of stature, he made up for it by his enthusiasm and determination. He wanted to get to Jesus so much that, although he was a rich man and could have bought his way to the head of the crowd, he ran and climbed up in a tree so he could see Jesus and Jesus could see him.
 - 2. He was willing to humble himself and do whatever necessary to reach his goal.
 - 3. He was immediately obedient to Jesus' command to come down.
 - 4. He was immediately converted and showed evidence of it in that he was willing to jeopardize his great wealth to make things right with the Lord.
 - C. Jesus, knowing the thoughts and intents of the heart, knew this would happen and what He would do.
 - 1. Zacchaeus knew the Law and made restitution accordingly (Exodus 22:1 and

Numbers 5:6, 7).

II. The Parable of the Pounds Vs 11-28

- A. The parable that Christ taught on this occasion had a marked similarity to an actual event which happened when Jesus was just a boy.
 - 1. On the death of Herod the Great, it was found that he had arranged for Herod Archelaus to succeed him on the throne at his death. The Jews hated Archelaus. He left the Kingdom in the hands of friends and went to Rome to secure the right to the throne from Caesar, and when he returned he rewarded those who had been faithful while he was gone. This story would have been fresh in the minds of his hearers.
 - 2. Each of us has been left with talents to invest for the Lord until He returns.
 - a. One invested his talent and returned ten talents.
 - b. Not all have the same abilities, so one invested his talent and returned five talents.
 - c. The third did not use his talent, but hid it and had no reward, but lost the one which had been given.
 - 3. So will it be at the Judgment Seat of Christ. Our salvation is secure, but rewards depend on what we do with what God gave us.

Part XI

The Last Public Ministry in Jerusalem

Sections 128-138

Section 128 Jesus arrived at Bethany near Jerusalem (Friday of the week before Passover), and His triumphal entry into Jerusalem. John 11:55-12:1 and 9-11; Mark 11:1-11; Matthew 21:1-11 and 14-17; Luke 19:29-34

- I. Prophecy fulfilled – Zechariah 9:9 Written about 487 B.C.
- II. This event was not only the fulfillment of prophecy, but it was an official declaration of the claim of Christ to be the Messiah.
- III. This passage also bears witness to His omniscience.
 - A. He knew that the colt would be there.
 - B. He knew that the colt had never been ridden.
 - C. He knew that the owners would let it be used for this purpose.
 - D. He knew that the colt would fulfill its purpose though it had never been ridden.
 - E. This colt was only a dumb beast but it knew its owner. Isaiah 1:3. Man is the only one of God's creatures that does not immediately obey the will of the Lord.
- IV. The religious leaders were not moved by this demonstration of Christ's claim to be the Messiah, although they knew well all the prophecies concerning Him.
 - A. Instead, they opposed Him and rebuked Him for letting His disciples make these claims about Him. He replied with a rebuke to them in the form of a statement that the very rocks would cry out with the same claims if His disciples didn't.
 - B. John 1:11 – "He came unto His own and His own received Him not."
 - 1. The first "His own" in the Greek is neutral referring to His own things, while the second is personal, referring to His own People. He came unto His own City and His own Temple, and His own People received Him not.
- V. The Palm Branches thrown in the way as Jesus proceeded are a symbol of peace.
 - A. The Kingdom of God which Jesus established in the hearts of men when He came the first time brings peace with God and the peace of God.
 - B. The Kingdom of Heaven on earth which Christ will establish when He comes the second time will be a literal thousand-year reign of peace on earth.

Section 129 The barren fig tree cursed, and the second cleansing of the Temple. Mark 11:12-18; Matthew 21:18, 19 and 21, 23; Luke 19:45-48 (This would have taken place on the Sabbath Day.

- I. The fact that this took place on the Sabbath Day adds all the more emphasis to the main incident of the day; the cleansing of the Temple.
 - A. This is the second cleansing of the Temple during the earthly ministry of Jesus (see Section 31).

- B. Mark says, “..and on the morrow..”, while Matthew says, “Now in the morning...” Both indicate that this incident took place the next day after coming to Bethany which would have put this on the Sabbath Day.
- II. The fig tree is always a symbol of national Israel. He found leaves which outwardly indicated life, but He found no fruit for God.
 - A. This is the same condition in which we find the Church at the end of the Age of Grace. II Timothy 3:1-5 and Revelation 3:14-22 The Church today is a lover of pleasure more than a lover of God.
 - B. When Jesus cursed the fig tree He said, “No man eat fruit of thee hereafter forever.” Vs 14
 - 1. The meaning in the Greek is, “for the remainder of this age of grace.”
 - 2. God will again deal with Israel as a nation, but not until the Tribulation Period.
- III. Soon after Jesus had first cleansed the Temple, during the first part of His ministry, the money changers and those who had commercialized its functions moved in again.
 - A. It was His Temple to which He came, but it had been defiled by an unbelieving Israel more interested in making money than in worshiping God.
 - 1. This is the case with some of the so-called Christian ministries of our day. They are more interested in getting rich off of the innocent and building their own kingdom than they are in saving the lost.
 - B. Notice: At the first cleansing in John 2:16 Jesus said, “Make not my Father’s House an house of merchandise.” At the second cleansing of the Temple in this Passage He says, “My House shall be called a House of Prayer.”
 - 1. On both occasions He laid claim to the Temple as His as Messiah, but the second time He makes it very clear that He is one with God the Father.
- IV. What had happened to the Temple had begun as an innocent thing. The Old Testament Law provided for those who lived too far from the Temple to bring the animals for sacrifice. They could choose the proper animal, sell it, bring the money to Jerusalem and buy a like animal for the sacrifice.
 - A. Greed had turned this into a lucrative business which, in turn, moved into the Temple Court instead of outside the Temple area. Since Galilee had a different currency, it was necessary to have money changers.
 - B. There was nothing wrong with what they were doing; it was the place where they were doing it that made it wrong.

Section 130 The desire of some Greeks to see Jesus puzzled the disciples and lead Jesus to agitation of soul, to interpret life and death as sacrifice, and to show how, by being lifted up, He would draw all men to Him (Jerusalem on the Sabbath Day). John 12:20-50

- I. Vs 20-22 These Greeks could have been any of the following:
 - A. Hellenistic Jews , that is, Jews by birth, but born outside of the Land of Israel, somewhere else in the Roman Empire.
 - B. They could have been Gentile Greeks who were proselytes to Judaism.

- C. The Greek word used here means “worshipping Greeks”, or people from other nations who were Gentiles, such as the Ethiopian Eunuch whom Philip led to Christ. He had been to Jerusalem to worship.
- II. Vs 23, 24 Jesus was that corn of wheat that must fall into the ground and die before there could be any salvation for Jew or Gentile; any lost sinner.
- III. Vs 25, 26 Those who are counted as the disciples of Jesus must put Him first. Matthew 6:33 – “But seek ye first the Kingdom of God and His righteousness...”
- IV. Vs 27-36 Jesus spoke clearly of His coming crucifixion, and the Father honors the Son by speaking from Heaven.
 - A. Jesus pointed out that this incident happened for the sake of His disciples.
 - B. Vs 32 This is a reference to the brazen serpent in the wilderness. John 3:14 – “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”
 - C. Vs 35, 36 The reference to the light here is synonymous with John 1:5-9
 - D. Vs 37-41 This passage is based largely on the statement of Isaiah in chapter 53 of his prophecy.
 - 1. God, in His foreknowledge, knew that Israel would reject Christ when He came the first time. John 1:11 – “He came unto His own, and His own received him not.”
 - E. Vs 42, 43 These among the chief rulers who believed were not believers in the sense of saving faith. These are those who believe He is who He says He is, but fear to place their faith in Him personally. See Revelation 21:8
 - F. Vs 44-50 The purpose of Jesus’ coming:
 - 1. Vs 44, 45 Jesus identified himself as one with the Father who sent Him.
 - 2. Vs 46 He came as a light to dispel the darkness of spiritual ignorance. He came to show us what God is like and what He wanted to do for man.
 - 3. Vs 47-50 Jesus did not come to judge the world, but to save it. John 3:17 Those who do not come to the light and believe on Him are condemned by the Word of God (O.T. prophecy and N.T. fulfillment).

Section 131 The barren fig tree was found to have withered (on the way from Bethany to Jerusalem). Mark 11:19-25; Matthew 21:19-22; and Luke 21:37, 38

- I. The fig tree is a symbol of Israel from the standpoint of being God’s nation.
 - A. It was not the time of year for the fig tree to have fruit.
 - B. Jesus cursed the tree on this occasion because He was pointing out that Israel was like a tree which looked good, and as though it had fruit, but it had only leaves and no fruit. See Isaiah 1:10-20 for a picture of this principle in the O.T.

Section 132 The rulers (Sanhedrin) formally challenged the authority of Jesus as an accredited teacher (Rabbi). Jesus based His earthly authority on John the Baptist, His forerunner who baptized Him, and demanded the Sanhedrin's opinion of John's baptism. This pertinent counter-question stopped the Jewish leaders in their tracks, and Jesus reinforced his argument through three parables: (1) The parable of the two sons; (2) The parable of the wicked husbandman; and (3) The parable of the marriage feast of the King's Son Mark 11:27-12:12; Matthew 21:23-22:14; and Luke 20:1-19

- I. This was one of those occasions when the religious leaders tried to trick Jesus into contradicting Himself. They asked for His credentials as a Rabbi: "Are you a graduate of the School of the Rabbis, and if so, who ordained you, or what degree do you have?"
 - A. Jesus replied with a question: He formed His question in such a way as to force them to recognize John the Baptist as the true forerunner of the Christ, thus identifying His own authority.
 - B. If the religious leaders had admitted that John was the true forerunner of the Messiah, they would have answered their own question. If they didn't however, they feared the people who looked upon John as that forerunner of Christ.
- II. Jesus drove home His point through three parables:
 - A. The parable of "The Two Sons":
 - 1. "A certain man had two sons..." They represent two types of men: those who give lip service, and those who are genuine in their interests in spiritual things.
 - 2. "He said he would not, but he repented..." In this case we see the willful son persisting in disobedience until subdued and brought to repentance by Divine Grace.
 - 3. "He answered, I will sir, and went not" This had been the history of the legalists in religion in Israel since the day at the base of Mt. Sinai they said, "All that the Lord hath said, we will do and be obedient" (Exodus 24:7), but whose actions were rebellious against their God (Romans 2:24).
 - B. The parable of The Wicked Husbandman:
 - 1. The householder who planted the vineyard is God.
 - 2. The vineyard is Israel (Isaiah 5:1-7).
 - 3. The husbandmen are Israel's spiritual leaders.
 - 4. The servants sent unto them were the Prophets.
 - 5. The Son is Christ.
 - C. The parable of The Marriage Feast of The King's Son:
 - 1. The King in this parable is God.
 - 2. The marriage is between His Son, Christ, and the Church.
 - 3. The marriage supper is that of the Lamb and the Church (the redeemed).
 - 4. The guests who made excuse are Israel's spiritual leaders and Israel as a Nation (John 1:11 and Hebrews 2:3).
 - 5. The invitation was then extended to the Gentiles.

Section 133 The Pharisees and the Herodians try to ensnare Jesus about paying tribute to Caesar. Mark 12:13-17; Matthew 22:15-22; and Luke 20:20-26

- I. The Herodians were descendents of Esau and puppet rulers under Rome. They traditionally hated the Jews, and were hated by the Jews because Jacob had gotten the Patriarchal blessing and the birthright instead of Esau. The Romans had chosen the Herodians to rule over Israel just to irritate Israel. They would have been very much in favor of any tax the Romans would have required of the Jews. The Pharisees were the fundamentalists of Judaism and normally would have had nothing to do with the Herodians. These two enemies banded together to try to get rid of Jesus. The Herodians hated Jesus because He threatened their authority as Rome-appointed governors over the Jews. If Jesus had been acknowledged as the Messiah, they would have been out of a job. The Pharisees would have been afraid of Jesus because He threatened their religious authority over the people.
- II. They collaborated in a common cause that they thought would trap Jesus in His own Words and justify their rejection of Him.
- III. The question, “Is it lawful to give tribute unto Caesar, or not?” is one which is clearly answered by the Scriptures.
 - A. Jesus’ answer – Verses 18-22
 - B. Romans 13:1-9
 - C. Christians have a distinct obligation to be in subjection to those who are in authority over them.
 - D. But we must not forget the latter half of His statement. We must render unto God the things that are God’s. If there arises a conflict between the two, the Christian must obey God.

Section 134 In the court of the Temple the Sadducees asked Christ a puzzling question about the resurrection. Mark 12:18-27; Matthew 22:23-33; and Luke 20:27-40

- I. The Jewish Law (Deuteronomy 25:5) required that if a man died and left a wife and had no children, the next oldest brother would marry her and raise The Sadducees who did not believe in the resurrection are the ones who asked this question to trick Jesus into contradicting Himself concerning the resurrection.
- II. Jesus’ answer to them is three-fold:
 - A. Jesus first points out to them that they are in error concerning what the Scriptures teach; that is, that God is the God of the living and not the dead.
 1. God had made promises to Abraham, Isaac, and Jacob which were not fulfilled in their lifetime. If they were dead and there was no resurrection, then there was no way that God could keep his covenant with them.
 - B. Jesus then teaches them that in our resurrection bodies we are as the Angels in that we do not have the needs of the temporal body, nor do we have need of the relationships we have in this life.
 1. He did not say that we become Angels, but that we are as the Angels in this respect.
 2. The Bible does not tell us if the resurrection body is asexual, or if we will be male or female . God and the Angelic beings are always spoken of in the masculine.

- C. Jesus teaches that God is eternal present tense and is the God of the living, not the dead. Since the present tense is used, Abraham, Isaac, and Jacob have to still be spiritually alive, although their bodies are dead.

Section 135 The Pharisees rejoiced over the rout of the Sadducees, and a Pharisaic Lawyer asked Jesus a legal question (in the Court of the Temple). Mark 12:28-34 and Matthew 22:34-40

- I. Seeing that Jesus had answered the Sadducees well, the Pharisees set forth one of their own, a Lawyer (a doctor of the Law of Moses) to ask Jesus a question.
 - A. His question concerned what was the greatest of all the commandments, in Christ's opinion.
 - 1. Jesus' answer was that the greatest commandment was the first of the Ten.
 - 2. Then Jesus placed an obligation upon the Pharisees that they failed consistently to fulfill. This is the second commandment Jesus gives them: that the second greatest commandment involves the last six commandments: man's obligation to man.
 - 3. It is this set of commandments with which Jesus tested the rich young ruler.
 - B. Jesus tells the Lawyer that the first and greatest commandment summarizes the first four commandments, and that the second summarizes the last six commandments.
 - 1. But these two commandments also summarize all the Prophets since the ministry of the Prophets was to bring Israel back to the Law of God.
 - C. In a sense we might say that these two commandments summarize the picture the whole responsibility of the Christian life.

Section 136 Jesus, to the joy of the multitudes, silences his enemies with the pertinent question of the Messiah's descent from David, and His lordship over David. Mark 12:35-37; Matthew 22:41-46; and Luke 20:41-44

- I. While the Pharisees are gloating over the rout of the Sadducees, Jesus asked them a question which they could not answer, and the people in general were delighted with His teaching.
 - A. The Pharisees prided themselves on being the fundamentalists of Judaism, and on having greater insight into spiritual matters than anyone else, but they had given no thought to this matter at all.
 - B. The basis of Jesus' argument was that in order to be a descendant of David (his son) and to be called God at the same time, He had to have human and Divine parentage. This would be completely in line with Matthew's emphasis on the Kingship of Jesus and his genealogy of Joseph, but also in keeping with John's emphasis on the Deity of Jesus.
 - C. Even though they had the prophecy of Isaiah in 7:14 and 9:6, 7, they still had not connected them with the Messiah.
- II. It must have galled the Pharisees even more that this incident only strengthened Jesus' popularity with the common people.

Section 137 In His last public discourse, Jesus solidly denounced the Scribes and Pharisees (Compare with section 107). Mark 12:38-40; Matthew 23:1-39; and Luke 20:45-47

- I. Things Jesus taught the people they ought to do concerning the Pharisees: Vs 1-12
 - A. Since the Pharisees had a position of authority passed down to them from Moses, the people ought to do what the Pharisees tell them to do.
 - B. At the same time, they were not to do what the Pharisees did.
 - 1. The reason, the Pharisees told them what to do, but did not do them themselves.
 - 2. The Pharisees did what they did to be seen of men.
 - C. The common people were not to allow anyone to call them Rabbi since only Christ was their master.
 - D. They were to call man father for God was their Father.
 - E. They also were not to let anyone call them master, since only Christ was their Master.
 - F. He that would be greatest among them should be servant to the rest.
 - G. They were not to exalt themselves, but to humble themselves.
- II. They were then given a list of woes (these are found only in Matthew's Gospel). 23:13-33
 - A. Woe #1 – The Pharisees were hypocrites because they claimed to be spiritual leaders, but actually hindered people from going into the Kingdom, neither entered in themselves.
 - B. Woe #2 – The Pharisees took all that belonged to the poor, but covered up for it by making pious prayers.
 - C. Woe #3 – The Pharisees went to great lengths to win people to Judaism, but then led them into their own errors.
 - D. Woe #4 – The Pharisees put the emphasis upon the material instead of the spiritual.
 - E. Woe #5 – The Pharisees emphasized the minor things and left the really important things unresolved.
 - F. Woe #6 – The Pharisees put heavy emphasis on the outside appearance while the inside was full of corruption.
 - G. Woe #7 – Their righteousness was all outward while they full of dead men's bones.
 - H. Woe #8 – The Pharisees claimed that had they lived in the days of their fathers they would not have killed the Prophets. At the same time, they had set about to kill Christ.
- III. Jesus rebuked them for having the same spirit of rejection which was held by their Fathers, and tells them that the consequences of that rejection would fall on their generation.

Section 138 Jesus closely observed the contributions in the Temple and commended the poor widow's gift. Mark 12:41-44 and Luke 21:1-4

- I. Jesus made the point that it was not the amount people gave that was important, it was the amount of sacrifice. The widow gave all.

Part XII

In The Shadow With Jesus

Sunday afternoon to Tuesday night of the Passion Week (A.D. 29) Sections 139-152. Jesus now sought to prepare the disciples for the tragedy of His death, and for the carrying on of His work after His departure.

Section 139 Sitting on the Mt. of Olives, Jesus speaks to His disciples about the coming destruction of Jerusalem, and His own 2nd coming in apocalyptic language. The great eschatological discourse. Mark 13:1-37; Matthew 24 and 25; and Luke 21:5-36 (This is one of the greatest prophetic passages in the New Testament, and is directly connected to Revelation chapters 6-20).

- I. Matthew 24:1-14 correspond to the first half of the Tribulation Period.
 - A. Vs 1-3 The introduction to the subject
 - B. Vs 4-14 This portion corresponds to Revelation 6:1-8:5
 - C. Vs 15-21 This portion corresponds to II Thessalonians 2:3, 4 and Revelation 13
 - D. Vs 22-28 This portion represents the second half of the Tribulation Period and corresponds to Revelation chapters 8-16 which picture the seven trumpet judgments and the seven vial judgments.
 - E. Vs 29-31 These verses deal with the actual second coming of Christ at which time the battle of Armageddon will take place, and corresponds to Revelation 19.
 - F. Vs 32-51 This section contains admonitions directed at Israel as a nation that they might be prepared for these events, but especially the second coming of Christ.
- II. Matthew 25 is made up of warnings in the form of parables according to the following outline:
 - A. Warnings concerning preparedness
 - 1. The parable of the Wise and the Foolish Virgins Vs 1-13
 - 2. The parable of the Talents V14-30
 - B. The judgment of the Nations Vs 31-46
 - 1. This judgment is based upon what the various nations did with Israel.

Section 140 Jesus predicted His crucifixion two days from then. Probably at Bethany on Sunday evening, that would be the beginning of the Jewish Monday. The rulers in Jerusalem plotted His death. Mark 14:1, 2; Matthew 26:1-5; Luke 22:1, 2

- I. The Jewish religious leaders were still having to plot His death in such a way that the accusations and trial would be in secret because Jesus was so popular with the masses of the people.
 - A. They recognize, according to Matthew's Gospel, that His capture would have to be

with subtlety. Vs 4

B. They knew that it could not be done at the feast because, without strong charges against Him, the people would not be on their side.

II. Jesus was still preparing His disciples as He related clearly that He was to be taken and crucified.

Section 141 At the feast in the house of Simon the leper, Mary of Bethany, Lazarus' sister, anoints Jesus for His burial (at Bethany on Sunday evening, the beginning of the Jewish Monday). Mark 14:3-9; Matthew 26:6-13; and John 12:2-8

I. Matthew's Gospel would seem to indicate that all the disciples thought what Mary did was a waste of the precious ointment, while Mark indicates that some felt this way. It is John, the closest of the disciples to the Lord, who reveals that it was actually Judas who expressed this attitude.

II. Jesus certainly did not put down the poor, nor did He show lack of concern for them when He said, "Ye have the poor always with you."

A. He was actually saying that there was always a need with the poor, and they should endeavor to meet that need, but this ointment was needed for a particular purpose.

B. Jesus would not always be with them in physical form, and this was the specific moment for which this ointment was prepared. It was a prophetic picture of His coming sacrificial death.

C. As in the incident when Jesus went to the home of Mary, Martha, and Lazarus for dinner, Martha was the one who served, but Mary was the one who directed her attention to Jesus. She was willing to give Him her best because she had previously spent time at Jesus' feet.

Section 142 Judas, stung by the rebuke of Jesus at the feast, bargains with the religious leaders to betray Jesus (later the same night in Jerusalem). Mark 14:10;11; Matthew 26:14-16; and Luke 22:3-6

I. There are three things here that we want to emphasize:

A. All three of these Gospel writers emphasize that Judas was one of the twelve. He was one of Jesus' personally chosen twelve, and yet, not being himself converted, he could not see and understand the significance of what was happening.

B. "He ran greedily after the error of Balaam" (Jude 11). He was motivated, not by hatred of Jesus so much as he was by greed (see II Timothy 3:1-5). He loved money and things more than he loved Christ.

C. Judas could not handle the stinging rebuke of Jesus at the home of Simon the leper. He held the bag and what was therein. Since the ointment was not sold and the money put in the bag, he determined to get even with Jesus and get richer at the same time.

Section 143 The preparation for the Last Supper meal at the home of a friend; possibly the home of John Mark's parents. Mark 14:12-16; Matthew 26:17-19; and Luke 22:7-13

I. Note the detail in the instructions Jesus gave to the disciples when He told them to go make

ready for the Passover. This is a clear demonstration of Christ's omniscience.

- II. This is also used by Jesus as an opportunity to teach and prepare young John Mark by means of the most intimate moments of Jesus' earthly life with His disciples. (John Mark, of course, is the writer of the Gospel of Mark).

Section 144 Jesus partakes of the Passover Meal with His disciples and rebukes their Jealousy. (Tuesday evening after sunset, the beginning of Jewish Wednesday). Mark 14:17; Matthew 26:20; and Luke 22:13-16 and 24-30

- I. Luke gives this section much more treatment than the other Gospel writers. He alone gives the account of the contention among the disciples over, "whosoever would be greatest among them should be the servant of all."
 - A. Again, Jesus point out that things in His Kingdom do not work the same as things in an earthly Kingdom, but that he that would be the greatest must be the servant of all.
 - B. Also, at this time Jesus informs His disciples that one day they will sit upon twelve thrones ruling over the Twelve Tribes of Israel.

Section 145 During the Passover Meal Jesus washes the disciples' feet. John 13:1-20

- I. It is hard to separate this section from the previous one.
 - A. In the previous section the disciples argued over who was the greatest among them, and Jesus showed them that He who would be the greatest must be the servant of all.
 - B. Then He demonstrated, as He rose from the table and girded Himself with a towel and proceeded to wash the disciples' feet. This would be the ultimate humiliation for a King, and especially for the King of Kings.
- II. Foot washing is not generally held to be an ordinance of the Church, but the disciples were taught to do for each other what Christ had done for them. Why is it not then an ordinance?
 - A. It does not have so much a literal application as it does a spiritual one.
 - 1. When Jesus came to Peter, that disciples did not want to have his Lord wash his feet, but Jesus replied that if he did not let Him wash his feet he would have no part with Him.
 - 2. Peter then wanted Jesus to wash him all over. Jesus told him that he was already clean and had need only of having his feet washed.
 - B. The meaning of this symbol is that we are already clean (saved) through the blood of Christ. We only need, in order to walk in fellowship with Jesus, to have our spiritual feet washed each day. I John 1:7, 9 This we do for each other in the Family of God, as we watch for the spiritual welfare of our fellow Christians each day.

Section 146 The Passover meal: Jesus reveals to John only that Judas is the betrayer. Mark 14:18-21; Matthew 26:21-25; Luke 22:21-23; and John 13:21-30

- I. Since John was the one of the twelve who was closest to the Lord, we get the most revealing account of this incident in his Gospel.
 - A. Jesus, in the four accounts, makes in very clear that one of the twelve would betray Him. There is no indication in any of the accounts of John asking if he himself was

the one.

- B. John was the one of the twelve right next to Christ at the supper, and was the most logical one to ask who it was.
- C. According to John's Gospel, it was Peter who asked John to inquire of Jesus as to who it was.
- D. Jesus' answer to John was not the same as that given to the other disciples. It was a private answer which Jesus did not intend for the others to hear. We also have no record of John passing it on to the others. But John knew who it was.
 - 1. It was John only, of the twelve, that went all the way through the trials with Jesus, and was at the cross.

Section 147 After the departure of Judas, Jesus warns the eleven (Peter in particular) against desertion while all profess their loyalty. John 13:31-38; Mark 14:27-31; Matthew 26:31-35; and Luke 22:31-35

- I. Jesus did not institute the Lord's Supper, nor give His disciples His new Commandment until Judas was gone. The false professor and betrayer had no part in the fellowship of Christ.
- II. All along through His formal ministry Jesus had said that His hour was not yet come. Now He reveals to His disciples that it is time for Him to be glorified.
 - A. Peter pledges his loyalty, but how soon it was broken.
 - B. Dedication of one's life to Christ (Romans 12:1,2) is something done only once, but it must be maintained constantly.

Section 148 Jesus institutes the Lord's Supper, or Communion. Luke 22:17-20; Mark 14:22-25; Matthew 26:26-29; and I Corinthians 11:23-26 (the evening before the crucifixion).

- I. The Bread: This must be unleavened bread since leaven is a type of sin. The bread was not literally Christ's body, but meant to represent Christ's body being broken for the sins of the whole world. There is no saving grace administered through the bread, but is to be a reminder to the Church each time the Lord's Supper was observed.
- II. The Wine: (This would be new wine, or unfermented wine) speaks of the sinless blood of Christ shed for the salvation of sinners. This wine has no saving grace and is not the actual blood of Christ, but in remembrance of Christ. It is but a symbol.
 - A. Hebrews 9:22 – "...and without shedding of blood is no remission."
 - B. Jesus presented His own blood in the Heavenly sanctuary as the earthly priest presented the blood of bulls and goats in the earthly sanctuary. Hebrews 9:12,24
 - C. But this sacrifice only had to be made once. Hebrews 9:25-28 and 10:11-14
 - D. Fermentation is a type of sin in God's Word. The wine in this symbol must be unfermented.
 - E. If Jesus had possessed any sin at all He would have had to die for His own sins, and could not have died for our sins. II Corinthians 5:21

Section 149 The farewell discourse to His disciples in the Upper Room John 14

- I. Jesus reveals to His disciples the fact of His Deity and that He is going to prepare a place for them.
- II. Jesus comforts His disciples and urges them to obey His words of instruction if they love Him. He also gives them the promise of the Holy Spirit enabling them to obey His Word. Vs 15-31
- III. They then leave the Upper Room and start on their way to Gethsemane.

Section 150 The discourse on the way to Gethsemane. John 15 and 16

- I. Chapter 15:1-16 The Vine and the Branches:
 - A. The blessings and fruits of abiding in Christ
 - 1. We cannot bear fruit unless we abide in Christ. Vs 4
 - 2. Those who abide in Christ bring forth much fruit. Vs 5
 - 3. Those who do not abide in Christ are rejected as being useless to Him. Vs 6
 - 4. Those who abide in Christ get their prayers answered. Vs 7
 - 5. This is the only way we can glorify God. Vs 8
 - 6. This is the only way to continue in His love. Vs 9, 10
 - 7. Abiding brings fullness of joy. Vs 11
 - 8. If we abide in Christ we will love one another. Vs -12, 13
 - 9. If we abide in Christ we are counted as His friends. Vs 14, 15
 - 10. If we abide in Christ our fruit will remain. Vs 16
- II. Chapter 15:17-16:4 Jesus warns His disciples of what they are going to face as His disciples after His death, burial, resurrection, ascension, and Pentecost.
 - A. Men will hate them because they hated Him.
 - B. Those who kill them will think they do God a favor.
- III. Chapter 16:5-33 Jesus speaks of the sorrow that will fill their hearts because they do not understand about the resurrection as yet, but the Holy Spirit will be their comforter.
 - A. The Holy Spirit is sent to reprove the world of sin, righteousness and judgment.
 - B. Jesus assures them that He has overcome the world.

Section 151 Christ's High Priestly Prayer: John 17 (Somewhere between the upper room and Gethsemane the night before the crucifixion).

- I. Vs 1-3 Jesus stated the purpose for His coming to earth; the purchasing of our salvation. Hebrews 10:5-9
- II. Vs 4-6 Christ acknowledged that He had glorified the Father, and that now the Father would glorify Him. Hebrews 1:6-12
- III. Vs 7,8 Jesus spoke of the fact that His disciples had believed on Him in response to His message.

- IV. Vs 9-24 Christ's prayer for all who would ever believe on Him:
- A. He Prayed for us because we are the Father's. Vs 9
 - B. He prayed for us because He is glorified in us. Vs 10
 - C. He prayed for us because He was leaving this world to return to the Father, so He asked the Father to keep us that we might be one with Him as He is one with the Father. Vs 11
 - D. Christ had kept all those who believed on Him, except for Judas, while He was here in the world. Vs 12
 - E. He prayed that we might have His joy fulfilled in ourselves. Vs 13
 - F. He had given His disciples His Word, and as a result, the world hated us because the world hated Him, and we believed on Him. Vs 14
 - G. He asked the Father not to take us out of the world, but to keep us while we were in the world. Vs 15
 - 1. He prayed that, having believed on Him, we were no longer of this world. Vs 16
 - 2. We are to kept, or sanctified, through the Word while we are here in this world. Vs 17
 - H. Then He said that He was sending His disciples into the world even as the Father sent Him into the world. Vs 18
 - 1. As He set Himself apart to do the Father's will, so He has set us apart in Him, to do His will in the world. Vs 19 and Ephesians 5:25,26
 - I. It is the desire of our Lord that, as He and the Father are one, so we be one with Him, and that those who come to know Christ through our witness might also be one with Him and the Father. Vs 20-23.
 - J. He also prayed that, eventually, we who have trusted in Him might be with Him where He is with the Father, and have a part in His glory. Vs 24
- V. Jesus prayed that, having come to know Him, we might have the love of the Father and the Son. Vs 25,26 (See Christ's new commandment – John 13:34,35)

Section 152 Having gone into Gethsemane, Jesus suffered long in agony. Mark 14:26 and 32-42; Matthew 26:30 and 36-46; Luke 23:39-46; and John 18:1

- I. We must never forget that Jesus was God of very God, but that He also had a sinless human body and nature, and was man of very man. The great sorrow that He felt at this time was born out of two things:
 - A. He was to Know that full cup of the Father's wrath. What was that cup?
 - 1. See Revelation 14:10 and 16:19 (The sins of all mankind for all time see I John 2:1, 2).
 - B. He knew full well that in order to be made sin for us He would have to be separated from His Father. There was nothing worse than this since to be separated from His Father was spiritual death. This is why Jesus cried out on the cross, "My God, My God, why hast thou forsaken me?"
- II. Another source of grief for Jesus on this occasion was the apathy of His disciples. They

would not stay awake and watch with Him for one hour.

A. Not even Peter, James, and John could watch with Him in that fateful hour.

III. Jesus Prayer: He prayed that this cup might pass from Him, however, He also prayed that this will of the Father might be done.

A. As we said before, the cup was the sin of all mankind for all time. It was the humanity of Christ that prayed for this cup to pass, but His Deity that prayed that the will of the Father might be done.

B. Luke says that there was an Angel that appeared un to Him strengthening Him. This same thing happened to Him when He was tempted in the wilderness at the beginning of His earthly ministry. Matthew 4:11

Part XIII

The arrest, trial, crucifixion and burial of Jesus

Sections 153 – 168

Section 153 Jesus is betrayed, arrested, and forsaken: Mark 14:43-52; Matthew 26:47-56; Luke 22:47-53; and John 18:2-12

- I. We read in John's Gospel that Judas knew the place where Jesus would be.
 - A. This event is so unbelievably horrible in the light of the fact that Judas had been one of the privileged twelve who lived with Jesus for three and a half years, had seen His miracles, heard His teachings, and was well acquainted with His claims. Only a demon-possessed person could do a thing like this.
 1. Some have suggested that Judas, thinking to force Jesus' hand to overthrow the Roman yoke and establish the Kingdom, did what he did. But the Scriptures make it clear that he did what he did because of satanic motives, and for his own personal financial benefit,
 2. To betray the Lord with a kiss was the lowest kind of treachery. The middle-eastern greeting with a kiss has always been a sign of friendship and affection.
 3. This terrible deed was done for thirty pieces of silver; the price of a common slave.
- II. Jesus' arrest:
 - A. According to John's account Jesus twice answered, "I Am", (the "He" being in *Italics*), when they said that they sought Jesus of Nazareth. Their response both times was to fall backward to the ground, indicating their respect for His power and authority. Perhaps they recalled the power of God displayed by Elijah to Ahaziah's messengers in II Kings 1:5-16.
 - B. Jesus, before submitting to arrest, made sure that His disciples were allowed to Leave without being arrested with Him.
 - C. Peter used one of the two swords the disciples had to cut off the ear of Malcus, a servant of the High Priest, but according to Luke's Gospel, Christ healed it.
 - D. Jesus stated that they could have taken Him at any time when He was teaching daily in the Temple, but they found it necessary to come after Him at night when the people would not be a factor.
 1. They then seized Him and bound Him and led Him away.
 2. It is commonly thought that the young man who tried to follow Jesus clad only in a linen garment, and who fled into the night naked when they tried to seize him must have been John Mark himself since his Gospel is the only one that records this incident, and then without identifying him.

Section 154 Jesus was first taken to and examined by Annas, the ex-High Priest. (The Jewish trial and related occurrences in Sections 154-162) John 18:12-14 and 19-23;

- I. Caiaphas was the High Priest, but Annas, his Father-in Law was the power behind the throne, the one calling the moves.
 - A. He was the one in John 11:50 who counseled that it was expedient that one die for the people, speaking prophetically and not even knowing it.
 - B. When asked about His disciples and His teachings, He spoke only of His teachings in order to protect His disciples.
 - C. Concerning His teachings, the question was superfluous since all of His teachings had been in public, and they all knew what He had taught.
 - 1. For this, Jesus was struck by one of the officers, which thing was forbidden by Moses' Law, but was allowed because of the fact they were making Him appear as a blasphemer.

Section 155 Jesus was quickly tried and condemned by Caiaphas and the Sanhedrin, who mocked and buffeted Him. Mark 14:53 and 55-65; Matthew 26:57 and 59-68; Luke 22:54 and 63-65; and John 18:24

- I. Witnesses were sought to bring false testimony against Jesus, but their witness did not agree. They misquoted what He had already said.
- II. The High Priest then asked Him if He were the Christ. When He admitted it He was then accused of blasphemy.
- III. Jesus then began to suffer physically at their hands.
 - A. One of the officers struck Him.
 - B. They began to spit in His face.
 - C. They began to buffet Him.
 - D. They smote Him with their hands.
 - E. They covered His face (blindfolded Him).
 - F. They taunted Him with accusations and challenges.
 - G. They smote Him and then asked Him to tell them who did it.

Section 156 Peter denied Christ three times. This incident took place in the court of the High Priest's residence during the series of trials. Mark 14:54 and 66-72; Matthew 26:58 and 69-75; Luke 22:54-62; and John 18:15-18 and 25-27.

- I. Both Peter and John followed Jesus to the hall of judgment. We do not know how John knew the High Priest, but he gained entrance into the hall and got permission for Peter to wait in the courtyard
 - A. We do not know how John knew the High Priest, but he is the only one who records the name of the servant of the High Priest whose ear Peter cut off.
 - B. John was perhaps one of those people who make contacts in high places without compromise so as to gain advantage in later situations. Jesus said that we were to be wise as serpents and harmless as doves.

- II. Peter might not have found himself in this situation had he watched and prayed with the Lord in Gethsemane. The three denials:
- A. Matthew says that a damsel came to Peter and accused him of being with Jesus, and that Peter said before them all, “I know not what thou sayest.”
- Mark says that one of the maids of the High Priest came and accused him of having been with Jesus and he answered and said, “I know not, neither understand I what thou sayest.”
- Luke records that a certain maid, as Peter sat by the fire, remarked that, “This man was also with Jesus.” His reply was, “Woman, I know Him not.”
- John writes, “They said therefore unto Him, art not thou also one of His disciples?” He denied it and said, “I am not.”
- B. Matthew says that the second accusation was made as Peter went onto the porch and was met by another maid who accused him of having been with Jesus. This time he denied with an oath that he knew not Jesus.
- Mark says of the second denial, when Peter had gone out onto the porch another maid accused him of being one of Jesus disciples, but he denied it.
- Luke records that another saw him and said, “Thou art also one of them”, and Peter said, “Man, I know Him not.”
- John records only two of the denials and obviously omits the second one.
- C. Matthew says of the third denial, they came to him and accused him of being one of them. This time he not only denied Christ, but did so with violent cursing and Swearing, and immediately the cock crew.
- Mark said that they who stood by accused him, and with cursing and swearing he denied knowing Jesus, and the cock crew the second time.
- Luke says an hour later they accused him of being of Jesus’ group because his speech was that of a Galilean. He does not mention the cursing and swearing, but he does say that Peter replied, “Man, I know not what thou sayest” and then the cock crew.
- John records the third denial thusly: “One of the servants of the High Priest, being his kinsman, whose ear Peter cut off saith, ‘ Did not I see thee in the Garden with Him?’ Peter then denied Him again and immediately the cock crew”
- D. As is so often the case when we have failed the Lord by some sin of commission, or some sin of omission, Peter was immediately filled with shame and remorse, with a feeling of hopelessness and failure which caused him to add to his failure by completely abandoning the Lord and going off to weep.

Section 157 After dawn Jesus is finally condemned by the Sanhedrin, the religious governing body of the Jews. Mark 15:1; Matthew 27:1; and Luke 22:66-71

- I. Luke says that they asked Jesus if indeed He was the Son of God. He answered, “Ye say that I am.” (You say it because I am). The implication is that Jesus knew in their hearts that He was who He claimed to be.
- II. He makes it clear to them that He is the fulfillment of Psalm 110:1 – “The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.” See Daniel 7:13,14

III. They counted this to be blasphemy and an adequate reason to condemn Him.

Section 158 The remorse and suicide of Judas, the betrayer of Jesus: (In the Temple and in a place without the walls of Jerusalem). Matthew 27:3-10 and Acts 1:18,19

- I. Judas experienced true remorse for what he had done, as well as genuine repentance, but it was too late. Satan had entered into him at the Last Supper to make sure that he went through with his terrible deed.
 - A. There are others in the Bible who repented too late.
 - 1. The people of Noah's day repented when the door of the Ark was shut and it began to rain, but it was too late.
 - 2. Esau repented in tears when he had lost his blessing, but too late.
 - 3. Aiken confessed and repented when he was finally exposed, but too late. His sin had caused the defeat of Israel at Ai and the death of 36 men.
 - 4. Pharaoh repented after the tenth plague, but it was too late.
- II. Some have suggested that there is a discrepancy between the account that Judas hanged himself and that he was killed by a fall which caused his bowels to gush out, but this is not the case. Obviously he hanged himself on a tree overhanging a precipice and the rope failed letting his body fall to the rocks below.

Section 159 Jesus was brought before Pilate the first time. Mark 15:1; Matthew 27:2 and 11-14; Luke 23:1-5; and John 18:28-38

- I. The religious leaders who had no power or authority to put a person to death without Roman approval began their effort to get Him condemned by bringing Jesus to Pilate's palace.
 - A. They themselves would not enter into the Roman palace lest they make themselves unclean before the Passover
 - B. Pilate's first question had to do with the reason they had brought Jesus to him. The Jews did not give an answer to this question, but simply asked him to trust them that He deserved to die. How far would we get with governmental authorities today if we tried to get someone put to death without providing a valid reason?
 - C. Pilate questioned Jesus for himself to find wherein He was guilty and then invited them to take Him and judge Him by their religious law.
 - 1. The Jews revealed that they wanted Him put to death when they admitted that they did not have authority under Roman Law to take a man and put him to death without their approval.
 - 2. Scripture was being fulfilled when we see that He had to be sentenced to death by the Romans, not the Jews. He had to die by crucifixion.
 - D. The Jews made an issue of the fact that Jesus claimed to be the King of the Jews. This certainly would have been a death offence to the Romans had His Kingdom been of this world, but Jesus made it clear that His Kingdom was a spiritual Kingdom not of this world.
 - E. When Jesus stated that everyone who was of the Truth heard His voice, Pilate asked, "What is Truth?"

1. The main problem in our society today is that people have no absolutes. John 17:17 and John 14:6
2. The thing that determines every aspect of our lives is whether we know the Truth or not.

Section 160 Jesus before Herod Antipus, the Tetrarch: Luke 23:6-12

- I. The name Herod was like the title Caesar or Pharaoh. It denoted a family or succession of rulers after the same pattern, one succeeding another.
 - A. Herod Antipus was the son of Herod the Great and reigned over Judea from the time of his father's death in 4B.C. until 39A.D. On the death of his father he became the Tetrarch of Galilee and Perea. Shortly thereafter he married Herodias, the divorced wife of his half brother Herod Philip and was the one who had John the Baptist beheaded.
 - B. Hearing that Jesus was supposedly a Galilean, Pilate saw an out for himself by sending Jesus to be judged by Herod Antipus.
 - C. When Jesus refused to entertain Herod and his court by performing some miracle in his presence, Herod dressed Him in royal apparel, mocked Him and returned Him to Pilate.
 1. One thing was accomplished by this event: Herod and Pilate who had been enemies up unto this time became friends.
 - D. The Herods, being descendents of Esau, would have been the relatives of Abraham and would have had a great deal of knowledge of the Messiah and the purpose of His coming.

Section 161 Jesus went before Pilate the second time. Pilate slowly, reluctantly, and in Fear, surrendered to the demands of the Sanhedrin for the crucifixion of Jesus. Mark 15:5-15; Matthew 27:15-26; Luke 23:13-25; and John 18:39-19:6

- I. There were many groups during the inter-testamental period and on into the time of Christ who tried to muster the Jewish people to rise up and overthrow the Roman Yoke. Evidently Barabbas was a prominent leader among those groups.
 - A. The Jewish religious leaders saw an opportunity to trick Pilate and the Romans into putting Jesus to death.
 1. They knew it was customary at the feast each year for the Romans to release one prisoner as an act of accommodation.
 2. To ask for Barabbas instead of Jesus served two purposes:
 - a. To get rid of Jesus
 - b. To free Barabbas to fight against the Romans once again
 - B. Pilate saw it as an opportunity to release Jesus and be free of the problem of dealing with Jesus.
 1. He had received a chilling warning from his wife that had been given her in a dream, but would not heed it.
 2. The pressure was on him from the Jews since Jesus claimed to be a King.

Pilate knew it would be trouble for him if he sided with one who claimed to be a ruler within the confines of the Roman Empire.

3. Pilate could not wash his hands of this responsibility since he himself found no fault in Jesus, and since God had given him a clear warning through his wife.
4. Pilate is an example of all those who choose wealth, fame, popularity, or any other thing over Jesus.

II. Perhaps the most chilling thing about this section of the Life of Christ is the willingness of the people to have Jesus' blood on them and on their children, and it has been. John 1:10,11

Section 162 The Roman soldiers mocked Jesus. Mark 15:16-19 and Matthew 27:27-30

- I. The Roman soldiers, according to what the Scripture tell us elsewhere, will not bear the guilt that Israel will, for what they did, they did in ignorance.
 - A. They stripped Him of His clothing
 - B. They placed a royal robe upon Him.
 - C. They made a crown of long sharp thorns and pressed it on His head.
 - D. They hit Him on the head with a reed.
 - E. They spit on Him.
 - F. They went through the motions of mock worship.
 - G. They placed a reed in His right hand as a mock scepter, the hand of authority.
- II. See Isaiah 52:13-53:6

Section 163 Jesus on the way to the cross (Via Dolorosa – The Way of Sorrows) and on Golgotha. Mark 15:20-23; Matthew 27:31-34; Luke 23:26-33; and John 19:16, 17

- I. As Jesus began His journey to the place of crucifixion He was carrying the very heavy petibulum (cross piece) of the cross across His shoulders. See Hebrews 10:7
 - A. Keep in mind what He had already gone through physically and emotionally.
 - B. Simon of Cyrene, very possibly a black man since Cyrene was a city of North Africa, west of Egypt in what is today Lybia, was forced to bear His cross for Him when He fell under the load.
 1. The curse of servitude placed on the descendants of Canaan may be pictured as being absolved in this incident by including all races of mankind in the crucifixion.
- II. As Jesus continued on His way He came upon the women of Jerusalem weeping for His suffering and sorrow.
 - A. Jesus told them not to weep for Him, but for themselves and for their children because of what lay ahead in the future. The Jews had called for His blood to be upon them and upon their children, and this would bring great sorrow and a very dark time for Israel to travel as a nation from that time on. He was doing God's the Father's will while Israel refused God's will. See John 6:40
- III. Mention is made of the two thieves who are to be crucified with Jesus. Isaiah 53:9 They

then came to Golgotha (the place of the skull) and offered Him wine mingled with gall or myrrh which would have acted as a sedative, but He refused it. The event is prophesied in Psalm 69:21

Section 164 The first three hours on the cross from 9:00 A.M. until noon. Mark 15:24-32; Matthew 27:35-44; Luke 23:33-43; and John 19:18-27

- I. The actual crucifixion:
 - A. This is possibly the most horrible way to die. In Jesus' case He was fastened to the cross by nails through the heel of the hand, not the palm, and by one spike through both feet either on a sloped wood block, or to the face of the upright with the knees slightly bent.
 1. Most people who were crucified were tied to the cross, but in fulfillment of prophecy (Psalm 22:16), and with the greatest malice, they nailed Jesus to the cross.
 2. The nails which were placed just back of the heel of the hands were not placed in the palms, for there, because of the weight of the body they would have pulled out through the metacarpals of the hands.
 3. These were large square nails crudely forged and hammered out, not the smooth machined nails of our day.
 4. The spike driven through both feet was placed at the top of the arch of the feet so as to cause the most pain.
 5. If there was a foot piece, it was sharply sloped so that it was not easy for the victim to push up and relieve the pressure on the chest cavity.
 - B. The slumping of the body on the cross greatly strained the chest cavity and allowed, because of the great degree of shock involved, fluids to build up in the chest cavity, crowding the heart and making it very hard to breath. The natural thing for the victim to do was to try to push up with the feet to get air and relieve the pressure. This caused even more pain and shock, making it even worse for the victim.
- II. Three of the seven things uttered by Jesus while He was on the cross were spoken during these first three hours and are found only in Luke's and John's accounts.
 - A. Luke 23:34 - "Then said Jesus, 'Father forgive them, for they know not what they do.'"
 - B. Luke 23:43 - Jesus was speaking to the repentant thief, "And Jesus said unto him, 'Verily I say unto thee, today shalt thou be with me in Paradise.'"
 - C. John 19:27 - "He saith unto His Mother, 'Woman, behold thy son;' then saith He to the Disciple, 'Behold thy mother.' And from that hour that Disciple took her unto his own home."
- III. Just as Psalm 22:18 prophesied, the Roman soldiers gambled for His garments. What a cold and heartless thing to do as Jesus was dying just above their heads.
- IV. In this passage in all four Gospels, mention is made of the superscription placed over Jesus' head on the cross by Pilate.
 - A. Matthew says, "This is the King of the Jews."
 - B. Mark says, "The King of the Jews."

- C. Luke says, "This is the King of the Jews."
 - D. John says, "Jesus of Nazareth, King of the Jews."
 - E. Some would have us to believe that there is a disagreement in the Bible as to what was written, but obviously the inscription was, "This is Jesus of Nazareth, the King of the Jews." They are all included in this statement.
- V. This passage also gives us a spine-tingling picture of the attitude of the multitudes, the religious leaders, and the soldiers.
- A. When the multitude thought that Jesus was beyond doing anything to them they Railed on Him, challenging Him to come down from the cross.
 - 1. The sad part is that many of these were among those who so eagerly welcomed Him as the Messiah at the time of the Triumphal Entry only half a week before.
 - B. The religious leaders did the same plus challenging Him to seek God's help now since He had claimed to be one with God.
 - 1. It is interesting to note that these religious leaders did not seem to know His true identity until He was on the cross, and then they suddenly remembered all His claims.
 - C. The soldiers could think in this pivotal moment in all of human history of nothing better to do than gamble for His clothing
 - 1. Could these have been some of the same soldiers who earlier had asked Him what they ought to do? Jesus had told them to be content with their wages.
- VI. The incident of the conversation with the two malefactors is indicative of what Jesus came to do. He came to seek and to save that which was lost
- A. The unbelieving thief held the same opinion of Christ as the crowd and the religious leaders.
 - B. The second of the thieves, however, demonstrated true and simple faith and called Jesus Lord.
 - 1. Jesus did not tell the second thief he would be with Him in Heaven, but that he would be with Him that day in Paradise. During the three days and night's Jesus body was in the grave, Jesus was in Paradise preaching the finished Gospel to the Old Testament Saints. See Ephesians 4 When their eternal redemption was completed He then led them out of Paradise and into Heaven. See John 3:13

Section 165 The three hours of darkness from noon until 3:00 P.M. During this time we see the other four expressions of Christ from the Christ before His death. Mark 15:33-37; Matthew 27:45-50; Luke 23:44-46; and John 19:28-30

- I. The darkness that came over the land:
 - A. Darkness is always associated with sin, wickedness, and ignorance of the Truth.
 - B. "Men loved darkness rather than light because their deeds were evil." John 3:19b
 - C. "If we say that we have fellowship with Him and walk in darkness, we lie and do not the Truth. I John 1:6

- D. There was never a darker hour in the history of mankind than this period during which our sins were placed on Jesus, and God the Father turned His back.

II. The last four sayings of Jesus on the cross:

- A. “Eli, Eli, Lama Sabachthani?” (“My God, My God, why hast thou forsaken me?”)
Both Matthew and Mark record this one saying of Christ. Matthew 27:46 and Mark 15:34
 - 1. The reason God the Father had to forsake God the Son on the cross was because, in that moment Christ bore the sins of all mankind for eternity, and God is Holy and cannot countenance sin. Isaiah 53:11
 - a. II Corinthians 5:21 – “For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.”
 - b. Isaiah 53:11a – “He (God the Father) shall see of the travail of His (God the Son) soul and shall be satisfied.” (Satisfied with the payment of all men’s sins)
 - 2. This was by far the worst of the sufferings of Jesus, and the reason for which He came. To be separated from the Father constituted spiritual death. The Greek word for death in the New Testament is *thanatos*, which means eternal separation from God in Hell (Hebrew Hades, Greek-Gehenna).
- B. John 19:28b – “I thirst”
 - 1. This was true physically, but especially true in a spiritual sense He was separated from the Father, cut off from the “Water of Life” Psalm 69:21
 - 2. It is impossible for us, living in time, to realize how He who offered the woman at the well the Water of Life, to thirst for it Himself, but He was suffering in our place.
- C. John 19:30b – “It Is Finished”
 - 1. By this Jesus meant that the final and once for all payment for all men’s sins for all time was made, and had been accepted by the Father Isaiah - 53:11.
- D. Luke 23:46b – “Father, into thy hands I commend my Spirit.”
 - 1. Jesus demonstrated here another property of Deity. Man cannot lay down his life when he chooses, but dies in God’s way at God’s time. Jesus did not lose His life, nor was He killed; He laid down His life when all of redemption’s work was completed.

Section 166 The phenomena accompanying the death of Christ: Mark 15:38-41; Matthew 27:51-56; and Luke 23:45

- I. Mathew, Mark, and Luke all mention the rending of the Temple veil from top to bottom: Mark 15:38-41; Matthew 27:51-56; and Luke 23:45. This is very significant in that the veil which was rent was that which separated the Holy Place from the Holy of Holies
 - A. The only one who could go into the Holy Holies was the High Priest, and then only after he had ceremonially cleansed himself and had offered an offering for his own sin.
 - B. The significance then is that through the finished redemptive work of Christ the

Heavenly Holy of Holies was opened to all who were in Christ, and were therefore children of God. We no longer go through an earthly priest, but through Jesus Christ. John 14:6

- C. This veil was said to be some 35-30 feet high and some four inches thick. Only God could rend this veil.

II. The earthquake

- A. God often uses earthquakes to accompany great events in the Bible.
 - 1. Examples: The sixth seal Judgment, the seventh Trumpet Judgment, and the seventh Vial Judgment in the Book of Revelation.
 - 2. Earthquakes are often associated with judgment of sin in the Bible. God judged sin when it was placed on Christ at Calvary, and that judgment was accompanied by an earthquake.

III. The Saints which arose from the dead and appeared to many: Only Matthew records this.

- A. Note: The Saints referred to here are the Old Testament Saints whom Jesus took from Paradise to Heaven. They only appeared to others after the resurrection of Christ. Some have tried to explain this phenomenon by saying that this is the rapture of the Saints, but the rapture includes all Saints from our present age of Grace as well as the Old Testament Saints. That has not happened yet.
- B. The passage makes it clear, however, that there was some kind of appearance of the Saints in Jerusalem right after the resurrection of Jesus Christ. If the bones of Elisha could bring a dead man back to life, surely the resurrection of Jesus Christ could bring about this phenomenon.

IV. All these phenomena caused the Roman Centurion to proclaim, "Surely, this was the Son of God."

- A. Today, through the witness of God's People, there ought to be a clear enough picture that He has transformed our lives by His power.
- B. There were certainly sufficient witnesses to these incidents. The Gospel writers give us a list of those who were there present when these things took place.

Section 167 The burial of the body of Jesus in the borrowed tomb of Joseph of Arimathaea after proof of His death: Mark 15:42-46 and Matthew 27:57-60

- I. Jesus could not have been crucified on Friday before the Saturday Sabbath, but according to John's Gospel it was the Passover, a High Sabbath (John 19:31) in order for the body of Jesus to have been in the bowels of the earth for three days and three nights after the pattern or type of Jonah. The crucifixion had to be on Wednesday, the removal of the body from the cross by 6:00 P.M., the beginning of Thursday night, and the actual sealing of the body in the tomb by midnight Thursday before Thursday. In the Jewish order of things the night of a particular day begins at sundown the day before. Even today the Jewish Sabbath is from sundown Friday until Sundown on Saturday. In Genesis chapter one we find the "evening and the morning were the first day," etc. So we have half of Thursday night, Thursday, Friday night, Friday, Saturday night, Saturday and half of Sunday night, making three whole days and three who nights. Mary Magdalene came to the tomb while it was yet dark and found the tomb empty (John 20:1) and Jesus already risen while it was still Sunday night before the beginning of Sunday. As the day began to dawn all the women came to the tomb

and found it empty, but Mary Magdalene had already seen Him while it was yet dark. The women, evidently not knowing Nicodemus and Joseph had prepared the body before its burial, prepared spices and waited until after the Saturday Sabbath had ended before coming to the tomb (Luke 23:50-54 and John 19:31-42). Jesus was already risen when they came.

- II. Because it would defile the High Sabbath of the Passover, the bodies could not remain on the cross after 6:00 P.M.
 - A. Soldiers were sent to break their legs and hasten their death. When they came to Jesus they found Him already dead.
 - B. Since they did not have to break Jesus' legs the Scripture was fulfilled that not a bone of His body was broken (Exodus 12:46; Numbers 9:12; and Psalm 34:20)
 - C. One of the soldiers had pierced the side of Jesus with His spear, bringing forth blood and water (the fluids which had collected around the heart of Jesus as He suffered on the cross, but also fulfilling another prophesy Zechariah 12:10; Deuteronomy 21:22,23; and Exodus 34:24).
- III. The report of the Roman soldiers confirmed the fact that Jesus was dead, because those soldiers would have been put to death if they had brought a false report and Jesus, still alive, had been released to the disciples. We can believe their report since they had nothing to gain and everything to lose by lying. Joseph of Arimathaea and Nicodemus had everything to lose and nothing to gain by laying their lives, their reputations, and their positions on the Sanhedrin on the line to beg the body of Jesus if He was not dead.
- IV. The tomb in which Jesus was laid was the tomb belonging to Joseph of Arimathaea and had never been used. This was a fulfillment of Isaiah's prophecy in Isaiah 53:9.

Section 168 The watch of the women by the tomb of Jesus: The women maintained their watch over the tomb of Jesus over the Passover, the High Sabbath and the Saturday Sabbath while the Pharisees had a guard of Roman soldiers to keep watch over the Roman seal on the tomb. Mark 15:47; Matthew 27:61-66; and Luke 23:55,56.

- I. The women who often did the preparation of the dead bodies for burial, Acts 9:36-39 watched where He was buried so that they could come the day following the Saturday Sabbath and finish the job which had been hastily begun by Joseph and Nicodemus
 - A. It would not have been lawful for them under the Law to work on any Sabbath, be it a Saturday Sabbath or a High Sabbath.
 - B. In the mean time, they prepared the materials needed to prepare the body for proper burial.
 - C. These women had to be ignorant of the placing of a Roman seal on the tomb at the insistence of the Jewish religious leaders so that His disciples could not come and steal His body away and claim He had risen from the dead.
 - D. Vs 65 A Roman Guard is a double row of fully armed soldiers around the entire area to be secured. The disciples who were hiding out in the upper room would not have tried to take on such a guard.

Part XIV

The Resurrection Appearances and the Ascension of Jesus Christ

During forty days, beginning with the Sunday after the death of Jesus, in the spring of 27 or 28 A.D.
Sections 169-184

Section 169 The visit of the women to the tomb of Jesus: Mark 16:1 and Matthew 28:1

- I. Matthew reports that Mary Magdalene and the other Mary came to the tomb as it began to dawn on the first day of the week (Sunday). If Jesus had been crucified on Friday, and if that next day was the Sabbath to which Matthew referred, he would have been saying the they would have come to the tomb just one day and one night after Jesus had been crucified. It would also have required the women to work on the Sabbath Day in order to prepare the materials to prepare the body of Jesus for proper burial.
- II. Mark lets us know that the other Mary was the mother of James and Salome.

Section 170 The earthquake and the rolling away of the stone from the door of the tomb by an Angel, and the fright of the Roman soldiers. Matthew 28:2-4

- I. Once again we have an earthquake announcing a great and important event..
 - A. The Angel of God came and rolled away the stone.
 - 1. God's messenger broke the Roman seal since God is the supreme authority.
 - 2. The stone was not rolled away so that Christ could get out, but so that all could see that the tomb was empty.
 - 3. The appearance of the Angel was like lightning; referring to the suddenness and the brightness of the Angel's appearance.
 - B. The Angel's raiment was white as snow.
 - 1. This speaks of the Holiness and absolute Righteousness of God, all His heavenly Creatures, and all who are confirmed in righteousness.
 - 2. Because of this event, all the Roman soldiers did quake, fear, and fall down as dead men (probably fainted).
 - 3. Men may boast themselves against God, but when God moves in His power and brightness men's boasting melts away.

Section 171 The appearance to Mary Magdalene and the message to the disciples: Mark 16:9-11 and John 20:11-18

- I. According to John, Mary Magdalene came to the tomb while it was yet dark.
 - A. As Luke reported, there were two angels in the tomb; one at the head of where the body had been, and the other at the foot.
 - B. The Bible tells us that Jesus' first appearance was to Mary Magdalene

- C. The Angel told Mary that Jesus was not there, but that He had risen. Doubting, she left the tomb and saw Jesus in the darkness. Thinking Him to be the gardener, she asked where they had laid Him and offered to take His body and prepare it for burial. It was not until Jesus spoke her name that she realized it was He.
- II. Jesus' warning not to touch Him was because He was not yet ascended to the Father in His High Priestly capacity to offer His own blood in the heavenly sanctuary. (see Hebrews 9:12 and 24). Acting in His High Priestly capacity, anything touching Him or His offering would have defiled Him and thwarted His mission.

Section 172 The visit of all the women to the tomb of Jesus about sunrise Sunday morning and the message of the Angel about the empty tomb Mark 16:2-8; Luke 24:1-8; and John 20:1

- I. According to John's account, Mary Magdalene must have come before the others since she came while it was yet dark; and Mark's and Luke's accounts have them coming at the dawn, or at the rising of the sun.
- II. At this point the Chronology appears to coincide. Mary Magdalene and the other Mary must have come first, and then later they were joined by the other women.
 - A. Their main concern was for someone to roll away the stone, but when they arrived they found the stone removed and the tomb empty.
 - B. Mark refers to the Angel as a young man while Matthew speaks of him as an angel (messenger). Luke says there two of them. This poses no problem for evidently there were two Angelic messengers who looked like young men, dressed in white.
 - 1. The Angelic messenger told the women that Christ had risen from the dead as He had said, and to tell His disciples Christ would meet them in Galilee.
 - 2. They ran in fear and joy to tell the disciples and on the way Christ appeared to them. They fell down and grasped Him by the feet (worshipped Him).
 - C. Jesus had told Mary Magdalene not to touch Him for He had not yet ascended to His Father. Between the appearance to Mary Magdalene and the appearance to the women together, Jesus had presented His own blood in the Heavenly sanctuary (Hebrews 9:12 and 24) and led captivity captive (the Old Testament Saints out of Paradise) (Ephesians 4:8-10) and returned. The reason Mary could not touch Him and later the women could touch Him is that when He saw Mary He was acting in His roll as High Priest and could not be touched by anything unclean or He and His offering would have been defiled, preventing Him from fulfilling His mission (Matthew 28:9).

Section 173 Mary Magdalene and the other women report to the Apostles and Peter and John visit the empty tomb for themselves. Luke 24:9-12 and John 20:2-10

- I. The women return and report the fact of the empty tomb to the Apostles.
 - A. Probably the reasons the Apostles did not believe them were:
 - 1. As a rule, women are more given to emotion than are men.
 - 2. The Apostles possibly saw the empty tomb and imagined what they said they saw and heard.
 - B. Peter (Luke's account) and John (John's account) ran to the tomb to confirm the

report for themselves. Probably John outran Peter because he was the youngest of the Apostles.

1. Luke reports only the Peter went to the tomb, but probably because Peter was somewhat of a spokesman for the group while John was the youngest.
2. It is interesting to note that when the two Apostles had seen the empty tomb for themselves they returned, not to the group, but to their homes.

II. Evidence that the resurrection had taken place were:

- A. The fact that the grave clothes were still in place, but were empty.
- B. The napkin which had been wrapped under the grave clothes lay by itself in another place.
 1. Incidentally, if the grave clothes of Jesus had been what the Catholics now say is the burial shroud of Jesus, it could not have had the imprint of His face because of the napkin that covered His face.

Section 174 Some of the Roman guard report to the Jewish religious leaders. Matthew 28:11-15

I. This is the most insidious deception plot in the history of mankind.

- A. Instead of repenting of their hideous sin of betraying the Son of God to die, when they heard that He actually had risen from the dead, the Jewish religious leaders paid the soldiers to keep quiet and that if any trouble came to them from their superiors, they would make it good for them. They were told to tell, if asked, that while they had slept on their watch, Jesus' disciples had come and stolen His body away.
- B. Reasons why this could not have been the case:
 1. Under Roman law, if one was in charge of a prisoner and the prisoner escaped that person responsible would have to take the prisoner's punishment. If the story the Roman guards were paid to tell was true, all the Roman guard would have been put to death.
 2. The only reason the Romans would have accepted this explanation would have been to get rid of the problem once for all.
 3. The soldiers would have been glad to have this escape for they thought they faced a death sentence, but instead they were paid for their silence.
- C. This lie is still accepted by unbelieving Israel unto this day.

II. Also, if the disciples had tried to do this they would have had to overcome a whole fully armed Roman guard when they themselves were unarmed and quaking with fright.

- A. They would have faced a death sentence for breaking a Roman seal and stealing the body of a prisoner.
- B. But the disciples were hiding in secret all the while in fear of the Jews.
- C. The disciples, however, moved about freely on the Day of Pentecost without molestation. They were persecuted afterward, but not for breaking a Roman seal and stealing the body of Jesus from the tomb. The persecution was for preaching and performing miracles in the name of Jesus publicly.

Section 175 The appearance of Jesus to two disciples, Cleopas and another (who was unnamed) on the way to Emmaus. Mark 16:12,13 and Luke 24:13-32

- I. Jesus joined these two disciples in the afternoon of Sunday as they walked to Emmaus and talked of the events concerning His death, burial, and resurrection.
 - A. From the account we realize that Jesus in His resurrection body could conceal or reveal His identity at will.
 - B. It was not until they ate together at the inn and Jesus blessed the food, and after He had expounded the Scriptures (Old Testament) to them concerning His death burial, and resurrection that their eyes were opened and they realized who He really was that walked and talked with them. Jesus then disappeared out of their sight, revealing the fact that, while the resurrection body is one of flesh and bones, it is not limited to the physical laws of this physical, tangible world.
 - C. They returned and told the eleven, but they did not believe them. Mark 16:9-13 The eleven did not believe Mary Magdalene; nor did they believe the two disciples who had walked with Him on the road to Emmaus
- II. It is possible in times of great trauma for a person in deep grief, sorrow, or shock to imagine they see a loved one who has died; it may even happen to two or three people at one time, which would be very rare, but it would be in the realm of the impossible for five hundred people to imagine they saw the same person at the same time, as happened with Christ (I Corinthians 15:6).

Section 176 The report of the two disciples and the news of the appearance to Simon Peter. Luke 24:33-35 and I Corinthians 15:5

- I. The disciples as a whole did not as yet believe the fact of the resurrection, although they had received separate accounts from very reliable witnesses.
- II. Paul the Apostle, to whom Jesus appeared on the Damascus Road was totally unimpressed by all the reports of Christ being risen from the dead until he himself met Him on the Damascus Road. Years later he wrote to the Corinthians that all these reports were actually true (I Corinthians 15:5-8).
 - A. Paul would have been the very hardest to convince, since he was a Pharisee of the Pharisees and hated the Christians and all that they stood for.

Section 177 The appearance in the upper room to the astonished disciples Thomas being absent), with a commission; and their failure to later convince Thomas. Mark 16:14; Luke 24:36-43; and John 20:19-25 (Jerusalem, Sunday evening).

- I. These were all the remaining Apostles, except for Thomas, not all the disciples of Christ.
 - A. They were cowering in the upper room with the doors and windows barred and locked for fear of the Jewish religious leaders. They were hardly a group that would overcome a fully armed Roman guard and steal the body of Jesus.
 - B. Jesus suddenly appeared in their midst without anyone opening a door or window to let Him in.
 1. We learn here that although the resurrection body is a body of flesh and bones (no blood), it can pass through another solid without disturbing the molecular structure of either one.

2. Since the believer's resurrection body will be just like that of Jesus, we will be able to do the same thing.
 3. According to Luke's account they were terrified.
 4. Mark records that Jesus sternly rebuked them for their refusal to believe the reports of His resurrection given to them by various ones that day.
- C. Jesus showed them His hands and His side to confirm His identity.
1. Again, there seemed to be the ability to reveal or conceal His identity in His resurrection body.
- D. Thomas was not with them on this occasion, and when told that Jesus had appeared to the ten, he refused to believe unless he could place his finger into the scars in Jesus' hands and thrust his hand into His side.
1. Thomas has since that day been an example of one who doubts without tangible proof. It is not that God withholds proof from us, but that He asks us to come to Him by faith so as to receive tangible proof in what He does in response to our faith (Hebrews 11:6).
- E. There are those who say that the Church had its beginning at this time when Jesus breathed on them and said, "Receive ye the Holy Ghost", however it was at His ascension that Jesus told them to return to Jerusalem and wait for the promise of the Father that they might receive the power of the Holy Spirit. This statement seems to be a future promise to be fulfilled at Pentecost (Acts 1:4-8).

Section 178 The appearance to the disciples eight days later in the upper room with the doors and windows shut and barred (Thomas in present). John 20:26-31 and I Corinthians 15:5

- I. Again, Jesus appears to the disciples in the upper room with the doors and windows closed and locked. This time Thomas is present.
- II. What a shame that we so often, as Thomas, miss out on the greatest blessings because we will not take Jesus at His Word and step out by faith.
 - A. Thomas did not lose out on his inclusion in the group because of unbelief, but he did suffer the Lord's rebuke (I Corinthians 11:31).
 1. It is so much better for a child to trust and obey his parents than it is to question, disobey and have to be corrected.
 2. It is so much more pleasant in the Christian life to live by faith.
 - B. John 20:31 concludes John's account of this incident and serves as an explanation for the purpose of John's Gospel.
 1. John did not want others to follow in Thomas's example of unbelief.
 - C. Paul simply witnesses to the fact that Jesus appeared to the whole group of the Apostles.

Section 179 The appearance to seven of the Apostles beside the Sea of Galilee, and the miraculous draught of fish: John 21:1-14

- I. Vs 31 It is so very strange that, having seen the risen Lord, and having heard from His own mouth what their mission was to be, Peter could think of nothing better than to go fishing.

- A. We might try to excuse Peter's actions by saying that the Day of Pentecost which So dramatically changed Peter had not yet come, but it is still inexcusable.
- B. Can we walk with the Lord year after year and see His miracle and hear His teachings and be so unconcerned? We do although we have the Holy Spirit living in us.
 - 1. All he could think to do was return to the old life. Is that the limit of our commitment to the Lord?
 - 2. Notice, what He did, he did not do alone. We never return to the old life without taking someone else with us. Peter was the instigator here.
- II. Without the Lord's advise and counsel they fished all night and caught nothing. Vs 3
 - A. If we leave Jesus out of the soul-winning process we will never accomplish anything that lasts. It is so important to serve the Lord, but it is all in vain if we do not serve Him His way. John 15:5
 - B. They cast the net on the right side of the boat (the side of authority) and immediately it was full (John 15:16). If we do His work His way we will have much fruit.
- III. When they realized it was the Lord Jesus, Peter, being naked, cast his robe about him and dove into the sea and started swimming for the shore.
 - A. This is comparable to Adam trying to hide himself from God in the garden after having partaken of the forbidden fruit. Nakedness is a type of sin.
 - B. Although we as Christians know that our Lord is omnipresent and omniscient, we still do things we know are wrong, although we know He is right there seeing and hearing all we do. If He were to appear in a visible, physical form we would not want Him to find us doing them. Psalm 139
- IV. Again it is made evident that one is able to make known or conceal one's identity at will in the resurrection body. Vs 12
 - A. Jesus already had a fire with fish and bread ready for them.
 - B. The whole purpose of this appearance seemed to be the testing of Peter. Only John records this.
 - 1. The three repetitious questions directed at Peter seemed to be connected to the three denials of Jesus by Peter at Jesus' trial.
 - 2. How humiliating it will be some day when we stand at the Judgment Seat of Christ.
 - C. When Jesus first asked Peter if he loved Him, He used the word "Agape" which means to love with a completely selfless and giving love; an unconditional love. Peter could not bring himself to use that word because of his failure to keep his word and go with Jesus even unto death, so he replied with the word "Phileo" which means "brotherly love", or to be fond of. Jesus again used the word "Agape", and, again, Peter replied with "Phileo". The third time Jesus used the word "Phileo" (Peter, are you really very fond of me?) and Peter replied with "Phileo.
 - D. The first time Jesus said to Peter, "Feed my lambs" (new believers). The second and third times Jesus said, "Feed my sheep" (mature believers).
 - E. Having been restored to fellowship with his Lord and to full Apostleship, Peter is then told by Jesus that he will die a martyr's death for Christ. Tradition tells us that

Peter was crucified upside down on an X shaped cross at his own request because he did not think he was worthy to be crucified right side up as was his Lord.

1. Almost immediately Peter returned to his bombastic nature and asked what Christ had planned for John. Jesus simply replied that it was not Peter's business, but that Peter was to follow Christ.

Section 180 Christ's appearance to over five hundred people at one time on an appointed mountain in Galilee, and the Great Commission was given again. Mark 16:15-18; Matthew 28:16-20; and I Corinthians 15:6.

- I. It is possible that the passage in Mark refers to the appearance of Jesus to His Disciples in the Upper Room on the evening of the resurrection day since He appeared when they were at meat and in unbelief of the reports they had received that day.
- II. While the wording of the commission differs in these three accounts, the gist of it is the same, and having, I believe, been given on separate occasions, constitute two different presentations of the commission.
 - A. Matthew clearly says where and when this appearance took place, and this appearance is confirmed by the Apostle Paul in I Corinthians 15:6.

Section 181 The appearance of Jesus to James, His half brother: I Corinthians 15:7

- I. James, the half brother of Jesus was very devoted to Judaism and was said to have knees like a camel's knees because of his extensive prayer life.
 - A. Neither James nor Jude, two of the half brothers of Jesus was converted until after the resurrection. These two are the authors of the books of James and Jude in the New Testament. How they could have grown up with Him and known of His miraculous birth and sinless life and still not have believed on Him as the Messiah is hard to understand.

Sections 182 and 183 The last appearance of Jesus to His Disciples just before the ascension: Again, the Great Commission is given with instructions to tarry in Jerusalem until power was given in the person of the Holy Spirit for service and the forming of the New Testament Church (the Day of Pentecost). Acts 1:1-11

- I. It seemed obvious to the disciples that it was now time for the establishment of the earthly Kingdom of Christ, but Jesus told them this was not the case and that the time of the establishment of His earthly Kingdom was not for them to know.
- II. Jesus again gave the Great Commission and instructed them to tarry at Jerusalem until they were endued with power by the Holy Spirit before starting to evangelize. The lesson taught to Martha long before this is again emphasized. It is useless to try to serve the Lord Jesus without the empowering of the Holy Spirit. We can "labor all night and catch nothing" without His empowerment.
- III. Jesus' second coming is promised in the following fashion: Acts 1:9-11
 - A. He will return visibly as they see Him go.
 - B. He will return literally as they see Him go.
 - C. He will return bodily as they see Him go.

- IV. The second His feet touch the Mount of Olives, the mountain will be divided with a great earthquake. Half of the mountain will divide in the middle (there is already a fault line in the middle of the mountain) and half of it will move to the north and half to the south, opening the way from the City of Jerusalem to the Dead Sea. Chapter 47 of Ezekiel says that the Water of Life shall issue forth from under the threshold of the Temple (Christ) and will flow down to the Dead Sea, bringing life wherever it flows. There is presently no living thing in the Dead Sea, but then there shall be fishermen fishing along the banks of the Dead Sea. This is referring, we presume, to the Millennial Reign of Christ. One week later after the ascension of Christ, the Day of Pentecost took place issuing in the beginning of the Church Age which shall end with the Rapture of the Church and the beginning of the Tribulation Period. Seven years later Christ's second coming takes place and He establishes His earthly reign for one thousand years. Mark 16:19,20; Luke 24:50-53; Acts 1:9-11; Revelation 19:11-20:4.