
The Life of Christ

Introduction:

I. THE FOUR GOSPELS

A. THE AUTHORS

1. Matthew – The tax collector and apostle of Christ –Mt 9:9-13
2. Mark – The John Mark of the book of Acts –Ac 15:36-41
3. Luke – The physician who accompanied Paul on several missionary journeys –Co 4:14
4. John – a former fisherman and the “beloved” apostle –Jn 13:23

B. POSSIBLE REASONING FOR FOUR GOSPEL ACCOUNTS

1. By the mouth of two or three witnesses... -De 19:15
2. Four accounts give a complete view of Christ. His very nature is multi-dimensional:
 - a. He is our King (John 18:37) and the Perfect servant (Mt 20:28; Jn 13:1-17)
 - b. He is the Son of Man (Lk 12:8) and He is the Son of God (Mt 16:16; Jn 6:69)

C. THE VARIOUS AUDIENCES FOR THE GOSPEL WRITERS

1. Matthew:
 - a. His audience was Jewish.
 - b. There are over one-hundred quotes from the OT.
 - c. He presented Christ as the King who came to establish His kingdom. Kingdom is used 55 x’s.
 - d. He focuses on His teachings, kingdom, and authority.
2. Mark:
 - a. Most believe his audience was Roman.
 - b. He focused more on what Jesus did rather than taught. (The Romans were action-oriented)
 - c. He is the Servant who helped others –Mk 10:45
 - d. The miracles of Christ were emphasized. Through them, His love could be clearly seen.
3. Luke:
 - a. He wrote to a Gentile audience who were more focused on intellect rather than action.
 - b. Many believe he wrote to the Greeks.
 - c. The focus is on Jesus and His perfect humanity.
4. John:
 - a. This was written near the end of the first century.
 - b. During this time there was much confusion about the nature of Christ.
 - c. John focuses on Jesus as deity, the Son of the Living God.

D. THE PURPOSE OF THE GOSPELS

1. The purpose of each book is the same: to bring all to the saving knowledge of Jesus -1Ti 2:4-6
2. The death, burial, and resurrection of Jesus are mentioned in all four accounts revealing the true focus of the gospel writers and for us today.

II. THE WORLD INTO WHICH CHRIST CAME

A. THE PERIOD BETWEEN THE TESTAMENTS

1. Four-hundred years of silence
 - a. The last historical book of the OT written was Nehemiah.
 - b. The last prophetic book of the OT written was Malachi.
 - c. The last OT Scripture was written around 430-425 B.C.
 - d. There was great anticipation for the Messiah and His messenger –Mal 3:1, 4:5-6
 - e. Jesus came at the “fullness of time” –Ga 4:4

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2. Sources of history during the silence
 - a. Apocryphal Writings – The term “Apocryphal” means hidden
 - 1) This was not included in the canon for several reasons:
 - a) The Jews did not consider it to be inspired writing
 - b) Jesus quoted from the OT (both Hebrew and Septuagint), but never the Apocryphal.
 - c) The apostles never quoted from the Apocryphal
 - 2) The Apocryphal provides insight into the history and customs of the Jews (1 Maccabees)
 - b. The writings of Josephus
 - 1) He was a Jewish historian born around A.D. 37
 - 2) Known for: The Antiquities of the Jews and the Jewish Wars.
 - 3) While some of his “facts” have been questioned, his work is still a major source of information today.
 - c. Archaeological findings
 - d. The Scriptures – They give some insight into the years of silence
3. The Four Empires
 - a. The Babylonian Empire
 - 1) King Nebuchadnezzar’s dream –Da 2:31-33
 - 2) The interpretation –Da 2:39-40
 - 3) The Kingdom of God prophesied –Da 2:44
 - b. The Medo-Persian Period (539-333 B.C.)
 - 1) During this time tension was growing between the Jews and Samaritans.
 - 2) The Samaritans were a mixed race of Jews and inhabitants from Canaan -2Ki 17:23-33
 - 3) Jesus and the Samaritans –Lk 10:33; 17:16; Jn 4:9
 - c. The Grecian Period (333-165 B.C.)
 - 1) Alexander the Great – Provided the universal language (Common Greek).
 - 2) The Septuagint – The Greek translation of the Hebrew OT.
 - a) The Jews were under Egyptian rule for the most part after Alexander’s death
 - b) Ptolemy I gave the Jews full citizenship in Alexandria & encouraged Jewish scholarship
 - c) From this the Septuagint (named for the 70 translators) came to be.
 - d) Jesus and the NT writers quoted from it.
 - 3) Antiochus IV –
 - a) Tried to make Greeks of the Jews
 - b) He closed the Temple and made circumcision illegal
 - c) He sacrificed a sow on the altar and put sow ashes in water and sprinkled it throughout the temple.
 - d) The revolt – Judas Maccabeus re-conquered Jerusalem 165 B.C. He purified and rededicated the temple.
 - e) Various Jewish sects arose including the Pharisees and Sadducees.
 - f) The High Priest was more of political position than religious. The HP was chosen by the one in power. This completely ignored Moses (Ex 29:9, Nu 25:10-13)
 - g) There was chaos in the leadership. There was a civil war fought for control.
 - h) One group appealed to Rome for support; they took over.
 - d. Roman Empire
 - 1) Jerusalem was conquered by Pompey the Great in 63 B.C.
 - 2) Herod the Great
 - a) He angered the Jews by bringing in chariot races to Jerusalem
 - b) He tried to regain favor by starting the rebuild of the Temple –ref. Jn 2:20
 - c) He is infamous as the king who killed the babies in attempt to kill Jesus –Mt 1:1-18

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III. THE LAND OF PALESTINE

- A. CANAAN BECAME KNOWN AS PALESTINE

- B. THERE WERE THREE PROVINCES THAT WERE PROMINENT DURING THE LIFE OF JESUS
 - 1. Judea –This land was dominated by the Jews
 - 2. Samaria –This land was occupied by the Samaritans (the half-breeds).
 - 3. Galilee –This land was mixed between Jew and Gentile. Jesus spent most of His life here.

IV. CHANGES FROM THE OLD TESTAMENT TIME TO THE NEW

- A. THE NAME OF GOD’S PEOPLE
 - 1. They were originally known as the Israelites
 - 2. They became known as the Jews
 - a. We see this as early as Ezra -4:12, 5:1
 - b. This is extended into the NT also –Mt 2:2, Jn 1:19
 - c. They were still occasionally called the Israelites –Jn 1:47, 2Co 11:22
 - d. They were called Hebrews because of their traditional language –Ac 6:1-2, 2Co 11:22

- B. THEIR LANGUAGE
 - 1. Began with Hebrew
 - 2. Gave away to Aramaic while in Babylonian Captivity. Aramaic was the language of Syria.
 - 3. The universal language during the days of Christ was Greek.
 - a. The language of Rome was Latin
 - b. “The King of the Jews” was written in 3 languages: Hebrew, Latin, & Greek –Jn 19:20

- C. THEIR WORSHIP
 - 1. The temple
 - a. Herod the Great had started the rebuilding process –Jn 2:20
 - b. It was complete around A.D. 60. Then destroyed in A.D. 70 by the Roman army
 - 2. The synagogue
 - a. This is not mentioned in the OT but is prominent in the NT –Mt 12:9, 13:54
 - b. Synagogues are believed to have originated during the Babylonian Captivity when Jews could not go to Jerusalem.
 - c. The word synagogue referred to the people not the building, although in the NT it often does refer to the building –Lk 7:5
 - d. Services in the synagogue included: songs, prayers, reading, and study of the Scriptures.

- D. RELIGIOUS LEADERSHIP
 - 1. The priest
 - a. During the life of Christ there were two HP.
 - b. Annas was removed by the Romans and replaced with Caiaphas
 - c. Most Jews considered Annas to be the real HP –Jn 18:13, Ac 4:6
 - 2. The Rabbis
 - a. These were the teachers in the synagogues & in the schools of the synagogues –Mt 23:7-8
 - b. Jesus was called Rabbi –Mt 26:25, Mk 9:5, Jn 3:2
 - c. They also interpreted the law.
 - 1) Their interpretations became as binding as the law itself.
 - 2) Their interpretations of the law in written form were called the Talmud.

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3. The scribes
 - a. Literally means “writer”
 - b. Scribes wrote down historical events -2Sa 8:17
 - c. During NT times, they would make copies of the OT
4. The Sanhedrin
 - a. The Jewish “Supreme Court”
 - b. This council (Sanhedrin) originated in 200 B.C.
 - c. Traditionally made up of 70 members plus the HP who was acting president
 - d. Most were Sadducees, but there was a powerful Pharisaic minority
 - e. The influential Jews desired to maintain their place of authority which put them in opposition with Christ.

V. THE RISE OF SECTARIANISM

A. THE PHARISEES

1. The term Pharisee –“To separate”
2. Originally formed when Jews were forced to accept Greek culture.
3. They digressed into a sect of self-righteous hypocrites –Mt 23:1-36
4. They considered the “tradition of the elders” to be binding –Mt 7:3

B. THE SADDUCEES

1. It is believed they originated about the same time as the Pharisees.
2. They accepted the Greek ways and cooperated with those in power.
 - a. Consequently, they became a political force.
 - b. Because of the Greeks and their desire for power, they rejected the resurrection and life after death.
3. They were against Jesus because He threatened their power –Mt 22:22-33

C. OTHER

1. The Herodians
 - a. Mentioned in the gospels –Mt 22:16, Mk 3:6, 8:15, 12:13
 - b. They were determined to make Herod King over all Palestine
2. The Zealots
 - a. They were determined to overpower Rome with the sword
 - b. Simon the apostle came from this group –Mt 10:4, Mk 3:18, Lk 6:15
3. The Essenes
 - a. “This was a body of religious extremists who had separated themselves from society” (Roper, 24). This group is not mentioned in Scripture, but rather from secular history.
 - b. They may have originated within the Pharisee sect

VI. ANTICIPATION OF THE MESSIAH

A. MANY WERE SEARCHING

1. Simon and Anna – Lk 2:25-38
2. Some wondered if John the Baptist was the Messiah –Lk 3:15
3. The Samaritans –Jn 4:25
4. The people wanted to make Him king –Jn 6:15
5. The Triumphal Entry –Jn 12:13
6. The people knew He would be a descendant of David –Mt 22:42
7. The people also knew He would be born in Bethlehem –Mt 2:5-6, Jn 7:42

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- B. FALSE MESSIAHS
 - 1. Some before the coming of Christ –Ac 5:36-37
 - 2. Others predicted by Christ –Mt 24:5, 23, 24

- C. HE WAS REJECTED
 - 1. John wrote about this –Jn 1:11
 - 2. The OT taught two sides to the Messiah
 - a. He would be king –Is 9:6-7, Ps 89:3-4
 - b. He would be a “suffering servant” –Ps 22:1-21, Is 53:1-12
 - 3. The Jews paid more attention to the first.
 - a. Jesus stated His kingdom was not of this world –Jn 18:36
 - b. He was crucified through their ignorance for us -1Co 2:7-8

Part #1 –The Period of Christ’s Life Prior to His Ministry

I. LUKE’S INTRODUCTION –Lk 1:1-4

- A. THE REASON FOR THE ACCOUNT
 - 1. “...to set in order a narrative of those things which have been fulfilled among us.” –vs. 1
 - a. This is not a chronological order, but rather a topical
 - b. Luke’s gospel is to Theophilus –meaning “Lover of God”
 - 2. They were eye witness of the life of Christ (see also –Ac 1:21-22)

- B. THE TRUSTWORTHINESS OF THE ACCOUNT
 - 1. He had “...traced the course of all things accurately...” –vs. 3 (ASV)
 - a. Some refer to Luke as the first critic of Christianity.
 - b. This is because he did not accept man’s word, but investigated on his own to find truth.
 - c. There are other uninspired accounts of Christ still today; most are filled with nonsense.

II. JOHN’S INTRODUCTION –Jn 1:1-18

- A. THE PRE-EXISTENCE OF CHRIST
 - 1. He had equality with God the Father in the very beginning –Jn 17:5
 - 2. All things were made by through Him –Jn 1:3, Co 1:15-17
 - 3. He is the “Word”
 - a. This comes from the Greek word –Logos meaning “the Word”
 - b. It is the word which we get “logic”.
 - c. It is used in other words to mean “study of”. (E.g. Biology –the study of life)
 - d. John is the only gospel writer to call Jesus as the Word –Jn 1:1, 14, 1Jn 1:1, Re 1:2, 19:13
 - 4. Jesus came to reveal the Father –Jn 14:9

- B. THE INCARNATION OF CHRIST
 - 1. The Word became flesh and dwelt among us –Jn 1:14
 - 2. Paul describes this also –Ph 2:5-8
 - 3. The Hebrew writer also describes the Incarnate Christ and the reasoning for it –He 2:17-18

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III. THE GENEALOGIES OF JESUS

A. ACCORDING TO MATTHEW –Mt 1:1-17

1. Matthew uses genealogy to prove to the Jews that Jesus is the One they had been waiting for
2. The lineage of Christ could be traced back to Abraham
3. The genealogy of Christ had interesting variety of people
 - a. Faithful men of God –Abraham, Isaac, Jacob, & King David to name a few.
 - b. Wicked men such as King Manasseh –vs. 10
 - c. Gentiles – Rahab and Ruth (vs. 5)
 - d. This teaches us that God can accomplish His purpose in the midst of human frailty.

B. ACCORDING TO LUKE –Lk 3:23-38

1. Two accounts for two different audiences:
 - a. Matthew wrote to the Jews, therefore he showed how Jesus was a decedent of David
 - b. Luke wrote to the Greeks showing how Jesus was to benefit all mankind
2. Explanation of the differences
 - a. Both trace His lineage back to Abraham and David
 - b. Most of the other names are different
 - c. Matthew is showing the legal line of Jesus through Joseph. (Joseph was his legal father)
 - d. Luke is showing the fleshly line of Jesus through Mary. (In the flesh, He is the Son of God)

IV. BIRTH ANNOUNCEMENTS –Lk 1:5-38

A. BIRTH ANNOUNCEMENT TO ZACHARIAS –Lk 1:5-25

1. The priesthood
 - a. The priest had been divided into twenty-four division -1Ch 24:1-19
 - b. Zacharias was of the division Abijah -1Ch 24:10, Lk 1:5
 - c. The duty with the highest honor was to offer incense before the Most Holy Place
 - d. This was perhaps a once in a lifetime privilege that a priest would participate in
2. Encounter with the angel Gabriel
 - a. We only know the names of two angels
 - 1) Gabriel (Lk 1:19, 26; Dan 8:16, 9:21)
 - 2) Michael (Jude 9; Re 12:7; Dan 10:13, 21; 12:1)
 - b. His message –Lk 1:13-20
 - 1) Elizabeth will have a son; his name will be John
 - 2) He will be a Nazirite from birth (compare Samson –Jud 13:3-7; Samuel -1Sa 1:11)
 - 3) He will go before God in the spirit of Elijah –Lk 1:17; Mal 4:5-6
 - c. Because he did not believe, he was made mute for a period of time.

B. BIRTH ANNOUNCEMENT OF JESUS –Lk 1:26-38

1. The angel Gabriel assures Mary she will have a Son though she is a virgin
 - a. His name would be “Jesus” –Lk 1:31
 - 1) Shortened down from the Greek form of the Hebrew “Joshua”
 - 2) The name means “Jehovah saves” or “Jehovah is salvation”
 - b. He would rule on the throne of David forever –Lk 1:32-33
-Da 2:44, Micah 4:7, He 7:24
 - c. She would give birth to Jesus while a virgin –Lk 1:34-37; Is 7:14
 - d. She had faith in the message of Gabriel –Lk 1:38

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2. The angel appearing to Joseph
 - a. He found Mary to be with child before they came together –Mt 1:18
 - b. The Jews had two stages of marriage:
 - 1) The first was the betrothal that lasted about a year. This legally bound together.
 - 2) The second was the actual marriage ceremony. It was only after this that the marriage could be consummated.
 - c. The Law of Moses –De 22:23-24
 - 1) If a betrothed woman sleeps with another man willfully, both are to be stoned.
 - 2) Joseph was a just man seeking to put her away privately –Mt 1:19
 - d. The Law of Moses also allowed for divorce –De 24:1-4
 - 1) This too was public of two or three witness of the signing of the documents
 - 2) Joseph did not desire to public humiliate his wife
 - e. The angel of the Lord assures him that Mary is pregnant with the Son of God –Mt 1:20-21
3. Four problems with not believing in the virgin birth of Jesus according to John Franklin Carter: (Roper, 49)
 - a. It denies the inspiration of the Scriptures –Is 7:14; Lk 1:35
 - b. It denies that God came in the flesh –Jn 1:14
 - c. It denies the deity of Jesus in the flesh and upon the cross for the sin of man –Mt 1:21
 - d. It denies not only the miraculous birth, but all other miracles He later performs

V. THE BIRTH OF JESUS –Lk 2:1-7

- A. THE REGISTRATION DECREE –vs. 1-3
 1. Caesar Augustus
 - a. He was the first Roman Emperor
 - b. He lived from 63 B.C. to 14 A.D. He reigned for forty-four years
 - c. He was the Nephew of the famous Julius Caesar
 - d. His title “Augustus” was conferred to him by the Roman senate and applied to his successors (Tiberius, Claudius, and Nero)
 2. All the world was to be registered
 - a. That is all the providences of the Roman Empire
 - b. Commentators have differing opinions concerning the purpose of registration; taxation or population.
- B. JOSEPH AND MARY TRAVEL TO BETHLEHEM –vs. 4-5
 1. Joseph left Nazareth to be registered with his wife Mary in Bethlehem
 2. Rome was ignorant of their part in the fulfillment of the prophecy concerning the birth of Christ –Micah 5:2
- C. JESUS IS BORN –vs. 6-7
 1. Jesus was first born of a virgin. He later had brothers and sisters –Mk 6:3
 - a. Some believe Mary had perpetual virginity
 - b. Besides the physical impossibility of this, that would put Jesus’ brothers and sisters on equal ground with Him concerning the virgin birth.
 2. There was no room for Him in the inn
 - a. He was born to a humble family under humble circumstances
 - b. The question we must ask ourselves is, “Do we have room for Jesus in our lives today?”

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VI. THE BIRTH OF JESUS PROCLAIMED TO SHEPHERDS –Lk 2:8-20

- A. THE ANGELS PROCLAIM THE MESSAGE –vs. 8-14
 - 1. Shepherds would keep watch during the night for pressing danger.
 - a. The night was divided into four watches
 - b. The divisions were: 6, 9, 12, and 3 o'clock
 - 2. An angel of the Lord appeared before them and comforted them from fear
 - 3. The angel proclaimed good news
 - a. The joy would be for all people
 - b. He is Savior and Christ (Anointed One)

- B. THE SHEPHERDS SEE THE SAVIOR –vs. 15-20
 - 1. They found the Savior as quickly as possible
 - 2. He was born under humble circumstances –vs. 16
 - 3. They spread word of His birth; some called them the first evangelist -vs. 17
 - 4. Mary pondered these things in her heart –vs. 19
 - a. Gabriel had appeared to her earlier and told her about her Son.
 - b. So far nothing unusual happened, until the shepherd came with their story and desire to see Jesus.

VI. AT THE TEMPLE –Lk 2:21-38

- A. THE CIRCUMCISION AND THE PRESENTATION AT THE TEMPLE –vs. 21-24
 - 1. Jesus lived and died under the Law of Moses –Ga 4:4
 - 2. The circumcision was to take place on the eighth day –Le 12:1-8
 - 3. Mary's days of purification were complete –vs. 22
 - a. This would be forty days later –Le 12:1-4
 - b. She provided an offering for her purification which was for a poor family –Le 12:8

- B. SIMEON SEE GOD'S SALVATION –vs. 25-35
 - 1. Simeon's characteristics:
 - a. He was a devout man
 - b. He was waiting for the Consolation (Hope) of Israel; i.e. the Messiah
 - c. It was promised he would not see death until he had seen the Lord's Christ –vs. 26
 - 2. He was at the right place at the right time because of the Spirit of God –vs. 27
 - 3. Simeon reveals that Jesus would be a light to all men including the Gentiles
 - 4. Jesus is destined for the fall and rising of many... -vs. 34
 - a. No one can be neutral about Christ. They will either love and follow Him, or reject Him.
 - b. Some examples: John 1:11, 6:60-71
 - 5. A sword will pierce Mary's soul – (Reference to the rejection and crucifixion of Jesus)

- C. ANNA BEARS WITNESS TO THE REDEEMER –vs. 36-38
 - 1. She was a prophetess who served God everyday
 - 2. She too was blessed to see the Messiah and spoke of Him as the redemption in Jerusalem

- D. THE FAMILY RETURNS TO NAZARETH –vs. 39-40
 - 1. There were some other events mentioned in Matthew's account which gives us reason to believe that they returned to Bethlehem for a time. (We will discuss this more in our next section)
 - 2. Nothing else is emphasized until He is twelve.

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VII. WISE MEN FOR THE EAST –Mt 2:1-12

A. POSSIBLE SEQUENCE OF EVENTS

1. Mary and Joseph left Nazareth to be registered in Bethlehem –Lk 2:1-7
2. Forty days later, they brought Jesus to the temple –Lk 2:22-24
3. It seems they returned to Bethlehem for a time and were in a house when the wise men came
4. The decree against the innocent:
 - a. Took place after the visit from the wise men
 - b. It would have been dangerous to bring Jesus to the temple in Jerusalem after the decree had been made.

B. KING HEROD

1. He was an Edomite appointed by the Romans
2. He had executed many already including his father-in-law, his favorite wife Mariamne, and his oldest son along with others.
3. He became paranoid when he heard that the “King of the Jews” had been born.

C. THE WISE MEN

1. It is not known what country they came from specifically, but we know they were Gentiles.
2. It is thought that there were three based upon the number of gifts that were given. This however, is not enough suitable evidence to establish the number of wise men who came.
3. They were also called Magi. The Magi were known for their studies in medicine, astrology, and the secrets of nature.
4. They followed His star in the East.
 - a. Not a lot is known about the star, but there is no shortage of speculation.
 - b. The most important point is that they sought Jesus and found Him.
5. Herod calls in the chief priest and scribes who tell him where Christ is to be born –vs. 4-6
6. They follow His star to His house in Bethlehem.
7. They present their gifts: (Each of these gifts were fit for a king and certainly the King)
 - a. Gold – This has been suspected of God’s providential way of providing means for their escape to Egypt.
 - b. Frankincense –came from trees in Arabia and Somalia. It was used in incense burning and for medicines. It was very expensive in the first century.
 - c. Myrrh – came from a small tree in Arabia. It was used for perfuming a bed or a garment. It was used as an anesthetic (Mk 15:23) and in embalming. It too was expensive in the first century.
8. They did not return to Herod, but went another direction as they were divinely warned.

VIII. THE FLIGHT INTO EGYPT –Mt 2:13-15

A. JOSEPH HEEDS THE WARNING

1. The angel of the Lord warns Joseph that Herod seeks the life of Jesus.
2. Joseph moves his family to Egypt as instructed.

B. PROPHECY FULFILLED

1. “Out of Egypt I will call My Son” –Hosea 11:1
2. Matthew is showing his Jewish audience how Jesus is the fulfillment of the prophecies they were familiar with.

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IX. MASSACRE OF THE INNOCENTS –Mt 2:16-18

A. THE MASSACRE

1. Herod realized the wise men had deceived him.
 - a. Because of this he ordered that all males two years and under should be put to death.
 - b. This would take place in Bethlehem and its surrounding districts.
2. Other than Matthew's account, there is no other documentation for this horrific event.

B. JEREMIAH'S PROPHECY (Jer. 31:15)

1. In Jeremiah's day, he refers to the Babylonian captivity.
 - a. Rachel, Jacob's favorite wife, was buried near Bethlehem.
 - b. Jeremiah gives the imagery of her weeping for her children as they are carried off.
2. During the early days of Christ, this massacre takes place in Bethlehem and surrounding districts where Rachel is weeping symbolically for her lost children.

X. THE HOME IN NAZARETH –Mt 2:19-23

A. THE RETURN FROM EGYPT

1. Joseph was told in a dream that the threat of Herod was gone.
2. He was on route to Israel when he heard that Archelaus was reigning over Judea.
 - a. His first act was to kill 3,000 Jews during Passover
 - b. The Jews hated him and the Romans disliked him. They disposed of him after nine years.
 - c. He was replaced by a governor. The seventh governor was Pontius Pilate.

B. NAZARETH

1. Jesus would be called a Nazarene.
 - a. This is a prophecy not found in our Old Testament prophecies.
 - b. This was however, spoken by them.
2. Nazareth was looked down upon.
 - a. Here Jesus would grow and mature in obscurity.
 - b. We remember Nathanael's words –Jn 1:45-46

XI. THE BOY JESUS IN JERUSALEM –Lk 2:41-52

A. MARY AND JOSEPH SEEK JESUS

1. The family travel to Jerusalem for the Passover.
2. During these days they traveled by caravan
 - a. The women and children were in the front and the men were in the back.
 - b. Jesus was at the age He could have been in either place.
 - c. It would have been natural for both parents to assume Jesus was with the other.
3. Jesus was found in the temple
 - a. He was listening and asking questions; He was not teaching.
 - b. Those who heard Him were astonished at His understanding; it was well beyond His years.

B. HE IS FOUND IN THE TEMPLE

1. His mother and father were filled with anxiety (vs. 48) while Jesus was not (vs. 49).
2. Jesus had a strong sense of purpose even at a young age –vs. 49
 - a. We have the purpose of glorifying God in life –Is 43:7, Mt 5:16
 - b. We have the purpose of glorifying God until death -Jn 21:19, 2Ti 4:6
3. Jesus had the custom to be in the temple and synagogues –Lk 4:16, Jn 18:19-21

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- C. JESUS SUBJECTED HIMSELF TO HIS PARENTS
 - 1. Jesus humbly lived as one of us, under the rule of parents.
 - 2. Jesus grew in wisdom, stature, and favor.
 - a. In the beginning He had equality with God the Father –Jn 1:1-5
 - b. Now, He has become flesh and is subject to parents, and growing as we all do.

Part #2 – The Beginning of the Ministry of John the Baptizer

I. THE MINISTRY OF JOHN THE BAPTIZER – (Mt 3:1-6; Mk 1:1-6; Lk 3:1-6)

- A. THE RULERS OF THE DAY –Lk 3:1
 - 1. Tiberius Caesar
 - a. This was the fifteenth year of his reign. His reign began in AD 15 making the time AD 29
 - b. Tiberius Caesar was the successor to Augustus
 - 2. Pontius Pilate
 - a. Herod the Great divided his kingdom among his four sons which Rome honored.
 - b. Archelaus reigned over Judea, Samaria, and Edom. He was removed after 9 years.
 - c. Archelaus was replaced by Roman governors. The sixth governor was Pontius Pilate.
 - d. Pontius Pilate reigned from A.D. 25 – A. D. 37
 - 3. Herod Antipas
 - a. He was the son of Herod the Great. He reigned from 4 B.C. – A.D. 39
 - b. He was the one who had John the Baptizer beheaded (Mark 6:14-29)
 - c. He was also the one Jesus stood before in His trial –Lk 23:6-12
 - 4. Herod Phillip
 - a. He reigned from 4 B.C. – A.D. 33
 - b. He is not the same Phillip mentioned in Mark 6:14-29
 - c. The Phillip of Mark 6 was another brother who lived a private life.
(Gospel Advocate Commentaries –Mark 6:17)
 - 5. The high priests: Annas and Caiaphas –Lk 3:2
 - a. The Roman government took control of the priesthood.
 - b. There was only to be one priest at a time. The position was for life.
 - c. The Jews brought Jesus before Annas first –Jn 18:13
- B. THE BEGINNING OF THE GOSPEL
 - 1. John the baptizer is the beginning of the gospel –Mk 1:1, Ac 1:21-22
 - 2. Mark quotes Malachi 3:1; Isaiah 40:3 (Gives the image of smoothing out a highway)
 - a. The ravine or valley represents the ignorance of the people
 - b. The mountains represent pride of the people

II. THE MESSAGE OF JOHN THE BAPTIZER – (Mt 3:7-12; Mk 1:7-8; Lk 3:7-18)

- A. CONVICTED THEM OF SIN –Lk 3:7-9
 - 1. The kingdom of God is not for any certain bloodline, but for those who have repented –vs. 8
 - 2. Righteousness before God is not based on heritage, but action and moral integrity.
- B. SHOWED THEM THE NEED FOR CHANGE –Lk 3:10-14
 - 1. Sharing with others as you are able –vs. 11
 - 2. Do not extort the public –vs. 12-13

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3. Do not intimidate, but be content with your wages –vs. 14
-Note: Tax collectors and soldiers were coming to John the Baptizer –Mt 21:28-32

C. POINTED THEM TO JESUS –Lk 3:15-17

1. John's baptism was immersion –Jn 3:23; Mk 1:10; Mt 3:16
 - a. There was much water –Jn 3:23
 - b. Coming up out of the water –Mk 1:10, Mt 3:16
2. His baptism was for repentance and foreshadowed the Christian baptism to come –Ac 19:1-6

Part #3 – The Beginning of Christ's Ministry

I. JESUS BAPTIZED BY JOHN IN THE JORDAN RIVER –Mt 3:13-17; Mk 1:9-11; Lk 3:21-22; Jn 1:31-34

A. PURPOSE: TO FULFILL ALL RIGHTEOUSNESS –Mt 3:13-15

1. The commandments of God are righteousness –Ps 119:172
2. John's baptism was from heaven –Mt 21:25
3. To reject John's baptism was to reject God –Lk 7:30
4. The conclusion is that Jesus was not baptized for repentance, or the remission of sins, but to comply with the will of God.

B. THE GODHEAD –Mt 3:16-17

1. Jesus is in the flesh
2. The Spirit of God is descending like a dove
3. The Father can be heard from heaven
4. This reveals three distinct personalities doing different activities simultaneously.

II. JESUS IS TEMPTED IN THE WILDERNESS –Mt 4:1-11; Mk 1:12-13; Lk 4:1-13

A. OVERALL LESSON

1. Satan does not surrender us to God once we become a Christian, he still fights against us.
2. What man lost in the Garden of Eden, Jesus won back by resisting the devil
-Lust of the eye, flesh, and the pride of life (1 John 2:16)
3. The devil is subtle; he appears as an angel of light -2Co 11:14

B. STONES INTO BREAD –Mt 4:1-4

1. Jesus was hungry; he felt the legitimate needs of the flesh.
2. He quotes De 8:3
 - a. The Israelites wandered in the wilderness to learn trust in God
 - b. Jesus' trust was in God
 - c. Every word that comes from God we are to trust

C. TEMPTING GOD –Mt 4:5-7

1. Jesus had certain protection from God in that He would not die before His time.
2. This is not meant to live dangerously.
3. Jesus responds by quoting –De 6:16

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- D. WORSHIP ME –Mt 4:8-10; Lk 4:5-8
1. The devil had been given some control over the various kingdoms of the earth
 - a. "...the ruler of this world will be cast out... -Jn 12:31, 32
 - b. Paul referred to the "god of this age" -2Co 4:4
 - c. Paul again making reference –Ep 2:1-3
 2. The devil offers them to Jesus
 - a. Jesus will have all authority in heaven and on earth after suffering upon the cross.
 - b. The devil offers a short-cut to what seems to be the same end.
 - 1) Remember the agony in the garden –Lk 22:39-46
 - 2) Remember the agony on the cross –Mt 27:46
 3. Worship and submission are two inseparable concepts. Jesus could not worship the devil without becoming his servant.
 4. Jesus rebukes this temptation the strongest – Mt 4:10; Lk 4:8
 5. The devil leaves Him for a more opportune time –Lk 4:13
 - a. The crowds try and make Jesus king –Jn 6:15
 - b. Peter tried talking Jesus out of the cross –Mt 16:21-23
- E. LESSON FOR US TODAY
1. All that the devil tempts us with is passing away -1Jn 2:15-17
 2. When we resist the devil, he will flee from us –Ja 4:7
 3. We must be constantly on our guard because he will return -1Pe 5:8
 4. When we are faced with temptation, Jesus is on our side –He 2:17-18; 4:14-16

III. JOHN'S TESTIMONY CONCERNING JESUS –Jn 1:19-34

- A. JOHN DENIED BEING THE CHRIST –vs. 19-28
1. The priests and Levites questioned John about his identity –vs. 19
 2. He denies that he is the Christ –vs. 20
 3. He is not Elijah nor is he the Prophet
 - a. The prophecy of Elijah to come –Malachi 4:4-6
 - b. John was not Elijah, but he came in the spirit of Elijah –Lk 1:17; Mt 17:10-13
 - c. The box below gives a brief description of the Mormon belief on the coming of Elijah.
 - d. The Scriptures teach that John the Baptist came in the spirit of Elijah and thus fulfilled the prophecy.

On April 3, 1836, in a vision to Joseph Smith and Oliver Cowdery in the newly completed Kirtland Temple, Elijah appeared and announced that the time had come when Malachi's prophecy was to be fulfilled. He committed the sealing keys of the priesthood to Joseph Smith and Oliver Cowdery (D&C 110:13-16).
Source: <http://eom.byu.edu/index.php/Elijah>

4. John stated who he was; he is the fulfillment of Isaiah's prophecy –Is 40:3; Jn 1:23
5. The question is raised, "Why then do you baptize if you are not the Christ..." –Jn 1:25
 - a. John states that he baptizes with water, but One is coming that is far greater
 - b. John states that he is not worthy to loosen His sandal strap; He consistently points to Christ.
6. The place of occurrence is Bethabara or Bethany.
 - a. This is not the same Bethany with Mary, Martha, and Lazarus.
 - b. The exact location is unknown, but it is a couple of miles from Jerusalem and East of the mountain of Olives

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B. JOHN POINTED TO CHRIST –vs. 29-34

1. John sees Jesus and proclaims, “Behold, The Lamb of God who takes away the sin of the world!” –vs. 29
 - a. John does not introduce Jesus as the great and mighty who would deliver them from Roman oppression.
 - b. Jesus is the Lamb of God; He takes away the sin of the world
 - 1) He is our Passover Lamb -1Co 5:7 (Ex 12 –discusses the regulations for the Passover lamb)
 - 2) He is without spot or blemish -1Pe 1:19
 - 3) Phillip taught that Isaiah 53:7-8 referred to Christ as the Lamb of God –Ac 8:32-33
2. John knew of Jesus, but not that He was the Messiah until it was revealed to him –vs. 31-32
 - a. John and Jesus were cousins
 - b. John saw the Spirit descending on Jesus like a dove –Mt 3:16, Mk1:10, Lk 3:22
3. John declares that Jesus is not only the Messiah, but also the Son of God –vs. 34
 - a. The Jews were looking for the Messiah
 - b. They did not expect, He would be God’s Son

IV. JESUS’ FIRST DISCIPLES –Jn 1:35-51

A. PETER, ANDREW, AND JOHN –vs. 35-42

1. John the Baptizer point two of his disciples to Jesus (Thus fulfilling his ministry)
 - a. One disciple is Andrew; the other is not named.
 - b. It is believed that the other disciple is John, the writer of the forth gospel
 - c. John never mentions his own name in this gospel
2. The two (John and Andrew) spend about a day with Jesus
 - a. They express the desire to visit with Him –vs. 38
 - b. The tenth hour: Jewish time =4pm; Roman time =10am
 - c. It is believed that John used Roman time. He wrote around AD 80 primarily to the Gentiles.
3. Andrew finds his brother Peter and brings him to Christ
 - a. Peter is Greek and Cephas is Aramaic. Both names mean “Rock”
 - b. Jesus knew that Peter would have a “rock-like” character.

B. PHILIP AND NATHANAEL –vs. 43-51

1. Jesus is on His way to Galilee for a wedding feast –Jn 1:43; 2:1-ff
2. Nathanael:
 - a. Nathanael is only mentioned in the gospel of John.
 - b. Bartholomew is not mentioned in John, but is mention in all the synoptic gospels.
 - c. Bartholomew is not a name, but denotes a relationship. “Son of Tolmai”
 - d. It is therefore concluded that Bartholomew and Nathanael are one in the same person.
3. “Can anything good come out of Nazareth?” –vs. 46
 - a. This shows the skepticism of anyone great coming from an unimportant place
 - b. Philip does not argue the point, but says, “Come and see”
4. Jesus knew the character of Nathanael –vs. 47 (Jesus knew what was in man –Jn 2:25)
5. Nathanael quickly believes and confesses that Jesus is the Christ the Son of God –vs. 49
6. Jesus gives a reference to Jacob’s ladder –vs. 51 (Ge 28:10-ff)
7. The greater things refer to:
 - a. The miracles Jesus would do
 - b. The death, burial, and resurrection of Jesus

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V. THE BEGINNING OF SIGNS –Jn 2:1-12

A. THE WEDDING –vs. 1-2

1. Cana of Galilee was a two-day journey from where John was preaching
2. Weddings did not have honeymoons in this time period, but rather a week-long celebration
3. The couple (unknown), but perhaps friends of the family. Mary, Jesus, and His disciples were there by invitation.

B. THE WINE RUNS OUT –vs. 3-5

1. Running out of wine in was a major catastrophe according to the custom of the day.
2. Jesus refers to His mother as “woman”.
 - a. This is not a rebuke or a sign of disrespect as our language would seem to indicate.
 - b. In this culture, the term “woman” was a respectful as our term “lady” today.
3. His hour had not yet come. This is John’s way of referring to His death upon the cross.
4. Mary had confidence that Jesus could take care of the problem. There is no indication how she knew this for this was His first miracle or sign –Jn 2:11

C. THE INSTRUCTIONS OF JESUS –vs. 6-8

1. The waterpots contained 20-30 gallons of water. This would be plenty to finish out the feast.
2. They filled them up to the brim showing that nothing else could be added.
3. They took some to the master of the feast
 - a. The master of the feast was not the bridegroom.
 - b. He was in charge of the arrangements and the food of the feast.

D. THE RESULTS –vs. 9-11

1. The master of the feast was unaware of the miracle that had transpired.
2. He was surprised by the quality of the wine served later in the service –vs. 10
3. Was the wine intoxicating?
 - a. The Greek word “*oinos*” translated wine in the NT, does not indicate that it was alcoholic
 - b. There was a distinction that was made between good wine and inferior.
 - c. The fact the master of the feast could make a distinction reveals sobriety.
4. John records that this was the beginning of signs that Jesus did.
5. The signs manifested His glory and stimulated faith in Him.

E. BACK TO CAPERNAUM –vs. 12

1. Capernaum was a few miles from Cana.
2. They stayed there for a short while before going to Passover in Jerusalem.
3. His brothers are mentioned, but not named. Their names are found in –Mt 13:55, Mk 6:3
4. “He went down to Capernaum...” -The word down is very small but significant. It reveals the geographic accuracy of the Scriptures and further reveals it as the Word of God. A mere forger would have left such details out, or would have been mistaken.”

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Part #4 – From the First Passover to the Second

I. JESUS CLEANSSES THE TEMPLE –John 2:13-25

- A. DOING BUSINESS IN THE TEMPLE –vs. 13-14
1. Many of the Jews came from a great distance
 2. They needed a shekel for the temple –Ex 30:13
 - a. Foreign money would not be accepted
 - b. The money had to be changed
 3. They could not transport livestock from too far a distance. It was easier to buy there.
 4. The priest had turned Passover into a money making fiasco (i.e. -They may sell a dove worth \$.10 for \$5.00 this type of activity became common behavior)
- B. ZEAL FOR THE HOUSE OF GOD -15-17
1. Jesus drove out the money changers, the sheep and the oxen. He overturned the tables.
 2. They turned His Father's house into a house of merchandise (or a den of thieves –Mk 11:17)
 3. His house was to be a house of prayer for all nations –Is 56:7
 4. "Zeal for Your house has eaten Me up" –Ps 69:9
- C. PROPHECY OF THE RESURRECTION –vs. 18-22
1. The Jews were seeking a sign from Jesus.
 2. They did not realized the cleansing of the temple was a sign –Malachi 3:1-3
 3. Jesus said later the only sign to be given was of Jonah –Mt 12:39-40; 16:4
 4. His death, burial, and resurrection correspond with both signs (of Jonah and the temple).
 5. Jesus was ridiculed later for this prophecy –Mk 14:58; Mt 27:40
 6. When the prophecy came to pass, it was the ultimate sign of His identity –Jn 2:22; Ro 1:4
- D. THE DISCERNER OF HEARTS –vs. 23-25
1. Jesus did many signs and wonders which caused many to believe in Him.
 2. Jesus did not commit to them because He knew how fickle man can be.

II. JESUS WITH NICODEMUS –John 3:1-21

- A. THE NEW BIRTH –vs. 1-8
1. Nicodemus comes to Jesus by night. His exact reason for coming by night is not known, but it is speculated.
 2. He greets Jesus with respect and indicates there are several that believe He is from God –vs. 2
 3. Jesus teaches one must be born again to see the kingdom of God –vs. 3
 - a. The Jews had their confidence in the physical birth or heritage
 - b. Jesus teaches it is the spiritual rebirth that makes one a part of the kingdom
 4. Jesus is teaching spiritually, Nicodemus is thinking physically -vs. 4
 5. Being born of the water and the Spirit is simply to obey the gospel.
 - a. "John 3:5 figuratively states what is literally affirmed in Acts 2:38." –G. A. Commentaries
 - b. Others have tried to change the meaning of water to something other than baptism. These attempts have been motivated purely by doctrinal prejudice.
 6. The wind and the Spirit –vs. 8
 - a. No one can see the wind, but all can see the work of the wind
 - b. No one can see the Spirit of God at work, but all can see the results.
 - c. When one reads and studies the word of God, the results are clearly seen.

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B. QUESTIONS CONCERNING THE NEW BIRTH –vs. 9-21

1. The OT revealed there would be a change –Is 32:15, Joel 2:28-29, Ez 36:26, Je 31:31-34
2. Nicodemus was having a difficult time with understanding the message –vs. 11
3. Jesus told him earthly things (The new birth) and he had trouble understanding it
4. The heavenly things include: Jesus coming to earth and His death on the cross to save man from their sins.
5. Moses lifted up the serpent in the wilderness – vs. 14
 - a. This story takes place in Numbers 21
 - b. Just as those who were bitten by the fiery serpents could be healed by looking at the bronze serpent, man can be healed of sin by turning to Jesus.
6. The “Golden Text of the Bible” –vs. 16
 - a. God hates sin, but He loves man and desires for him to be saved
 - b. God has provided a way for salvation to be made possible, and that is only through Jesus
 - c. Some argue that this verse leaves out baptism, therefore baptism is not essential
 - d. This verse also leaves out repentance. If one rejects the importance of baptism based upon its exclusion from this verse, then logically they must reject repentance as well.
 - e. This one verse refutes a good amount of false doctrine. Note the following...

It is a refutation of Atheism (it begins with God); of agnosticism (it reveals God), of Calvinism (it extends God's provisions to all the world, and not to an arbitrarily selected few), of Unitarianism (it establishes the deity of Jesus and shows him to be of the same nature as God), of Oneness Pentecostalism (it demonstrates God and Christ to be separate and distinct persons), of Universalism (it reveals that men will perish who refuse the way of escape) and the doctrine of denominational creeds which allege that Jesus died that God might love us whereas this teaches that Jesus came to the earth and made salvation possible *because* God loved us.—Gospel Advocate Commentaries

7. Jesus came into the world to save man from his sins –vs. 17; Luke 19:10, Matthew 20:28
8. One must have faith in Jesus as the Son of God in order to be saved –vs. 18; 8:24
 - a. To reject Jesus is to forfeit salvation –John 14:6; Acts 4:12
 - b. He is the only Mediator between God and man -1Timothy 2:5-6
9. The light and the darkness –vs. 19-21
 - a. Jesus is the light of the world –Jn 1:4, 8:12
 - b. Men who are caught up in doing evil love the darkness more than the light –vs. 19-20
 - c. Those who do the truth comes into the light that his deeds may be seen –Mt 5:14-16

III. JOHN THE BAPTIZER EXALTS CHRIST –John 3:22-36

A. JOHN'S DISCIPLES ARE GOING TO JESUS –vs. 22-26

1. The time between the feast (John 2) and the time of this ministry is estimated between three to eight months.
2. During this time, Jesus was spending time with His disciples and they were baptizing as John had done. Note that Jesus Himself was not baptizing (John 4:2).
3. There was a dispute over purification among John's disciples and the Jews (vs. 25)
 - a. It could be over the difference between John's baptism and the traditional Jewish cleansing.
 - b. It could also do with the entire scope of purification. We simply are not sure.
4. There is some jealousy between John's disciples and those now following Christ –vs. 26

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- B. JOHN ANSWERS HIS DISCIPLES CONCERNING CHRIST –vs. 27-36
1. John knew his place in the grand scheme of things –vs. 27-28
 - a. Everything that one does in service to God is important and needed
 - b. Paul illustrates this –1Corinthians 12:12-31
 2. John is happy to see the ministry of Christ begin and grow –vs. 29
 3. John has fulfilled his ministry and must now decrease –vs. 30
 4. John ends by putting the choice in the hands of the people –vs. 31-36
 - a. Jesus is from heaven –vs. 31
 - b. His testimony is true –vs. 32-33
 - c. He speaks the word of God –vs. 34
 - d. He is the Son of God –vs. 35
 - e. One must believe in Him to be saved –vs. 36
 - f. “A faith that saves is a faith that obeys” –Ro 1:5, 16:26; Ja 2:20

IV. A SAMARITAN WOMAN MEETS HER MESSIAH –John 4:1-42

- A. JESUS IS ON HIS WAY TO GALILEE -Mt 4:12; Mk 1:14; Lk 3:19-20; Jn 4:1-4
1. Jesus decided to leave Judea for Galilee after hearing the John was in prison.
 - a. This was not to flee from Herod.
 - b. Scriptures tell us that Galilee was the territory of Herod –Lk 23:6-7
 - c. It is therefore believed that Jesus went to be an encouragement to John’s disciples
 2. Another possible reason for this move may have been due to the Pharisees –Jn 4:1-4
 - a. They knew Jesus disciples were baptizing more than John’s
 - b. Perhaps Jesus was avoiding direct confrontation with them at least for the time.
- B. JESUS WITH THE WOMAN AT THE WELL –Jn 4:5-26
1. He made contact with her –vs. 5-9
 - a. Jesus sat by the well about the sixth hour (around 6:00pm according to Roman time).
 - b. The Samaritan woman is surprised by His request for water.
 - 1) Some Jews had intermarried Gentiles during the Assyrian captivity (722 BC) -2Ki 17:24-ff
 - 2) This produced a mixed-breed of Jews and Gentiles known as the Samaritans.
 - 3) It was unthinkable for a Jew to drink out of the same vessel as a Samaritan.
 2. He aroused her interest –vs. 10-15
 - a. Jesus offers her “living water”. She has yet to understand He is speaking spiritually.
 - b. She questions how He is able to acquire living water without anything to draw water with.
 - c. His water will cause one never to thirst and will lead to eternal life –vs. 14
 - d. She still sees only the physical water –vs. 15
 3. He convicted her of sin –vs. 16-18
 - a. It is not revealed the reason of separation from the other five husbands (death / divorce)
 - b. It is revealed that she is living in an immoral state with a man she is not married to.
 - c. Before a person will ever change course in their life, they must be convicted of sin.
 4. He led her to new truths –vs. 19-24
 - a. The Samaritans worshiped on Mt Gerizim. They believed this was the only place to worship.
 - 1) The Jews were to pronounce blessings from Mt. Gerizim and curses from Mt. Ebal –De 11:29, 17:11-26
 - 2) They fulfilled this in the Promised Land –Joshua 8:30-35
 - 3) Mt. Gerizim could be seen from Jacob’s well.

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- b. The Jews worshiped in the temple built on Mt. Moriah in Jerusalem
 - 1) God would choose the place for the Jews to worship Him –De 12:5
 - 2) The Lord heard Solomon’s prayer and consecrated the temple -1Ki 9:3
 - 3) The temple was built on Mt. Moriah -2Ch 3:1
 - c. The Samaritans were worshipping what they did not know
 - 1) They only accepted the first five books (The Pentateuch / Books of Law)
 - 2) They had an incomplete picture of everything.
 - 3) A new dispensation was coming –i.e. The Christian dispensation.
 - d. Jesus describes that soon it will not be the place, but rather the practice of worship.
 - 1) Worshipping God in spirit –Sincerely motivated to worship out of love for God
 - 2) Worshipping God in truth –The way that God has commanded
 - 3) To worship God as man pleases is “will-worship” –Mt 15:8-9
 - 5. He developed faith in her heart –vs. 25-26
 - a. She knew from the first five books that the Messiah was coming –De 18:15-ff
 - b. Jesus answered that she had found the Messiah.
 - c. Her faith in Jesus can be seen in upcoming verses -28-30; 39-42
- C. THE FIELDS ARE WHITENED TO HARVEST –Jn 4:27-38
- 1. The woman leaves and tells the men in her village she has found the Christ-vs. 27-30
 - 2. Jesus was physically hungry, but more important than food, was teaching others –vs. 31-34
 - 3. The harvest –vs. 35-38
 - a. The grain was to be harvested in four months.
 - b. There was a multitude coming to hear Jesus
 - c. There is one who sows and one who reaps; both rejoice together -1Co 3:6-7
 - d. This is still how it works today; one must sow before one can reap.
- D. JESUS: THE SAVIOR OF THE WORLD –Jn 4:39-42
- 1. The woman at the well stirred curiosity in the minds of the people.
 - 2. Jesus stayed with them for two days.
 - 3. They came to believe not because of the woman’s word, but because of His word.
 - a. It is important to share our faith with others.
 - b. However, the faith must become their own if it is to be steadfast.
 - 4. Later, many Samaritans became Christians –Ac 8:4-ff.

V. A NOBLEMAN’S SON HEALED –Jn 4:43-54

- A. WELCOME AT GALILEE –vs. 43-45
- 1. “No prophet has honor in his own country” –vs. 44
 - a. His statement was used earlier in reference to Nazareth –Mt 13:57, Mk 6:4, & Lk 4:24
 - b. This could also be a reference to all Jews –Jn 1:11
 - 2. Jesus was received for all the things He did at the feast (the Passover Feast)
- B. THE SECOND SIGN OF JESUS –vs. 46-54
- 1. Jesus went to Cana where He had performed His first miracle –Jn 2
 - 2. The nobleman was an officer in the court of Herod Antipas (Not to be confused with the Roman Centurion of Matthew 8:5-13)
 - 3. His son was sick to the point of death.

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4. “Unless you people see signs and wonders, you will by no means believe” –vs. 48
 - a. This was directed to all the people, not just the nobleman.
 - b. Those of Galilee needed signs to believe.
 - c. This was in contrast with the Samaritans who believed at His word.
5. Jesus healed the nobleman’s son from a distance.
 - a. There was the space of about twenty miles between Cana and Capernaum.
 - b. He believed the words of Jesus without seeing his son. He showed great faith.
6. The nobleman met his servants on the way home.
 - a. He enquired the time his son was made well. It was the seventh hour (7pm Roman time)
 - b. He most likely left the next day since it was dangerous to travel by night in Palestine.
7. His faith was confirmed. His family and servants were now believers because of the sign.
 - a. Signs pointed to something greater.
 - b. The sign of the healing pointed to Jesus being the Christ, the Son of Almighty God.
8. This was not the second miracle of Christ, but rather the second miracle done in Galilee.

Note: Most of the harmonies of the gospel would include here the rejection of Jesus at Nazareth (Luke 4:16-30). This will be discussed later for a couple of reasons: 1) The passage in Luke 4:23 seems to indicate that Jesus had already been through Capernaum and 2) His rejection at Nazareth seems to fit better toward the end of His Galilean ministry. (Taken from David Roper, 148)

VI. JESUS BEGINS HIS GALILEAN MINISTRY –Mt 4:12-17

- A. JESUS SETTLES IN CAPERNAUM –vs. 12-13
 1. The events of John 1-4 occur before His travel to Galilee.
 2. Matthew skips from the temptation of Jesus to His Galilean ministry.
 3. John was put into prison for his preaching against Herod’s unlawful wife –Mt 14:1-12
 4. Capernaum is the home of Peter, Andrew, James, and John.
 5. Capernaum was the chief city in Galilee. It was centrally located for His Galilean ministry.
- B. FULFILLMENT OF PROPHECY –vs. 14-16
 1. This comes from Isaiah 8:22, 9:1-2
 2. Jesus fulfilled the prophecy by shining the light of truth on the people.
 - a. Since they were far from Jerusalem, many did not attend the feast as they ought
 - b. There were also a good number of Gentiles in the region at the time.
 - c. They were not very well thought of by the religious elite of the day –Jn 7:41, 49, 52
- C. THE PREACHING OF JESUS –vs. 17
 1. He preached repentance much like John the baptizer preached.
 2. The kingdom of God is at hand
 - a. The kingdom is the church
 - b. The time of its establishment was within reach –Ac 2 (Day of Pentecost)

VII. THE CALL OF FOUR FISHERMEN – (Mt 4:18-22; Mk 1:16-20; Lk 5:1-11)

- A. MATTHEW AND MARK’S ACCOUNT
 1. It is most likely that they already knew Jesus –Ref. Jn 1:35-42, 2:2
 2. Jesus called Peter, Andrew, James, and John by the Sea of Galilee.
 3. They left all they had and followed after Him.
 4. There is a great lesson here for us, to leave behind the cares of the world to follow Jesus.

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B. THE PREACHING –Lk 5:1-3

1. The Lake of Gennesaret:

a. This was known by three other names in the Bible –Sea of Galilee, Sea of Chinnereth (Numbers 34:11), and the Sea of Tiberias (Jn 6:1, 21:1).

b. The Lake of Gennesaret was thirteen miles long and eight miles wide.

2. The crowd was pressing Him, so He entered the boat belonging to Peter.

3. He taught from the boat to better address the people.

4. Teaching while sitting was customary in the first century.

C. THE MIRACLE –Lk 5:4-7

1. Jesus gives the command

a. They had fished all night to no avail.

b. Night was the prime time for fishing.

c. Obedience to the Lord's command was not based on human reasoning, but in faith.

2. Peter obeyed the command of Christ

a. Understanding is not a requirement of obedience

b. (E.g. Dimensions of the ark, wall of Jericho)

c. Peter gives us a great example of faith and obedience

3. The reward of obedience

a. They had received more fish than they or their partners could handle

b. They had so many fish that even their boats began to sink

c. God always exceeds expectation

D. THE RESPONSE –Lk 5:8-11

1. Peter recognizes the divinity of Christ and his own sinfulness before Him.

2. Even all the others were amazed at the miracle that occurred.

3. Jesus assures them by telling them not to be afraid.

4. He gives them their mission by making them fishers of men

5. Previously they had followed Jesus, but had not left their occupation. Now they would be full time followers of Jesus.

VIII. JESUS CAST OUT AN UNCLEAN SPIRIT (Mk 1:21-28; Lk 4:31-37)

A. HIS TEACHING IN THE SYNAGOGUE –Lk 4:31-32

1. He began by teaching in the Synagogue on the Sabbath

2. His teaching was like no other. The people observed a sharp distinction in His teaching.

3. Jesus often taught on the kingdom, life, death, and eternity.

B. ENCOUNTER WITH THE DEMON –Lk 4:33-37

1. Jesus showed authority first with His teaching and second with power over the demons.

2. He came to destroy the works of the devil -1Jn 3:8

3. The demons knew Christ and submitted to His authority.

4. This left the people with great evidence as to the divinity of Jesus. –Ref. Ac 2:22

IX. HEALINGS IN CAPERNAUM - (Mt 8:14-17; Mk 1:29-34; Lk 4:38-41)

A. HEALING OF PETER'S MOTHER-IN-LAW –Lk 4:38-39

1. Peter was obviously married which disqualifies him from being the first Pope -1Co 9:5

2. The healing was instantaneous. Her strength returned and she began serving her guest

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- B. HEALING AFTER SUNSET –Lk 4:40-41
1. After sunset on the Sabbath, people were allowed to carry the sick if needed.
 2. We do not know how many sick were brought to Jesus, but we know all were healed.
 - a. All of His healings were complete
 - b. The cleansing power of His blood is complete; our sins are completely washed away
 3. Jesus cast out a great number of demons. They all knew Him; therefore He did not permit them to speak.

X. HIS FIRST TEACHING AND HEALING TOUR (Mt 4:23-25; Mk 1:35-39; Lk 4:42-44)

- A. MATTHEW'S ACCOUNT –Mt 4:23-25
1. Jesus went about teaching in the synagogues and healing all kinds of diseases
 2. Because of this, His fame grew very quickly
- B. MARK'S ACCOUNT –Mk 1:35-39
1. Mark mentions the prayer life of Christ. Prayer was important to Him and is important to us.
 2. Mark, like Matthew, tells of the great successful ministry of Christ (i.e. everyone was seeking Him)
- C. LUKE'S ACCOUNT –Lk 4:42-44
1. The people sought Jesus, and tried to keep Him with them.
 2. Jesus was driven with His mission to seek and save the lost –Ref. Lk 19:10

XI. THE HEALING OF THE LEPER (Mt 8:2-4; Mk 1:40-45; Lk 5:12-16)

- A. THE HEALING –Lk 5:12-14
1. Leprosy was a dreaded disease from which there was no cure.
 2. Leprosy would cause one to be an outcast –Ref. Le 13-14; Nu 12:14-15; 2Ch 26:16-21
 3. The leper displayed great faith in Jesus.
 4. Jesus touched him –vs. 13
 - a. This was something no one wanted to do.
 - b. Jesus could have healed with a word, but provided the power of touch.
 - c. Lesson for us today:
 - 1) The Pharisees performed ceremonial washing after going to the market place in case they came in contact with a Gentile.
 - 2) We saw earlier the Jews would not drink after a Samaritan (John 4:1-ff)
 - 3) On another level, Jesus touched (came in contact with sinful man) –Mt 9:12-13; Ac 9
 5. Jesus commanded him to comply with the Law of Moses –vs. 14
 6. Jesus commanded him to keep his healing quiet
 - a. This was not reverse psychology as some have assumed.
 - b. Reverse psychology is a type of deception which is not in the nature of Christ.
 - c. Reverse psychology is a manipulation of others which also is not in Christ.
 - d. We observe His reasoning in the next two verses...
- B. THE RESULT –Lk 5:15-16
1. His fame spread all the more. Multitudes came to hear Christ and be healed by Him.
 2. This grew to such an extent He could not enter a city –Mk 1:45
 3. Jesus often withdrew Himself to pray –Lk 5:16
 - a. Jesus spent a good amount of time preaching and healing.
 - b. Jesus also knew the value of “spiritual recharge”

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XII. BACK AT CAPERNAUM: HEALING A PARALYTIC (Mt 9:2-8; Mk 2:1-12; Lk 5:17-26)

- A. THE FAITH OF THE FOUR MEN –Mk 2:1-4
 - 1. Jesus had made it back to Capernaum perhaps to recuperate –vs. 1
 - 2. Word spread that Jesus had returned and a multitude quickly gathered –vs. 2
 - 3. They, like others, had faith to come to Jesus for the healing –Lk 5:17
 - 4. They were distinguished in their faith by their actions.
 - 5. The roofs in the days of Christ were easy to open –Lk 5:19

- B. JESUS FORGIVES THE PARALYTIC’S SIN –Mk 2:5-7
 - 1. Everyone expected a healing, they did not anticipate forgiveness.
 - 2. The Scribes believed Jesus to have committed blaspheme
 - a. Blaspheme is to speak out against God; to forgive sins in His place.
 - b. Three facts they believed: Only God can forgive sins, He was not God, and therefore He had blasphemed.
 - c. What they missed was the divinity of Jesus. He is God and can forgive sins.

- C. JESUS DEMONSTRATES HIS POWER TO FORGIVE SINS –Mk 2:8-12
 - 1. Jesus knew what the scribes were reasoning –Jn 2:24-25
 - 2. Anyone can claim to have the power to forgive sins; Jesus demonstrated it –vs. 9-11
 - a. The healing was immediate and complete
 - b. The healing proved two key points: Jesus is God and He has the power to forgive sins
 - 3. All were amazed at the miracle
 - a. This was something the critics of Jesus could say nothing against
 - b. This was one instance where Jesus was beginning to be despised

XIII. MATTHEW THE TAX COLLECTOR IS CALLED (Mt 9:9-13; Mk 2:13-17; Lk 5:27-32)

- A. THE CALLING –Mt 9:9
 - 1. Tax collectors were not well liked among the Jews.
 - a. They would often take more for taxes than needed to satisfy Rome.
 - b. Jesus gained disfavor by touching a leper, forgiving sin, and calling a tax collector.
 - 2. Matthew may have known of Christ, but now he was called to follow.
 - a. He left all to follow Christ like the four fishermen
 - b. Key difference: the fishermen could always return to the sea, for Matthew there was no going back.

- B. JESUS QUESTIONED –Mt 9:10-13
 - 1. Jesus ate with many sinners and tax collectors. This was cause for rejection by the Pharisees.
 - 2. Only the sick needs to be seen by a physician –vs. 12
 - 3. Jesus desire mercy not sacrifice –vs. 13
 - a. This is a quote from Hosea 6:6
 - b. Jesus is not discouraging worship unto God.
 - c. He is teaching that worship without obedience and compassion on others will not be accepted.
 - 4. Jesus is calling sinners to repentance
 - 5. Everyone including the Pharisees, needed repentance –Ro 3:23, 1Jn 1:8, 10

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Part #5 – From the Second Passover to the Third

I. MAN HEALED AT THE POOL OF BETHESDA –John 5:1-15

- A. THE POOL –vs. 1-5
1. Jesus attends a feast of the Jews in Jerusalem. The feast is unknown since John did not say.
 2. John states the place where the miracle takes place –vs. 2
 - a. By the Sheep Gate which is north of the temple grounds
 - b. Bethesda –means “House of Mercy”
 3. There were a great number of people with illnesses brought to the pool
 4. The angel that stirs the waters –vs. 3b-4
 - a. This section is left out of many translations because the early translation did not include it.
 - b. It is included in some translations to help explain verse 7.
 - c. This was a superstition rather than an authentic healing process designed by God.
 - 1) The water in the pool would bubble intermittingly.
 - 2) People believed this was the work of an angel which would result in healing.
 - 3) Scholars believe this was a nature phenomenon.
 5. The man by the pool was paralyzed for thirty-eight years. His disease was undeniable.
- B. THE HEALING –vs. 6-9
1. “Do you want to be made well?” –vs. 6
 - a. God knows all our needs –Mt 6:8
 - b. We still should ask –Ph 4:6, Ja 4:2b, 1Pe 5:7
 2. The paralyzed man’s answer –vs. 7
 - a. He did not know who Jesus was at this point
 - b. He believed in the healing power of the waters. He just needed help getting to the water.
 - c. This verse does not indicate that anyone was actually healed in the water.
 3. Jesus told him to arise and walk. There was no faith required on his part to be healed. –vs. 8
 4. The man was completely healed on the Sabbath day –vs. 9
 - a. He had the strength to walk and to take up his bed (or thin mat).
 - b. This healing was done on the Sabbath which infuriated the Pharisees.
- C. THE CHASTISEMENT –vs. 10-13
1. The Pharisees were binding requirements on the Jews not found in the Law of Moses.
 2. The man did not break the Law of Moses –vs. 10
 - a. The Law stated no one could work on the Sabbath. Carrying a bed did not constitute work.
 - b. The Law –Ex 31:15-17; Nu 15:32-36; Ne 13:15-21; Je 17:21-23.
 3. The defense of the healed man –vs. 11
 - a. No one could heal like Jesus unless God was with Him.
 - b. It was reasonable to conclude that Jesus had authority to give such a command.
 4. The Jews are now turning their attention to Jesus –vs. 12
 5. Jesus withdraws, but later sees the healed man –vs. 13
- D. THE ADMONISHMENT -vs. 14-15
1. Jesus made him well, but tells him to sin no more lest something worse occur to him.
 - a. Jesus is not referring to another dreaded physical disease.
 - b. Jesus refers to eternal punishment which results from sinning against God.
 2. Jesus does not indicate that his paralysis was a result of sin –Jn 9:3, Lk 13:3

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3. The man went about telling the Jews that Jesus had healed him –vs. 15

II. HONOR THE FATHER AND THE SON –Jn 5:16-23

- A. THE JEWS ARE SEEKING TO KILL JESUS –vs. 16-18
 1. The Jews were against Jesus because they believed Him to be in violation of the Law.
 2. Jesus later points out that it is lawful to show mercy on the Sabbath –Lk 6:9
 3. Jesus and the Father had been working–vs. 17-18
 - a. On the first Sabbath God rested from all His work
 - b. Since then, He has not ceased from working; taking care of man
 - c. This shows that Jesus did not violate the Sabbath on two different reasoning levels.
 4. The Jews seek to kill Him because they believe He has blasphemed.
- B. THE RELATIONSHIP BETWEEN THE FATHER AND THE SON –vs. 19-23
 1. Jesus does not act independently from the Father. He and His Father are one –vs. 19
 2. The Father loves the Son –vs. 20 (Jn 3:35, 14:31)
 - a. The Father has revealed all things to the Son
 - b. Greater works will be evident; greater than the healing that just occurred.
 3. The Father raises the dead –vs. 21 (1Ki 17:22, 2Ki 4:32-35)
 - a. Not only physically, but spiritually also
 - b. The spiritual resurrection occurs when one obeys the gospel –Ro 6:3-4, Co 1:13, Ep 2:4-5
 4. Jesus has the power to raise the dead and judge the world –Ac 10:42, 17:31, Ro 2:16, 2Ti 4:8
 5. The Father and the Son are equal in works and in honor –vs. 23
 - a. The Father and the Son have to be honored together.
 - b. Not to give honor to one is to dishonor the other also.

III. LIFE AND JUDGMENT ARE THROUGH THE SON –Jn 5:24-30

- A. THE SPIRITUAL RESURRECTION –vs. 24-27
 1. The healing earlier in the chapter shows the authenticity of His teachings
 2. The word of God raises man from spiritual death –Is 55:3

“Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you-- The sure mercies of David.”
 3. The words of Jesus leads to eternal life –Ro 10:17; Jn 6:68
 4. Those who follow Jesus will not come into judgment (i.e. Condemned) –Jn 3:18
 5. Christians have passed from death to life –Ro 8:1, Co 1:13, Jn 3:16, 36
 6. One must not only hear, but be obedient to Jesus also –Lk 6:46; Mt 7:21-23
- B. THE PHYSICAL RESURRECTION –vs. 28-30
 1. Jesus raised the dead –Lk 7:11-17; Jn 11:1-48, 12:1, 9-11
 2. Jesus was raised from the dead by the Father –Ro 1:4
 3. On the last day all will be raised from the dead –Jn 5:28, 29
 4. Some will be raised to everlasting life; others to everlasting destruction –Mt 25:46
- C. THE ETERNAL JUDGMENT TO COME –vs. 27
 1. God the Father has given Jesus the authority to judge man.
 2. Jesus is the “Son of Man”
 - a. On one hand, Jesus is eternal God equal with the Father –Jn 17:5
 - b. On the other hand, Jesus has become flesh and knows our humanity (Jn 1:14, Heb 2:17-18)
 - c. Therefore, He is our Savior (Heb 4:14-16, 1Ti 2:5, 1Jn 2:2) and He is our Judge –Jn 5:27

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IV. THE FOURFOLD WITNESS -5:31-47

- A. GOD THE FATHER –vs. 32, 37-38, 43-44
 - 1. More than one witness was necessary under the Old Law –Nu 35:30, De 17:6, 19:15
 - 2. No one has seen or heard the Father –Jn 1:18
 - a. Jesus speaks the words of the Father
 - b. If one has seen Jesus then he has seen the Father also –Jn 14:8-11
 - 3. They did not have the Father’s word abiding in them. If they did, they would believe –vs. 38

- B. JOHN THE BAPTIST –vs. 33-35
 - 1. His witness of Christ –Jn 1:6-8, 15, 19-36, 3:25-36
 - 2. The highest witness for Christ is God and not from man –vs. 34, 1Jn 5:9
 - 3. John was the shining light pointing to Jesus –vs. 35 (He was not the light –Jn 1:8)

- C. HIS WORKS / MIRACLES –vs. 36
 - 1. This is stated several times in John –3:2, 5:20, 7:3, 21, 10:25, 32, 37-38, 14:10-11, 15:24
 - 2. The works were intended to prove that Jesus is the Son of God –Jn 20:30-31

- D. THE SCRIPTURES / MOSES –vs. 39-42
 - 1. They knew that life was in the Scriptures –vs. 39
 - a. The Old Testament reveals Jesus –Ps 2, 22, Is 53
 - b. Jesus later explains the Moses, the prophets, and the Psalms to His disciples –Lk 24:44
 - 2. They were not willing to see that the Scriptures testified of Jesus –vs. 40
 - 3. Jesus does not receive honor from men –vs. 41 (This is a rebuke for their unbelief in Him)
 - 4. They professed to love God, but did not seek after His ways –vs. 42; Jn 14:15
 - 5. They would follow false messiahs who came in their own name, but not Him. –vs. 43-44
 - 6. They rejected the writings of Moses also –vs. 45-47
 - 7. Moses wrote about Christ –Ge 3:15, 22:18, 49:10, De 18:15, 18

- E. APPLICATION FOR US TODAY:
 - 1. The Jews would count words in the Scriptures. Every “jot” every “title” –Ref. Mt 5:18
 - 2. They were animate about the Law, but missed seeing that the Law pointed to Christ –Ga 3:24
 - 3. The word of God was in their minds, but not in their hearts –Jn 5:38
 - 4. “Isn’t it sobering to realize that it is possible to be a diligent student of the Word without ever coming to a saving knowledge of the truth?” (Roper, 202)
 - a. We must have a love for the truth –2Th 2:10
 - b. We must know the Lord –He 8:11

V. PLUCKING GRAIN ON THE SABBATH (Mt. 12:1-8, MK 2:23-28, Lk 6:1-5)

- A. THE ACCUSATION –Mt 12:1-8
 - 1. Those accused by the Pharisees:
 - a. Jesus was the subject of ridicule according to Matthew and Mark’s account
 - b. The disciples of Jesus were the subject of ridicule according to Luke’s account
 - c. Most likely both Jesus and His disciples received rebuke during the conversation
 - 2. They were not being accused of stealing grain; the Law permitted gleaning a field –De 23:25
 - 3. They were accused of working on the Sabbath. Jesus proves this not to be the case.

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B. FIVE ARGUMENTS OF JESUS (Roper, 205)

1. David and his men ate of the showbread –Mt 12:3-4; Lk 6:3-4; 1Sa 21:1-6; Le 24:5-9
2. The priests were not judged guilty when they worked on the Sabbath; it was their busiest day. –Mt 12:5, Nu 28:9, 18-19
3. “The Sabbath was made for man, and not man for the Sabbath” –Mk 2:27
4. Relieving suffering (including hunger) was more important than fulfilling rituals. “I desire mercy and not sacrifice” –Mt 12:7
5. Jesus made two statements that declared His authority over such matters:
 - a. “Yet I say to you that in this place there is One greater than the temple.” –Mt 12:6
 - b. “For the Son of Man is Lord even of the Sabbath” –Mt 12:8

VI. HEALING THE WITHERED HAND ON THE SABBATH (Mt. 12:9-14, Mk 3:1-6, Lk 6:6-11)

A. THE PHARISEES DESIRED TO ACCUSE JESUS OF WRONG DOING –Mt 12:9-12

1. Jesus was in the Synagogue on a different Sabbath day –Lk 6:6
2. There was a man in the Synagogue with a withered hand. (His right hand –Lk 6:6)
3. The Pharisees watched Jesus to see if He would heal him so they could accuse Him.
4. The Pharisees break the silence by asking, “Is it lawful to heal on the Sabbath?” –Mt 12:10
5. Jesus responds, “...Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?” –Lk 6:9
6. Jesus provides logical argumentation –Mt 12:11-12
 - a. Unlike other would-be prophets Jesus was not violent; He reasoned with the people.
 - b. John describes Him as having a sword in His mouth –Re 1:16 –Ref. Mt 7:29, Jn 7:46

B. JESUS HEALS THE MAN WITH THE WITHERED HAND –Mt 12:13-14

1. Before the healing, Jesus was grieved because of the hardness of their hearts –Mk 3:5
2. Jesus healed him by speaking the word. This was a notable miracle no one could deny.
3. The Pharisees were now determined to destroy Christ. NOTE -Mark 3:6
 - a. They plotted with the Herodians on how to destroy Him.
 - b. The Pharisees hated the Herodians because of their support of the pagan/Gentile innovations of Herod the Great. They were willing to work with them however, because they hated Jesus more.
4. “From this point the blood red line of conspiracy against the life of Jesus runs through the Gospel.” –J.W. McGarvey

VII. HEALING OF THE MULTITUDES BESIDE THE SEA OF GALILEE (Mt 12:15-21, Mk 3:7-12)

A. THE HEALING –Mk 3:7-12

1. Because of the plot against Him by the Pharisees, Jesus withdrew Himself; His hour had not yet come.
2. There was a great multitude that followed Jesus and He healed them all –Mt 12:15
3. The multitude was largely comprised of Jews who had been scattered throughout the different countries. –Mk 3:8
 - a. Idumea was Greek for Edom. The Herod family was from Idumea.
 - b. They were looking for a deliverer who would come and bring the Jews together back home.
4. Many knew that if they just touched Jesus they would be made well. –Ref. Mark 5:28-30
5. Jesus cast out demons –Mk 3:11-12
 - a. The ones possessed were not merely mentally ill as some have suggested.
 - b. The demons knew Jesus, confessed Jesus, and fell down before Him.
 - c. The demons were not to bear witness that He is the Son of God.

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- B. THE FULFILLMENT OF PROPHECY –Mt 12:17-21
1. This prophecy is from Isaiah 42:1-4
 2. There are five key qualities of Jesus revealed in this prophecy:
 - a. The Messiah would come from God
 - b. His character would be mild and gentle
 - c. He would be tender in His dealings with man
 - d. He gives victory to truth and righteousness in the world
 - e. Both Jews and Gentiles would trust in His name. (Gospel Advocate Commentaries)
 3. The Gentiles had no hope apart from Christ –Ep 2:12, 1Th 4:13
 4. This is a great contrast between Jesus and the other conquerors of the world

"I know men and I tell you that Jesus Christ is no mere man. Between Him and every other person in the world there is no possible term of comparison. Alexander, Caesar, Charlemagne, and I have founded empires. But on what did we rest the creation of our genius? Upon force. Jesus Christ founded His empire upon love; and at this hour millions of men would die for Him."

--Napoleon

VIII. PRAYERFUL SELECTION OF THE TWELVE APOSTLES (Mt 10:2-4, Mk 3:13-19, Lk 6:12-16)

- A. JESUS SPENT ALL NIGHT IN PRAYER –Lk 6:12
1. Jesus did not make this decision without consulting His Father in prayer
(Great application for us today)
 2. With tension now on the rise with the Pharisees, Jesus turns His attention to selecting apostles and training them to take over after His departure –Mk 3:14
- B. THE TWELVE APOSTLES
1. The list of the twelve apostles is found four different times in Scripture
–Mt 10:2-4, Mk 3:16-19, Lk 6:14-16, & Ac 1:13
 2. The apostles called by Jesus:
 - a. Peter –Always heads the list. He denied Jesus, but later preached the first Gospel sermon.
 - b. James – He and John were known as the Sons of Thunder. James was the first apostle martyr –Ac 12:2
 - c. John –Described as the one whom Jesus loved. He wrote five of the NT books
 - d. Andrew –was the brother of Peter. He was always bringing others to Jesus
 - e. Philip –brought Nathaniel to Jesus (Jn 1:45). He was a Jew, but had a Greek name.
 - f. Bartholomew – His real name is Nathaniel –In him was no deceit –Jn 1:47
 - g. Matthew –the tax collector and author of the first gospel.
 - h. Thomas –name means "Twin". He was often called doubting Thomas.
 - i. James –called "James the Less" –Believed to be mentioned in –Mt 27:56, Mk 16:1, Lk 24:10
 - j. Thaddaeus –Known also as son of James, Lebbaeus, and Judas not Iscariot –Jn 14:22
 - k. Simon –The Zealot. The Zealots were a group trying to overthrow the government and gain independence.
 - l. Judas Iscariot – The one who betrayed Christ. Iscariot means "Man from Kerioth" The only apostle not from Galilee.

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IX. SERMON ON THE MOUNT –Mt 5:1-7:29

A. INTRODUCTION TO THE SERMON

1. The account in Matthew and Luke are believed by some to be the same sermon
 - a. Luke's account –Lk 6:12-20
 - 1) Jesus has just selected the twelve apostles –Lk 6:12-16
 - 2) Jesus heals a great multitude –Lk 6:17-19
 - 3) Jesus then begins the Sermon on the Mount –Lk 6:20-ff
 - b. Matthew's account –Mt 5:1-2
 - 1) Jesus heals a great multitude as in the account of Luke –Mt 4:23-25
 - 2) Jesus saw the great multitude and went up on the mountain –Mt 5:1
 - 3) It is thought that this is the same multitude He just healed on the plain in front of the mountain. Now He ascends the mountain to begin His teaching. –Mt 5:2
 - c. Both accounts are followed by the healing of the Centurion's servant. This would seem to indicate the time period.
2. Some believe these are two different occasions with similar teaching.
3. For our purpose, we will combine the two accounts as one sermon.

B. THE BEATITUDES –Mt. 5:3-12; Lk 6:20-23

1. The Sermon on the Mount is filled with difficult challenges to apply to one's life
 - a. It is for this reason Jesus begins with some words of encouragement
 - b. "...the first word in each sentence is beati, the Latin word for 'blessed' or 'happy'. (Roper, 221)
2. The poor in spirit
 - a. The Jew viewed wealth as evidence of a right walk with God.
 - b. The poor in spirit is the humble before God. They would be the possessors of the kingdom.
3. Those who mourn
 - a. This statement is a paradox. We generally do not think of those who mourn as happy.
 - b. This is however, truly the case when it comes to mourning over personal sins -2Co 7:10
4. The meek
 - a. Meekness is having strength and power that is under control. (2Ti 1:7, Ga 5:23)
 - b. They inherit the earth, i.e. their possessions do not possess them therefore they are happy.
5. Those who hunger and thirst for righteousness
 - a. People hunger and thirst for all types of things. The greatest to hunger for is righteousness.
 - b. Those who truly desire righteousness will be filled –Heb 11:6
6. The merciful
 - a. They show compassion and forgiveness to others.
 - b. They receive mercy from God –Lk 6:36
7. The pure in heart
 - a. One can appear pure outwardly and not be inwardly –Mt 23:25-28
 - b. They see God through a better understanding of His ways while they are in this life.
 - c. They will also be able to see God in the eternal life to come -1Jn 3:1-3
8. The peacemakers
 - a. The peacemaker will first be at peace with God through obedience to the gospel
 - b. He will strive to live at peace with all men –Ro 12:18
9. Those who are persecuted for righteousness' sake
 - a. Some were already plotting against Christ –Mk 3:6, Lk 6:7, 11
 - b. Those who follow after Christ can expect persecution –Jn 15:18-20, 2Ti 3:12
 - c. Persecution comes in various forms as described in verse 11

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- d. The Christian attitude toward persecution is rejoicing –vs. 12
 - 1) We are joint heirs with Christ if we suffer with Him –Ro 8:16-17
 - 2) The apostles rejoice to suffer for the cause of Christ –Ac 5:40-42
- e. The prophets were persecuted before us
 - 1) Jeremiah was struck and put in the stocks –Je 20:2
 - 2) Zechariah was stoned to death -2Ch 24:21
 - 3) Tradition states the Isaiah was sawn in two by Manasseh –Ref. Heb 11:37
- C. BELIEVERS ARE SALT AND LIGHT -5:13-16
 - 1. This passage shows the great importance of our influence on the world around us.
 - 2. The salt of the earth
 - a. Salt was used for a preservative for meat. Christians preserve the world.
 - 1) Consider Abraham in the days of Sodom and Gomorrah (Ge 18). Ten men would have preserved the city from destruction.
 - 2) Consider also how language and dirty jokes cease when you walk in a room. You are salt.
 - b. Salt was also used for flavor of food. Food without salt is loathsome –Job 6:6-7
 - c. Salt that had lost its savor would damage the fertility of the soil. Consequently, it was to be thrown into the street and trampled underfoot.
 - d. We are to be the salt of the earth (i.e. to have influence upon the world around us)
-Ro 12:1-2, Ja 4:4, 1Jn 2:15
 - 3. The light of the world
 - a. Light dispels darkness (i.e. sin and ignorance of God's will)
 - 1) We shine out as lights in the midst of a crooked and perverse generation –Ph 2:15-16
 - 2) Men love darkness rather than light –Jn 3:19
 - 3) Christians dispel ignorance of God's will -2Co 4:6
 - b. Just as a lamp was intended to give light to all in the house, Christians are to give light to all
 - 1) We are not to keep the gospel from others
 - 2) We are not to live as hermits, but go out into the world -1Co 5:9-10
 - c. Our good works is not to glorify self, but rather to glorify God.
 - 1) When people observe our behavior and attitude they should see Jesus living in us
 - 2) Our lives should draw others to become a Christian, not repel them away.
- D. CHRIST FULFILLS THE LAW -5:17-20
 - 1. This section through verse 48 deals with the proper understanding of the Old Law.
 - 2. Jesus came to fulfill the Law, not to destroy it –vs. 17
 - a. E.g. Cell phone contract: at the end the contract is fulfilled, not destroyed.
 - b. Jesus fulfilled the Law –Ga 3:19
 - c. Jesus made the Jew and Gentile into one through abolishing His flesh –Ep 2:15
 - d. The Old Law was nailed to the cross –Co 2:14-17
 - 4. The “Jot” and “Title” of the Law –vs. 18
 - a. Jot – the smallest letter in the Hebrew alphabet
 - b. Title –a little bend of point used to distinguish similar letters of the Hebrew alphabet
 - 5. The faithful will keep all the commandments of God and teach others –vs. 19
 - 6. One's righteousness must excel –vs. 20
 - a. The Pharisees were meticulous about keeping the external qualities of the Law
 - b. Jesus taught keeping the Law with the proper motivation at heart.

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E. MURDER BEGINS IN THE HEART -5:21-26

1. Overview

- a. Jesus quotes from the Law of Moses (Ex 20:13, De 5:17)
- b. This law is brought into the New Testament also –Ro 13:9
- c. Jesus warns against the origin of murder (i.e. the heart)
- d. Jesus teaches the resolution (i.e. work out your differences with one another quickly)

2. “Whoever is angry with his brother...” -5:22

- a. “Without a cause” is omitted from the original. It was added later by ancient authorities.
- b. “Danger of judgment” is the lower courts

3. “Whoever says ‘Raca’” -5:22

- a. “Raca” –means “Worthless fellow” or “empty-headed”
- b. “In danger of council” –i.e. Sanhedrin

4. “Whoever says ‘You fool!’” -5:22

- a. “Fool” –more than lacking wisdom, he is stupid, vile, or apostate
- b. “Hell fire” is eternal judgment

5. Jesus references the Jewish methods of worship –vs. 23-24

- a. The teaching is for man to be right with his brother even before worshipping God.
- b. One cannot be right with God and at odds with his brother -1 John 4:20-21
- c. It does not matter who seeks the reconciliation first
 - 1) Our text places the responsibility on the one who had done wrong.
 - 2) Jesus also taught the one wronged has the responsibility –Matthew 18:15-17

6. Jesus gives the imagery of going to court –vs. 25-26

- a. It is always better to settle out of court if possible.
- b. As long as those involved in the dispute are alive, there is time to make things right.
- c. In the final Day of Judgment it will be too late.

F. ADULTERY IN THE HEART -5:27-30

1. Jesus quotes from the Law of Moses –Ex 20:14, De 5:18

2. Not committing adultery is carried over into the New Testament also –Ro 13:9

3. The penalty for adultery was death –Le 20:10, De 22:22-27

4. Adultery begins in the heart -5:28

- a. Sin is not just the outward act, but begins with the thoughts and intentions of the heart.
- b. There is a distinction between admiration of beauty and lust

5. Plucking out the right eye; cutting off the right hand -5:29-30

- a. Jesus is not endorsing self-mutilation -1Co 3:17; 6:18-20
- b. “Jesus was using a hyperbole (exaggeration) to make His point.” (Roper, 236)
- c. Self-mutilation would not diminish the root of the problem –Mt 15:19
- d. We have to die unto sin –Ro 8:13, Ga 5:24, Co 3:5-8

G. MARRIAGE IS SACRED AND BINDING -5:31-32

1. Jesus quotes from the Law of Moses –De 24:1-4

2. The two schools of thought that both hinged on the meaning of the word “uncleanliness”

- a. School of Shammai –Divorce could only be for marital unfaithfulness.
- b. School of Hillel – Divorce could be for any reason whatsoever.
- c. The Pharisees held the latter view –Mt 19:3

3. Jesus settles the matter -5:32; Mt 19:9

4. NOTE: Jesus permitted divorce, but did not command it.

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- H. JESUS FORBIDS OATHS -5:33-37
1. Instructions to those of old –Le 19:12, Nu 30:2, De 23: 21-23
 2. Jesus taught not to swear falsely
 - a. Many believed swearing by the Lord was binding, but by heaven was not.
 - b. Jesus taught that to swear by heaven, earth, Jerusalem, or your head was binding.
 - c. Jesus chastised the Pharisees for such attitudes –Mt 23:16-22
 3. Jesus teaches honesty –vs. 37
 - a. The problem was in the heart. Man would make vows with no intention of keeping them.
 - b. Jesus taught man should be honest at all times. –Ref. Ja 5:12
 4. Taking an oath is not a sin (E.g. Court of Law)
 - a. Under civil suits –Ex 22:11
 - b. Concerning unfaithful wives –Nu 5:19
 - c. God swore by Himself –He 6:13
 - d. Jesus was under oath –Mt 26:63-64
- I. GO THE SECOND MILE -5:38-42; Luke 6:29-30, 34
1. Instructions to those of old –Ex 21:22-25, Le 24:19-20, De 19:15-21
 - a. The instructions of the Law were directed to governing officials to carry out judgment.
 - b. Some however, used this Law to justify acts of personal vengeance.
 - c. Some today still use this Law in the same manner.

Thus, when rightly understood, the real object of this law is not to sacrifice a member of the body, but rather to save both the offender and the offended by causing the would-be assailant to realize that every injury which he might inflict upon another, he would in the end inflict upon himself. (Thomas, 90)

2. The Law taught against personal retaliation –Le 19:18, Pr 20:22, 24:29
3. Jesus also taught against personal retaliation.
 - a. Turning the other cheek –vs. 39
 - 1) This is not teaching against self-defense –Ref. Ac 22:23-25
 - 2) This is an insult, but not a deadly injury –Jn 18:22-23, Ac 23:1-5
 - 3) Christians must not have a spirit of malice, but of love and peace –Ro 12:19-21
 - b. Going to court –vs. 40
 - 1) The coat is the inner garment; the cloak is the outer garment.
 - 2) It is better to be defrauded than to suffer for doing wrong -1Co 6:7; He 10:34
 - c. Going an extra mile –vs. 41
 - 1) This practice came from the Persians and was adapted by the Romans
 - 2) Whenever legal documents had to be carried, government officials would travel along the public highways and incline the Jews to carry the burden for a mile.
 - 3) Followers of Christ are to show no spirit of rebellion or revenge.
 - 4) “...One mile for Caesar, one mile for Christ” –Jim Sheer
 - d. Giving to him who asks –vs. 42
 - 1) The Law of Moses provided giving for benevolent purposes only
 - a) No charging of interest was permitted –Le 25:35-38
 - b) All debts were canceled every seven years –De 15:1-6
 - 2) Christians should not be vengeful, but mindful of others –Ga 6:9-10
 - 3) Defending one’s rights should be done with due process –Ac 16:35-39

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- J. LOVE YOUR ENEMIES -5:43-48
1. Our Response -5:43-44
 - a. Remember the Old Law
 - 1) "You shall love your neighbor" –Le 19:17-18
 - 2) Hatred toward one's enemies was not taught in the Law.
 - b. Love you enemies
 - 1) This is anyone who hates us, or they hate what is righteous
 - 2) We are to overcome evil with good –Ro 12:17-21
 - 3) Jesus prayed for His enemies –Lk 23:34
 - 4) Steven also prayed for his –Ac 7:60
 2. Our Reason -5:45
 - a. That we may be sons of the Father
 - 1) The peacemakers will be called "sons of God" -5:9
 - 2) We are to imitate God –Ep 5:1
 - b. Consider His ways that we may follow
 - 1) God does not ask us to do anything He is not willing to do
 - 2) We therefore treat all with love and respect whether they deserve it or not
 3. Our Reward -5:46-48
 - a. We must do more than others to obtain
 - 1) Tax collectors and Gentiles were looked down upon, yet they would greet one another
 - 2) We must greet and be friendly toward those outside our circle -1Co 5:9-10
 - b. We must be perfect as our heavenly Father
 - 1) Perfect does not mean sinless perfection on our part.
 - 2) Perfect means to follow the example of the Father in the fairness of treatment to all
- K. CHARITABLE DEEDS -6:1-4
1. Not to be seen of men -6:1-2
 - a. Giving to the poor was commanded in the Law –Ex 23:10-11, Le 19:10, De 15:7-11
 - b. Jesus stresses the motives of the heart behind the giving
 - c. If one gives to be seen of men, he has received his reward
 - d. The trumpet mentioned is not necessarily literal, but rather drawing attention to self.
 2. Rather to be seen of God -6:3-4
 - a. This does not mean no one can ever see your good works
 - 1) Jesus and the widow –Mk 12:41-44
 - 2) Barnabas –Ac 4:35-37
 - b. One does not have to "toot his own horn"; God knows and remembers –He 6:10
- L. PRAYING UNTO GOD -6:5-15
1. Don't pray like the hypocrites -6:5-8
 - a. This does not speak against public prayer (i.e. in the assembly)
 - b. The hypocrites Jesus refers to would seek opportunity to pray where others could hear
 - c. It is not so much the place, but the motive of the heart that Jesus emphasizes
 - d. The length of the prayer is not the emphasis, but rather the sincerity
 - e. Repetition is not wrong in and of itself as long as it is sincere and not to be seen of men.
 - f. God knows our needs before we ask; we should still ask -1Pe 5:7, Ja 4:2
 2. The Model Prayer -6:9-13
 - a. This is not intended to be spoken verbatim, but rather used as a model
 - b. The prayer begins with a solemn address to God called an invocation

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- c. This is followed by reverence being given to our God
 - d. "Your kingdom come" –His kingdom has come already –Ac 2, Co 1:13
 - e. "Our daily bread" –God provides for our physical and spiritual needs.
 - f. "Do not lead us into temptation"
 - 1) Man is not tempted by God –Ja 1:13
 - 2) God does not allow man to be tempted beyond his capability -1Co 10:13
 - g. "Deliver us for the evil one" –Satan can be overcome –Ja 4:7
 - h. The doxology (vs. 13) is not found in the original text.
 - 1) It appears in the KJV & NKJV
 - 2) It is however a true and valid statement.
 - 3) This doxology may have been taken from 1 Chronicles 29:11
3. Forgiveness is a must -6:14-15
- a. These two verses are an explanation of vs. 12
 - b. One is forgiven by the grace of God and through the blood of Jesus Christ.
 - c. However, if one holds unforgiveness in his heart, he will not be forgiven –Mt 18:35
- M. FASTING BEFORE GOD -6:16-18
- 1. Historical perspective
 - a. There was no command or instructions given in Mosaic Law concerning fasting.
 - b. One the Day of Atonement, the Jews were to humble themselves –Le 16:29, 23:26-ff
 - c. Fasting was a way of accomplishing humility –Ps 35:13
 - d. Fasting was later put into practice to commemorate natural disasters –Zech 8:19
 - e. During the days of Christ, the Pharisees fasted and wanted everyone to know it –Lk 18:12
 - 2. The teachings of Jesus
 - a. Jesus does not command or forbid fasting. Instead, Jesus regulates fasting.
 - b. Fasting should never be done for show before men, but privately before God.
 - c. There is a case of fasting done in the NT (Ac 13:2), but has dissipated through the years.
- N. LAYING UP TREASURES IN HEAVEN -6:19-21
- 1. Jesus is not forbidding saving for retirement or other ventures.
 - 2. He teaches the priority of one's life ought to be on the spiritual matters and not the physical
 - 3. One lays treasure in heaven by seeking the kingdom of God first and obedience to His will.
 - 4. The heart directs one's priorities. One will either pursue worldliness or spiritual vitality.
- O. THE LAMP OF THE BODY -6:22-23
- 1. This refers again to priority and focus.
 - 2. If the eye is good, the body is full of light – i.e. he is seeking after the will of God
 - 3. If the eye is evil, the body is full of darkness – i.e. he is living for all the world has to offer
- P. TWO MASTERS -6:24
- 1. Each one has to decide which master he/she will follow
 - 2. God and mammon (riches) are two different masters going in different directions
 - 3. One simply cannot serve both simultaneously or interchangeably; he/she has to decide.
 - 4. One will be a slave of the master he/she has chosen to follow –Ro 6:16-18
 - 5. Wealth is not wrong; the love of wealth however is -1Timothy 6:10

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- Q. DO NOT WORRY -6:25-34
1. Jesus is not speaking against planning ahead –Pr 6:6-11; 24:30-34; 30:25
 2. Worry violates the commandment of Christ –vs. 25
 3. Worry is futile –vs. 27
 4. Worry equates faithlessness –vs. 26-32
 - a. God tends to nature –i.e. birds and lilies
 - b. We are more valuable –Mt 10:28-31
 - c. God knows our needs –vs. 32; 6:8
 5. Worry provides the wrong priority –vs. 33
 - a. We must seek the kingdom of God first
 - b. We do so with all our heart –Mt 22:37
 6. Worry is overwhelming –vs. 34
- R. DO NOT JUDGE -7:1-6
1. “Judge not...” is not teaching us to ignore sin –Ga 6:1, Ja 5:19-20, 1Co 5:9-10
 2. We should never rush to judgment without all the facts
 3. The speck and the plank –vs. 3-5
 - a. Man often minimizes his sins and maximizes the sins of others
 - b. We must take care of our own sin problem before we are able to help others
 - 1) E.g. some who have completed rehab reach out to help others
 - 2) We must practice what we preach –Ro 2:17-24; 1Co 9:27
 4. Dogs and swine –vs. 6
 - a. Dogs and swine are unclean animals with no appreciation for pearls or holiness
 - b. We must use discernment when teaching to others
 - 1) Jesus taught this –Mt 10:14-15, 23
 - 2) Paul practiced this –Ac 13:45-46, 18:5-6, Ro 16:17-18, Ti 3:10
- S. ASK, SEEK, AND KNOCK -7:7-12
1. Teaching on prayer –vs. 7-8
 - a. Ask –The petition -1Pe 5:7
 - b. Seek –More than asking, man must do his part
 - c. Knocking – persistence; never giving up on prayer –Lk 18:1, 1Th 5:17
 2. Example of earthly fathers –vs. 9-11
 - a. Fathers who are prone to false judgments know how to give good gifts to their children
 - b. God who is perfect in all His ways, knows even better how to give good gifts
 - c. This does not mean God says “yes” to all petitions, but gives what is best.
 3. The Golden Rule –vs. 12
 - a. The iron rule –Do unto others before they do unto you
 - b. The silver rule – Do unto others as they have done unto you
 - c. The golden rule –Do unto others as you would have them do unto you
 - 1) This rule sets the teachings of Jesus apart
 - 2) This thinking is seen in the Law also –Le 19:18, Mt 22:39, Ro 13:9, Ga 5:14, 1Ti 1:5
- T. THE NARROW WAY -7:13-14
1. The broad path
 - a. To be on the broad path one doesn’t have to do anything
 - b. At any time in life one can change his path
 - c. Sadly, there are many on the broad path believing they are on the narrow

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2. The narrow path
 - a. To be on the narrow path one has to follow Jesus –Mt 7:21-23, Lk 6:46, Jn 14:15
 - b. Some believe there are many roads that lead to heaven; Jesus teaches otherwise.

- U. FALSE PROPHETS -7:15-20
 1. We must be aware of false prophets
 - a. They are not as they appear -2Co 11:13-15
 - b. They have harmful intentions –Ac 20:28-31
 2. Two-fold responsibility to know the truth
 - a. The teacher –Ja 3:1, Ro 2:17-24
 - b. The members –Ac 17:11, 1Jn 4:1, He 5:12-14
 3. You will know them by their fruits
 - a. First by what they teach
 - b. Second by what their teaching produces
 - 1) Should produce other Christians
 - 2) Should produce the NT church
 4. Luke’s Account –Lk 6:45
 - a. Their words come from the heart
 - b. We can listen, compare, and know what truth is
 5. The end of the false teachers is destruction –vs. 19

- V. I NEVER KNEW YOU -7:21-23
 1. Obedience to the will of God is absolutely necessary.
 - a. It is not enough to feel one is right, he must study and know
 - b. He must obey the word -1Jn 5:3, Jn 14:15, 15:14
 2. Many do great works in the name of the Lord, but are still lost.
 3. The Lord knows who are His -2Ti 2:19
 4. The works that we do must be “in Christ” -2Co 5:17, Ep 2:13, 3:21, Ro 16:3, 9
 5. This would include obeying the steps of salvation –Ro 6:3-7, 11, 17-18, 23; Ga 3:26-27

- W. BUILD UPON THE ROCK -7:24-29
 1. One must hear and do the words of Christ –Ja 1:22
 2. Failure to do so results in eternal destruction.
 3. Luke’s account –Lk 6:48-49
 4. The foundation is Christ -1Co 3:11
 5. Christ is the Chief Cornerstone –Ep 2:20
 6. Jesus’ teaching...
 - a. Not as the scribes –they would interpret the Law and give commentary
 - b. Jesus spoke with authority -5:27-28, Jn 8:26

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X. TEACHING AND HEALING OF JESUS

Note: By this time Jesus had a large crowd of people that would follow Him from place to place. Jesus still took time to see individual needs and show to them compassion and mercy. In this section we will examine four examples of such mercy being displayed. For this section, our main focus will come from the book of Luke.

- A. THE CENTURION'S SERVANT HEALED (Mt 8:1, 5-13; Lk 7:1-10)
 - 1. The centurion was over one-hundred soldiers.
 - 2. He expressed great care and concern for his servant -7:2-3
 - 3. This centurion was in good favor among the Jews for he helped build their synagogue -7: 5
 - 4. Jesus marveled at the man's faith
 - a. He was on His way to his home
 - b. Note his words to Jesus -7:6-8
 - 1) It was unclean for a Jew to enter a Gentiles home
 - 2) The centurion said he was not worthy of Jesus coming in although Jesus would have
 - 3) The centurion gives orders and others obey; he saw the same is true for Jesus
 - c. Jesus had not found so great of faith even among Israel -compare Mt 8:10-12
 - 1) Many Jews would reject Jesus as we see in the book of Acts 13:46-48
 - 2) Jesus requires belief in Him for salvation -Jn 3:18, 8:24
 - 5. The servant was healed at that very moment

- B. THE WIDOW AT NAIN - (Lk 7:11-17)
 - 1. The city of Nain
 - a. Some manuscripts records this event happening on the next day; some say "soon after"
 - b. The city of Nain was about twenty miles south-west of Capernaum
 - 2. The widow
 - a. During the first century a widow was considered destitute
 - b. This widow had also lost her son giving her great grief and an uncertain future
 - 3. The compassion of Jesus -vs. 13
 - a. Compassion is not only deep concern, but doing what one can to help
 - b. "Do not weep" -Jesus knew what He was going to do
 - 1) In the end every tear will be wiped away -Re 21:4
 - 2) Jesus gives eternal life to those who obey Him
 - 4. The resurrection
 - a. The young man sits up and speaks; his life has been restored
 - b. This is proof that Jesus is the resurrection and the life -Jn 11:25
 - 5. He is restored to his mother
 - a. Jesus truly is the great Prophet that has risen among the people
 - b. Not just talk, but demonstrated with power -Ac 2:22
 - c. Through Jesus we will all be united again -1Th 4:13-18

- C. JOHN THE BAPTIZER RECEIVES PEACE OF MIND - (Mt 11:2-30; Lk 7:18-35)
 - 1. The question: "Are You the Coming One..."
 - a. The miracles and teachings of Jesus were reported to John -7:18
 - b. This did not seem to line up with John's idea of the Messiah to come -Lk 3:7-9, 16-17
 - c. The prophets had pieces of the puzzle, but not the full understanding -Lk 10:23-24; Ac 1:6
 - 2. Application: We have times where our faith is tested; we must continue looking to Jesus

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3. The answer:
 - a. He demonstrated His power over sickness and evil spirits -7:21
 - b. He told the messengers to go back and report what they saw -7:22
 - c. John would recognize this as a fulfillment of prophecy concerning Him -Is 35:5-6; 61:1
 - d. "Blessed is he who does not take offense at Me" -Lk 7:23
 - 1) There were some who did. Jesus did not want John to be among them.
 - 2) Some have suggested Jesus was telling him in essence to keep the faith.
 4. Jesus gives two discourses on John the Baptizer:
 - a. John vindicated -Lk 7:24-30
 - 1) Christ pointed out that John was the one prophecy spoke of -Malachi 3:1
 - 2) He is the Elijah to come -Mt 11:14
 - 3) No one greater from the womb than John -Lk 7:28
 - 4) The least in the kingdom is greater than he. This is possible for John was never in the kingdom; it came afterward.
 - 5) There were many who responded to the baptism of John, and some who would not.
 - b. His disappointment with faithlessness -Lk 7:31-35
 - 1) Children in a marketplace; they are being childish, not childlike
 - 2) They were not satisfied with John the Baptizer for he was too ascetic
 - 3) They were not satisfied with Christ for He was too social
 - 4) Wisdom justified by her children: John and Jesus were obedient to God and thus wise
 5. Woe unto the Impenitent Cities -Mt 11:20-24 (We are not told of the miracles Jesus did here)
 - a. Chorazin and Bethsaida
 - 1) Neither city exist today
 - 2) Tyre and Sidon were full of pride, greed, and cruelty. They would have repented.
 - b. Capernaum
 - 1) Jesus did a great number of wonders and signs here, but they did not repent
 - 2) Sodom would have repented
 6. True rest comes from Jesus -Mt 11:25-30
 - a. Jesus' prayer to the Father
 - 1) The wise and prudent are the prideful while the babes are the humble.
 - 2) God does not take away freewill, but the message has different effects on the heart
 - 3) The will of the Father has been revealed to us through Jesus -Mt 11:27
 - b. The yoke of Christ -Mt 11:28-30
 - 1) This is an invitation open to all
 - 2) The yoke was a symbol of submission -De 28:48, Je 28:1-17, Lam 1:14
 - 3) To find rest for our souls we must be obedient to Christ.
 - 4) The yoke of Christ however, is easy and His burden is light.
- D. SINFUL WOMAN FINDS FORGIVENESS -Lk 7:36-50
1. Simon, a Pharisee invited Jesus to his home
 - a. We do not know the city where this took place -7:37
 - b. This is not the same incident with Simon the leper -Mt 26:6-13
 - c. Simon the Pharisee was not hospitable to Christ -Lk 7:44-46
 2. The sinful woman is believed by many to be Mary Magdalene
 - a. There is no Scriptural support for this claim
 - b. Jesus cast out seven demons from her -Lk 8:2
 - 1) Demon possession was neither a sin nor a result of it.
 - 2) Demon possession, like many physical infirmities, was a misfortune.

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“There is no connection between sin and demon-possession. The former implies a disregard for the accepted rules of religious conduct, while the latter implies no sinfulness. This affliction was never spoken of as a reproach, but only as a misfortune.” –McGarvey

3. The sinful woman’s actions –Lk 7:37-38
 - a. She brought an alabaster flask of fragrant oil
 - b. She stood behind Jesus
 - c. She washed His feet with her tears
 - d. She wiped them with her hair and continued to kiss Jesus’ feet
4. The Pharisee’s response -7:39
 - a. He knew the woman was a sinner
 - b. He thought if Jesus was a prophet, he would know what kind of woman she was.
 - c. He thought he was judging Jesus, while in fact he was revealing his true colors.
5. The parable to the two debtors -7:40-43
 - a. Both were in debt
 - b. The one forgiven the most; loved the most
6. Jesus forgave her sins -7:47-50
 - a. Jesus has the power on earth to forgive sins –Mk 2:10-12
 - b. Although Jesus does not back His power to forgive with a miracle here, the fact He can forgive sins still remains.

Luke gives four illustrations that Jesus cares:

1. He cares when illness has come into our homes –Lk 7:1-10
2. He cares when death takes our loved ones from us –Lk 7:11-17
3. He cares when some are faced with doubt –Lk 7:18-35
4. He cares when sin has overwhelmed the soul –Lk 7:36-50

- E. THE SECOND GALILEAN TOUR –Lk 8:1-3
 1. “On this trip, the twelve were with Him as a part of their apprenticeship.” (Roper, 310)
 2. Among them were certain women:
 - a. Mary who was called Magdalene
 - 1) Jesus cast out seven demons from her
 - 2) She was named such for her home was Magdala located on the western coast of the Sea of Galilee.
 - b. Joanna, wife of Chuza (Herod’s steward). The Greek word used here indicates “administrator, superintendent, or governor” (Roper, 310)
 - c. Susanna –this is the only place we read of her in Scripture.
 3. They provided for Jesus from the substance
 - a. Jesus did not do miracles to provide for Himself
 - b. Jesus always treated women well.
- F. BLASPHEMOUS ACCUSATIONS – (Mt 12:22-37; Mk 3:20-30; Lk 11:14-23)
 1. Jesus healed a man of being blind, mute, and demon possessed –Mt 12:22
 2. The crowd was amazed and believed this was the “Son of David” –Mt 12:23
 3. The Pharisees could not say anything against the miracle itself, so they tried to discredit its source –Mt 12:24

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4. Jesus provides three arguments against their accusation:
 - a. Their argument was illogical
 - 1) "A house divided against itself will not stand..."
 - 2) Satan would never cast himself out!
 - b. Their argument was inconsistent –Mt 12:27
 - 1) The Pharisee's followers claimed to cast out demons.
 - 2) This could only be done by the power of God
 - 3) Jesus gives no validity to their claim, but shows the inconsistency of their argumentation
 - c. The argument was impossible
 - 1) To plunder one's goods the stronger man has to be bound first.
 - 2) "By casting out demons, Jesus was defeating Satan, not abetting him.
 5. There is no middle ground between serving God or following Satan –Mt 12:30
 6. The sin against the Holy Spirit
 - a. The Pharisees had spoken against Christ; this could be forgiven if repented of –Ac 2:36-38
 - b. Many worry if they had somehow blasphemed against the Spirit.
 - 1) The Sword of the Spirit is the Word of God
 - 2) If one rejects God's word there is no way for them to have salvation
 - 3) Blaspheme against the Spirit occurs when a heart has hardened against the will of God.
 7. A tree is known by its fruit –Mt 12:33-37
 - a. You can tell what is in a person's heart by what is produced in their lives
 - b. The Pharisees revealed themselves as being evil by their words against Christ.
 - c. Today, we must take heed to the content of our heart and the fruit produced on our lips.
 - d. We will account for the words we have said in this life –vs. 37
- G. SIGN-SEEKERS – (Mt 12:38-45; Lk 11:16, 24-26, 29-36)
1. The people were seeking a sign from Christ.
 - a. Strange request after healing the demon-possessed man.
 - b. Perhaps they wanted to see something greater
 - c. Jesus never performed miracles for the mere sake of doing so –Mt 4:3-4, Lk 23:8-9
 2. The ultimate sign of the divinity of Jesus will be His resurrection from the dead –Mt 12:39-40
 - a. His audience did not understand this at the time
 - b. God gave all of us the ultimate proof of Jesus the Son of God with the resurrection –Ro 1:4
 3. Two classifications of people more righteous than the Pharisees (Mt. 12:41-42):
 - a. Nineveh –because they repented at Jonah's preaching
 - b. Queen of South (Sheba) –Although pagan, she was open-minded to the Wisdom of Solomon
 4. The unclean spirit returns –Mt 12:43-45
 - a. In context, the unclean spirit of idolatry had been cast out from the Jews
 - b. Faith and obedience to God should have been put in place, but was not
 - c. Consequently, more evil resulted: "...ignorance, prejudice, self-righteousness, hypocrisy, unbelief, rebellion, and misplaced values." (Roper, 319)
 5. The lamp of the body –Lk 11:33-36
 - a. This passage runs parallel to the Sermon on the Mount, but is in a different context and must be treated accordingly.
 - b. Here Jesus discusses the truth contained in His teaching
 - c. His teaching is truth and gives light to the heart
 - d. The trouble with the Pharisees was their heart, not the teachings of Jesus
 - 1) If their hearts were right, they would not be seeking another sign from Him.
 - 2) Their hearts were evil and kept them from seeing the plain truth right before them.

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- H. THE FAMILY OF JESUS –Mt 12:46-50; Mk 3:31-35; Lk 8:19-21; 11:27-28
1. The purpose of their visit with Christ is not stated.
 2. Jesus was not undermining the value of physical relationships
 - a. He chastised the Pharisees for not honoring their parents –Mt 15:3-9
 - b. He honored His mother by tending to her needs –Jn 19:25-27
 3. Those in His family are the hearers and doers of His word.
 - a. We deceive ourselves to think otherwise –Mt 7:21-27; Lk 6:46; Ja 1:22
 - b. The Jews believed that being a descendant of Abraham was enough; it wasn't –Lk 3:7-9
 4. The spiritual family of God
 - a. Christians are of the household of God –Ep 2:19, 3:15, Ga 6:10, 1Pe 4:17
 - b. Christians are the children of God –Ro 8:16-17, 1Jn 3:1-3, 2Co 6:18
 - c. Other Christians are our brothers and sisters in Christ
–Ac 6:3, Ro 16:1, 1Co 7:15, Philem. 1-2, Ja 2:15
 5. One becomes a part of the spiritual family of God through:
 - a. The new birth –Jn 3:3, 5
 - b. Baptism for the remission of sins –Ac 2:36-38, 41, 47, 1Co 12:13
 6. Keeping the word of God –Lk 11:27-28
 - a. Jesus was not speaking against His mother, but teaching a valuable point.
 - b. Only one could be His mother, but all can be His disciples through obedience.
 - c. Jesus died for His mother as He did for all.
 - d. Mary later was with the disciples of Jesus –Ac 1:13-15

XI. THE FIRST GREAT GROUP OF PARABLES

- A. THE PURPOSE OF PARABLES –Mt 13:10-17; Mk 4:10-12; Lk 8:9-10
1. Reveal truth to those willing to learn
 - a. The apostles were among this category; they sought deeper understanding of His teachings
 - b. The prophets of old –Mt 13:16-17; 1Pe 1:10-12
 2. Conceal truth from those unwilling
 - a. The Pharisees attributed the power of Christ to the power of Beelzebub
 - b. Consequently they were closed-minded to the teachings of Christ
- B. THE PARABLE OF THE SOWER –Mt 13:1-9, 18-23; Mk 4:1-9, 13-20, Lk 8:4-8, 11-15
1. The lesson
 - a. Wayside Soil. The wayside was hardened soil off to the side. The seed could not penetrate the soil. It therefore gave opportunity for birds to devour the seed.
 - b. Rocky Soil –On the surface it looked like fertile soil. The seed could start well, but dry out in the sun because it had no depth.
 - c. Thorny Soil –The seed would be able to grow and flourish if not for the thorns. There were sixteen varieties of thorns in Palestine. The thorns in some places were so thick a horse and rider could not travel through it. (McGarvey, 334)
 - d. Good Soil –This soil was prepared and ready. Some would yield 100, some 60, and some 30 fold in harvest.
 2. The application
 - a. Wayside Soil – “The Hardened Heart”
 - 1) They have no love for the truth -2Th 2:10
 - 2) They blocked out the soul-saving truth of God's word –Ro 10:17
 - 3) They would be hardened by the deceitfulness of sin –He 3:13
 - 4) Note the plea of James –Ja 1:21

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- b. Rocky Soil – “The Shallow Heart”
 - 1) These are like those excited about the miracles of Christ, but turned away due to His difficult sayings –Jn 6:60-69
 - 2) These are the ones who find it easier to disobey God than to follow Him.
 - c. Thorny Soil – “The Divided Heart”
 - 1) The cares of the world –E.g. Martha –Lk 10:41-42
 - 2) The deceitfulness of riches –Pr 23:5; 1Ti 6:10, 17-19
 - 3) Pleasures and lust – Those who want more entertainment rather than spiritual growth
Note the words of Paul –Co 3:1-2
 - d. Good Soil – “The Honest and Good Heart”
 - 1) Being the good soil means to fully obey the commandments of the Lord –Nu 14:24
 - 2) Giving ourselves fully to His service -1Ti 4:15-16
- C. THE PARABLE OF THE GROWING SEED –Mk 4:26-29
- 1. We know that one plants another waters, but God gives the increase -1Co 3:6-7
 - 2. We do not understand what all takes place in the human heart
 - 3. “The gospel has its effect in the hearts of listeners, whether we are aware of it or not.”
(Roper, 348)
- D. THE PARABLE OF THE WHEAT AND THE TARES –Mt 13:24-30, 36-43
- 1. At the early developmental stage both wheat and tares would look similar. Trying to separate them at this point would potentially damage the wheat.
 - 2. Some have misapplied this parable to discuss church discipline
 - a. Note: Jesus said the field was the world not the church.
 - b. Jesus later commented on church discipline –Mt 18:15-20
 - 3. The wheat and the tares in the world together until the Day of separation.
 - a. The wheat tries to influence the tares for good.
 - b. Jesus ended the parable with the admonition, “He who has ears to hear, let him hear!”
- E. THE PARABLES OF THE MUSTARD SEED AND THE LEAVEN –Mt 13:31-35; Mk 4:30-34
- 1. The Mustard Seed
 - a. It is a small seed in comparison with other seeds, yet the results are enormous.
 - b. The ministry of Christ began small and grew beyond the expectations of even the most fertile imaginations.
 - c. Though many have tried to silence Christianity and discourage its growth, still it continues!
 - 2. The Leaven
 - a. During this time a bread-maker would pinch off a small portion of the dough, wrap it, and set it aside in a warm place. She would use it the next day for the new bread, pinching off yet another piece to be set aside. Just a little leaven could be used to rise hundreds, even thousands of loaves of bread!
 - b. The kingdom of God is the same. The power of God to grow His kingdom should never be underestimated.
 - c. Note: This is one of the few; if not the only time leaven is used in a positive sense. Most times it is used to reflect false doctrine and other sins.

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- F. THE PARABLES OF THE TREASURE AND THE PEARL (Mt 13:44-46)
1. There is great value in what is found; it is worth everything man has to put in to it.
 - a. Jesus purchased the church/kingdom with the price of His own blood –Ac 20:28
 - b. We must value the kingdom above everything else in life –Mk 8:34-38
 2. The treasure can be found
 - a. Some claim the Bible cannot be understood, others claim that truth cannot be ascertained.
 - b. Both of the above statements are false –Ep 3:4, Ac 17:11, 2Ti 2:15
 - c. God wants all to be a part of His kingdom -2Pe 3:9, Jn 12:32
 3. The treasure is found by two different means:
 - a. By accident –i.e. one of their friends or relatives teaches them the truth
 - b. Through diligent search –Heb 11:6b
- G. THE PARABLE OF THE DRAGNET (Mt 13:47-53)
1. The Jews were very familiar with good and bad; clean and unclean -Le 11:9-12
 2. This is a scene of final Judgment where the good are separated from the bad.
 - a. Fishermen would be familiar with separating good fish from the bad out of the nets.
 - b. This judgment will take place within the church/kingdom
 - 1) There are many who believe they are saved simply because they attend church.
 - 2) One must not just be a Christian, but a fruit bearing Christian –Jn 15:1-8
 3. The disciples would bring out a deeper understanding of the Old Testament, while also bringing in new understanding from the New Testament (vs. 52)
 - a. Jesus gave them insight on His word –Lk 24:44-49
 - b. The Spirit would come and guide them into all truth –Jn 16:13
 - c. Peter quoted out of the Old Testament and taught his audience New Testament truth –Ac 2
 4. Verse 53 closes out the section of the parables of Christ.

XII. THROUGHOUT GALILEE

- A. THE CALMING OF THE STORM (Mt 8:18, 23-27; Mk 4:35-41; Lk 8:22-25)
1. Jesus and His disciples departed across the Sea. (Eastern side of Galilee –Mk 4:34)
 2. Jesus was physically exhausted from all the busyness of the day and went to sleep.
 3. Storms would notoriously come upon the Sea of Galilee with little to no warning.
 4. This storm was so intense that the experienced fishermen were afraid.
 5. Jesus could sleep through the storm because His faith was firmly grounded in God.
 6. Jesus calmed the sea with the power of His word!
- B. THE HEALING OF THE TWO DEMONIACS (Mt 8:28-34; 9:1; Mk 5:1-21; Lk 8:26-40)
1. Jesus is met by two demon-possessed men.
 - a. Matthew records two men while Mark and Luke only discuss one.
 - b. There is no contradiction; it is a matter of focal point.
 - c. Mark and Luke are focusing on the more intensive case of demon possession.
 2. No man could control the possessed man, yet he was afraid in the presence of Jesus –vs. 6-7
 3. Legion –a Roman legion was consisted of six-thousand men. This does not verify the man had six-thousand demons, but that he did have many.
 4. The people in the area were afraid of Christ and asked Him to leave.
 5. The formally demon-possessed man wanted to follow Jesus
 - a. Very noble request that revealed a genuine good heart to faithfully follow Jesus.
 - b. The result of him staying behind was a more welcome reception when He returned –Mk 7:31-37

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- C. EATING WITH SINNERS AND TAX COLLECTORS (Mt 9:10-17; Mk 2:15-22; Lk 5:29-39)
1. Jesus was in the home of Levi (Matthew) when He was criticized for eating and drinking with sinners and tax collectors.
 - a. This does not justify associating with sinners without purpose; we influence for good.
 - b. We are to be the “salt” and “light” of the world –Mt 5:13-16
 - c. Remember the words of Paul, “Evil companionships corrupt good morals” -1Co 15:33 (ASV)
 2. Jesus came to call sinners to repentance
 - a. It is not those who are well that need a physician, but the sick
 - b. The righteous Jesus refers to are the ones who believed they were righteous before God
 - c. Matthew 9:12-13 includes a quotation from Hosea 6:6
 - 1) God desire mercy, not sacrifice
 - 2) In our text, Jesus is giving mercy by encouraging sinners to repent.
 3. The question on fasting is answered in two parts:
 - a. While the bridegroom is with them they rejoice, not sorrow with fasting.
 - b. Jesus illustrates this point with two points:
 - 1) Sewing new cloth onto an old garment. When washed, the new cloth would shrink tearing the old.
 - 2) Putting new wine into old wineskins. Old wineskins were expanded to their limit. New wine would expand as it fermented causing an old wineskin to burst.
- D. RAISING OF JAIRUS’ DAUGHTER AND HEALING AN INVALID (Mt 9:18-26; Mk 5:22-43; Lk 8:41-56)
1. Jairus request Jesus to come to his home and heal his only daughter –Lk 8:40-42
 - a. Jairus was a ruler of the synagogue.
 - 1) Most likely he was one of the elders who had charge of the services in the synagogue.
 - 2) He would have been highly respected among the Jewish people.
 - b. He most likely heard of Jesus’ power to heal (Cf. Jn 4:46-53; Lk 7:1-10)
 - c. Due to the multitudes, the pace of returning to his home was slow.
 2. “The Parenthetical Miracle” (as it has often been referred to) –Lk 8:43-48
 - a. Here is a woman who was hemorrhaging for twelve years and could not be healed –Lk 8:43
 - b. The Law of Moses states that she would be perpetually “unclean” –Le 15:19, 26
 - c. Some had faith in touching objects that have contacted the healer –Mt 14:36, Ac 19:11-12
 - d. Immediately she was healed.
 - e. Jesus inquired, “Who touched Me?”
 - 1) Jesus knew who touched Him and why.
 - 2) He was using this opportunity to produce faith of those within the crowd
 - f. Her faith working with her actions had made her well. Jesus said, “...go in peace”
 3. Jairus’ daughter pronounced dead –Lk 8:49-53
 - a. “Don’t trouble the Teacher any longer...”
 - 1) We are reminded that nothing is too hard for the Lord –Ge 18:14
 - 2) Jesus gives him comfort that his daughter will be made well
 - b. Jesus only allowed a select few in the room –the parents, Peter, James, and John
 - 1) Others began to mock when Jesus said that she is not dead, but sleeping
 - 2) Perhaps the professional mourners were afraid they would not be paid
 - c. Meaning of, “She is not dead, but sleeping”
 - 1) Death is not permanent because Jesus is going to raise her from the dead.
 - 2) We understand she did die because her spirit returned –vs. 55
 - 3) Sleeping is symbolic of death -1Th 4:13-14

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4. Jairus' daughter is raised from the dead –Lk 8:54-56
 - a. He took her by the hand –showing tenderness and love
 - b. He spoke only a few words as waking her out of sleep
 - c. She immediately rose. Jesus constantly healed quickly and thoroughly.
(I.e. -She was ready to eat)
 - d. Jesus wanted the matter to remain private, but news spread quickly –Mt 8:26

- E. HEALING OF TWO BLIND MEN (Mt 9:27-31)
 1. The two blind men cried out, “Son of David have mercy on us!” –vs. 27
 2. The term “Son of David” is a Messianic title -2Sa 7:12
 3. Their healing is based on their faith in Jesus –vs. 28
 4. The compassion of Jesus is seen in His touching their eyes for the healing.
 5. He warned them not to spread the news.
 - a. His purpose was not found in healing alone. Healing confirmed the message.
 - b. He desired to preach and teach concerning the kingdom.
 - c. They spread the news regardless.

- F. HEALING OF A DEMONIAK (Mt 9:32-34)
 1. As Jesus went out, they brought Him a man mute and demon-possessed.
 2. Some speculate that the man may have been deaf also
(The original word for “mute” is used for deaf)
 3. After the healing, the crowd marveled at the power of Jesus –vs. 33
 4. The Pharisees on the other hand, would not believe regardless of what Christ did
 - a. They attributed His power to the power of the devil –vs. 34
 - b. Jesus earlier showed them the fallacy of their logic –Mt 12:25-30 (Page 40 in the notes)

- G. REJECTION AT NAZARETH (Mt 13:54-58, Mk 6:1-6, Lk 4:16-30)
 1. The placing the rejection of Nazareth
 - a. We remember that most harmonies of the gospels place the rejection at Nazareth earlier.
 - b. We chose this time at the end of His Galilean ministry for reasons mentioned on page 20.
 2. The services at the synagogue
 - a. “The service began with everyone reciting together the Shema (from De 6:4-9).”
(Roper 1, 401)
 - 1) The word “Shema” means “hear” (De 6:4)
 - 2) Accompanying passages include: De 11:13-21, and Nu 15:37-41.
 - b. Following the Shema was a reading from the Prophets. “Jesus either volunteered or was asked to do that part of the service.” (Roper 1, 402)
 - c. The scrolls were kept in a cabinet called “the ark”. The attendant would have retrieved the scroll for Isaiah from there.
 3. Jesus reads from the prophet Isaiah –Lk 4:16-22
 - a. There was no controversy that this passage referred to the Messiah.
 - b. Jesus is the fulfillment of the passage (Is 61:1,2; 58:6)
 - 1) He healed both the physically blind and the spiritually blind
 - 2) He would set free the oppressed –i.e. He would make everything right when He comes.
 - c. “Today this Scripture is fulfilled in your hearing” –vs. 21
 - 1) Everything that Jesus was doing was in fulfillment of this passage, thus He is the Messiah.
 - 2) Trouble soon sets in

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- d. The crowd is blinded by unbelief.
- e. They remember the carpenter's son they watched grow up.
- 4. Jesus reaction to their unbelief –Lk 4:23-27
 - a. They appear to desire a sign from Him –vs. 23
 - 1) He did some miracles, but not many –Mt 13:58, Mk 6:5
 - 2) Sadly, some will not believe no matter what a person does
 - b. No prophet is accepted in his own country
 - 1) They watched Him grow to adulthood
 - 2) He served as a carpenter. Probably did work for many of them.
 - c. Jesus used two great examples:
 - 1) Elijah -1Ki 17:9
 - 2) Elisha -2Ki 5:1-14
 - 3) Both of these prophets could have helped the Jews, but it was the Gentiles who believed
- 5. The reaction from the crowd –Lk 4:28-30
 - a. They were filled with rage for two reasons:
 - 1) He claimed to be the Messiah
 - 2) He proved God showed compassion on the Gentiles over the Jews
 - b. The city was built of the Lebanon Ridge. They were going to throw Him off the cliff.
 - c. Jesus, however, passed by unharmed.
 - d. "They had rejected Him; now He rejected them." (Roper 1, 407)

How Jesus Dealt with Rejection (Based on Roper 1, 407-409)

1. **He anticipated rejection.** (Mk 8:31, Lk 17:25)
The only way never to be rejected is never do anything.
2. **He had a special relationship with God.**
He renewed His relationship constantly through prayer (Lk 5:16, 6:12, 9:28; 11:1). We know that even if man rejects us, God will not -2Ti 4:16-17.
3. **He attended synagogue services regularly.**
Many do not attend for a variety of reasons. Jesus did not go because the people were perfect, but because of His relationship with God the Father.
4. **He knew the Scriptures.**
Jesus read in the synagogue as was His custom. We also should have regular reading as ours.
5. **He knew His place in God's plan.**
All Christians have a place to serve within the kingdom (1Cor. 12)
6. **He was committed to always doing the right thing.**
When we are rejected, we can take comfort knowing what we did glorified God.
7. **He would never allow rejection to cause Him to quit.**
Some people leave the church for a variety of reasons. Those in the synagogue in His home town tried to kill Him! He still would not quit!

H. SENDING OUT THE TWELVE (Mt 9:35-38, 10:1-42, Mk 6:6-13, Lk 9:1-6)

1. The compassion of Jesus (Mt 9:35-38)
 - a. The time for Christ is growing short. He desired for one more short tour of Galilee.
 - b. He taught in the synagogues and healed all the sick.
 - c. He was moved with compassion for the multitudes; they were like sheep with no shepherd (This was an OT phrase to describe lack of spiritual leadership –Nu 27:17, 1Ki 22:17, Ez 34:5)

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- d. The harvest is plentiful, but laborers are few. Jesus would send forth His disciples.
- 2. The Twelve Apostles –Mt 10:1-4
 - a. They were given the power over demons and disease. This was done to confirm their message.
 - b. Peter –His name is Greek for rock
 - c. Andrew is the brother of Peter who brought Peter to Jesus –Jn 1:40-42
 - d. James was the brother of John.
 - 1) They were known as the “Sons of Thunder”
 - 2) James was the first apostle to die –Ac 12:1, 2
 - e. John the brother of James.
 - 1) He wrote five NT books: The Gospel of John, I, II, III John, and Revelation.
 - 2) He was known as “the disciple whom Jesus loved” –Jn 13:23, 19:26, 20:2, 21:7, 20
 - f. Philip was from Bethsaida. He brought Nathaniel to Jesus –Jn 1:45
 - g. Bartholomew –his name was Nathaniel –Jn 1:45-49, 21:2.
 - h. Thomas –His name is Greek for “twin”
 - 1) It is not known who his twin was
 - 2) He is often referred to as “doubting Thomas” –Jn 20:24-31
 - i. Matthew –he is the tax collector who wrote the Gospel of Matthew
 - j. James –called “James the Less” –Mk 15:40
(This could be due to his age or height; it is unknown)
 - k. Thaddaeus –he is thought to be Judas, not Iscariot –Jn 14:22
 - l. Simon the Cananite – Luke refers to him as “zealot” –Lk 6:15, Ac 1:13.
(The zealots were a group that wanted to overthrow Rome)
 - m. Judas Iscariot
 - 1) He is the only apostle not from Galilee. He was from Kerioth, a city in southern Judea
 - 2) He is known for betraying Christ
- 3. Sending out the Twelve –Mt 10:5-15
 - a. This is called the “Limited Commission” as compared with “The Great Commission”
(They were only going to the house of Israel at this time; later to the entire world.)
 - b. They were given power to heal. They were to give it freely to others
 - 1) This was to confirm their message as from God not men
 - 2) This was to gain the hospitality of others
 - c. They were to find someone worthy to stay with –vs. 11
 - 1) They would let their peace come upon it (This was a Jewish custom)
 - 2) If they were not worthy, they would not receive God’s blessing He intended for them.
 - d. Shaking the dust off their feet –vs. 14
 - 1) After a Jew traveled through a Gentile city, he would shake the dust off –Am 7:17
 - 2) Paul did this twice in his ministry –Ac 13:51, 18:6
 - 3) This was the Christian’s proper reaction toward rejection, not violence.
 - e. More tolerable in Sodom and Gomorrah than that city
 - 1) Sodom and Gomorrah were judged for the wickedness
 - 2) These cities had greater opportunity for repentance –Cf. Mt 11:23-24
- 4. Persecutions are coming –Mt 10:16-26
 - a. Wise as serpents and harmless as doves
 - 1) Serpents were regarded as wise and cunning when it came to being in the right place at the right time and knowing when to strike
 - 2) Christians are not to be evil, but to be harmless as doves

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- b. They would be brought before kings and governors. This gives them opportunity to declare the gospel to them also. Paul is a great example of this.
- c. They would not have to worry about what to say.
 - 1) Christ would give them wisdom no one would be able to contradict –Lk 21:15
 - 2) E.g. of Steven –Ac 6:10
- d. Hated by all for My name sake
 - 1) Family would turn against each other
 - 2) When persecuted in one city, flee to another –Cf. Ac 8:3, 4
- e. Becoming like Jesus –Mt 10:24-26
 - 1) They called Him Beelzebub; therefore don't be surprised what they might call you.
 - 2) Do not fear. Speak the truth. His disciples would be vindicated in final Judgment.
- 5. Jesus teaches the fear of God –Mt 10:27-31
 - a. Christians are not to allow persecution to suppress the spreading of the gospel
 - b. Man can only destroy the body, he cannot touch the soul
 - c. It is better to be rejected and killed by man, than to be rejected and condemned by God.
 - d. Two sparrows sold for a copper coin:
 - 1) Sparrows were cheap and plentiful. God was mindful of each one.
 - 2) How much more mindful is He of every Christian who suffers and dies for Christ!
- 6. Confess Christ before men –Mt 10:32-33
 - a. Followers were taught to confess Jesus even if it would result in death
 - b. Some would not confess –Jn 12:42-43
- 7. Christ brings division –Mt 10:34-39
 - a. Jesus is the Prince of Peace –Is 9:6, Lk 2:14
 - b. He came to bring peace between God and man
 - c. Righteousness however, is at enmity with sin and therefore attacked
 - d. The battle lines between good and evil are so drawn they will stir trouble even in the home
 - e. The true follower of Jesus must love Him above everyone else
 - f. Taking up our cross –Everything for Christ (Ph 3:4-8; Ga 2:20)
 - g. Those willing to lose their life for Christ will find life everlasting with Him.
- 8. A cup of cold water –Mt 10:40-42
 - a. Man may forget acts of kindness showed toward him –Ge 41:9
 - b. God always remembers –He 6:10
- I. JOHN THE BAPTIST BEHEADED (Mt 14:1-12, Mk 6:14-29, Lk 9:7-9)
 - 1. The controversy over Jesus –Mk 6:14-15
 - a. The people thought He was one of the prophets
 - b. They believed the Messiah would come with great pomp and circumstance
 - 2. The guilt of Herod –Mk 6:16-20
 - a. He believed Jesus to be John the Baptist raised from the dead
 - b. He had bound John in prison for speaking against his unlawful marriage
 - 1) He was married to Herodias, his half-brother Philip's wife
 - 2) Herodias was also a descendant of Herod the Great. She was his half-niece
 - 3) Two laws were broken:
 - a) She was a near relative –Le 18:1-18; 20:11-21
 - b) He could not have his brother's wife while he was still living –Le 18:16; De 25:5-10
 - c. Herodias held this accusation against John and wanted him put to death.
 - d. Herod however, protected him because he knew he was holy and just.

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3. The opportune day had come –Mk 6:21-25
 - a. The feast given on Herod's birthday was known for lewd behavior.
 - 1) These were "men only" feast.
 - 2) Dancing girls however, was a part it.
 - b. Herodias allowed her daughter Salome (according to Josephus) to dance before the men.
 - 1) Herodias was aware of her unlawful husband's lack of self-control.
 - 2) She knew this was the proper time to make this knew.
 - 3) Her dance pleased Herod to the point that his judgment and reason was dismissed.
 - c. Herod makes a rash offer –vs. 23
 - d. Salome goes to ask her mother for advice
 - 1) Some suspect that this could have been part of Herodias plan
 - 2) They believe she came and asked not to arouse suspicion
 - e. She came into the presence of all and boldly asked for the head of John the Baptist
 - f. Herod's great mistake:
 - 1) It was against Jewish law to condemn a man without a trial
 - 2) He could have retracted his oath; it would have been the right thing to do.
 - 3) The order was carried out immediately.
 - g. The disciples came and buried the body of John as was proper –Jn 19:38-42, Ac 8:2

Herod and his half-brother Phillip:

"Antipas was Herod's son by a secondary wife, a Samaritan woman named Malthake." (Bruce, 2)

"Antipas was to rule Galilee and Peraea as tetrarch, his full brother Archelaus was to receive Judaea (including Samaria and Idumaea) along with the title king, while Philip, Herod's son by yet another wife (Cleopatra of Jerusalem) was nominated tetrarch of the territory which Herod had received from Augustus east and north-east of the Lake of Galilee." (Bruce, 2)

Lesson on sin from Herod's life:

1. God wants His people to abstain from sin for the reason of protecting us, not depriving us of some pleasure or the satisfaction of wants or perceived needs.
2. Herod's sins:
 - a. He took his brother's wife
 - b. He wrongfully imprisoned John the Baptist
 - c. He participated in lewd behavior –i.e. with his half-niece performing an erotic dance before him.
 - d. He chose the death of an innocent man as opposed to admitting to a rash oath
3. The result:
 - a. He became guilt stricken and paranoid.
 - b. He was later exiled at Lyons in Gaul. Herodias came with him by choice. (Some believe this was providential punishment from God for his sins with John the Baptist.)

J. FEEDING OF THE FIVE THOUSAND (Mt 14:13-21, Mk 6:30-44, Lk 9:11-17, Jn 6:2-14)

1. Jesus and His apostles were seeking rest –Mk 6:30-32
 - a. The apostles returned and gave a report of all that was done.
 - b. They also communicated with Christ concerning John the Baptist –Mt 14:12
 - c. After all the hustle and bustle, they were ready for some down time.
2. The multitudes came seeking Jesus –Mk 6:33-36
 - a. Mark records that they ran there on foot. This shows their great desire to be with Jesus.

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- b. Although Jesus and His disciples were ready for rest, He was moved with compassion.
 - c. Jesus both taught them and healed their diseases –Mk 6:34, Mt 14:14
 - d. The day was far spent and the multitudes were in need of food
 - 1) The disciples suggested that Jesus send them away to buy food for themselves
 - 2) Jesus tested His disciples, because He already knew what He was going to do –Jn 6:4-7
 - 3. The five loaves and two fish –Jn 6:8-9
 - a. One boy was found who brought five loaves and two fish.
 - b. Jesus had His disciples divide the multitude in groups of fifty and one-hundred
 - c. He gave thanks for the food and had the disciples distribute it among the crowd
 - d. Everyone ate as much as they desired and was filled –vs. 11-12
 - e. When no one desired more, there were twelve baskets of food remaining.
 - 4. “This is truly the Prophet who has come into the world” –Jn 6:14
 - a. This was a reference to Moses’ prophecy –De 18:15
 - 1) Under the administration of Moses, the people were fed with manna and quail –Ex 16
 - 2) This miracle of Christ put them in mind of Moses and the prophecy he gave.
 - b. One could also reference Elijah –1Ki 17:8-16
 - c. One could also reference Elisha
 - 1) The poor widow and the oil –2Ki 4:1-7
 - 2) The feeding of a hundred men –2Ki 4:42-44
- K. WALKING ON WATER (Mt 14:22-36, Mk 6:45-56, Jn 6:15-21)
- 1. Jesus had just fed the five-thousand and they were ready to make Him king –Jn 6:15
 - a. Jesus was born a king –Mt 2:2
 - b. He acknowledged being King of the Jews –Mt 27:11
 - c. Jesus was not to be an earthly king (Jn 18:36), but a spiritual king (Re 1:5, 17:14, 19:16)
 - 2. Jesus had dismissed the disciples and the crowd and went to pray –Mt 14:22-24
 - a. He may have had on His mind the misunderstanding of the people, along with His disciples
 - b. Very likely, He had not had time to mourn the loss of His cousin, John the Baptizer.
 - 3. Jesus came walking on the sea to them –Mt 14:25-27
 - a. This was at the fourth watch of the night
 - b. This was during a great storm on the sea. The wind and waves were contrary.
 - 1) This scene is often depicted as calm water Jesus was walking on, but it was not.
 - 2) It is better to see Him walking on the waves as they are going up and down (Roper, 467)
 - c. The disciples believe He is a ghost.
 - 1) Perhaps they only caught a glimpse of Him through a flash of lightning (Roper, 467)
 - 2) Jesus calms their fear –vs. 27
 - 4. Peter walks on the water with Jesus –Mt 14:28-31
 - a. He had the courage to leave the boat and come toward Jesus
 - b. Once he took his eyes off Jesus he saw the wind and the waves and began to sink
 - c. Jesus saved him, but chastised him for his lack of faith
 - d. It is easy to begin well, but we also must finish well to be pleasing to the Lord.
 - 5. The disciples are astonished with Jesus –Mt 14:32-33
 - a. When He was in the boat, the wind immediately stopped
 - b. Mark adds however, that they had not yet gained insight from the loaves –Mk 6:51-52
 - 6. Jesus came to Gennesaret and healed many –Mt 14:34-36, Mk 6:53-56
 - a. Gennesaret was on west side of the Sea of Galilee
 - b. Jesus was well-known in the region and many brought their sick to Him.
 - c. Many touched the fringe of His cloak and were healed. This reveals their great faith in Him.

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- L. JESUS IS THE BREAD OF LIFE (Jn 6:21-71)
 - 1. The crowd seeks the presence of Jesus -6:21-29
 - a. They have lost track of Jesus
 - 1) The boat with Jesus and the disciples was immediately on the other side -6:21
 - 2) The crowd did not see Jesus leave, but found the boat the disciples took -6:22
 - 3) They also took boats that came from Tiberias to Capernaum -6:23, 24
 - 4) Jesus was at the Synagogue in Capernaum -6:25
 - b. Jesus teaches them to labor for the food that endures to life everlasting
 - 1) He questions their motives for seeking Him -6:26
 - 2) The Son of Man will give them bread that truly endures -6:27
 - 3) They desire to know how to labor for such bread -6:28
 - 4) The answer is to believe in the One sent by God -6:29
 - 2. The crowd seeks a sign from Jesus -6:30-40
 - a. Those not convinced by the feeding of the 5,000 would not be convinced by any other sign
 - b. They remembered the manna from heaven, but missed the point with Christ.
 - c. The lesson: God gave the bread earlier and He again gives the true bread from heaven
 - d. Jesus is the Bread of Life -6:34-35
 - 1) The crowd desired this bread always
 - 2) Compare this with the Samaritan woman at the well -Jn 4
 - 3) The bread is compared to doing the will of God -6:40
 - a) Jesus came to do the Father's will -6:38
 - b) Some did not believe -6:36
 - c) Those who do believe will have everlasting life -6:40
 - 3. The Jews complain about the sayings of Jesus -6:41-51
 - a. They knew His parents and would not believe He came from God -6:41-42
 - b. The Father draws people
 - 1) Through the cross -Jn 12:32
 - 2) Through the gospel -2Th 2:14
 - c. They will be taught of God -Is 54:13
 - d. Eating the flesh of Jesus
 - 1) The Jewish word "bread" often symbolized "instruction"
 - 2) To eat bread was to absorb His instruction
 - 3) The words of Jesus bring life -Jn 5:39, 6:68, 12:48
 - e. How does one eat the flesh of Jesus?
 - 1) One believes in Him
 - 2) NOTE: Jn 6:29, 35, 36, 40, and 47
 - 4. Jesus teaches them of the way to eternal life -6:52-59
 - a. When one eats and drinks of the flesh of Jesus he is to...
 - 1) Learn -Mt 11:28-30
 - 2) Believe -Jn 8:24
 - 3) Obey -Jn 14:15, Lk 6:46, Mt 7:21-23

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“We are challenged to ‘become partakers of the divine nature’ (2Peter 1:4), to let Christ be ‘formed in’ us (Galatians 4:19), until we can say with Paul, ‘...it is no longer I who live, but Christ lives in me.’ (Galatians 2:20).” (Roper, 475)

- b. This passage does not reference the Lord’s Supper
 - 1) The symbolism of the passage seems to run parallel to it
 - 2) The context of the passage however, reflects obedience to the teachings of Christ.

- 5. Many of the disciples turn away from Jesus -6:60-71
 - a. Many of these disciples had been with Jesus for a while
 - b. Jesus speaks spiritually to an audience thinking physically -6:61-62
 - 1) They thought about a physical kingdom
 - 2) If they reject the words of Christ, how will it be when He ascends to heaven without establishing His kingdom here on earth?
 - c. Many who did not understand His teachings went away from Him
 - d. Jesus questions His remaining disciples -6:66-67
 - e. Peter gives Jesus a beautiful answer -6:68-69
 - f. The folly of Judas -6:70-71
 - 1) Even the disciples were thinking physical kingdom –Mk 10:35-ff, Ac 1:6
 - 2) Judas was perhaps disappointed by the diminishing crowd
 - 3) Judas remained with Christ physically, but in his heart he departed far from Him.

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Part #6 –From the Third Passover to Bethany

Section #1 –In Galilee

- I. **COMMANDMENTS OF GOD vs. THE TRADITIONS OF MAN – (Mt 15:1-20; Mk 7:1-23)**
- A. DISCOURSE WITH THE PHARISEES (Mt 15:1-9; Mk 7:1-13)
1. The Pharisees could not find fault with Christ regarding the Law of Moses
 2. They found fault regarding the traditions of the elders
 3. The origin of the tradition
 - a. The Law of Moses was in written form
 - b. The Pharisees believed there was also an oral law passed by down
 - c. This oral law was put into written form in A.D. 200 called the Mishnah.
 - d. Commentaries on the Mishnah was called the Talmud
 4. The Law of Moses contained instructions on washing
-Ex 30:17-21, Le 15:5-27, 16:26-28, 17:8-9, 19
 - a. Nothing on washing before one eats to be ceremonially clean
 - b. The Pharisees believed that washing with unclean hands was equivalent to fornication.
 5. The Pharisees would perform washing, not for hygienic purposes, but for ceremonial.
 6. It is important to note, disobedience to the traditions of the elders was not a sin.
 - a. Sin occurs when man violates God’s law, not man’s traditions
 - b. Furthermore, man was not to add to God’s word –De 4:2
 7. The prophecy of Isaiah –Mk 7:6-7, Isa 29:13
 - a. True worship to God has to be both internally and externally correct
 - b. The Pharisees looked righteous outwardly, but their inward motivation was off
 - c. There are those who worship God based on man’s instructions rather than God’s
 8. The Law stated that one is to honor his parents –Ex 20:12, De 5:16, Ex 21:17
 - a. They dishonored the Law by saying “Corban” (the money is a gift to God)
 - b. Therefore, they were not obligated to give to their parents
 - c. Conveniently, they could use it for their own purposes
 9. They thought more of the traditions than the word of God
 - a. The Talmud states, “To be against the words of the scribes is more punishable than to be against the words of the Bible.”
 - b. Jesus stated there were many other such examples they did in violation of the Law -7:13
- B. DISCOURSE WITH THE MULTITUDE AND DISCIPLES (Mt 15:10-20; Mk 7:14-23)
1. What defiles a man?
 - a. It is not what goes in –i.e. eating with ceremonial unwashed hands
 - b. It is what comes out of the heart; this is where sin comes from
 2. What enters a man’s stomach does not defile his spirit
 3. Man must be aware of the content of the heart
 - a. From the heart spring the issues of life –Pr 4:23
 - b. As a man thinks, so he is –Pr 23:7
 - c. Out of the heart springs all kinds of evil –Mk 7:20-23
 - 1) This is what makes man a sinner
 - 2) Disobedience to the traditions of the elders does not condemn a man

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II. THE HEALINGS OF JESUS

A. INTRODUCTION OF THE SECTION (Mt 15:21; Mk 7:24)

1. To the best of our knowledge, this is the first time Jesus stepped onto foreign soil
2. Tyre and Sidon were coastal cities. They were a part of the Roman province of Syria.
3. The purpose in His coming:
 - a. Some believe it was for evangelistic purposes
 - b. Others believe it was to have private time with His disciples to prepare them for His death.
4. This is a beautiful contrast between the unbelieving Pharisees and the faith of this Gentile.

B. THE GENTILE SHOWS HER FAITH – (Mt 15:22-28; Mk 7:25-30)

1. This is a woman from the region who has a daughter severely possessed
2. She expresses faith and pleads for mercy before Jesus –Mt 15:22
3. Jesus does not answer –vs. 23
 - a. Remember, Jesus knows what is in man –Jn 2:25
 - b. We are not all “wired” the same
4. The disciples want her sent away –vs. 24
 - a. “She cries out after us”, they say.
 - b. Most likely either shouting or speaking loud enough for all to hear her turmoil
5. Jesus responds that He was sent to the house of Israel
 - a. This is a valid point, but not a refusal to help
 - b. Remember He healed a Centurion’s servant earlier –Mt 8:5-13
6. His second response –vs. 26
 - a. This may seem insulting, but a point and lesson is to be made
 - b. She does not argue with Christ, but states that the dogs receive crumbs from the table
7. The lesson:
 - a. Her faith in Jesus was great!
 - b. Her faith in Jesus was persistent and she received from the Lord her request granted.
 - c. The disciples were going to need great and persistent faith
 - 1) When Jesus would be taken and crucified
 - 2) When they would later endure persecution themselves.

C. THE MULTITUDES – (Mt 15:29-31; Mk 7:31-37)

1. Jesus has returned to the region of Decapolis
 - a. Earlier he healed a couple of demon possessed men –Mt 8:28-9:1; Mk 5:1-20; Lk 8:26-39
 - b. He was asked to leave the region –Mk 5:17
 - c. Jesus had one stay behind to tell others of all the good that was done –Mk 5:19
2. Jesus heals a great multitude of people –Mt 15:29-31
3. Mark mentions one particular healing of a deaf-mute
 - a. He put His fingers in his ears and spat and touched his tongue.
 - b. He then looked to heaven and sighed –Mk 7:34
 - 1) This shows that Jesus is touched by the adversities that man goes through
 - 2) We also see the great power of Jesus to heal
4. Jesus commands the multitude to keep silent about His healings
 - a. Jesus never used reverse psychology
 - b. The large crowd would often become a hindrance –Mk 1:44-45

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- D. THE FEEDING OF THE FOUR-THOUSAND – (Mt 15:32-39; Mk 8:1-9)
1. Some distinctions between the feeding of the multitudes:
 - a. The location - 1) northern end of the Sea of Galilee; 2) southern end of the Sea of Galilee
 - b. The multitude – 1) Jewish; 2) Gentile
 - c. The duration of time: 1) one day; 2) three days
 - d. Reasoning: 1) brought no provisions; 2) provisions were depleted
 - e. Baskets: 1) twelves small; 2) seven large (sometimes large enough to hold a man)
 2. The lesson / application
 - a. Nothing is too hard for the Lord. He is in control in all situations.
 - b. Jesus will later make application concerning faith in Him –Mt 16:8-12
 3. Jesus desires to spend some much needed time with His disciples. He pauses to take care of the great multitudes that also desire His attention. This displays His great compassion.

III. WITHDRAW FROM HEROD'S TERRITORY

- A. DISCOURSE WITH THE PHARISEES AND SADDUCEES – (Mt 15:39-16:12; Mk 8:10-21)
1. They came to Jesus seeking a sign
 - a. Jesus sighed deeply in His spirit –Mk 8:12
 - b. No matter what Jesus did they would not believe
 - c. Consider all He had done so far (i.e. healing the blind, deaf, lame, and raising the dead)
 2. Jesus declares that they are able to discern the sky, but not sign of the times –Mt 16:3
 3. The sign of Jonah would be the only sign they would receive
 - a. Jonah was in the belly of the great fish for three days and three nights
 - b. Likewise, Jesus would be in the heart of the earth for the same time period
 4. The disciples forget to bring bread –Mt 16:5-12; Mk 8:14-21
 - a. Jesus warned His disciples against the leaven of the Pharisees, Sadducees, and Herod.
 - b. They believed He was chastising them for not bringing bread
 - c. He reminded them of the feeding of the five thousand and the four thousand
 - d. They realized that he was warning them of their doctrine –Mt 16:12
- B. BLIND MAN HEALED IN BETHSAIDA – (Mk 8:22-26)
1. Jesus desires to spend time with His disciples as His death is approaching.
 2. The compassion of Jesus is still evident in that He does not refuse healing.
 3. Unique qualities in the miracle:
 - a. It is one of two miracles exclusive to the gospel according to Mark (Ref. 7:31-37)
 - b. Jesus used spittle. Since Jesus used a variety of healing methods, it demonstrates the power is in Christ not the procedure.
 4. The healing of the blind man was performed in two steps.
 - a. The precise reasoning for this is not revealed in Scripture.
 - b. Since Jesus could heal completely the first time, this may have been used as an object lesson for His disciples.
 - 1) Perhaps to teach that faith grows over time and is not instantaneous.
 - 2) Perhaps to teach that sinners having their eyes open to the light of the gospel takes time.
- C. PETER'S CONFESSION OF CHRIST – (Mt 16:13-20; Mk 8:27-30; Lk 9:18-21)
1. "Who do men say that I am?"
 - a. Jesus was compared to some great prophets, but they did not acknowledge who He was.
 - b. Many have left Christ because He did not meet their expectations –Jn 6:66

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2. "You are the Christ..."
 - a. Peter makes the confession of Jesus as deity
 - b. Paul calls this the good confession -1Ti 6:12-13
 - c. The Ethiopian eunuch -Ac 8:37
 - d. Jesus is the Messiah that the Jews have been waiting for!
 3. "Upon this rock I will build My church..."
 - a. There are two Greek words for "rock" that Jesus uses:
 - 1) Petros -The word for Peter. This is a masculine word which indicates a small rock that can be thrown.
 - 2) Petra - This is a feminine word indicating a large rock used for a foundation.
 - b. Facts to remember:
 - 1) The builder of the church is Jesus
 - 2) The foundation is the confession of Jesus as the Christ
 - 3) The key-bearer is Peter who will later open the door to the kingdom (church) -Ac 2, 10
 - c. The kingdom of Christ was not physical, but spiritual (i.e. the church)
-Ep 1:22-23, 2:16, 3:10-11, 4:4, Co 1:18
 4. "And the gates of Hades will not prevail against it."
 - a. Hades is not hell, but rather the realm for the dead -Ref. Lk 16:19-31
 - b. It would not prevail...
 - 1) The death of Christ would not prevent the kingdom from coming.
 - 2) In fact, it was necessary -Ac 20:28, Ep 5:23, 25
 - 3) Later, the death of Christians would not hinder the kingdom
-1Pe 1:23-25, Ac 8:1-4, 2Ti 2:8-9
 5. "I will give you the keys of the kingdom..." -Ac 2:14-43, 10:24-43, 47, 15:7
 6. Binding and loosening
 - a. This promise was later to all the apostles -Mt 18:18
 - b. This refers to the inspiration from heaven regarding the NT teaching -Jn 16:13, 2Pe 1:3
 7. Jesus warned His disciples not to tell anyone He was the Christ.
 - a. This was not the time -1Co 2:8-9
 - b. Their time however, would come -Ac 2:36, 4:19-20, 29-30, 5:20, 25, 2Ti 4:1-5
- D. THE DEATH OF JESUS FORETOLD - (Mt 16:21-28; Mk 8:31-38; Lk 9:22-27)
1. Jesus is speaking plainly to them about His death and resurrection
 - a. The disciples have believed that His kingdom was to be political or earthly in nature
 - b. Peter just confessed the deity of Christ and now is thrown off center
 2. Peter rebukes the Lord. Later, he expresses he would die fighting for Him -Mk 14:31
 3. "Get behind Me Satan!"
 - a. Peter was called a "rock" earlier, now he was called an adversary of Christ
 - b. Peter was looking at the cross from a human point of view not from God's perspective.
 - 1) The one who hangs on a cross is cursed -Ga 3:13; De 21:23
 - 2) Through the blood of Jesus He purchased His church -Ac 20:28
 4. Every disciple of Jesus has a cross to bear
 - a. The cross is an instrument of death; therefore, we first die to ourselves -Ga 2:20
 - b. The proper perspective is on the eternal not the temporal -Mt 16:25-26
 5. His kingdom is coming -Mt 16:27-28
 - a. He will come again with glory and reward -vs. 27
 - b. Some standing near will see the kingdom come with power -Mt 16:28, Mk 9:1
 - c. Power promised -Lk 24:49, Ac 1:8 (fulfilled -Ac 2:1-4)

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- E. THE TRANSFIGURATION – (Mt 17:1-13; Mk 9:2-13; Lk 9:28-36)
1. The Glory of Jesus
 - a. The disciples had great memories of Jesus. This one must have certainly stood out
 - 1) Words of Peter -2Pe 1:16-18
 - 2) Words of John -Jn 1:1, 14
 - 3) Note also -Lk 9:31, 32
 - b. Peter, James, and John were taken to the mountain to pray -Lk 9:28
 - c. The name of the mountain is not given. Peter refers to it as the “holy mountain” -2Pe 1:18
 - 1) Many hold the traditional view of Mt. Tabor.
 - 2) However, Mt. Hermon is in closer proximity to the confession site of Peter.
 - d. The transfiguration. (The Greek word used for transfiguration is where we derive our word “metamorphosis”)
 - e. Moses and Elijah appeared with Him
 - 1) The topic of discussion was Jesus death He would accomplish in Jerusalem
 - 2) Neither Moses nor Elijah could be saved without the sacrifice of Jesus
 - f. Note some connections between Moses, Elijah, and Jesus
 - 1) Moses represented the Law and Elijah represented the prophets; both pointed to Jesus.
 - 2) All three died in significant circumstances
 - 3) Moses and Elijah were with God on a mountain in their own lifetimes
-Ex 19:20, 24:12; 1Ki 19:11-13
 2. The Reaction of Peter
 - a. He would build three tabernacles for each one if the Lord desires.
 - 1) This is in reference to the Feast of the Tabernacles -Jn 7:2
 - 2) The Israelites would set up booths to commemorate the exodus -Le 23:33-44
 - b. Peter did not fully know what he was saying
 3. The Reaction of God
 - a. He spoke from the cloud stating that Jesus was His Son in whom He is well-pleased
 - b. Jesus is the One to be listened to; no one else
 - c. Today, no “tabernacles” (in a figure of speaking) is to be built to anyone else. This includes but not limited to Mohammed, Buddha, the Pope, and Joseph Smith.
 4. The Question of the Disciples (Why do the Scribes say Elijah must come first?)
 - a. They had just seen Elijah after the ministry of Christ was well-established
 - b. The coming of Elijah was fulfilled in John the baptizer -Lk 1:17, Mt 11:14; 17:11-13
- F. HEALING OF THE DEMON-POSSESSED BOY – (Mt 17:14-21; Mk 9:14-29; Lk 9:37-43)
1. Jesus coming down from the mountain -Mk 9:14-16
 - a. He came down after being transfigured and talking with Moses and Elijah
 - b. He came down to grief and disappointment; like Moses in Exodus 32
 - c. The scribes were there disputing with the disciples who were unable to cast a demon out
 - d. The faithless: the scribes, disciples, father, and the multitude.
 2. Jesus confronts a faithless crowd -Mk 9:17-24
 - a. He expresses disappointment with all of them (i.e. “O faithless generation...”)
 - b. Jesus questioned how long this condition had been occurring -Mk 9:21
 - 1) This is not because He did not know.
 - 2) Jesus perhaps was drawing the attention away from the disciples unto Himself.
 - c. The father states, “If You can do anything...” -Mk 9:22
 - 1) The disciples could not cast out the demon.
 - 2) The scribes were ridiculing the disciples for their failed attempts

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- 3) Now he finds himself filled with doubt
 - d. The father states again, "...help me with my unbelief!" -Mk 9:24
 - 1) We grow in faith through the reading of the word -Ro 10:17
 - 2) John wrote the gospel to stimulate faith -Jn 20:30, 31; 1Jn 5:13
 - 3. Jesus heals the demon-possessed boy -Mk 9:25-27
 - a. Jesus commanded the demon to depart and never again to return
 - b. The demon did not go away quietly, but "convulsed him greatly" -vs. 26
 - c. The boy's body became lifeless so that many thought he was deceased
 - d. Jesus took him by the hand and he arose.
 - 4. Why were the disciples unable to cast this particular demon out? -Mk 9:28, 29
 - a. They had previously cast out demons -Mt 10:1, 8; Mk 6:7
 - b. Jesus said that this type only comes out by prayer and fasting -Mk 9:29
 - 1) Note: Jesus did not pray before casting out the demon. So what is the meaning?
 - 2) Jesus did make prayer a natural part of His life.
 - 3) The disciples perhaps were not praying as they should.
 - 4) This would place less faith in God and more reliance on self.
 - 5. The faith of a mustard seed -Mt. 17:20
 - a. Jesus refers to "this mountain".
 - 1) Perhaps pointing to the mountain He was just transfigured upon.
 - 2) Assuming Mt. Hermon, this is the tallest mountain in all Palestine (9400ft above sea level)
 - b. The faith of mustard seed: (Roper, 556)
 - 1) The mustard seed is small but real
 - 2) The mustard seed is small but alive, as our faith should be alive (see Ja 2:26)
 - 3) The mustard seed is small, but it has great potential (see Lk 13:19)
 - 4) The mustard seed is small and weak, but it willingly accepts the strength of the soil that surrounds it.
- G. THE DEATH OF JESUS AGAIN FORETOLD – (Mt 17:22-23; Mk 9:30-32; Lk 9:43-45)
- 1. Jesus was traveling through Galilee not wanting to draw attention to Himself -Mk 9:30, 31
 - 2. Jesus calls for them to "let these words sink into your ears" -Lk 9:44
 - a. That is to not just hear the words, but allow them to permeate your thinking.
 - b. What He is about to tell them is of utmost importance. He wants their attention.
 - 3. He tells them of His death, burial, and resurrection. This is met with confusion.
 - a. They believed He was to be an earthy King.
 - b. They were thinking physical while He was thinking spiritual
 - 4. They were deeply grieved by His words -Mt 17:23
 - 5. They were also afraid to ask further about the matter.
 - 6. The meaning of the statement was concealed from them -Lk 9:45
 - a. This was not necessarily by the will of God, nor by the interference of the devil
 - b. This could have been concealed because this type of kingdom was a whole new concept.
 - c. Notice the difference between human reasoning and the wisdom of God -1Co 1:18-21

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H. QUESTION ABOUT THE TEMPLE TAX – (Mt 17:24-27)

1. The question is raised -vs. 24, 25a
 - a. They had come to Capernaum which served as His headquarters while in that area.
 - b. Temple tax was to be paid in the spring; it was now fall.
 - 1) Jesus had been away fulfilling His ministry
 - 2) Now that He was back, the question was asked if He was going to pay the tax.
 - c. The amount was two drachma or half a shekel.
(Ref. Ex 30:11-16, 2Ki 12:12, 2Ch 24:5-9, Ne 10:32)
2. The lesson is taught -vs. 25b, 26
 - a. Jesus made the point that kings gather customs from strangers not from sons.
 - b. This being applied; the sons of the kingdom were not obligated to pay temple tax.
(Not necessarily releasing Peter, but certainly Jesus was not obligated to pay)
 - c. Jesus sought to pay the temple tax regardless. This is the nature of Christ; not to insist on His own rights, but to keep focused on the purpose of the mission.
 - 1) Jesus displayed this when He was baptized; He did not sin and had no need for it.
 - 2) Jesus displayed this again when He was crucified. He died for the sins of others.
3. The miracle performed -vs. 27
 - a. The uniqueness of the miracle:
 - 1) It is the only one involving money
 - 2) It is the only one where Jesus personally benefited in some way
 - b. A touch of humor: Peter was a fisherman who often found trouble by opening his mouth. Here he is using his fishing skill to find a solution in the open mouth of a fish.
 - c. The purpose of the miracle: "...lest we offend them" (vs. 27)
 - 1) The ministry of Jesus was always under scrutiny. Failure to pay would be a hindrance.
 - 2) We too should forfeit our rights if it furthers the gospel (Ref. Rom 14, 1Co 8-10)

I. WHO IS THE GREATEST? (Mt 18:1-5; Mk 9:33-37; Lk 9:46-48)

1. The disciples of Jesus were disputing over who would be the greatest in the kingdom
 - a. They still perceived a physical kingdom
 - b. Jesus displays patience with them.
 - c. He had just predicted His death and they were concerned about who would be the greatest
2. Jesus uses a child to illustrate that it isn't who is first, but who is last that is the greatest
 - a. Children are not concerned about greatness
 - b. Children are pure, innocent, and trusting.

J. JESUS FORBIDS SECTARIANISM (Mk 9:38-41; Lk 9:49, 50)

1. The disciples see another casting out demons in His name
 - a. Remember in context they were concerned about who would be the greatest
 - b. They were perhaps leery of additional competition
 - c. They may have been envious that one was able to cast out a demon when they earlier were not able to.
2. Jesus taught not to forbid him. He would be unable to speak evil of Christ if he were casting out demons in His name
3. Some use verse 40 to teach that Jesus accepts anyone who is for Him and does good deeds in His name.
 - a. Jesus was not ignoring obedience to His will.
 - b. He taught that obedience to Him was absolutely necessary -Mt 7:21-23
4. In verse 41, Jesus is pleased with those who are an encouragement to His disciples

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- K. JESUS WARNS OF OFFENSES (Mt. 18:6-9; Mk 9:42-48)
1. Jesus returns to the subject matter of children; He warns against causing them to stumble
 2. Better for a millstone to be hung around their neck...
 - a. Millstones were so heavy it took a donkey to turn them
 - b. To be thrown into the sea with one tied to the neck would result in certain death
 - c. This is a better fate than causing a child of God to stumble
 3. The hand, foot, and eye -Mk 9:43-48
 - a. Jesus is not teaching self-mutilation, but rather priority in life
 - b. Whatever hinders one from serving God, must be removed.
 4. Everyone will be salted with fire -Mk 9:49
 - a. The ungodly will be preserved forever within the fires of hell.
 - b. The righteous on the other hand will be preserved in heaven.
 5. The disciples must be salt within themselves -Mk 9:50
 - a. This is reflective of the lesson in Mt 5:13
 - b. If the disciples cannot keep themselves from disputing, they would lose their saltiness
- L. THE PARABLE OF THE LOST SHEEP (Mt 18:10-14)
1. Guardian angels? -vs 10
 - a. We must be careful not to add content that God did not intend.
 - b. We know that young children depart from this life prematurely.
 - c. Jesus was teaching not to despise or look down upon them
 2. The lost sheep -vs 11-14
 - a. This displays how important each and every soul is unto God.
 - b. Anyone can drift away if they are not careful -Hebrews 2:1
 - c. When one does drift, we must restore the person in a spirit of gentleness
-Ga 6:1; Ja 5:19, 20
- M. DEALING WITH A SINNING BROTHER – (Mt 18:15-20)
1. Step one -Go to him alone
 - a. It is tempting to talk to others first (spouse, elder, or friends)
 - b. This can cause people to take sides and create division
 - c. In Matthew 5:23, 24 Jesus discusses if your brother has something against you, go to him.
 - d. Idealistically, both parties should go to one another to work out the controversy.
 2. Step two -Take two or three witnesses with you
 - a. This comes from the Old Testament -De 19:15; 2Co 13:1
 - b. Other people can provide additional ideas to help resolve the matter.
 3. Step three -Tell it to the church
 - a. Tell it to your fellow brothers and sisters in Christ.
 - b. This should have great impact on an erring soul by seeing the great love of a congregation.
 - c. If this proves ineffective, let them be a heathen or a tax collector.
 - 1) Remember, one is trying to restore them -2Th 3:14, 15
 - 2) If and when they are restored, we accept them back -2Co 2:4-11
 4. If two of you agree on anything it will be done -vs 19
 - a. In this context it refers to church discipline being agreed upon by the congregation.
 - b. Peter was earlier given this promise -Mt 16:19
 - c. Receiving anything you ask is not absolute -1Jn 5:13

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5. Jesus in the midst -vs 20
 - a. This has a general application.
 - b. Keeping in mind, the subject is church discipline.

N. THE UNFORGIVING SERVANT (Mt 18:21-35)

1. Peter begins by asking the number of times one ought to forgive his brother.
 - a. He offers seven times.
 - b. The rabbis taught one was to forgive three times. Peter more than doubles the figure.
2. Jesus taught one is to forgive an unlimited amount of times -Ref. Lk 17:3, 4
3. The servant owes ten thousand talents to the king. Consider the following:
 - a. Most equate ten thousand talents to fifteen million dollars!
 - b. The taxes for the Roman provinces: Judaea, Idumea, and Samaria for one year is six-hundred talents of gold. This servant owes seventeen times that amount!
 - c. Moses used twenty talents of gold in the tabernacle -Ex 38:24
 - d. David prepared three-thousand talents of gold for the temple -1Ch 29:4-7
 - e. The Queen of Sheba gave Solomon one-hundred and twenty talents of gold -1Ki 10:10
 - f. Hezekiah was taxed thirty talents of gold -2Ki 18:14
4. Specifically, the number represents our sins that we could never repay unto God.
5. The Law of Moses allowed the selling of people into slavery under certain conditions -Le 25:39, 47; 2Ki 4:1
6. The servant does the only thing he can, beg for mercy.
7. The king is filled with compassion and forgives his debt.
8. The servant goes out and finds a fellow servant who owes the equivalent of fifteen dollars
 - a. He demands payment in full. The servant is unable to pay, but willing to if given the chance.
 - b. He throws his fellow servant into prison.
9. The king reinstated his original debt and had him cast into prison to the tormentors.
10. The application: If we do not forgive, others God will not forgive us -Mt 6:14, 15

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Section #2 –In Judea

I. MINISTRY SHIFTED TO JUDEA

The last section ended the Galilean ministry (Matthew 19:1). This section covers the Feast of the Tabernacles to the follow Passover that will consist of six months.

- A. FEAST OF THE TABERNACLES (BOOTHS) –Jn 7:2-9
 - 1. This is one of the three feasts the Jews were to keep –Le 23:39-43; De 15:12-15
 - 2. The brothers of Jesus
 - a. Their names are revealed –Mt 13:55; Mk 6:3
 - b. They did not believe He was the Messiah at this time.
 - c. They could freely go to the feast for they were not “wanted”
 - d. 7:8 –Jesus indicates He is not going with them at that time. He goes later.

- B. JESUS TRAVELS TO JERUSALEM –Lk 9:51-56; Jn 7:10
 - 1. Jesus did not travel the popular path along the Jordan, but rather through Samaria.
 - 2. The Samaritans received Him earlier, but not this time.
 - a. He was going to Jerusalem to the feast
 - b. The Samaritans disagreed with the worship in Jerusalem –Jn 4:20
 - 3. James and John
 - a. They desired to call down fire from above like Elijah -2Ki 1:10, 12
 - b. However, Jesus taught to love one’s enemies –Mt 5:44, 45
 - c. Jesus also taught, if one city rejects you, go to another –Mt 10:23

- C. DISCOURSE ON DISCIPLESHIP –Lk 9:57-62 (Ref. Mt 8:19-22)
 - 1. Jesus encounters three “would-be” disciples.
 - a. He does not reject any of them from becoming a follower of His.
 - b. He does however, makes it clear that He must come first in their lives.
 - 2. “I will follow You wherever You go”
 - a. Matthew’s account identifies him as a scribe. These were usually enemies of Christ.
 - b. Perhaps he thought following Jesus would be easy; it would not be.
 - c. Jesus clarified He had nowhere to lay His head.
 - d. “Jesus’ life began in a borrowed stable and ended in a borrowed tomb.” –Alfred Plummer
 - 3. “Let me go and bury my father”
 - a. Seems like a reasonable request on the surface.
 - b. Usually, they buried the deceased the same day.
 - c. After the burial was a week long (or better) ceremony.
 - d. His main problem was the word “first”. God should always come first –Ex 20:3; Mt 6:33
 - 4. “Let me bid farewell to those in my house”
 - a. Families would host a feast lasting weeks or even months for one going away
 - b. Families would often try to talk them out of leaving.
 - c. One must follow Jesus with no turning back; not even just to look!

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II. IN JERUSALEM: THE FEAST OF THE TABERNACLES –John 7:11-10:21

A. ASTONISHED AT HIS TEACHING -7:11-24

1. There was controversy among the people
 - a. Some thought He was simply a “good man”
 - b. Other believed He was deceiving the people
2. Jesus did not receive His education through their schools –vs. 15
3. Jesus confronted His would-be executioners
-Roper comments, “He walked into the lion’s den and pulled the lion’s beard!”
(Roper vol. 2, pg. 29)
4. They did not keep the Law –vs 19-24
 - a. They were willing to violate the sixth commandment –Jn 5:18
 - b. They accused Him of having a demon. This was not the first time (Mt 9:32-34; 10:25; 12:24)
 - c. They violated the Sabbath to keep the law of circumcision (rightfully so)

B. IS THIS THE CHRIST? –vs. 25-31

1. Some believed they could not know where Christ would come from –Mal 3:1
2. Some knew He would come from Bethlehem –Mic 5:2
3. The question is raised if another would do more signs than Jesus has done –Jn 7:31

C. JESUS IS GOING AWAY –vs 32-36

1. There are six month remaining until His crucifixion
2. They will not find Him because He is returning to the Father
3. They did not understand Him. They thought that He was going to the Greeks

D. THE LAST DAY OF THE FEAST –vs 37-52

1. This is the climax of the feast
 - a. The priest would fill a golden pitcher from the Pool of Siloam
 - b. He would then pour it out at the foot of the altar
2. This was a look back
 - a. This was reminiscent of God providing water in the wilderness –Ex 17:5, 6; Nu 20:7-11
 - b. Jesus was the Rock that was with them -1Co 10:
3. This was also a look ahead
 - a. The Israelites looked forward to the coming of the Messiah –Joel 2:28; Ac 2:16, 17
 - b. Ultimately, they were longing for the Messiah who was currently in their midst.
4. The divided response
 - a. Some believed He was the Prophet like Moses –Jn 7:40; De 18:15
 - b. Others believed He was the Messiah –Jn 7:41
 - c. Others rejected Him for His place of origin; they thought Galilee –Jn 7:41, 42
-Ref. 2Sam 7:12-16; Mic 5:2-4
5. No one ever spoke like this Man! –Jn 7:45, 46
6. The Pharisees rejected Him
 - a. They called the followers of Jesus “ignorant”
 - b. They claimed no prophet has come from Galilee
 - c. They forgot that Jonah had come from Galilee -2Ki 14:25
7. Nicodemus stood up for Jesus
 - a. He reminded them it was a violation to condemn anyone without a trial
 - b. The Pharisees were not interested in reason. They rejected him as a result.

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- E. WOMAN CAUGHT IN ADULTERY -7:53-8:11
1. The scribes and the Pharisees bring an adulterous woman unto Jesus
 - a. Jesus was teaching in the temple at the time –8:2
 - b. They quoted to Jesus the Law of Moses –8:5
 - 1) They were not concerned with the Law
 - 2) The Law stated that both man and woman were to be stoned –Le 20:10; De 22:22
 2. This was a set-up question
 - a. If Jesus were to endorse stoning her, Rome would be against Him.
 - b. If He were just to let her go, the Jews would be against Him.
 - c. The Jews could not perform capital punishment under Roman rule
 - d. Even before, the Jews had not practiced capital punishment for centuries
 3. The answer of Jesus -8:7
 - a. He who is among you that is without sin cast the first stone at her
 - b. Each were convicted by their own conscience and departed
 4. Jesus did not condone the sin, but forgave her and let her depart
- F. JESUS IS THE LIGHT OF THE WORLD -8:12-20
1. Jesus was sitting in the Court of Women
 - a. This was a place in the temple open to both men and women
 - b. They kept the treasury in this court
 - c. A candelabra hung there during the feast.
 - 1) This was representative of the fire that led the Israelites –Ex 13:21
 - 2) Jesus is the Light of the world!
 2. Who is Jesus?
 - a. The One they seek to kill –Jn 8:37, 40
 - b. The One they will lift up –Jn 8:28
 - c. The One going away into heaven –Jn 8:21
 - d. The One in Whom we must believe to be saved –Jn 8:24, 30, 46
 - e. He is “I Am” -8:58
- G. JESUS PREDICTS HIS DEPARTURE -8:21-30
1. The Pharisees display their lack of understanding of His words –8:21, 22
 - a. Jesus states that He is going away to a place they cannot come
 - b. They assume suicide
 - c. Jesus refers to His ascension into the heavens
 2. The Pharisees did not believe that He was the Messiah –8:23, 24
 - a. Jesus clearly states that His origin is from above; they are of the world
 - b. Without the faith that Jesus is the Messiah, man will die in his sins –vs 24
 3. The Pharisees want to know who He is -8:25-27
 - a. He is the One sent from the Father
 - b. He is the One who brings the word from the Father
 4. They will know He is the One after they lift Him up -8:28 (Ref. Romans 1:4)
 5. Jesus mentions four different times that He was sent – (8:16, 18, 26, 29)

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H. THE TRUTH MAKES ONE FREE –Jn 8:31-36

1. Discipleship
 - a. Note, Jesus is speaking to the Jews who believed in Him -8:30, 31
 - b. One can have a belief in Jesus without being a disciple of His
 - c. What makes the difference is abiding in His word
2. To abide in the word involves both hearing and doing –Ja 1:22
3. The truth sets one free -8:32
 - a. Jesus refers to freedom from sin as opposed to political oppression
 - b. While this is far greater, the Pharisees did not understand His words
4. We have never been in bondage to anyone -8:33-34
 - a. Not accurate –E.g. Egypt, Babylon, Persia, and Rome
 - b. Jesus clarifies that one sin enslaves a man –8:34
5. A slave does not abide in the house forever -8:35 – (Ref. Ga 4:21-31; He 3:5, 6)
6. The Son makes man free
 - a. He is the only One who can - Jn 14:6; Ac 4:12
 - b. Those who obey the gospel receive son-ship –Ro 8:16, 17; 1Jn 3:1-3

I. ABRAHAM'S SEED AND SATAN'S –Jn8:37-47

1. The Jews claimed Abraham was their father –vs. 37-40
 - a. Physically, this was true.
 - b. However, they were not behaving like Abraham.
 - c. He would not have sought to kill one speaking on behalf of God! –Ref. Ga 3:28, 29
2. The Jews claimed God was their Father –vs. 41, 42
 - a. If they truly shared the same Father, they would love Jesus.
 - b. “Children reflect the nature and character of their father” (Woods, 175)
3. They could not hear His words –vs. 43
 - a. Some use this to support the “Original Sin” doctrine.
 - b. However, the gospel is for all –Mt 11:28, 28:18-20, Mk 16:15, 16, 1Ti 2:4, Re 22:17
 - c. In context, Jesus was trying to persuade them. This would be futile if Original Sin is right.
4. Their father was the devil –vs. 44
 - a. They lusted after the power Jesus threatened.
 - b. They sought to kill Jesus
 - c. Satan tempted Eve thereby bringing death into the world
5. The argument of Jesus
 - a. The words of Jesus were true; therefore, there was no foundation for distrust.
 - b. They would rather believe the lie –Ref. 2Th 2:10-12
 - c. No one could convict Jesus of any sin! –Heb 4:15

“If I am a mere man, a pretender, since no man is perfect, there must be imperfections in me; find them, and thus expose my claims. On the other hand, if you cannot find any fault in me, it is because I am divine and therefore you ought to believe my words. But, you will not do so; therefore, you are not of God.”
(Woods, 177)

J. BEFORE ABRAHAM WAS, I AM -8:48-59

1. The double insult –vs 48
 - a. He was a Samaritan (Jesus had success among them –Jn 4:5-30)

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- b. He was demon-possessed –i.e. He was out of His mind, not under His own control.
 - 2. His response –vs. 49-51
 - a. He contradicts the demon-possession claim –Ref. Jn 10:19-21
 - b. Jesus looks back to God who seeks and judges –Ref. 1Pe 2:23, 1Co 4:3-5
 - c. Abide in His words and you will never see death
 - 1) We know that everyone dies –Heb 9:27
 - 2) Jesus is referring to the second death –Re 21:8
 - 3. The Jews insist that He has a demon –vs. 52, 53
 - a. For claiming to be greater than Abraham and the prophets
 - b. Abraham and the prophets died and could not keep others from death.
 - c. Again, He was not speaking of physical death, but the spiritual death
 - 4. His second response –vs. 54-56
 - a. Jesus reiterates that the Father glorifies Him and not He Himself
 - b. Two Greek words for “know”
 - 1) “Ginosko” –to know through observation or study
 - 2) “Oida” –to know personally or directly
 - c. Abraham rejoiced to see His day through the eyes of faith –Ge 15:4-6, 22:16-18
 - 5. They attempt to stone Him once again –vs. 57-59
 - a. They wondered how Jesus could know Abraham. They could not see beyond the physical.
 - b. His statement of deity, “I AM”. –Ref. Ex 3:14
 - c. They believed He was guilty of blaspheme (of course, He was not)
 - d. Therefore, they took up stones and tried to kill Him
 - e. Jesus passed through the crowd.
 - (This could have been miraculous, or those in the crowd purposely hid Him)
- K. JESUS HEALS A MAN BLIND FROM BIRTH –Jn 9:1-7
- 1. The time of the healing
 - a. Some believe this was immediately after John 8:59 (The Jews still in pursuit of Jesus)
 - b. Others believe this to have occurred later, perhaps at the Feast of Dedication (Jn 10:22)
 - 2. Question arises, “Who sinned, this man or his parents?”
 - a. People even today, associate suffering and sin
 - 1) The book of Job refutes this idea
 - 2) Note the Lord’s words in Ezekiel 18:1-4
 - b. Physical distress can be a result of sin without being a penalty for it.
 - c. Babies are not sinners. Sin is a transgression of the Law -1Jn 3:4
 - d. No actions committed by the parents were the cause of his blindness
 - 3. Jesus must work while it is still day
 - a. The time of His departure is drawing closer
 - b. Our time on earth is limited –Ja 4:14, Ep 5:16
 - c. Jesus is the Light of the world –Jn 8:12, 9:5
 - 1) Jesus is the Light that reveals truth
 - 2) His enemies loved darkness –Jn 3:19-21
 - 4. The healing of the blind man –vs. 6, 7
 - a. Jesus uses clay and tells him to wash in the pool of Siloam
 - b. It was not the clay, nor was it the water that healed him. It was his obedience to Christ!
 - c. Today, salvation can only be found when one is fully obedient to all Jesus says to do.

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L. THE FORMER BLIND MAN QUESTIONED BY NEIGHBORS –Jn 9:8-13

1. The Greek word for “saw” is stronger than our English word.
 - a. It means to “scrutinize minutely” or “to look at intently”
 - b. His neighbors were puzzled concerning his identity
2. He relates to them the story of his healing –vs. 11
3. They bring him before the Pharisees –vs. 13
 - a. These men often sat as judges of the Jews
 - b. Perhaps they brought him concerning a violation of Sabbath Day law

M. THE CASE AGAINST CHRIST –Jn 9:14-29

1. The healing occurred on the Sabbath -9:13-17
 - a. Some brought the former blind man to the Pharisees perhaps out of duty
 - b. The Pharisees believed He was not from God because He healed on the Sabbath

The Jerusalem Gemara ruled that while wine might properly be applied to an affected eyelid on the Sabbath, it could not be placed inside the eye; and it was strictly forbidden to apply saliva (widely believed in that day to have medicinal value) to the eye since this would be an attempt to treat it. The action of Jesus was clearly in violation of these traditions though not, of course, of the Law of Moses, since these glosses were perversions of that law. (Woods, 189)

- c. They cared more for tradition than for the man’s need for healing.
 - d. The blind man believed Jesus to be a prophet. –Jn 9:17
 2. The man was not actually blind -9:18-23
 - a. They brought the parents in for questioning.
 - b. They do not care for truth, but accusing Christ.
 - c. The parents shifted the question to their son.
 - d. They did not want the Pharisees to cast them out of the synagogue.
 3. This Man is a sinner -9:24, 25
 - a. “Give God the glory” –Used to persuade the man to their way of thinking.
 - b. Other references regarding –Joshua 7:19; 1Sam 6:5
 - c. The man simply told the truth –vs 25
 4. We do not know where He is from -9:26-34
 - a. The former blind man appears frustrated as he is enquired a third time about the healing
 - 1) He can see the hypocrisy of the Pharisees (i.e. they only want to accuse Jesus)
 - 2) He asks, “Do you also want to become His disciples?”
 - b. They state that they are disciples of Moses; he is a disciple of Jesus
 - 1) They had a better than thou attitude because they were disciples of Moses
 - 2) They believe Jesus has no credentials that they should follow Him.

N. THE CASE OF THE FORMER BLIND MAN –Jn 9:30-34

1. He focuses their attention back on the miracle itself –vs. 30
2. He states that God does not hear sinners –vs. 31
 - a. If Jesus were a sinner, God would not hear Him and He would have no power to heal
 - b. NOTE: Some of the Pharisees knew He was from God –Jn 3:2
 - c. God does not hear alien sinners is documented in Scripture
-Ps 34:15, 16; 66:18; Pr 15:29

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- d. Prayer is not a part of salvation –Mk 16:15, 16; Ac 2:38; 22:16
 - e. Prayer is however, a part of restoring one to Christ –Ac 8:22
 - 3. No one has ever healed one blind from birth –Jn 9:32, 33
-God therefore, is with Jesus!
 - 4. The judgment from the Pharisees is threefold (Jn 9:34):
 - a. They accuse him of being born in sins
 - b. They claim his blindness was the result of such
 - c. They cast him out of the synagogue
 - 5. NOTE: the Pharisees were wrong in their judgment against him –Jn 9:1-3
- O. JESUS IS IDENTIFIED AND WORSHIPPED –Jn 9:35-38
- 1. The man had limited knowledge about Jesus. He knew He was at least a prophet.
 - 2. When he knew Jesus was the Son of God, he worshiped Him!
 - 3. Jesus is God and accepts worship –Jn 20:28, Lk 17:15, 16
 - 4. Note the contrast of those who would not:
 - a. Peter would not –Ac 10:25
 - b. Paul would not –Ac 14:18
 - c. The angel would not –Re 19:10
- P. THE JUDGMENT OF JESUS –Jn 9:39-41
- 1. Jesus heals the blind (both physically and spiritually)
 - 2. Those who willingly reject Jesus chooses blindness over spiritual enlightenment
 - 3. The Pharisees fit into this category –Mt 23:16
- Q. THE GOOD SHEPHERD –Jn 10:1-21
- 1. Jesus is the True Shepherd -10:1-5
 - a. Shepherds would put their sheep together in one fold at night
 - b. In the morning, the doorkeeper would let the sheep out
 - c. The shepherd would call his own sheep to himself
 - d. Application: Today as Christians, we must know the voice of Jesus (i.e. His words)
 - 2. Jesus is the door -10:6-10
 - a. Jesus is the only way to the Father –Jn 14:6
 - b. Those before Jesus were the religious leaders of the day.
 - 1) They added many requirements to the Law of Moses
 - 2) They were more concerned about their tradition than God's law
 - c. The abundant life Jesus offers:
 - 1) Does not mean all will go the way we think it ought to.
 - 2) It does mean that the great life a person can live is the life of a Christian.
 - 3. Jesus is our Sacrificial Savior -10:11-18
 - a. The hireling does not care for the sheep
 - b. Those before Jesus were irresponsible shepherds
–Ref. Ez 34:1-6, Je 23:1-6, Zec 11:4-11, Mt 9:36, Mk 6:34
 - c. Jesus is the One who lays His life down for His sheep.
 - d. No one takes His life from Him –Mt 2:13-ff, Lk 4:28-30, Jn 8:59, 10:31-39

“His crucifixion was not a regrettable miscarriage of justice from which He was unable to escape; it was a voluntary sacrifice made for His sheep” (Roper, 67)

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4. Jesus is the subject of debate -Jn 10:19-21
 - a. Some said He has a demon; therefore do not listen to Him.
 - b. Others were more fair minded.
 - i. They knew His words were not that of a demon.
 - ii. They knew His works were not of a demon (i.e. a demon would not heal the blind)

I. LATER JUDEAN MINISTRY -Luke 10:1-13:21

A. Jesus and the Seventy -Lk 10:1-24

1. The Seventy Sent Out -Lk 10:1-12
 - a. "Go your way..." -vs. 3
 - i. The mission of the seventy was similar to that of the twelve
 - ii. The sending out of the seventy is unique to Luke
 - iii. Remember many of the disciples left (Jn 6:66). It was therefore good that seventy willing disciples could be found for this mission.
 - b. They go in faith -vs. 3, 4
 - i. There would be dangers along their way
 - ii. God would be with them throughout their time
 - iii. Their needs would be provided (E.g. -the wandering of Israel -De 8:1-4)
 - c. They enter houses -vs. 5-7
 - i. They extended peace to the home (Jewish blessing on the home)
 - ii. If the greeting was not received, the peace would return to them.
 - iii. Remain with one family. They were not to feel guilty for partaking of their food and accommodations.
 - iv. Laborers are worthy of their wages -1Co 9:8-12
 - d. They enter cities -vs. 8-9
 - i. They are to partake of food set before them
 - ii. They are to heal the sick. This confirms the word they preach.
 - iii. The kingdom of God is about six months from being established
 - e. They know how to handle rejection -vs. 10-12
 - i. Shake the dust off their feet shows they had done all they could.
 - ii. More tolerable because they rejected Christ.
 - iii. "...the greater the privilege, the greater the responsibility." (Jim Sheer)
2. Woe unto Impenitent Cities -Lk 10:13-16
 - a. Chorazin -vs. 13, 14
 - i. Chorazin and Bethsaida had more time to repent, but did not.
 - ii. They were consumed by pleasure and arrogance.
 - iii. They saw more works, but did not repent.
 - iv. Tyre and Sidon had judgment pronounced against them often in the OT
 - v. They would have repented at the works Chorazin and Bethsaida had seen.
 - b. Capernaum -vs. 15, 16
 - i. Jesus preached and did miracles in Capernaum, but they did not repent.
 - ii. People don't reject us, they reject Jesus and ultimately God.
3. The Seventy Return with Joy -Lk 10:17-20
 - a. Demons are subject to the name of Jesus -vs. 17-19
 - i. They had great joy that they could cast out demons.

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- ii. The devil is being cast out -Jn 12:31
- iii. His day of eternal defeat is set -Re 20:10
- iv. There is a spiritual implication to power over serpents and scorpions. These were often associated with the devil and his tactics. This indicates while they would still be tempted, they could also overcome.
- v. There is a physical implication also -Ref. Mk 16:17, 18; Ac 28:1-10
- b. Reason to rejoice -vs. 20
 - i. The greatest joy belongs to every Christian; our names are written in heaven.
 - ii. Our names are added to the Book of Life -Ac 2:47
- 4. Jesus Rejoices in the Spirit -Lk 10:21-24
 - a. His prayer -vs. 21, 22
 - i. Jesus rejoices before the Father.
 - ii. It is the humble that can learn and understand the will of God -Is 57:15
 - iii. Pride stands too often stands between the sinner and His Savior.
 - b. Words to His disciples -vs. 23, 24
 - i. They are truly blessed for what they have seen.
 - ii. Kings and prophets desired to see what they had been privileged to see.
 - iii. Perhaps some today would have liked to be witnesses of these great events.
- B. The Parable of the Good Samaritan -Lk 10:25-37
 - 1. The lawyer's question to Jesus -Lk 10:25-29
 - a. He asks the all important question, but not out of sincerity.
 - b. Jesus directs the question to the Law of Moses. (When we are asked about salvation today, we too should direct souls to the word of God)
 - c. This man is trained in the Mosaic law. Therefore he answers Jesus' question appropriately -vs. 27
 - d. Jesus tells him to follow what he already knows and he will live -vs. 28
 - e. Who is my neighbor?
 - i. Some thought they could love their neighbor and hate their enemy -Mt 5:43
 - ii. Others thought their neighbor was limited to another Israelite.
 - iii. The Pharisee's neighbor was another Pharisee.
 - iv. Jesus explains to them who their real neighbor is.
 - 2. The Parable -Lk 10:30-37
 - a. Journey between Jericho and Jerusalem
 - i. There was a distance of seventeen miles between the cities
 - ii. The difference in elevation of 3600 feet.
 - iii. Going from Jerusalem to Jericho would be downhill travel.
 - iv. The roads were filled with turns making it a perfect place for an ambush.
 - b. The priest and the Levite -vs 31, 32
 - i. The priest was heading down to Jericho. Most priest lived in Jericho and went to Jerusalem when it was their time to serve or during feast.
 - ii. Since he was a spiritual leader, he should have shown mercy -Mic 6:8; Is 58:7
 - iii. The Levite also should have shown mercy, but passed by on the other side.
 - c. The Samaritan.
 - i. While we do not know the nationality of the victim, we know Samaritans were despised as half-breeds.

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- ii. The Samaritan was considered good for his compassion he displayed
- iii. The wine would serve as an antiseptic; the oil as a soothing salve.
- iv. He paid the innkeeper two denarii which was approximately two days wages
- v. He did above and beyond expectation in his concern for the man.
- vi. “Which of the three was this man's neighbor?” -vs 36
- vii. The lawyer would not utter the word Samaritan -vs 37
- viii. The instructions of Jesus is clear; to be a neighbor to others.

C. Jesus, Mary, and Martha -Lk 10:38-42

- 1. The home of Mary, Martha, and Lazarus
 - a. Their home was located in Bethany (John 11:1)
 - b. Martha welcomed Jesus into their home and began to prepare a feast
 - c. While Martha labored, Mary sat and listened to Jesus
- 2. The lesson from Jesus
 - a. Martha insisted on receiving help from her sister Mary
 - b. Jesus taught that one thing is needed
 - i. He was not undermining hard-work or preparation
 - ii. He was teaching a lesson in priority.
 - iii. We must not become so wrapped up in the cares of this world that we lose sight of what is truly important.

D. The Model Prayer -Luke 11:1-4

- 1. When Jesus finished praying, His disciples wanted to learn to pray. The best time to teach is when others are asking questions.
- 2. John taught his disciples to pray -11:1; Ref. Lk 5:33
- 3. Note: There is some variation in the wording between Luke and Matthew 6:9-13. This teaches us that our prayers are not to be robotic in nature, but rather come from the heart.
- 4. Some details from the prayer:
 - a. Begins with giving honor to God our Father in heaven
 - b. “Your kingdom come” references the church which is came into being on Pentecost (Acts 2)
 - c. We submit ourselves to the will of God
 - d. “Our daily bread” references the manna from the OT. They were given daily provision for bread. The bread represents our needs both physical and spiritual.
 - e. We must forgive others if we are to be forgiven of our sins.
 - f. God gives us the way to escape temptation -1Co 10:13

E. A Friend Comes at Midnight -Luke 11:5-8

- 1. Jesus is teaching how God answers prayer
- 2. A friend is wanting bread to set before his friend that has come to him at midnight
- 3. The man does not want to be disturbed
 - a. He is in bed and his children are fast asleep
 - b. If he rises to give him bread, he will awaken the household
- 4. The man submits by giving him bread. Not because of friendship, but rather persistence.

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5. The lesson is observed in the contrast.
 - a. The man helped his friend although improperly motivated.
 - b. God, on the other hand, can never be caught at an inconvenient moment
 - c. God will answer quickly motivated by love

- F. Keep asking, seeking, and knocking -Lk 11:9-13
 1. The three actions:
 - a. Asking -is making our petitions to God
 - b. Seeking -is taking action ourselves toward the request (E.g. one may pray for a job, but should follow it up by sending out resumes)
 - c. Knocking -One knocks until someone opens. Likewise, we pray unto God realizing that God does not always answer according to our expectation. Rather, He answers us according to our best interest.
 2. The example of human fathers.
 - a. Fathers know how to give good gifts to their children
 - b. This is despite the fact that fathers are prone to bad judgment calls
 - c. The application is that God gives to His people much better gifts.
 - d. God gives the HS to those who ask Him
 - i. Matthew states “good things” -Mt 7:11
 - ii. God's good gifts come through the Spirit.

- G. Woe to the Pharisees and Lawyers -Lk 11:37-54
 1. Jesus comes over dinner -vs. 37, 38
 - a. There is no reason to suspect their intent was evil.
 - b. They marvel that He did not wash His hands before the meal
 - c. Two important things to observe:
 - i. The men do not vocalize their discontent with Jesus; He reads their minds.
 - ii. He did not violate God's law, but man's additions to it.
 2. Jesus teaches purity of heart -vs. 39-41
 - a. They were only concerned with cleaning the outside leaving the inside of the cup vile. This represents their greed and wickedness.
 - b. If your heart is pure (seeking the well-being of others) then their actions will be pure.
 3. Three woes pronounced against the Pharisees -Lk 11:42-44
 - a. Leaving weightier matters of the law undone.
 - i. They gave tithes of their crops as commanded -Nu 18:20-24; Le 27:30.
 - ii. They left out the other parts of the law – De 6:5; Le 19:18
 - b. Loved the best seats and the greetings in the marketplace
 - i. “The chief seats in the synagogue were in front of the raised platform near the chest where the scrolls of the law were kept. The prayer leader and the scripture reader were on the raised platform. Their motives were to be seen of men.” (Sheer)
 - ii. They loved to be called “rabbi” -Mt 23:7
 - c. They are like unmarked tombs
 - i. Touching a grave even by accident would make one unclean -Nu 19:16
 - ii. Some tombs were whitewashed to prevent such mistakes
 - iii. Jesus' point: to be influenced by the Pharisees is like touching a tomb thus becoming unclean.

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4. Three woes pronounced against the Lawyers -Lk 11:46-52
 - a. They load men with burdens that they themselves are unwilling to bear.
 - i. The ancient rabbis added laws and made them as binding as Scripture.
 - ii. This in and of itself was a violation of the Law -De 4:2
 - iii. They often found ways around these laws for themselves -Mt 23:3
 - b. They build the tombs of the prophets and their fathers have killed them.
 - i. Their condemnation is not for the building of tombs, but rather for the way they are treating Jesus and ultimately what they will do unto Him.
 - ii. This is similar wording to the prophet Jeremiah -Je 7:25-29
 - iii. They were guilty of the blood of Able (Ge 4:8) to the blood of Zechariah (2Ch 24:20-22). This is not that they personally killed them, but they were behaving in the same manner concerning Jesus and eventually other servants of God. (i.e. Steven and James)
 - c. They have taken away the key of knowledge.
 - i. They did so by adding many restrictions to the Law. This blinded them from the truth that is revealed in Jesus.
 - ii. This also kept other from seeing how Jesus is a fulfillment of the old Law.
 5. Reaction from the scribes and Pharisees -Lk 11:53, 54
 - a. They should have taken His words to heart, but instead they were enraged.
 - b. They began to cross-examine Him over many things trying to find something to accuse Him of. These questions were to designed to make Him look bad in the eyes of the people.
- H. Beware of Hypocrisy -Luke 12:1-3
1. After the dinner with the Pharisees, a multitude gathered to hear Him.
 2. He teaches them not to be like the Pharisees.
 - a. Their leaven is hypocrisy.
 - b. This hypocrisy cannot be hidden from God -Ref. Mt 15:1-9
- I. Jesus Teaches the Fear of God -Luke 12:4-7
1. Fear is not to be placed on those who can kill the body.
 2. Fear God; He can destroy the soul after the body has been killed -Re 20:10-15
 3. Even in the midst of death, God does not forget His people -Ref. Ac 7:56
- J. Speech before men -Luke 12:8-12
1. Confession of Christ -vs. 8, 9
 - a. We must be bold enough to make a stand for God -Ac 4:29; Ep 6:20
 - b. To cower in the face of adversity is to be eternally rejected by God
 2. Blaspheme against the Holy Spirit -vs. 10
 - a. Matthew writes more extensively about this subject -Mt 12:22-37
 - b. This blaspheme is committed when one attributes the power of God to the devil.
 - c. When one reads the bible today and rejects its teaching, he cannot be saved.
 3. The Spirit will teach them what to say -Luke 12:11, 12
 - a. This was a promise made to the apostles and those who they would lay their hands upon. (Peter -Ac 4:8; Steven -Ac 6:3, 10; 7:2-ff)
 - b. They were to have no fear about what they would say -Ac 4:19; 5:29

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K. The Parable of the Rich Fool -Luke 12:13-21

1. A man in the crowd came to Jesus seeking justice
 - a. The Law taught how such matters were to be dealt with -De 21:15-17
 - b. It was normal for a teacher of the Law to settle such matters.
2. Jesus taught that a man's life does not consist of what he has
 - a. Character is more than one's possession
 - b. The main duty of man is to fear God and keep His commandments -Ec 12:13
3. The rich fool
 - a. God had blessed him with great wealth, but he was not thankful.
 - b. He faced a decision of what to do with all his wealth. He chose to keep it for himself thus exemplifying selfishness.
 - c. The most important wealth we can store for ourselves is the spiritual wealth.
 - d. Remember, we only have today -Ja 4:13-17

L. We must not worry -Luke 12:22-34

1. The discourse on worry had been discussed in detail during the “Sermon on the Mount” (pg. 35)
2. The key verse is to seek God's kingdom first and all these other things will be added to them (vs. 31)
3. Thieves can steal our earthly treasures and moth and rust can destroy them. Our spiritual riches in heaven can never be compromised as long as we continue seeking the kingdom of God first.

M. The Faithful and Evil Servant -Luke 12:35-48

1. Jesus expresses the purpose of being ready at all times. Those who are found watching will be rewarded accordingly.
2. If a home owner knows when a thief would break in, he would make himself ready. The application is to always be ready, just as we lock our doors every night.
3. Peter's question concerning the intended audience of the lesson -vs. 41
 - a. There is application for the apostles and for the multitudes
 - b. The lesson is faithfulness unto God at all times.
4. The servant who becomes unfaithful
 - a. The master of the servant will come at an hour he does not expect.
 - b. He will be punished
5. Different degrees of punishment? -vs. 47
 - a. There is the possibility of degrees of punishment and reward
 - b. It is important to remember that hell is eternal separation from God and that there is nothing good or tolerable about being there.
 - c. The warning of Jesus is to avoid hell by pleasing God.

N. Christ Brings Division -Luke 12:49-53

1. Jesus is under distress until His purpose is accomplished
 - a. The baptism Jesus refers to is metaphoric of being immersed into suffering.
 - b. He is ready to put the suffering of the cross behind Him.
2. The division:
 - a. Jesus is the Prince of Peace (Is 9:6). He came to bring peace -Ep 2:14

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- b. Some will follow the teachings of Jesus and others will not. When this occurs between friends and family it often creates enemies. This was true in the days of Jesus and continues to ring true today.
- O. Discern the Time -Luke 12:54-59
- 1. The example of the weather -vs. 54-56
 - a. A cloud in the west indicated rain coming from the Mediterranean Sea.
 - b. The south wind blew across the desert causing it to be hot
 - c. They knew how to discern the weather, but not the fulfillment of prophecy seen in Christ.
 - 2. Making peace with your adversary -vs. 57-59
 - a. They knew it was always best to make peace with the adversary quickly
 - b. They should also know that it is important to make peace with God while there is still time. When the trumpet sounds or death occurs it is everlastingly too late.
- P. The Necessity of Repentance -Luke 13:1-9
- 1. The two examples given -vs. 1-2, 4
 - a. All other details besides what is written is left to speculation.
 - i. First example, Pilate had the Galileans murdered while worshipping God.
 - ii. Second, the tower at Siloam fell and killed eighteen people.
 - b. While we do not know all the details, the message is clear
 - i. The ones who escape tragedy are not more righteous than those who don't
 - ii. We have all sinned (Ro 3:23) and have to repent (Ac 17:30)
 - 2. The Parable of the Barren Fig Tree -vs. 6-9
 - a. Interpretation one: there is plenty of time to repent, but time eventually runs out (Ro 13:11-14, 2Co 6:2; Ja 4:14)
 - b. Interpretation two: Concerns the Jews Jesus was teaching
 - i. The tree represents the nation of Israel.
 - ii. The three years refers to their fifteen hundred year history as a nation.
 - iii. The one year represents the forty remaining years to the destruction of Jerusalem.
 - iv. "Ten times as many people were killed in the destruction of the city of Jerusalem in A.D. 70 as were killed by the atomic bomb dropped on Japan in A.D. 1945." (Sheer)
- Q. The woman with the spirit of infirmity -Luke 13:10-17
- 1. The healing of the woman
 - a. Jesus was teaching in the synagogue on the Sabbath day.
 - b. There in the crowd was a woman who had been bound with a spirit of infirmity for eighteen years. She was bent over and unable to rise up.
 - c. Jesus stated later that she had been bound by Satan -vs. 16
 - d. Question: was she therefore possessed of a demon?
 - i. Our context does not use that terminology
 - ii. Her behavior does not reflect the typical behavior of one possessed. (i.e. nakedness, cutting self, throwing victim into the fire, foaming at the mouth, trembling in the presence of Jesus)
 - iii. Compare Paul's thorn in the flesh. "Messenger of Satan" -2Co 12:7
 - e. Jesus had compassion on her and healed her, releasing her of her infirmity.

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2. The ruler of the synagogue.
 - a. He was addressing the crowd, but indirectly chastising Jesus
 - b. He claimed it was unlawful to be healed on the Sabbath day
 - i. It was unlawful to work on the Sabbath -Ex 20:8-11; De 5:12-15
 - ii. The law said nothing concerning healing on the Sabbath day
 3. The reply of Jesus
 - a. He calls the ruler a hypocrite in front of the crowd.
 - b. Everyone of them would water their livestock on the Sabbath day. Jesus uses this illustration on other times as well (Mt 12:11, 12)
 - c. To help someone created in the image of God was a far greater act of mercy
 - d. Thus, Jesus put His adversaries to shame.
- R. Two Parables -Luke 13:18-21
1. The Mustard Seed -vs. 18, 19
 - a. The mustard seed is the least of seeds (Mt 13:32)
 - b. When planted, the tree would grow between ten and fifteen feet tall.
 - c. Likewise, the kingdom of God starts off small, but continues to grow today.
 2. The Leaven -vs. 20, 21
 - a. Leavening is often used in a negative sense (Lk 12:1; 1Co 15:6-8; Ga 5:9)
 - b. Here it is used to describe the way the kingdom of God grows.
 - i. Three measure of meal was the typical amount for a Jewish family
 - ii. With a little leavening, it would provide well for them.
 - iii. Likewise, the effects of the gospel spreads throughout the world.
- S. The Feast of Dedication -Luke 13:22; Jn 10:22-39
1. Jesus is on His way to Jerusalem for the Feast of Dedication -Lk 13:22
 - a. He returns from Jerusalem -Jn 10:40-42
 - b. At that point we will resume Luke 13:23-17:10
 2. The Feast of Dedication -Jn 10:22-30
 - a. This was the last Jewish feast to be instituted
 - b. This feast was instituted during the Maccabean period. “It commemorated the rededication (or 'reconsecration') of the temple (around 165 B.C.), after it had been defiled by Antiochus Epiphanes.” (Roper, v2; p115)
 - c. The feast is more commonly known by its Hebrew word, “Hanukkah”
 3. The question of the Jews -vs. 24
 - a. They were not asking the question with faith in Him as their goal.
 - b. Instead, they were wanting to catch Him in His words to accuse Him
 - c. Jesus does not directly answer their question. His preference is to demonstrate His divinity -vs. 25, 37, 38
 4. The illustration of the Shepherd and the sheep -vs. 26-30
 - a. This shows the great love and care that God has for His sheep (followers)
 - i. Those who have faith in Christ and follow Him have eternal life
 - ii. No one is able to take that away from a Christian. This was true in the days of Christ and it is still true today!
 - b. This is not to say that one cannot fall from grace
 - i. Christians still have freewill

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- ii. We must always be cautious lest we fall -1Corinthians 10:12, 13
 - iii. As long as we stay faithful to Christ, we can certainly be confident of our salvation because of verses 27-29 and 1Jn 5:13.
5. Renewed Efforts to Stone Jesus -Jn 10:31-39
- a. The Jews wanted to stone Him for blasphemy.
 - b. Jesus reminds them of Psalms 82:6 where the Law referred to the judges appointed by God as “gods”. Since they were human and therefore fallible, how could it possibly be wrong to refer to Christ as God?
 - c. The Scripture cannot be broken!
 - i. The word of God stood as the Law under the Old Testament.
 - ii. The word of God stands as firm to day under the New Testament.
 - d. Jesus again refers them to His works. These works validates Him as God's Son.
 - e. They still disbelieve and try and stone Him.
 - i. A normal man would have died at this point.
 - ii. Jesus' hour had not yet come, therefore He escaped effortlessly out of their hand. This as added proof of His divine nature and origin.

SECTION 3 -IN PEREA

I. PEREAN MINISTRY (Mt. 19:1, 2; Mk 10:1; Lk 13:23-17:10; Jn 10:40-42)

A. Introduction to the section

- 1. Jesus has left Jerusalem. His next return will be for Passover and His death, burial, and resurrection.
- 2. Those on the west side of the river thought Perea to be insignificant; Jesus however did not share their view. He would spend the greater part of His next 3 ½ months in the region.
- 3. This was the area where John was once baptizing others. It is pointed out that John performed no miracles during his ministry -Jn 10:40-42.

B. Jesus is Questioned and Warned -Lk 13:23-35

- 1. The warning Jesus gives -Lk 13:23-30
 - a. The question is raised, “Why are there few who are saved?” -vs. 23
 - b. Jesus answers a more pertinent question, “How to make sure you are among the saved?”
 - i. Strive to enter -Requires diligent effort.
 - ii. Enter through the narrow gate -The gate is not easy, but worth it by far.
 - iii. This is accomplished through obedience to God -Mt 7:21; Lk 6:46
 - iv. One must take up his cross and follow Jesus -Mt 16:24
 - c. Thinking one is right with God is not enough
 - i. This was true for the Jew who believed they had it by birthright
 - ii. It is true for us. Being born into a “Christian nation” or even a “Christian home” does not save us.
 - d. Jesus states the Gentiles will enter the kingdom of God -vs. 29, 30
- 2. The warning Jesus receives -Lk 13:31-33
 - a. The Pharisees warn Jesus that Herod was seeking to kill Him.

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- i. The threat against Jesus was credible.
 - ii. Herod Antipas ruled over Galilee and Perea.
 - iii. This is the same Herod that put John the Baptizer to death.
 - b. The response of Jesus
 - i. Jesus first is going to finish all that He has set out to do. No one will be able to stand in His way!
 - ii. Jesus knows He is going to die, but not by the hand of Herod and not in Perea.
 - iii. Jesus mentions His death will be in Jerusalem. After all, it is Jerusalem that kills the prophets.
 3. The Lament over Jerusalem -Lk 13:34, 35
 - a. Jerusalem was notorious for killing the prophets and those sent to her.
 - b. The illustration of the hen gathering her brood under her wings:
 - i. During times of danger, a hen will call to her brood; she will not chase after them. They must come on their own free will.
 - ii. The same is true of God. He warns through the prophets and finally His Son. It is still up to man to respond to the grand invitation of Christ -Mt 11:28-30; Re 3:20; (ref. Ruth 2:12).
 - c. Your house is left desolate references the destruction of Jerusalem in AD 70
 - d. Jesus concludes with a reference to His Second coming.
- C. Jesus in the home of a ruler of the Pharisees -Luke 14:1-24
1. Healing on the Sabbath -Lk 14:1-6
 - a. There before Christ is a man suffering from dropsy
 - i. Dropsy is from the Greek word meaning “Water”. It is where we derive our word “hydro”
 - ii. In this man's case he was retaining water. This was a symptom indicating either congestive heart failure, or kidney trouble.
 - b. The Pharisees were keeping a close watch on Christ. This indicates their motives for having Him over were most likely not pure.
 - c. Jesus brings up the question of whether healing on the Sabbath was lawful or not.
 - d. Jesus heals the man out of compassion and to teach the Pharisees a valuable lesson.
 - i. He reminds them of their own compassion towards a donkey or an ox.
 - ii. The comparison is apparent. If it is right to show compassion to a distressed animal on the Sabbath, how much more so is it to show compassion to a man suffering from a disease?
 2. Take the Lowly Place -Lk 14:7-11
 - a. The Pharisees loved the best seats; seats of honor.
 - b. Jesus teaches them the value of humility
 - i. If one exalts himself, he will be humbled by one greater than himself.
 - ii. It is therefore better to begin in humility and then be exalted.
 - c. Solomon taught a similar lesson -Proverbs 25:6, 7
 3. Focusing on the Humble -Lk 14:12-14
 - a. Here, Jesus is not teaching that it is wrong to have friends and family over for dinner / supper. In fact, Jesus ate at the home of Mary and Martha -Lk 10:38
 - b. The lesson is to go beyond the scope and reach out to those who cannot repay.

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4. The Parable of the Great Supper -Lk 14:15-24
 - a. The statement made, “Blessed is he who shall eat bread in the kingdom of God!”
 - i. It is not certain whether he thought of a physical kingdom, or the eternal kingdom of God.
 - ii. The meaning of the following parable is not hindered by the man’s perspective
 - b. The invitation -vs. 16, 17
 - i. During these days, invitations were sent and they were accepted or rejected.
 - ii. These in the parable had already accepted the invitation. (They represent the Jews)
 - iii. It was an insult to the host to accept an invitation and then not come.
 - c. The excuses -vs. 18-20
 - i. Invalid: no one would purchase property without inspecting it first.
 - ii. Invalid: no one would buy oxen without testing them first.
 - iii. Invalid: During the first year of marriage one was excused from war and taking on any new business (De 24:5). He could however, come to a feast and bring his wife. (all three points from Sheer)
 - d. The resolve -vs. 21-24
 - i. The master became angry at those refusing to come.
 - ii. The invitation was open now to those considered unworthy.
 - iii. When the house was still not full, the invitation went further to the highway and the hedges.
 - e. The meaning
 - i. The Jews were invited to the feast through the prophets of God
 - ii. Jesus came and it was time for the feast, but they rejected Him.
 - iii. The invitation began with the Jews and would be extended to the Gentiles
 - iv. Today, those who refuse the gospel of Christ will be eternally lost (Jn 14:6, Ac 4:12, Mk 16:15, 16)
- D. Leaving all to follow Christ -Lk 14:25-35
 1. Great multitudes were following Christ -vs. 25
 - a. There was much excitement concerning His teaching and healing
 - b. The trouble was how quickly that enthusiasm can change during adversity
 - c. Therefore, Jesus discusses with them what it takes to be a disciple of His.
 2. Following Jesus involves the right priority -vs. 26, 27
 - a. The word “hate” in context means to “love less”
 - b. Certainly, we are to have a great love and respect for our family. However, our love for God supersedes all other relationships.
 - c. Our love for Christ must supersede our love for our own life -Ref. Mk 8:34-38
 3. Following Jesus involves counting the cost -vs. 28-33
 - a. E.g. Counting the cost before building a house.
 - i. One would be thought foolish to begin building a house and then quit due to lack of financing.
 - ii. Likewise, one must count the cost before coming to Christ that he may remain faithful to the very end -Re 2:10

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- b. E.g. King going into battle
 - i. One has a choice whether or not to build a house. A king is often attacked and cannot remain neutral.
 - ii. Likewise, no man can remain neutral in his decision to follow Christ or not.
- c. One must forsake all to follow Jesus
 - i. The things that man must forsake is anything that hinders him from service to Christ.
 - ii. Men today must evaluate themselves and forsake anything in life keeping them from serving God.
- 4. Following Jesus involves keeping our flavor -vs. 34, 35
 - a. Salt is good and has a variety of uses.
 - b. If it has lost its flavor, it is good for nothing. Worthless salt is to be thrown out.
 - c. The same is true for one who begins well, but lacks the root of endurance in their heart. They go from hot to lukewarm to cold.
 - d. Jesus concludes with, "He who has ears to hear, let him hear!" This message is for any and all who desire to follow Jesus.
- E. The Lost Sheep -Lk 15:1-7
 - 1. The tax collectors and sinners came near to hear Jesus -vs. 1
 - a. Tax collectors were considered to be traitors and cheats
 - b. Sinners were the Jews who did not live by the traditions of the Pharisees
 - 2. The complaint of the Pharisees and scribes
 - a. They did not believe in associating with such people, much less eating with them.
 - b. They looked down on Jesus for His actions with those they considered undeserving.
 - 3. The parable
 - a. Jesus gave a parable they could understand. They knew that the responsibilities of a shepherd was to protect and keep the sheep.
 - b. They knew if one sheep was lost, a good shepherd would seek after it until it was found.
 - c. They also acknowledged that upon finding the lost sheep, there was great reason to rejoice
 - 4. The application
 - a. God views sinners as lost sheep needing to be found
 - b. Jesus came to seek and save those who were lost -Lk 19:10
 - c. He did not come to call the righteous, but sinners to repentance -Mt 9:12, 13
 - d. It is not the will of God that any should perish -Mt 18:14; 1Pe 3:9
- F. The Lost Coin -Luke 15:8-10
 - 1. A woman loses one coin out of ten
 - a. This coin could be compared to the Roman denarius
 - b. The Roman denarius was equal to a days wages; one would not want to lose something of this great value
 - 2. She seeks after it until she finds it
 - a. Homes in this day usually had dirt floors.
 - b. The coin very easily could have been concealed in the dust

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3. The application is the same as for the Lost Sheep
 - a. God sees the value in every soul
 - b. 99% is never good enough for God; He wants all to be saved.
 - c. *"The Pharisees were more concerned about lost money than lost souls."* (Sheer)

G. The Lost Son -Luke 15:11-32

1. The son went his way -vs. 11-16
 - a. According to the Law, the younger son would receive one-third of the estate as an inheritance after the father passed away -De 21:17
 - b. The father could make an exception if he so desired by giving the inheritance sooner.
 - c. The son was now at liberty to live his life on his own terms
 - i. Man believes he will be happier living his own way apart from God.
 - ii. However, man will reap what he sows -Ga 6:7-9
 - iii. True fulfillment only comes from serving God -Ec 12:13
 - d. The son wasted all his possessions and soon he was found in want.
 - e. He could only find work feeding swine
 - i. This was most humiliating for a Jew. Swine were unclean -Le 11:7
 - ii. "The attitude of the Jews in the first century was, "May a curse come upon the man who cares for swine." (Sheer)
 - iii. He was so famished, he desired to eat what the swine were fed.
 - iv. The good news about landing flat on one's back is there is only one way a person can look; up!
2. The son came to himself -vs. 17-19
 - a. Sometime people have to hit the bottom before they will repent -2Co 7:10
 - b. This is not bad if it leads them back to God.
 - c. He made a decision to return home
 - i. No plans to try again
 - ii. No excuses for his past behavior
 - iii. His plans were to plead just to be a "hired servant" -vs. 19
3. The son came home -vs. 20-24
 - a. The father runs to meet him while he is still a long way off
 - b. He begins the speech he had rehearsed
 - c. The father won't hear of him being not worthy to be called his son
 - d. He orders his servants to bring out a robe, a ring, sandals, and kill the fatted calf!
 - e. The lesson:
 - i. We should never underestimate the forgiving nature of God
 - ii. He doesn't want any to perish -1Pe 3:9; 1Ti 2:4
4. The trouble with the older brother -vs. 25-32
 - a. The older brother represents the Pharisees
 - i. They were not concerned about lost souls
 - ii. They loved their money and power.
 - b. He is angry and won't go in, so the father comes out to him.
 - i. The older brother is in the wrong, but not rejected by the father
 - ii. On the contrary, the father is trying to reason with him to put him in the right mind-set.

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- c. The older brother's argument:
 - i. He declares his own righteous
 - ii. He complains he never had any kind of recognition (displays selfishness)
 - iii. "This son of yours" -He won't acknowledge this is his brother
 - iv. He brings accusation against the prodigal -vs. 30
 - v. He displays anger with the father's forgiveness - "...you killed the fatted calf for him."
 - d. The father's rebuttal:
 - i. Faithfulness is never overlooked before God -He 6:10
 - ii. When one returns to the fold, there is great reason to rejoice!
 - 5. The application:
 - a. We should remain faithful to God all the days of our lives
 - b. When an erring brother returns, we should rejoice with them.
- H. THE PARABLE OF THE UNJUST STEWARD -Lk 16:1-13
- 1. The Lesson:
 - a. A certain steward was accused of wasting his master's goods (this was not fraud or theft, but mismanagement)
 - b. He did not refute his termination which indicates he must have been guilty
 - c. He realized his predicament: physical labor and begging were not options.
 - d. He had his master debtors to lower the amount owed on their bills.
(NOTE: 100 measures of oil is between 800 and 900 gallons of oil.)
 - e. The master commended his steward for dealing shrewdly.
 - 2. The Meaning:
 - a. Some question: "Was Jesus commending devious behavior?"
 - i. The master commended his servant on securing his future, but not in his methods.
 - ii. Stewards in Mid-Eastern culture were believed to work on a flexible commission. (Similar to tax collectors, they would charge more than their master and keep the difference.)
 - b. The meaning of the phrase, "Use unrighteous mammon to win friends"
 - i. Money can be used for purposes other than making purchases.
 - ii. The world understands this concept and so must we.
- Money's power is completely out of proportion to its purchasing power. Because the children of this world understand this, they can use money for non-economic purposes, and use it they do. Money is used as a weapon to bully people to keep them in line. It is used to buy prestige and honor, to enlist the allegiance of others, or to corrupt people. And this is precisely why Jesus tells us to make friends by means of this unrighteous money. Rather than run from money, we are to take it, and use it for God's purposes. Rather than reject it, we are to conquer it, subdue it, and use it for greater goals. (Echols, 76, 77)
- c. Sometimes we have to release certain things to gain something greater.
 - d. James Elliot has been quoted saying, "It has been well said, 'He is no fool who gives what he cannot keep to gain what he cannot lose.'" (Echols, 78)

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3. The Application:
 - a. The children of the world exercise more wisdom with their physical needs than some Christians do with their spiritual needs -vs. 8b
 - i. The unjust steward knew his time was almost at an end. Therefore, he secured his future.
 - ii. We know our time on earth is drawing to a close. We also should invest our time, our talents, and all that God has entrusted us with to His glory.
 - b. We should use our money as the bible directs -vs. 9
 - i. Taking care of our families -1Ti 5:8
 - ii. Paying our taxes -Ro 13:7
 - iii. Collection for the church -1Co 16:2
 - iv. Helping the needs of others -Ep 4:28
 - c. Those who are faithful in little, is faithful in much
 - i. We realize that everything we have belongs unto God; we are His stewards - 1Co 4:2
 - ii. Those who are faithful will have eternal treasures in heaven.
 - d. No one can serve two masters -vs. 13
 - i. When God is first in our lives, everything else will fall properly into place.
 - ii. When money is first, all kinds of evil results -1Ti 6:10
- I. THE LAW, THE PROPHETS, AND THE KINGDOM -Lk 16:14-18
 1. The Pharisees were lovers of money.
 - a. They believed that wealth was a sure sign of God's approval.
 - b. They mocked Jesus for His teachings on the "Unjust Steward"
 2. The Pharisees were concerned more about what other men thought rather than what God thought of their lives and actions. God however, knows their hearts.
 3. At the preaching of John, many were coming into the kingdom of God
 - a. They were "pressing" into the kingdom (i.e. coming in with great diligence)
 - b. Those coming into the kingdom were considered outcast by the Pharisees.
 4. It is easier for heaven and earth to pass than one tittle of the law -vs. 17
 - a. Jesus came to fulfill the Law (Mt 5:17) and He accomplished it (Co 2:14).
 - b. The qualities of the Law concerning right and wrong, good and evil, still remain.
 5. The example of marriage and divorce -vs. 18
 - a. If a man divorces his wife and marries another, he commits adultery.
 - b. If a man marries a woman who had been divorced, he commits adultery.
 - c. The Law permitted divorce -De 24:1-4 (Note the word "Uncleanliness")
 - d. Two schools of thought during the days of Christ:
 - i. School of Shammai -Taught that adultery was the only reason for divorce.
 - ii. School of Hillel -Taught that "uncleanliness" referred to any reason
 - e. The only biblical reason for divorce is adultery -Mt 5:31, 32; 19:9
- J. THE RICH MAN AND LAZARUS -Lk 16:19-31
 1. The role reversal -vs. 19-23
 - a. This begins with the rich man who lived in luxury.
 - i. Remember the Pharisees judged themselves good by their wealth
 - ii. They believed if a man were poor, he must be unrighteous before God

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- iii. The rich man is often referred to as “Dives”. This is not his name. Dives is Latin for “rich”.
- b. The beggar name Lazarus tormented outside the gate
 - i. The name Lazarus means “God is my help”
 - ii. He was full of sores
 - iii. He desired crumbs from the rich man’s table
 - During these days, they did not have cutlery. Instead they used bread to clean their hands. This bread was then discarded.
 - It is presumed that this is the crumbs that Lazarus desired.
 - iv. Dogs licked his sores (Dogs in these days were considered unclean, not household pets like today -Ref. Rev 22:15)
- 2. The torment -vs. 24-26
 - a. The rich man desired just a drop of water from the finger of Lazarus. Compare this to all Lazarus desired in his life (i.e. bread that would fall from the rich man’s table)
 - b. In life, there was a great gulf that separated the rich man and Lazarus. This gulf was in the rich man’s heart. Now another great gulf separated them!
 - c. The rich man was tormented for his selfishness and lack of mercy to his fellow man.
- 3. The denied request -vs. 27-31
 - a. There is an understanding that once a person dies, his destiny cannot be altered.
 - b. It is for this reason the rich man seeks to have his brothers warned of this terrible place.
 - c. His brothers had Moses and the prophets to steer them clear of eternal torment.
 - d. It is apparent that the rich man does not believe they will listen or be persuaded by Moses and the prophets.
 - e. Abraham makes it clear, if they will not be persuaded by Moses and the prophets, they will not be persuaded by one who rises from the dead.
 - i. Jesus raised the other Lazarus from the dead and men wanted to kill him -Jn 12:9-11
 - ii. Jesus also raised from the dead (Romans 1:4). If men do not believe in the resurrection of Jesus, they cannot be saved -Ro 10:9
- 4. Some main points to remember if eternal salvation is to be ours:
 - a. One must be obedient to the gospel of Christ
 - b. As one has opportunity and means, he should help his fellow man -Ga 6:9, 10
 - c. After death, one’s destiny cannot be changed.

K. JESUS WARNS OF OFFENSES -Lk 17:1-4

- 1. One must not cause another to sin -vs. 1, 2
 - a. Sin and temptation comes into everyone’s life; it is unavoidable.
 - b. Jesus pronounces woe to those by whom it comes.
 - i. We must watch the example we set before others
 - ii. We must be mindful of the teaching we present to others
- 2. We must be forgiving to one another -vs. 3, 4
 - a. We are to tell our brother his fault when he sins against us -cf. Mt 18:15
 - b. There is no limit on our forgiveness toward others -Mt 18:21, 22

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- c. The Jewish Rabbis taught men to forgive three times. Jesus sets a higher standard.
 - d. We also must forgive to be forgiven -Mt 6:14, 15
 - e. Even if the other does not repent, we must bear with one another -Co 3:12, 13
- L. FAITH AND DUTY -Luke 17:5-10
- 1. Increase our faith -vs. 5, 6
 - a. We understand that faith is increased by the word of God -Ro 10:17
 - b. Jesus discusses the ability to accomplish great things for God even with a seemingly small amount of faith.
 - c. The mulberry tree had strong roots which were difficult to root up.
 - d. With sincere faith in God, all things are possible -Mt 19:26; Ph 4:13
 - 2. Remaining humble in our service to God -vs. 7-10
 - a. Jesus illustrates the relationship between a master and slave.
 - i. The slave does not receive any special recognition for doing his duty
 - ii. The slave does all he can, but is still unprofitable
 - b. The lesson is to keep us humble before God
 - i. Christians have been saved by the grace of God -Ep 2:8-10
 - ii. Our good deeds are not for salvation, but is the result of it.
 - iii. The Pharisees believed they were saved by good works
 - iv. Doing good works never puts God in our debt

SECTION 4 -Throughout Palestine

I. TO BETHANY -John 11:1-53

A. THE DEATH OF LAZARUS -Jn 11:1-16

- 1. The news of Lazarus is reported to Jesus -vs. 1-7
 - a. Lazarus lived in Bethany which was about two miles outside of Jerusalem.
 - b. Note: this resurrection did not take place in a distant land, but in the “backyard” of the enemies of Christ.
 - c. Mary anoints the feet of Jesus -Jn 12:1-7
 - d. Jesus did not say that Lazarus would not die, but rather indicates that his death would not be the end -vs. 4
 - e. The reason for the Lord’s two-day delay in coming is not explained in Scripture. What we do know is that Jesus raised him from the dead “...for the glory of God that the Son of God may be glorified through it.” -vs. 4
- 2. Jesus travels with His disciples to Bethany -vs. 8-16
 - a. The Jews had earlier sought to stone Jesus -Jn 8:59; 10:31
 - b. Jesus discusses light and darkness -vs. 9, 10
 - i. One walking in light does not stumble, while one walking in darkness does
 - ii. Application: Walking in the light is being obedient to God.
 - Jesus lived to obey the Father
 - He was going to raise Lazarus from the dead to glorify the Father
 - c. Jesus stated that Lazarus sleeps -vs. 11-14
 - i. Sleep often references death -2Sa 7:12; Mt 27:52; Ac 7:60; 1Th 5:13
 - ii. Referring to death as sleep indicates an awaking -i.e. resurrection

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- iii. His disciples thought He was speaking literally; so He tells them plainly.
 - d. If Jesus would have been there, he would not have died, but now their faith can be made stronger by what they are about to see.
 - e. Thomas -vs. 16
 - i. Thomas is called “the Twin”. It is likely he has a twin brother or sister, but it is not declared in Scripture.
 - ii. Thomas is best known for his doubting (Jn 20:24-29)
 - iii. Thomas however, is no coward. He is willing to go with Jesus and die if necessary.
- B. I AM THE RESURRECTION AND THE LIFE -Jn 11:17-27**
- 1. Lazarus had been in the tomb for four days -vs. 17
 - a. There was the belief that the soul would hover around the body for three days. On the fourth day the body began to decay and the spirit left. This belief however, is traced only back to the third century.
 - b. Scripture teaches that once a person dies, their soul departs -Ge 35:18; Ec 12:7
 - 2. Martha runs to meet Jesus -vs. 18-24
 - a. Many Jews have gathered to comfort the family.
 - b. Martha hears that Jesus is coming and went to meet Him
 - c. Martha states that Jesus’ presence earlier would have prevented the death of Lazarus. This was not a chastisement, but a statement mixed with faith and regret.
 - d. Jesus assures her that Lazarus will rise again -vs. 23
 - e. She knows the resurrection will take place on the last day -Ps 16:9-11; 49:16, 17; Is 26:19; Job 19:25-27; Da 12:2
 - 3. The “I am” statement of Jesus -vs. 25-27
 - a. Jesus is both the resurrection and the life
 - i. The abundant life here -Jn 10:10
 - ii. The resurrection to eternal life -Jn 5:26-29
 - b. Those who live and believe in Christ will never die -vs. 26
 - i. The word “die” in this verse is not physical death
 - ii. This word indicates the second death -Cf. Re 2:11; 20:6, 14; 21:8
 - 4. The good confession -vs. 27
 - a. We recall Peter making the good confession of faith earlier -Mt 16:16
 - b. The good confession of Martha should not be overlooked.
 - c. She too boldly states her faith that Jesus is the Christ (anointed one)
- C. JESUS AND DEATH, THE LAST ENEMY -Jn 11:28-37**
- 1. Martha rises to go and meet with Jesus -vs. 28-31
 - a. Martha gives Mary the message from Jesus that He wants to see her.
 - b. Martha refers to Jesus as “The Teacher” -vs. 28
 - i. The rabbis refused to teach women
 - ii. Jesus however, taught all those who had ears to hear -Mt 13:9
 - c. Mary rises to leave without giving an explanation to her guest.
 - d. They make the assumption she is going to the tomb to weep.

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2. The love of Jesus manifested -vs. 32-35
 - a. Mary fell down at the feet of Jesus
 - i. She shows great humility, love, and respect for Jesus
 - ii. She also displays great faith that if He would have been there, her brother would not have died.
 - b. Jesus groans within His spirit -vs. 33
 - i. This term in Greek means “agitated” or “angered”.
 - ii. In our context however, it means “troubled within” or “shook with emotion”
 - iii. Basically speaking, Jesus was touched with emotion by the loss
 - c. Jesus wept -vs. 35
 - i. “Literally Jesus burst into tears” (Sheer)
 - ii. Jesus was both Son of God and Son of Man.
 - iii. He is therefore our High Priest -He 4:15
3. The reaction from the Jews -vs. 36, 37
 - a. They were asking a sincere question about the ability of Jesus
 - b. What they could not fathom was that Jesus would raise him from the dead

D. RAISING LAZARUS FROM THE DEAD -Jn 11:38-44

1. Removing the stone -vs. 38-40
 - a. Jesus groaned within Himself. This is the same wording used in vs. 33
 - b. The purpose of the stone was twofold:
 - i. To conceal the smell of the decaying body
 - ii. To protect the dead body from wild animals
 - c. “The tomb of Lazarus which tourists are shown today is most likely not the real tomb of Lazarus as a church building was built in the fourth century over the tomb which they believed was the tomb of Lazarus.” (Sheer)
 - d. The words of Martha indicate that she did not know what Jesus was about to do - vs. 39
 - e. Jesus reminds her of what He said earlier -Cf. vs. 23-26
 - f. Soon many would believe in Him for what was about to transpire.
2. The prayer of Jesus -vs. 41, 42
 - a. Note what Jesus did **not** pray for:
 - i. He did not pray for the Father to hear Him (The Father always hears Him)
 - ii. He did not pray for the power to raise Lazarus (He already had the power)
 - b. What Jesus prayed that others would believe that the Father had sent Him
3. The command of Jesus -vs. 43, 44
 - a. Jesus spoke the words, “Lazarus come forth!”
 - i. By the power of His words, Lazarus raised from the dead.
 - ii. By the power of His words, He proved He is deity; the Son of God!
 - b. Lazarus came forth from the tomb
 - i. This proves that Jesus had the power over death -Cf. Jn 5:28, 29
 - ii. This proves that Jesus is the “Resurrection and the Life” -Jn 11:25
 - iii. Lazarus was still bound in his graveclothes when he came forth. Now, they were no longer needed!

E. THE PLOT TO KILL JESUS -Jn 11:45-53

1. Many of the Jews believed in Jesus -vs. 45; see also Jn 12:9-11

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2. Four effects of the miracle (Sheer)
 - a. Many of the Jews now believed in Jesus
 - b. This was the final act that motivated the Sanhedrin to plot the death of Jesus -vs. 46-54
 - c. It caused great excitement among the Passover crowd in Jerusalem -vs. 55-57
 - d. It strengthened the faith of Mary, Martha, and the disciples
3. The concerned Pharisees -vs. 46-48
 - a. They were fully aware of all the signs that Jesus performed. However, they would not accept that He was the Messiah.
 - b. If they left Jesus alone, they feared they would lose their political power.
4. The resolve of Caiaphas -vs. 49-52
 - a. Caiaphas served as high priest from AD 18 – AD 36
 - i. He was appointed by Roman procurator Gratus
 - ii. Under Roman rule, the Roman government would appoint the high priest
 - b. “You know nothing at all...” -This blunt, rude remark is believed to be characteristic of the Sadducees.
 - c. The solution to the problem as defined by Caiaphas, was that Jesus should die so the nation would not perish.
 - d. Caiaphas words had a greater depth than what even he realized!
 - i. Jesus would die, but not for political purposes
 - ii. Jesus would die to save man from his sins -Jn 3:16, 12:32
 - iii. This was not for the Jews only, but for the Gentiles as well -Jn 11:52
5. They had the desire to put Jesus to death for some time now.
 - a. The Sanhedrin wanted to put Jesus to death for a while now -Jn 5:18; 7:1, 19, 25, 32, 45; 8:40, 59; 10:31; 11:8, 16
 - b. Now, they were making a plan to destroy Jesus and seeking an opportunity to carry it out.

II. FINAL JOURNEY TO JERUSALEM -Mt 19:1-20:34; Mk 10:1-52; Lk 17:11-19:27; Jn 11:54

A. RETREAT TO EPHRAIM -Jn 11:54

1. Jesus knew of their plot to kill Him. He would not die according to their desired timing, but God's.
2. Jesus went to the city of Ephraim
 - a. The exact location is not known
 - b. The most common educated guess is about 14 miles northeast of Jerusalem.

B. HEALING OF THE TEN LEPERS -Lk 17:11-19

1. Jesus was now on His final journey to Jerusalem. He traveled through Samaria and Galilee. -17:11
2. The plea of the lepers -17:12, 13
 - a. These men stood afar as required by the Law -Le 13:45, 46
 - b. Leprosy was incurable except by the power of Jesus
 - c. These men recognized Jesus and had faith in His ability to heal them.
3. The instructions of Jesus -17:14
 - a. This was required by the Law to verify they were clean -Le 14:1-32

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- b. This was an act of faith on the ten men. They had not yet been healed, but were on their way to see the priest.
 - 4. The gratitude of one -17:15-19
 - a. They were healed on their way to see the priest.
 - b. Only one, a Samaritan, returned to give thanks unto Jesus for the mercy he received.
 - c. Jesus expressed disappointment with the other nine who did not return.
 - d. Jesus tell him that his faith had made him well.
 - i. His faith led him to Jesus
 - ii. His faith led him to obey the words of Jesus
 - 5. The importance of gratitude:
 - a. We are to be thankful -Co 3:15; Ph 4:6, 7
 - b. It is a sin to be ungrateful -Ro 1:21
- C. THE COMING OF THE KINGDOM -Lk 17:20-37
- 1. Discourse with the Pharisees -vs. 20, 21
 - a. Jesus had been preaching the kingdom of God was at hand -Mt 4:17
 - b. The kingdom of God is synonymous with the church -cf. Mt 16:18, 19
 - c. Although this was an honest question, the Pharisees did not necessarily ask from good intentions.
 - d. The kingdom of God is spiritual in nature. It is not observed as a physical kingdom.
 - e. The kingdom of God is within you
 - i. The kingdom is within the hearts of men
 - ii. This occurs when men submit to the will of God and grow in the Christian graces (2Pe 1:5-8) and the fruit of the Spirit (Ga 5:22, 23)
 - 2. The coming will be sudden -vs. 22-30
 - a. The return of Christ will both sudden and obvious
 - b. First, Jesus must suffer, die, resurrect, and return to the Father.
 - c. Two examples are given:
 - i. The days of Noah -vs. 26, 27
 - ii. The days of Lot -vs. 28, 29
 - d. The return of Jesus will be like the days of Noah and of Lot
 - i. People will be going about their daily routines as normal.
 - ii. They will continue in sin without giving a second thought to it.
 - iii. The Lord will return at an hour no one expects.
 - 3. The destruction of Jerusalem -vs. 31-37
 - a. This is a type of the return of Christ
 - i. This passage compares to Matthew 24:17, 18 and Mark 13:15, 16
 - ii. The language between the return of Christ and the destruction of Jerusalem are very similar. There are places where the two subjects seem to overlap.
 - b. Verses 31-35
 - i. Destruction of Jerusalem -this would mean when one sees the danger approaching they should flee without any regard to their material possessions.
 - ii. Second Coming -One's hope should be in Christ already and not in their material possessions.

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- c. No time for repentance -vs. 34-36
 - i. The return of Christ will be so sudden that it leaves no chance for a change of mind.
 - ii. There will be a separation. The righteous will meet the Lord in the air and the wicked will be left on earth.
 - iii. Verse 36 is not found in the most reliable manuscripts. It is found however, in Matthew 24:40. In our context, the same thought has been expressed twice. On one hand it is a true statement, on the other hand, the text would stand apart from it.
 - d. "Where Lord?" -vs. 37
 - i. Wherever sin is judgment will be there also
 - ii. There is no place to escape the judgment of God.
- D. PARABLE OF THE PERSISTENT WIDOW -Lk 18:1-8
- 1. Jesus taught His disciples to pray and never lose heart -vs.1
 - 2. The parable -vs. 2-5
 - a. There was a judge who did not fear God or regard man.
 - b. There was a widow who needed justice from her adversary
 - c. He helped her to get rid of her rather than from good will.
 - 3. Somethings to note about the parable:
 - a. The judge does not represent God
 - b. The judge is a contrast to the nature of God.
 - 4. The application -vs. 6-8
 - a. God hears and answers prayers
 - b. Sometimes Christians suffer long among their enemies.
 - i. This does not indicate that God has forgotten.
 - ii. God gives people time to repent -2Pe 3:9
 - iii. The day of reckoning is coming -2Th 1:5-10
 - c. We must keep the faith (2Ti 4:7)
 - d. We must not grow weary in well-doing -Ga 6:9
- E. PARABLE OF THE PHARISEE AND TAX COLLECTOR -Lk 18:9-14
- 1. The target audience of the parable were the Pharisees -vs. 9
 - a. They trusted in themselves
 - b. They were self-righteous
 - c. They despised others.
 - 2. The prayer of the Pharisee -vs. 11, 12
 - a. He stood to pray.
 - i. Nothing wrong with standing for prayer.
 - ii. This man however, stood in such a way to be seen of men.
 - b. He acknowledged no personal sin
 - c. He expressed thanks that he was not like sinners.
 - d. He boasted in his self-righteous
 - i. Only one fast was required once a year under the Law. This was on the Day of Atonement -Le 16:29; 23:7
 - ii. This Pharisee brags about fasting twice a week.

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3. The prayer of the tax collector
 - a. He stood afar off. He was there to be seen of God only.
 - b. He acknowledged his sin and his need for mercy
 4. Note the contrast
 - a. The Pharisee thought he was righteous, but he was wicked.
 - b. The tax collector knew he was a sinner, but went home justified.
 5. The application:
 - a. We must not think too highly of ourselves
 - i. With our spiritual talents -Ro 12:3
 - ii. With bringing the erring one back to the Lord -Ga 6:1-5
 - b. We must realize our continual need for the grace and mercy of our Lord.
- F. QUESTIONS ABOUT MARRIAGE AND DIVORCE -Mt 19:1-12; Mk 10:1-12
1. Jesus departs Galilee -Mt 19:1, 2
 - a. The Scriptures record that He came to the land beyond the Jordan.
 - b. Josephus calls this place Perea.
 - c. Perea and Galilee were both under the rule of Herod Antipas
 2. The question of the Pharisees -Mt 19:3
 - a. The question itself is good. However, the Pharisees were asking only to test (or trap) Jesus in His words.
 - b. The question is based on Deuteronomy 24:1. The term “uncleanliness” is called into question.
 - c. Two schools of thought:
 - i. Hillel -taught that a man could divorce his wife for any trivial reason.
 - ii. Shammai -taught that a man could only divorce his wife for adultery.
 - d. Women were not permitted to divorce their husbands under Jewish culture. Jesus uses the example of a woman divorcing her husband (Mark 10:12). Keep in mind that Mark was written to the Romans. Therefore, Jesus was extending His ruling on marriage, divorce, and remarriage to all cultures.
 3. The answer of Jesus -Mt 19:4-6
 - a. Jesus begins with the original design of marriage.
 - b. God created both male and female. He gave them in marriage. Since it is His creation and His design, He is the authority.
 - c. The two shall become one flesh.
 - i. “Bone of my bones and flesh and my flesh...” -Ge 2:23
 - ii. The two are one in body, mind, and purpose.
 - d. What God has joined together.
 - i. This again teaches who is in authority concerning marriage.
 - ii. It is God who joins husband and wife together, not the state, preacher, or any governmental authority.
 4. The certificate of divorce -Mt 19:7, 8
 - a. Moses permitted divorce -De 24:1-4
 - b. Jesus stated it was due to the hardness of their hearts.
 - c. Jesus also quoted the writing of Moses that from the beginning this was not so.
 - d. There was a time for this permissiveness, but no more -Cf. Ac 17:30
 - i. The Mosaic law would be done away with -Co 2:14

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- ii. The Law of Christ would stand.
- 5. Jesus' ruling on divorce -Mt 19:9
 - a. The only valid reason for divorce is fornication
 - i. One does not have to divorce under this condition, but is allowed to.
 - ii. God hates divorce (Malachi 2:16). For the cause of fornication however, He permits it.
 - iii. Divorce for any other reason is not accepted. Therefore, to divorce and remarry for any other reason is to enter an adulterous relationship.
 - iv. Even for a man who had never been married before, marries a woman who had be unlawfully divorced, he enters an adulterous relationship.
 - b. The question of repentance.
 - i. Can one have an adulterous marriage, repent, and remain in the marriage?
 - ii. The ruling of Jesus applies to everyone. Note His use of the word "Whoever" -Mt 19:9 (i.e. Christian or non-Christian; the same applies to everyone)
 - iii. As long as the relationship continues, the couple remains in a perpetual state of adultery. Consequently, there can be no forgiveness as long as sin persists.
- 6. The reaction of the disciples
 - a. They understood how binding marriage truly is.
 - b. Consequently, they believed it would be better not to marry.
- 7. Jesus teaches celibacy -Mt 19:11, 12
 - a. Some chose not to marry. However, not all can accept remaining single.
 - i. Note Paul's writing on the subject -1Co 7:8, 9
 - ii. Remember Anna -Lk 2:36-38
 - b. Three examples:
 - i. Eunuchs by birth defect.
 - ii. Eunuchs who were made by men.
 - iii. Those who chose to dedicate their time to serving the Lord -E.g. Paul -1Co 7:32, 33

G. JESUS BLESSES THE CHILDREN -Mt 19:13-15; Mk 10:13-16; Lk 18:15-17

- 1. Parents brought their children to Jesus to receive a blessing. Matthew records that Jesus would also pray for them -Mt 19:13
- 2. His disciples thought this was an intrusion against Jesus.
 - a. This teaches that Jesus is never too busy for His people.
 - b. This also teaches that we should be so minded toward others.
- 3. Of such is the kingdom of God
 - a. Children are humble, grateful, and trusting.
 - b. Christians must have these characteristics toward God.
- 4. Jesus takes the children in His arms and blesses them.
 - a. This shows the tender mercy and care Jesus has for others.
 - b. We are to cast our cares on God for He cares for us -1Pe 5:7
 - c. We likewise should have compassion and care for others.

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H. THE RICH YOUNG RULER -Mt 19:16-26; Mk 10:17-22; Lk 18:18-23

1. Question #1 - "Good Teacher, what good thing shall I do that I may have eternal life?" -Mt 19:16, 17
 - a. This is the most important question a person can ever ask!
 - b. Jesus begins His answer with the question, "Why do you call Me good?"
 - i. Jesus is not denying being God.
 - ii. He raises the question to stimulate faith in Him. This will be needed for the challenge He will soon present to him.
 - c. Jesus then points to the Mosaic Law
 - i. This law was in effect until the death of Christ -Co 2:14; Mt 5:17, 18
 - ii. Today, we this answer is found in obedience to the gospel -2Th 1:7, 8
2. Question #2 - "Which ones?" -Mt 19:18, 19
 - a. Jesus summarizes the Ten Commandments.
 - b. Note: Jesus excluded the tenth commandment, "You shall not covet..." -Ex 20:17
 - c. Matthew's account adds "Love your neighbor as yourself" -Le 19:18b
3. Question #3 - "What do I still lack?" -Mt 19:20, 21
 - a. Jesus knew what was in man -Jn 2:25
 - b. He could see great potential in this young ruler.
 - c. Mark's account states, "Then Jesus, looking at him, loved him..." -Mk 10:21a
 - d. Jesus tells him to sell what he has, give to the poor, and come follow Me.
 - i. This was not a universal command, although many in the first century church were selling property and giving to the poor.
 - ii. This was to remove obstacles keeping him from spiritual maturity.
 - iii. Jesus requires us to take up our cross and follow Him -Mk 8:34-38. This cross is different for everyone.
4. The rich man's response -Mt 19:22
 - a. He went away very sorrowful.
 - b. He could not sacrifice the temporal for the eternal.
5. Jesus' response -Mt 19:23, 24
 - a. It is hard, but not impossible for a rich man to enter the kingdom of heaven
 - b. It is a matter of focus:
 - i. The rich young ruler trusted in his riches -Mk 10:24
 - ii. Jesus tells us that where our heart is there will be our treasure -Mt 6:21
 - c. The illustration of camel and the needle
 - i. Jesus illustrates the difficulty of a rich man entering into heaven.
 - ii. The only way to heaven is through following Jesus -Mk 8:34-38
6. Disciples response -Mt 19:25
 - a. They were astonished. Wealth was viewed as favor from God.
 - b. Wealth has to be kept in proper perspective -1Ti 6:9-11
7. The final word from Jesus -Mt 19:26
 - a. Wealth was viewed as favor and poverty as punishment from God.
 - b. If the rich man could not enter the kingdom, then who could?
 - c. They may have also been thinking of an earthly kingdom where the man's devotion and resources would have been an asset to the kingdom.
 - d. Jesus teaches that salvation is through Him and according to His standards.

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- I. PETER'S QUESTION ON REWARD -Mt 19:27-30; Mk 10:28-31; Lk 18:28-30
1. They had left all to follow Jesus, what would be their reward.
 - a. Peter seems uncertain of reward, or salvation. If a man who was wealthy and had the appearance of sincerity could not be saved, then what about us?
 - b. Jesus reassures His disciples that salvation is not based on what man has, but rather his obedience to God.
 2. The regeneration:
 - a. This word is only used here and in Titus 3:5.
 - b. In Titus it refers to baptism making one a new creation in Christ.
 - c. The word "regeneration" in our text takes place after Jesus is on His throne.
 - d. Jesus took His throne after His death, burial, resurrection, and ascension into heaven. (NOTE: Ac 2:33-35, He 1:13, Mt 25:1, 1Co 15:24-28)
 - e. His reign will continue until the day of Judgment -2Co 5:10
 - f. The twelve would judge on twelve thrones.
 - i. This is figurative language.
 - ii. The twelve tribes of Israel represents the Christian age (Ga 6:16)
 - iii. The apostles were inspired to write the epistles to the churches. It is in this sense that the apostles judge.
 3. The great reward:
 - a. Many Christians have left everything behind to be a follower of Christ.
 - b. The Christian life has more to offer than the world does.
 - c. In this life there is a great spiritual family that extends throughout the world.
 - d. In the next life, if we are found faithful, we will join the "Great cloud of witnesses" (He 12:1).
 - e. The greatest reward we will be given is eternal life through Jesus Christ.
 4. The first will be last and the last will be first. -vs. 30
 - a. God does not judge as we do.
 - b. Those who are great in the eyes of people and in their own eyes, will be last in the kingdom (if they enter in at all).
 - c. Those who are humble will be first in the kingdom.
 - d. The rich man could not empty himself of his wealth.
 - i. Jesus promised him great wealth in the kingdom to come -Mt 19:21
 - ii. Likewise, we have to sacrifice whatever stands in our way of the kingdom -Mk 8:34-38
- J. PARABLE OF THE WORKERS IN THE VINEYARD -Mt 20:1-16
1. Jesus gives this parable as an explanation of Matthew 19:30.
 2. The parable of Jesus further explains the nature of the kingdom of God -Mt 20:1
 3. Each of the laborers agree to work for a denarius -vs. 2
 4. At the third hour of the day (9am) he finds others who are standing idle. He offers them work in his vineyard and will pay them a just wage; they accepted.
 5. He does likewise at the sixth (noon) and the ninth (3pm) hour. -vs. 5
 6. The eleventh hour (5pm) he finds more standing idle.
 - a. These men were not lazy, they just could not find work for the day.
 - b. They only have one hour remaining in the work day.
 - c. They will receive whatever is right -vs. 7

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7. The evening has come. Time for the reward to be distributed. -vs. 8-ff
 - a. The Mosaic Law commanded for workers to be paid at the end of the day -Le 19:13; De 24:15
 - b. The workers were paid from the last to the first.
 8. Workers who only worked an hour were paid a denarius. Those who had worked all day thought this was not fair.
 - a. The land owner paid them exactly as he said he would.
 - b. They were envious of others who worked less and received the same amount. The land owner consequently put them on the same level.
 - c. The land owner represents God. He is able to do what He wants with what is His.
 9. Jesus restates 19:30 in 20:16.
 10. The interpretation:
 - a. God will be fair in the day of Judgment.
 - b. Some will have served God from their youth to their twilight years. There are others will have only served God from their middle to older age. Each will be rewarded fairly.
 11. Another interpretation:
 - a. This could also refer to the Jews who have served for a lengthy period of time.
 - b. The Gentiles are the newcomers. They never had to bear the burden of the Old Law. Some Jews may view their reward as not fair. God however, is always fair.
- K. JESUS PREDICTS HIS DEATH, BURIAL, AND RESURRECTION -Mt 20:17-19; Mk 10:32-34; Lk 18:31-34
1. Jesus is leaving Perea and is on His way to Jerusalem.
 2. Here He predicts His death, burial, and resurrection for the third and final time. (cf. Mt 16:21; 17:22, 23)
 3. What Jesus predicts:
 - a. His betrayal to the chief priest and the scribe
 - b. His condemnation unto death
 - c. Deliverance to the Gentiles
 - d. Mockery – Luke records that He will be mocked, insulted, and spat upon.
 - e. Scourging -Beaten with a whip with iron and sharp stones upon it.
 - f. Crucifixion -This was capital punishment by the Romans, not the Jews. It was reserved for slaves and the worst criminals -cf. Jn 3:14
 - g. Resurrection -Jesus would rise from the dead after three days and three nights -cf. Mt 12:38-40
 4. His disciples did not understand what He was saying -Lk 18:34
 - a. They believed that He was the Messiah and He would establish His kingdom.
 - b. They did not understand the significance of His death, burial, and resurrection.
 - c. Later they would put it all together -Jn 2:19-22
- L. TEACHING OF BEING A SERVANT -Mt 20:20-28; Mk 10:35-45
1. The people involved:
 - a. The mother is Salome -Mt 27:56; Mk 15:40
 - b. Her sons (the sons of Zebedee) are James and John -Mt 4:21

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2. The request:
 - a. That one son may sit on the right and the other on the left in the kingdom.
 - i. Both of these were positions of great prestige.
 - ii. The one on the right was greater than the left.
 - b. It is commendable that Salome recognized the reality of the coming kingdom.
 - c. She along with her sons, did not understand the nature of the kingdom.
 - d. They did not understand that to be great in the kingdom, one had to be a servant.
3. The cup and baptism Jesus would endure
 - a. Drinking from the cup was to endure hard afflictions to the Jewish understanding - cf. (Ps 11:6, 75:8, Is 51:7, Je 25:15)
 - b. James and John believed they were able to drink of the same cup as Christ.
 - i. Later they proved they were not ready -Mt 26:56
 - ii. James died by the sword -Ac 12:2
 - iii. John suffered by imprisonment and exile -Ac 4:3, 5:18, Re 1:9
4. The other disciples were not pleased with James and John for trying to elevate themselves above them.
5. Jesus explains that His kingdom is not of the same nature as the kingdoms of men.
 - a. Man's kingdoms are filled with those who seek to get ahead of others and lord it over them.
 - b. The kingdom of God is for those who humbly serve one another.
6. How to be great in the kingdom of God:
 - a. Be a servant -ie. look to the needs of others
 - b. Be a slave (or bondservant) -If one is to be great in the sight of God, he must be a servant to others.
 - c. Follow the example of Jesus -vs. 28
 - i. The entire ministry of Jesus was spent as a servant to the people
 - ii. Even in His death, He gave Himself a ransom for many!
 - iii. We cannot give our life as a ransom for many as Jesus did, but we can serve one another as He exemplified in His own life.

M. HEALING OF BARTIMAEUS -Mt 20:29-34; Mk 10:46-52; Lk 18:35-43

1. Jesus was traveling out of Jericho.
 - a. Jericho was the second largest city in Palestine.
 - b. He had a crowd following Him.
2. Two blind men heard Jesus was traveling by.
 - a. They knew who He was and cried out for mercy.
 - b. The crowd tried to silence them. (Perhaps because Jesus was teaching and they were disruptive)
 - c. They cried out to Jesus all the more.
3. Jesus asked them what they requested.
 - a. Even though Jesus knew their needs, He still wanted them to ask Him
 - b. God knows all our needs even before we ask (Mt 6:8); we should still ask.
4. Jesus is moved with compassion, touches them, and heals their eyes.
5. Some differences to note:
 - a. Matthew records two blind men; Mark and Luke record one.
 - b. Mark is the only writer to give us the name "Bartimaeus"

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- c. Luke is the only one to state the reaction from the crowd -Lk 18:43
- d. Luke is the only one to state that Jesus was leaving Jericho when He encounters the blind men. The others state He was entering the city.

The seeming discrepancy may be explained by the fact that they came to the blind man and his companion as they went into Jericho, and the healing occurred after they left the old Jericho and approached the new Jericho which Herod the Great had built at some distance away. History gives a record of the two Jerichos. Some have offered a possible explanation of this apparent discrepancy by the fact that the blind men made application for help when Jesus approached the city, but were not then healed until after they left the city.—Gospel Advocate Commentaries

N. JESUS COMES TO ZACCHEUS -Lk 19:1-10

- 1. The character of Zacchaeus -Lk 19:1-4
 - a. Jesus is passing through Jericho
 - i. Jericho was a wealthy city located in the Jordan valley.
 - ii. “She was called, "The City of Palms." Due to her wealth she was a great center of taxation.” -(Sheer)
 - b. Zacchaeus was the “chief tax collector.”
 - i. Most likely he was over several tax collectors.
 - ii. He would receive a percentage of what they collected.
 - c. His name means “Righteous one”
 - d. Zacchaeus became wealthy as a tax collector.
 - e. Zacchaeus was short in stature. The average Jew as about 5’ tall.
 - f. He had a great desire to see Jesus.
 - g. His humility:
 - i. He climbs a sycamore tree to see Jesus
 - ii. This could be considered out of character for a successful man to climb a tree. He was not concerned about his appearance, but wanted to see Jesus.
- 2. The invitation to Zacchaeus -Lk 19:5-7
 - a. Both Zacchaeus and the crowd were no doubt astonished at the invitation from Christ.
 - b. Zacchaeus joyfully responded to the invitation of Jesus.
 - c. The crowd however, complained against Jesus for going into the home of a sinner.
 - d. The crowd did not understand the mission of Jesus (cf. Lk 19:10; Mt 9:12, 13)
- 3. The declaration of Zacchaeus -Lk 19:8
 - a. He gives half his possessions to the poor.
 - b. Some version state that he will give half his possessions to the poor -(ie. NASB 77; NASB 95; NIV)
 - c. If he has cheated anyone, he restore fourfold.
 - i. The Law only required one-fifth added to it -Nu 5:7
 - ii. He was willing to go to the extreme end of the Law -Ex 22:1
- 4. The salvation of Zacchaeus -Lk 19:9, 10
 - a. He had salvation for he listened to Jesus and heeded His words.
 - b. He is a “son of Abraham”
 - c. Jesus came to seek and save the lost
 - i. This is the reason He entered the home of Zacchaeus.
 - ii. This is our mission today also.

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O. PARABLE OF THE MINAS -Lk 19:11-27

1. The purpose of the parable -vs. 11-14
 - a. Many believe Jesus was going to Jerusalem to take His kingdom.
 - b. He was going to take His kingdom, but not in the way the crowd expected.
 - c. The “certain nobleman” represents Jesus; the far country represents heaven.
 - i. After the ascension of Jesus, He went to heaven where He was crowned King - Ac 2:32, 33; Re 3:21
 - ii. Jesus is currently reigning today -Ep 1:22, 23
 - d. His servants were told to do business while He was gone.
 - e. They were each given a mina.
 - i. A mina was worth one-hundred denarii.
 - ii. This was about four months wages.
 - f. There were some citizens that would reject Jesus and not have Him rule over them.
2. The Master rewards the faithful -vs. 15-19
 - a. One servant gained ten minas from the one; the other gained five.
 - b. Both did the best they could with what they had; they were rewarded accordingly.
 - c. This is our responsibility today; to the best we can with what we have been given.
3. The Master punishes the wicked servant -vs. 20-23
 - a. This servant gave in to his fear of the Master.
 - b. His own words condemned him.
 - i. He knew all his Master was able to do.
 - ii. Regardless, he did nothing with what he had been given.
 - c. We must not let fear control us -Re 21:8; 2Ti 1:7
4. The final actions taken -vs. 24-27
 - a. Everyone who has, more will be given.
 - i. As we use our talents and opportunities, we become more proficient.
 - ii. We also will find more opportunities for doing good.
 - iii. As we are working for Christ, we are storing up treasure in heaven.
 - b. The enemies of Christ (those who do not obey Him) will be eternally punished - 2Th 1:5-10; Mk 16:15, 16.
 - c. If we reject Christ, we reject the only way to heaven itself -Jn 14:6; Ac 4:12

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Part #7 -The Last Week of Jesus' Ministry

I. FRIDAY THRU SUNDAY:

A. FRIDAY: ARRIVAL IN BETHANY -Jn 11:55-12:1

1. The Passover of the Jews was near -vs. 55
 - a. This was done in remembrance of God's passing over the houses with the blood of the lamb on the door post.
 - b. Jesus is the perfect Lamb of God that is about to be offered for the sins of mankind -Jn 1:29
2. Many of the Jews came to purify themselves (Page 236)
 - a. Spiritual purification was required before partaking of the Passover -2Ch 30:13-20 (NOTE; vs. 17)
 - b. With the large crowds coming for the feast, many would arrive early to ensure they were cleansed and qualified to partake.
3. After Jesus raised Lazarus from the dead, it was determined that He should die -Jn 11:49-53
4. The chief priest and Pharisees were seeking information to apprehend Jesus -Jn 11:57
5. Therefore, many in the crowd were wondering if Jesus would come to the feast with so much lurking danger.

B. SATURDAY: A BANQUET IN BETHANY -Mt 26:6-13; Mk 14:3-9; Jn 12:2-11

1. Chronology of events:
 - a. Jesus arrived in Bethany six days before the Passover -Jn 12:1
 - b. Jesus was anointed at Bethany on Saturday
 - c. The next day was the Triumphal Entry -Jn 12:12
 - d. Matthew and Mark record the anointing at Bethany after the Triumphal Entry
2. The city of Bethany
 - a. The city was located about two miles from Jerusalem.
 - b. This was the place where Jesus raised Lazarus a short time before.
 - c. It is believed that Jesus arrived in Bethany on Friday, before sundown. He would have spent the Sabbath day visiting with His friends and attending the synagogue meeting.
 - d. The first day of the Jewish week began on Saturday evening. It was then they made Jesus a supper.
3. The banquet
 - a. Martha was serving the meal -Jn 12:2
 - b. This took place in the home of Simon the leper -Mt 26:6; Mk 14:3
4. The anointing -vs. 3
 - a. Mary took a jar of spikenard. She broke the flask (Mk 14:3) and anointed the Lord.
 - 1) Breaking the flask meant that she destroyed the container.
 - 2) This was demonstrating that she was sparing no expense for Jesus.
 - b. Spikenard (or Nard)

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Nard was an expensive, rose-red ointment imported from far-off India, a mixture of oil and liquid perfume distilled from a rare plant. It was commonly used to prepare bodies for burial. Mary's ointment was kept in a vial made of alabaster, which was costly white marble imported from the west of Egypt. (Roper, 240)

- c. Mark records that Mary anointed the head of Christ (Mk 14:3). John records that she anointed the feet of Jesus (Jn 12:3). We can conclude from the rendering of both accounts that she did both, or that she anointed Him "head to foot".
 - d. This is a different anointing from Luke's account -Lk 7:36-50
 - 5. The Complaint -vs. 4-6
 - a. Judas complained that this costly ointment could have been sold for three hundred denarii and given to the poor.
 - 1) Three hundred denarii equated about one year's wages.
 - 2) John states that Judas did not sincerely care for the poor, but was rather a thief who stole out of the money box.
 - b. Matthew and Mark record this incident right before Judas agrees to betray Jesus. This would seem to provide some insight into treacherous mind of Judas.
 - 6. The praise from Jesus -vs. 7
 - a. Mary did not know of the events that would soon transpire. That Jesus would die upon the cross, be buried, and rise again on the third day.
 - b. She anointed Jesus out of love for Him.
 - c. Jesus made the statement that, "...wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." (Mk 14:9)
 - 7. The plot to kill Lazarus -Jn 12:9-11
 - a. Jews came there not only to see Jesus, but to see Lazarus also.
 - b. Lazarus was living proof that Jesus was the divine Son of God.
 - c. The chief priests were filled with such envy that they plotted not only against Jesus, but against Lazarus also.
 - d. "Lazarus had committed no crime other than walking around when he should be lying in a tomb, but they saw him as a threat – so he had to die." (Roper, 241)
- C. SUNDAY AFTERNOON: THE TRIUMPHAL ENTRY (Mt 21:1-11; Mk 11:1-11; Lk 19:29-44; Jn 12:12-19)
- 1. Jesus sends His disciples for a colt
 - a. Bethany and Jerusalem were two miles apart
 - b. When Jesus left for Jerusalem, it is likely He already had an enthusiastic crowd following Him.
 - c. Jesus arrives at Mt. Olivet. It is here that He sends His disciples to the city of Bethphage to acquire a donkey and its colt -Mt 21:1-3
 - d. Jesus rides on the colt into the city of Jerusalem
 - 1) Solomon rode on a mule during his coronation -1Ki 1:33
 - 2) Horses symbolized war, while a donkey symbolized peace.
 - 3) This was a fulfillment of prophecy -cf. Zech 9:9; Is 62:11
 - 2. Jesus' entry into Jerusalem
 - a. The crowd uses their outer garments and leafy branches for Jesus to ride in on.
 - b. The crowd shouts out praises unto Jesus:

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- 1) "Hosanna to the Son of David" -Mt 21:5
- 2) "Blessed is the kingdom of our father David that comes in the name of the Lord!" -Mk 11:10
- 3) "Blessed is the King who comes in the name of the Lord!" -Lk19:38
- 4) "Behold, your King is coming, sitting on a donkey's colt" -Jn 12:15
- c. Each of these phrases represents the coming of the Messiah.
- d. "In the Jewish mind, the branches of the palm tree symbolized victory and rejoicing." (Roper, 246)
- e. This was all completed to fulfill prophecy -Mt 21:4
3. Jewish leaders urge Jesus to silence His disciples
 - a. Some speculate that their motivation was to prevent the Roman authorities from moving in against them. (Especially during Passover, Roman forces would naturally be increased.)
 - b. However, Rome took no notice of Jesus' Triumphal Entry
 - c. The Jewish leaders were briefly discouraged. They said, "You see that you are accomplishing nothing. Look, the world has gone after Him!" (John 12:19)
 - 1) Bear in mind, the emotions of a crowd is easily altered.
 - 2) Soon, they would be crying out for Jesus to be crucified.
4. Jesus weeps over Jerusalem
 - a. "The procession rounded the southern slope of the Mount of Olives, ready to descend (Lk 19:37) into the Kidron Valley (See Jn 18:1). As Jesus looked at the panorama below, He was overwhelmed by sorrow (Lk 19:41)
 - b. Jerusalem was later destroyed -AD 70
 - 1) Titus placed the city under siege for 143 days.
 - 2) Six hundred thousand Jews lost their lives.
 - 3) Thousands of Jews went into captivity.
5. Jesus returns to Bethany -Mk 11:11
 - a. Jesus arrived in Jerusalem.
 - b. Perhaps the people thought this would be the time when Jesus would take His kingdom. Jesus came to take His kingdom, but not in the way they anticipated.
 - c. Jesus came, He looked around and returned to Bethany because the hour was late.

II. MONDAY

A. THE CURSING OF THE FIG TREE (Mt. 21:18-22; Mk 11:12-14; 20-24)

1. Jesus had left Bethany and was hungry -Mk 11:12
2. He saw a fig tree having leaves. He came closer to see if it had any figs on it.
 - a. Fig tree produced twice a year; once in June and the other in August.
 - b. The fruit came first and then the leaves.
 - c. Since this was the week of Passover (April), the figs would not be ripe until June.
 - d. However, since there were leaves on the tree, it should have had small unripe figs upon it.
 - e. Since the tree did not contain unripe figs, it was an indication the tree was not going to produce anything.
3. Since the tree was not going to produce any figs, Jesus cursed the tree -Mk 11:14
4. The apostles were amazed when they saw the withered fig tree the next morning -Mk 11:20.

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- a. This is the only destructive miracle that Jesus did.
 - b. It appears from other readings that the fig tree represents Israel -cf. Mk 13:28-31; Lk 13:1-9. Thus, Israel would be destroyed if it did not bear the fruit of righteousness.
5. Faith that can move mountains -Mk 11:23
- a. This statement of Jesus is figurative, not literal -cf. Mt 17:20; 1Co 13:2
 - b. When we see all the apostles did in the book of Acts, we can see they truly moved mountains.
 - c. Today, we do not have miracles like they did in the first century. However, we can still accomplish great things when we put an active faith in God.
6. The power of prayer -Mk 11:24
- a. Prayer and faith must be kept together.
 - b. Prayer is strong and effective -Ja 5:16
 - c. Prayer must be made toward the will of God -1Jn 3:22; 5:14, 15
- B. THE CLEANSING OF THE TEMPLE (Mt. 21:12-17; Mk 11:15-19; Lk 19:45-48)
1. The money used for the temple tax was the Levitical shekel or the half shekel.
 2. The moneychangers would exchange the foreign money for the acceptable coins. They would charge an excessive amount for this service.
 3. Those who sold doves.
 - a. Doves were used in worship by the poor.
 - b. Those that were selling were taking advantage of them.
 4. A similar incident occurred at the beginning of Jesus' ministry -Jn 2:13-22
 5. Jesus saw all the corruption and was filled with righteous indignation.
 6. Jesus called the temple, "My house" -ie. Jesus is God in the flesh.
 - a. He quoted Isaiah 56:7
 - b. The Jews had taken the temple which was intended to be a place of worship, and turned it into "a den of thieves".
- C. THE HEALING OF THE BLIND AND THE LAME -Mt 21:14-17
1. Jesus only ran out those from the temple who were sinning.
 2. Those who needed healing, Jesus had compassion on and healed them.
 3. The reaction of the chief priest and the scribes -vs. 15
 - a. They were indignant against Christ.
 - b. They observed His cleansing of the temple and His miraculous healings.
 - c. They also observed the children crying out to Him, "Hosanna to the Son of David!" -ie. He is the Messiah.
 4. The response of Jesus -vs. 16
 - a. The scribes were wanting Jesus to put a stop to what the children were saying. If He heard them and understood what they were meaning, He would see it was blaspheme and not allow it to be said of Him (they reasoned).
 - b. Jesus quotes Psalms 8:2
 - c. He knows what the children are saying and is confirming that their pure understanding of Him is correct.
 5. Jesus then returns to Bethany. Very likely He lodged with Lazarus, Mary, and Martha.

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III. TUESDAY

A. JESUS' AUTHORITY QUESTIONED (Mt 21:23-27; Mk 11:27-33; Lk 20:1-8)

1. The question of the chief priest and the elders -Mt 21:23
 - a. "These things" could refer to several of His actions:
 - 1) His current teaching in the temple
 - 2) His cleansing of the temple the day before
 - 3) His triumphal entry
 - b. The question was a legitimate one
 - 1) Before accepting any doctrine, authority must be established.
 - 2) However, they were not interested in ascertaining truth.
 - 3) They desired to expose Jesus as a fraud.
 - c. The authority of Jesus came from God the Father -cf. (Mt 17:5; 28:18; He 1:1, 2)
2. The response of Jesus -Mt 21:24, 25
 - a. He questions them concerning the origin of John's baptism; from man or God?
 - 1) If they answer from God, they admit the authority of Jesus is from God. Note the words of John the Baptizer in John 1:29.
 - 2) If they answer from man, they fear the people (Mt 21:26; Mk 11:32). They fear the people for good reason (Lk 20:6)
 - b. Their answer: they simply said, "We do not know" (Mt 21:27)
 - c. Therefore, Jesus did not answer their question.

[Jesus continued His response with three parables:]

B. THE PARABLE OF THE TWO SONS (Mt 21:28-32)

1. Jesus gives a short parable with an easy question at the conclusion
 - a. The first son said he would not work in the vineyard, but later changed his mind.
 - b. The second son said he would work in the vineyard, but later changed his mind.
 - c. The question raised, "Which of the two did the will of his father?"
 - d. They rightly answered, "The first"
2. The meaning of the parable:
 - a. The first son represented the crowd who repented at the preaching of John.
 - b. The second son represented the religious leaders. They said they would work in the vineyard, yet they disobeyed God.
 - c. Therefore, Jesus said, "...tax collectors and harlots enter the kingdom of God before you." (vs. 31)

C. THE PARABLE OF THE WICKED VINEDRESSERS (Mt 21:33-46; Mk 12:1-12; Lk 20:9-19)

1. This parable revealed how religious leaders were not good stewards of what they had been entrusted with. It also reveals their desire to kill Jesus.
2. The landowner builds a vineyard and leases it to vinedressers. The landowner is entitled to a percentage of the fruit from the vineyard.
3. The landowner goes away on a far journey -Mt. 21:33
4. When vintage-time was near, the landowner began to send servants to collect.

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5. The vinedressers beat and kill the servants sent by the landowner
 - a. These servants represent the prophets God had sent to Israel over the centuries -cf. (Ne 9:26; Je 7:25, 26; Mt 23:34; Ac 7:52; He 11:36-38)
 - b. The prophets had been greatly persecuted and often violently put to death.
6. The landowner decides to send his only beloved son to them; surely they would respect him.
7. The vinedressers reason among themselves to kill the son and take possession of the vineyard for themselves.
 - a. Some scholars of Jewish law teach that if a piece of property is without an heir to claim it, it can belong to anyone.
 - b. This was the hope of the vinedressers.
 - c. This was also the attitude of the Jewish leaders. God had placed them with responsibility over His flock. They treated the Israel nation as though it was theirs and not God's.
8. The vinedressers followed through with their plan to kill the heir.
9. Shortly, the religious leaders would follow through with their plans to kill Jesus.
10. What happens to the vinedressers now?
 - a. His audience admits they would be destroyed -Mt 21:41
 - b. Jesus states the vineyard would be given to others -Mt 21:43; Lk 20:16
 - 1) The "others" refers to the Gentiles.
 - 2) Their response was, "Certainly not" or "God forbid" -Lk 20:16
11. Jesus quotes Psalms 118:22
 - a. They believed the Messiah would be a great military leader.
 - b. Since Jesus did not fit their preconceived ideas, they rejected Him.
 - c. This quote is used later by the church -Ac 4:11; Ro 9:33; 1Pe 2:7
12. Jesus makes a statement which has similarities to a Jewish proverb -Mt 21:44

"If the stone falls on the pot, alas for the pot; if the pot falls on the stone, alas for the pot."
(Radmacher, 1740)

13. The chief priest and the Pharisees understood that this parable was pointed against them. Consequently, they desired to kill Jesus. They refrained because they feared the crowd.

D. THE PARABLE OF THE MARRIAGE FEAST -Mt 22:1-14

1. The time of the wedding feast has come.
 - a. The king is hosting a wedding feast for his son.
 - b. It is time for all who have been invited to come to the feast
 - 1) Instead of coming they were unwilling, indifferent, and destroyed the messengers.
 - 2) This represents how Israel treated the prophets who were sent to her.
2. The invitation is extended to all
 - a. Because the religious leaders rejected God, the invitation would now come to the Gentiles.
 - b. Both good and evil were invited. This represents the sinners and tax collectors that Jesus taught (Mt 9:11). They received His word gladly (Mk 12:37).

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3. The man without proper wedding garment
 - a. Everyone had access to a wedding garment. (This is understood although not specified).
 - b. Therefore, the man had no excuse for not having one.
 - c. He was cast into the outer darkness where there was weeping and gnashing of teeth.
- [A Series of Questions Designed to Entrap Jesus]

E. IS IT LAWFUL TO PAY TAXES? (Mt. 22:15-22; Mk 12:13-17; Lk 20:20-26)

1. The Pharisees plot to trap Jesus. -Mt 22:15, 16a
 - a. They sent their disciples along with the Herodians to Jesus.
 - b. The Herodians were despised by the Pharisees. They supported the right for Herod to rule. Consequently, they also supported Roman rule.
 - c. The Pharisees hated Jesus more than the Herodians. Therefore, they were willing to work with them.
2. The question -Mt 22:16b, 17
 - a. They begin with some eloquent words designed to take Jesus off guard.
 - b. They ask, "Is it lawful to pay taxes to Caesar or not?"
 - c. "Every year the Jews had to pay a large sum of money to Rome as acknowledgment of their subjection." (Roper, 280)
3. Jesus requested a coin (the tax money).
4. Jesus asked them, "Whose image and inscription is this?" They answer, "Caesar".
5. Jesus answered, "Render therefore to Caesar the things that are Caesar's and to God the things that are God's"
 - a. The money came from Caesar and could be returned to him without violating any of God's law.
 - b. There were some things that belong exclusively unto God (ie. worship). That is rendered to God and God alone.
6. Because they could not catch Him in His words, they went away.

F. WHAT ABOUT THE RESURRECTION? (Mt 22:23-33; Mk 12:18-27; Lk 20:27-39)

1. The Sadducees denied the resurrection -Mt 22:23
2. They give Jesus a hypothetical situation concluding with a question designed to entrap Him.
3. Background on their question
 - a. The practice between Onan and Tamar -Ge 38:8
 - b. The law is recorded in detail- De 25:5-10
4. Jesus answered, "You are mistaken, not knowing the Scriptures nor the power of God." (Mt 22:29) The Scriptures and the power of God were what the Sadducees would consider their strong points.
5. Their argument is based on a false assumption; there is no resurrection. If there is a resurrection, then life continues in a physical sense as it is known now.
 - a. Jesus answered, "For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven." -Mt 22:30
 - b. Marriage is exclusively for this life only (Ro 7:2)
 - c. In the resurrection, we have a spiritual body -1Co 15:42-44

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6. Concerning the resurrection:
 - a. When God spoke to Moses He said, “I am the God of your father – the God of Abraham, the God of Isaac, and the God of Jacob.” (Ex 3:6)
 - b. At this time, these men were all no longer in the flesh, but they were still very much alive unto God.
 - c. “God is not the God of the dead, but of the living.” (Mt 22:32)
 7. Some responded, “Teacher, You have spoken well.” (Lk 20:39; cf. Mk 12:32)
- G. THE GREATEST COMMANDMENT (Mt 22:34-40; Mk 12:28-34)
1. Jesus had silenced the Sadducees.
 2. The Pharisees send in a lawyer (Mt. 22:35); or scribe (Mk 12:28)
 - a. “Previously, they had sent young recruits; this time they sent a seasoned veteran.” (Roper, 288)
 - b. This man was an expert in religious law.
 3. He asked the question, “Teacher, which is the great commandment in the law?”
 - a. This question weighed heavily upon the minds of the Jewish teachers.
 - b. “The rabbis had counted 365 negative commandments in the law of Moses and 248 positive ones.” (Roper, 288)
 - c. There was much debate concerning which of the 613 commandments was the greatest.
 4. Jesus answered him in two parts:
 - a. First answer is to love God with all one’s being -cf. De 6:5
 - b. Second answer is to love your neighbor as yourself -cf. Le 19:18
 - c. He states that, “On these two commandments hang all the law and the Prophets.” (Mt 22:40)
 - d. Loving God includes loving others -1Jn 4:20, 21
 5. The response to Jesus -Mk 12:32-34
 - a. Jesus saw that he answered wisely. He was honest enough to recognize the truth that Jesus had just presented.
 - b. Because of the man’s heart, Jesus said to him, “You are not far from the kingdom of God.” (Mk 12:34)
 - c. We are not sure what happened to this man. It is possible he later became a disciple, but concerning this the Scriptures are silent.
 6. After this, no one dared ask Him any more questions. Jesus had silenced His enemies.
- H. WHAT DO YOU THINK ABOUT THE CHRIST? (Mt 22:41-46; Mk 12:35-37; Lk 20:41-44)
1. Jesus asked them a question, “What do you think about the Christ, whose son is He?”
 2. They understood that the Messiah would come through the lineage of David. (cf. 2Sa 7:12, 13; Ps 89:3, 4; 132:11; Is 9:7; 11:1, 2; Je 23:5) Therefore they answered, “The son of David”.
 3. How does David call Him Lord?
 - a. This is quoted in the book of Psalms 110:1
 - b. The Jews understood this to be a Messianic prophecy.

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4. "If David calls Him 'Lord', how is He his son?"
 - a. Jesus is the Son of David because He came from his lineage.
 - b. Jesus is his Lord because He is David's Creator (ie. He is divine)
 - c. No one however could answer His question.

- I. WOE TO THE SCRIBES AND THE PHARISEES -(Mt 23:1-39; Mk 12:38-40; Lk 20:45-47)
 1. David Roper identifies three possible reasons why Jesus spoke strongly against the Pharisees: (Roper, 306)
 - a. Evil needs to be exposed -cf. Ps 97:10a; Am 5:15
 - b. The crowd needed to see the Pharisees for what they are
 - c. The Pharisees needed to repent.
 2. One main theme from Matthew 23 is the hypocrisy of the Pharisees.
 - a. The word hypocrite is used by the Greeks in reference to an actor (ie. one who pretends to be what he is not)
 - b. This is the trouble with the Pharisees. They would bind restrictions on others, but would not perform them.
 3. Beware of the Scribes -Mk 12:38-40; Lk 20:45-47
 - a. The scribes loved the appearance of being religious
 - b. They loved the best seats in the synagogues

The chief places at feasts were on the right and left hand of the host. The chief seats in the synagogue were in front of the raised platform near the chest where the scrolls of the law were kept. The prayer leader and the scripture reader were on the raised platform. Their motives were to be seen of men. (Jim Sheer)

- c. They did not help the widow, but took advantage of them
4. Do not follow the scribes and Pharisees -23:1-12
 - a. Jesus addressed the common people -vs. 1; Mk 12:37
 - b. The scribes and Pharisees would stand as the word of God was read. However, they would sit when they would interpret it. Hence, they would "sit in Moses' seat" -vs. 2
 - c. Jesus instructed the people to do as they instruct. That is, the words from the law were accurate. However, they would not live accordingly. Instead, they added to the law (Mt. 15:1-9). Therefore, they were not to follow their bad example of conduct -vs. 3, 4
 - d. They are more interested in being seen of men than to be pleasing unto God -vs. 5
 - 1) They make their phylacteries broad. Phylacteries were used to hold segments of scripture. They were made of leather and attached to the head or arm. This practice is derived from (Ex 13:1-16; De 6:4-9, 11:13-21).
 - 2) They enlarge the borders of their garments. The purpose of the borders was to remind them of the commandments of God. They enlarged them to be seen of men, not to focus on God's commandments. (cf. Nu 15:37-39; De 22:12)
 - e. The title of "Rabbi" -vs. 7, 8
 - 1) The scribes and Pharisees loved the title "Rabbi". They loved the recognition of their spiritual prominence.

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- 2) Jesus reminds the people that one is our Teacher; God.
- 3) We are all fellow disciples (today Christians). One is not elevated above another.
- f. The title “Father” -vs. 9
 - 1) Jesus is referring to “Father” in the religious sense. This religious title like “Rabbi” would elevate on disciple above another.
 - 2) This does not forbid using the term in reference to family relationships.
 - 3) Paul referred to Timothy as his “son” in the faith -1Ti 1:2, 18; 2Ti 1:2
 - 4) Paul referred to the church of Corinth as his children. He does not use this term as a religious title, but as an expression of his love for their spiritual well-being -1Co 4:14-16
 - 5) One should not call another “Reverend” either -Ps 111:9 (KJV; ASV)
- g. The title “Master” (KJV; ASV) -vs. 10
 - 1) The scribes and Pharisees loved to be elevated above others.
 - 2) Jesus reminds all that they should obey God, not men -Ac 5:29; Ep 1:22, 23
- h. All disciples of Christ should have a servant’s heart -vs. 11, 12
 - 1) Jesus is the perfect example of humble service -Mt 20:25-28
 - 2) If one exalts themselves, they will be humbled -cf. Ja 4:6; 1Pe 5:5
5. The first woe: shutting up the kingdom -23:13, 14
 - a. They “took away the key of knowledge” -Lk 11:52
 - b. By their example -Jn 7:48
 - c. By discounting Jesus -Mt 12:24; Jn 9:13-41; 12:42; 1Th 2:14-16
 - d. By their authority -Jn 9:22
 - e. Verse 14 is omitted from some modern translations. It is believed there is not enough textual evidence to support it. It is however recorded in Mark 12:40 and Luke 20:47.
 - 1) They would take advantage of the widows.
 - 2) “Again these leaders plotted with the children of widowed mothers to gain the estate.” —(Gospel Advocate Commentaries)
 - 3) They tried to conceal their evil with the appearance of righteousness (ie. long prayers). Jesus said it was all to no avail. They would receive the greater condemnation.
6. The second woe: proselytes -vs. 15
 - a. Proselytes were Gentiles that converted unto the Jewish religion. A true proselyte would become circumcised and live faithfully to God according to the Law of Moses.
 - b. The Pharisees would corrupt the proselytes with their traditions added to the law. Therefore, they would become “twice as much a son of hell” as they were. (ie. they would be eternally lost)
7. The third woe: blind guides -23:16-22
 - a. Swearing by the temple was nothing, but swearing by the gold of the temple obligated one to keep his vow.
 - 1) The gold of the temple is not necessarily the gold used in its construction.
 - 2) Likely, it references the gold of the offering.
 - b. Swearing by the altar was nothing, but swearing by the gift on it obligated one to keep it.

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- c. Jesus teaches the absurdity of their reasoning.
 - 1) If one swears by the altar, he swears by the gift also.
 - 2) If one swears by the temple, he swears by the One who dwells in it.
- d. Jesus taught earlier not to swear at all -Mt 5:33-37
- 8. The fourth woe: neglecting weightier matters of the law -23:23-24
 - a. The Jews were commanded to tithe -Nu 18:20-24; Le 27:30-33
 - b. They were animate concerning the tithe:
 - 1) Mint -same as today
 - 2) Anise -is known as dill today
 - 3) Cummin -similar to fennel.
 - c. They neglected the weightier matters of the law. (ie. Law, justice, mercy, and faith)
 - 1) Jesus does not chastise them for keeping the law of tithes.
 - 2) He teaches them that they should keep them without neglect of the others.
 - d. The proverb Jesus gives -vs. 24
 - 1) Both animals were unclean.
 - 2) They did well to strain out the gnat, but we disproportionate when it came to other matters.
- 9. The fifth woe: false outward appearance -23:25, 26
 - a. They were like a cup that was clean outwardly, but dirty on the inside.
 - b. To be right with God, they must be pure in heart -Mt 5:8; Pr 23:7
- 10. The sixth woe: insincerity -23:27, 28
 - a. Under the law it was unclean to touch a tomb -Nu 19:16
 - b. The tombs would be whitewashed to prevent one from accidentally touching it.
 - c. Jesus said they were like them. Outwardly, they looked good. Inwardly, they were full of uncleanness (ie. dead men's bones).
 - d. It is not enough to appear to be righteous, one must be sincere from the heart.
- 11. The seventh woe: Woe for witnessing against themselves -23:29-36
 - a. They built tombs and show respect to the monuments of the righteous. However, they disrespect them by not following their example.
 - b. They claimed they would not have shed the blood of the prophets.
 - 1) They admitted they were the sons of those who killed the prophets (vs. 30)
 - 2) They were plotting to kill the Son of God! Therefore, they were no better.
 - c. They were condemned by their own words -vs. 31
 - d. Jesus calls them "serpents" and "brood of vipers". Similar language that John used -Mt 3:7
 - e. How would they escape the condemnation of hell?
 - 1) It isn't that they could not escape, but that they failed to possess the heart of repentance.
 - 2) The same is true today; if one does not repent, salvation is not possible -Lk 13:3, 5
 - f. They would persecute and kill some of those sent to them -vs. 34
 - 1) Similar wording found in Jeremiah 7:25-29
 - 2) This would also include those after Jesus. (ie. the apostles and Christians that were persecuted and killed for their commitment to God.)

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- g. The blood of the righteous refers to those who were innocent; trying to persuade God's people to repent -vs. 35
 - 1) The blood of Abel -He was killed being more righteous than his brother.
 - 2) Zechariah was the last recorded death in the OT (2Ch 24:20-31). "2Chronicals is the last book in the Hebrew bible." (Jim Sheer)
 - h. Even though they were not guilty of the blood of the prophets from old, they were behaving in the same manner as their fathers. Therefore, their punishment shall be likewise. -vs. 36
12. Jesus laments over Jerusalem -Mt 23:37-39
- a. Jesus wept over Jerusalem earlier -Lk 19:41-44
 - b. Here in our text, Jesus references the prophets that were persecuted and killed by the fathers.
 - c. Jesus expresses His great love for His people and His desire for them to repent.
- J. THE WIDOW GIVES ALL SHE HAS -Mk 12:41-44; Lk 21:1-4
- 1. This is at the close of Tuesday. Jesus is sitting in the "Court of the Women"
 - 2. Jesus is observing various individuals as they cast money into the treasury.

There were thirteen collecting boxes for money in the court of the women in the temple known as the trumpets. They were shaped like trumpets with the narrow part at the top and the wider part at the foot. Each box was assigned to a certain function in the temple. Each person could chose the box into which to put his money. Jesus was sitting in the Court of the Women watching rich people as they dropped their offerings in the various boxes. (Sheer)

- 3. The rich were giving out of their abundance.
- 4. The widow gave two mites
 - a. The mite was worth about 1/16 of a day's wages.
 - b. Jesus stated that she gave all she had to live on.
- 5. Jesus teaches the attitude in our giving
 - a. The widow did what the rich young ruler would not do.
 - b. We should be cheerful givers 2Co 9:6, 7
 - c. We accomplish this by giving of ourselves first -2Co 8:5

NOTE: It is not certain when the following events took place. Some have placed these events recorded in John's gospel as having transpired on Monday. For our purposes, we will place the events on Tuesday after Jesus left the Temple. This keeps the time line as defined by David Roper in the Truth for Today Commentaries pages 321, 322.

- K. THE FRUITFUL GRAIN OF WHEAT -Jn 12:20-26
- 1. The Gentiles were seeking the presence of Jesus
 - a. The Pharisee had earlier said, "...the world has gone after Him" -Jn 12:19
 - b. The Gentiles may or may not have been proselytes.
 - c. It is interesting to point out that they sought the presence of the Lord, while the religious leaders of the day sought to destroy Jesus.
 - 2. John does not record Jesus meeting with the Gentiles. Knowing the love and compassion of Jesus, it is very likely that He did.

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3. Jesus' discourse on the grain of wheat -vs. 23-26
 - a. Jesus teaches that the seed must be buried in the earth and die before any harvest can be made.
 - b. Likewise, Jesus must die and be buried to rise again. Without His death, burial, and resurrection no one has the hope of eternal life.
 - c. Jesus taught the Christian priority. We are to love God above everything else including life itself. -vs. 25 (cf. Mk 8:34-38)
 - d. Christians are to live a life of service unto Jesus. We are to take up our cross and follow Him.
 - e. God honors those who serve Jesus by giving them eternal life -Ti 1:2; 1Jn 2:25

L. JESUS PREDICTS HIS DEATH ON THE CROSS -Jn 12:27-36

1. The soul of Jesus is troubled -vs. 27
 - a. Jesus is troubled in His spirit when contemplating the cross.
 - 1) He is therefore able to sympathize with our weakness -He 4:15
 - 2) Jesus tasted death for every man -He 2:9
 - b. Despite the dread of the cross, Jesus would not be saved from the hour. This is the very purpose for which He came.
2. His prayer is for the glorification of the Father -vs. 28
 - a. God has been glorified and would glorify His name once again.
 - b. God would be glorified through the death of Jesus -Ph 2:9-11
 - c. This was one of three times the voice of the Father was heard from heaven: Mt 3:13-17; 17:1-5; Jn 12:28
 - d. This voice from the Father was for the sake of the people.
3. The ruler of this world will be cast out -vs. 31
 - a. The devil is the ruler of the world in the sense that he has persuaded many to leave the path of righteousness -cf. 1Jn 5:19
 - b. He will be cast out. Jesus has come to overthrow the devil. This was promised from the very beginning -Ge 3:15
4. Jesus conquered both sin and the grave through the cross and His resurrection.
 - a. Through the cross all people would be drawn unto Him.
 - b. This includes both the Jews and the Gentiles.
 - c. The power is in the preaching of the cross -1Co 2:1-5
5. Jesus predicted the manner in which He would die -vs. 33
 - a. No man takes the life of Jesus from Him -Jn 10:18
 - b. Men have tried at various times, but have failed. Jesus is in complete control.
6. "Who is the Son of Man?" -vs. 34
 - a. The people thought the Messiah would remain forever. -Ps 89:6; Is 9:6; Mic 4:7
 - b. Since Jesus is predicting His own death, how then could He be the Son of Man?
7. The answer of Jesus -vs. 35, 36
 - a. Jesus urges the people to become "sons of light".
 - b. Jesus is the light of the world -Jn 8:12.
 - c. Light reveals truth. Darkness represents error. The idea that Jesus would remain on earth forever is a clear misinterpretation of the Old Testament passages.
 - d. We must have our faith in Jesus as the Son of God; the One who has cleansed us from all our sins and has given us the hope of life everlasting with Him.

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8. This is toward the close of the public ministry of Jesus.
 - a. He departs and is hidden from them.
 - b. "The other gospels suggest Jesus went to the mount of Olives (Luke 21:37; Matthew 26:18; Mark 14:13; Luke 22:10)." (Sheer)

M. WHO HAS BELIEVED OUR REPORT -Jn 12:37-41

1. The miracles that Jesus did was proof to His deity.
 - a. There were some who would see this evidence and put their faith in Jesus.
 - b. Others however, would not believe no matter what type of miracles Jesus performed in their midst.
2. John quotes Isaiah 53:1.
 - a. The Jews in the Old Testament did not believe the prophets
 - b. Now the Jews have rejected Jesus, the Messiah they had been searching for.
3. John quotes Isaiah 6:10
 - a. This is not to say that God takes away man's freewill. Remember, there were many who had put their faith in Jesus as the Son of God.
 - b. This is a reflection of the hardness of the people's hearts. While they observed all the signs that Jesus did in their midst, they would not believe in Him.
4. John refers to Isaiah 6:1 (vs. 41)
 - a. Isaiah said, "I saw the Lord".
 - b. John that he had seen the glory of the Lord.

N. WALK IN THE LIGHT -Jn 12:42-50

1. Many of the rulers had believed in Jesus.
 - a. However, they would not confess Jesus for fear of the Pharisees who would cast them out of the synagogue.
 - b. They also loved the praise of men more than the praise of God.
 - c. Today, we must carefully avoid falling into the same mind-set -cf. Mt 10:32, 33
2. Jesus makes one final appeal to the crowd -vs. 44, 45
 - a. To believe in Jesus is to believe also in the Father who sent Jesus.
 - b. One cannot have Father without the Son, nor vice versa.
3. Jesus is the light of the world -vs. 46; Jn 1:4, 3:17-19, 5:30, 31, 8:12
4. Jesus came to save the world -vs. 47
 - a. He came not to judge, but to save.
 - b. However, if anyone hears His words and does not follow after them, he cannot be saved -cf. Lk 6:46; Mt 7:21-23; Ja 1:22
5. His words will judge us on the last day -vs. 48
 - a. Jesus has given us all we need to have heaven as our home someday.
 - b. Therefore, we must give earnest heed to the words He has spoken to us.
 - 1) We must hear and do
 - 2) We must not allow any of His words "to fall to the ground" -cf. 1Sa 3:19
6. The words Jesus spoke came directly from the Father -vs. 49
 - a. Jesus spoke on behalf of God the Father as prophesied -De 18:18
 - b. If eternal life is to be ours, we must heed His words -Mt 17:5
7. The command of God is everlasting life -cf. Jn 6:68, 69

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- O. DESTRUCTION OF JERUSALEM AND THE SECOND COMING -Mt 24:1-25:46; Mk 13:1-37; Lk 21:5-36
1. Jesus predicts the destruction of the temple -Mt 24:1, 2; Mk 13:1,2; Lk 21:5, 6
 - a. Herod the Great had begun building the temple in 20BC. David Roper wrote, "...it was still under construction at the time of the incident we are discussing." (Roper, 336)
 - b. It would have been difficult to imagine the total destruction of the temple.
 - 1) It was a time of peace.
 - 2) According to Josephus, the stones "...were about thirty-eight in length, twelve feet in height, and eighteen feet in breadth." (Roper, 336)
 2. The Sign of the Times and the End of the Age -Mt 24:3-14; Mk 13:3-13; Lk 21:7-19
 - a. Jesus is with Peter, Andrew, James, and John on the Mount of Olives -Mk 13:3
 - b. The disciples believed the temple would stand until the end of times. Since Jesus told them the temple would be destroyed, they responded by wanting to know more about the signs at the end of time.
 - 1) The destruction of the temple and the end of time are two different events.
 - 2) Jesus begins with the destruction of the temple and then will answer about the end of time.
 - c. Jesus tells them of many false Christ that would come in His name -Mt. 24:5
 - 1) He tells them not to go after them.
 - 2) According to Josephus, there were many leaders who arose and led others away after themselves.
 - 3) "Some have reckoned that there have been fifteen false Messiahs among the Jews from the first to the seventeenth century; hence that prediction has been fulfilled."— Gospel Advocate Commentaries
 - d. Rumors or war -Mt 24:6
 - 1) These rumors would come, but would not be the end.
 - 2) The disciples were not to be overcome with fear during these times.
 - 3) Although Rome was currently at peace, it would not be long before war would come.
 - e. Natural disasters -Mt 24:7
 - 1) Jesus mentions earthquakes and famines. Luke records, "terrors and great signs from heaven." (Lk 21:11)
 - 2) There were earthquakes during the reign of Claudius and Nero that effected Judea.
 - 3) All of these things were merely the beginning (ie. "birth pangs")
 - f. The disciples of Jesus would be delivered up -Mt 24:9
 - 1) Jesus states that some will be killed for His sake.
 - 2) Luke 21:18 states, "Yet not a hair of your head will perish". This does not mean that they will not be put to death. Rather, that even in death the Lord is with them. -cf. Ro 8:35-39
 - g. They would testify before kings and rulers -Mk 13:9-11; Lk 21:12-15
 - 1) They were not to premeditate about what they would say.
 - 2) Rather, it would be given to them that hour by the Holy Spirit.
 - 3) E.g. Peter's speech before the Sanhedrin -Ac 4:5-13

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- h. They would be hated by all and betrayed by their own -Mt 24:9, 10
 - 1) Paul writes to Timothy concerning this -2Ti 1:15; 4:16
 - 2) Other writings -2Co 11:26; Ga 4:16
- i. There were many false teachers during the early church -Ac 8:9-11; 2Co 11:13; Ga 1:7; 2Ti 2:17, 18; 1Jn 4:1
- j. The love of many would grow cold
 - 1) This is not apostasy, but rather spiritual decline.
 - 2) E.g. -Demas forsook Paul having loved the world -2Ti 4:10
- k. Enduring unto the end -Mt 24:13
 - 1) This is not to the end of time or the destruction of the temple, but to the end of their lives.
 - 2) The same promise is to us. If we remain faithful to the end we will be saved - Re 2:10
- l. The gospel would be preached to the whole world before destruction would come -Mt 24:14
 - 1) The end in this verse is a reference to the destruction of Jerusalem.
 - 2) Jesus told His disciples to preach the gospel to every creature; to every nation - Mt 28:18-20; Mk 16:15, 16
 - 3) In AD 63, Paul wrote, "...which was preached to every creature under heaven..." Co 1:23; cf. Ro 1:8
- 3. The Great Tribulation -Mt 24:15-35; Mk 13:14-31; Lk 21:20-36
 - a. The "abomination of desolation"
 - 1) Abomination in Hebrew often referenced idolatry -(cf. 1Ki 11:5, 7; 2Ki 23:13; Je 4:1; 7:30; 13:27; Ez 5:11).
 - 2) In our current text, it is a reference to the Roman army who besieged Jerusalem and destroyed the city -Lk 21:20
 - 3) This was the prediction given by Daniel -Da 9:26, 27; 11:31; 12:11.

The Roman legions carried their ensigns consisting of eagles and images and of the emperor to which divine honors were often paid by the army. Josephus gives this description of the city of Jerusalem after it was taken: "And now the Romans, upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the Temple, and set them over against its eastern gate; and there did they offer sacrifices to them" (Wars of the Jews, Book 6, chapter 6) (Jim Sheer)

- b. Jesus told them to flee to the mountains when they see these things come to pass.
 - 1) Many of the Christians heeded the warning of Jesus and escaped destruction by fleeing to the mountains.
 - 2) However, more than a million Jews died in the destruction of Jerusalem.
- c. The urgency of leaving the city -Mt 24:18-20
 - 1) Fleeing the city was more important than anything else (ie. your cloak)
 - 2) Being pregnant during these days would slow their escape
 - 3) Winter would slow their escape.
 - 4) The doors to the city were locked on the Sabbath which would make escape more difficult -Ne 13:19-22
 - 5) Note: Jesus gave all these instructions before the destruction. This could not reference His return. At this time, there will be no escape.

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- d. The great tribulation would be unlike any other -Mt 24:21, 22
 - 1) Jesus references here the destruction of Jerusalem.
 - 2) Josephus records that 1,100,000 people were killed in the Roman siege.
 - 3) This number is eleven times the amount of people killed by the atomic bomb dropped on Japan in 1945.
 - 4) Titus was the Roman General who destroyed Jerusalem. He was instructed by Rome to destroy the city, but to do so quickly. The siege lasted from April to September. If it had lasted longer, it is likely the Christians who had escaped would have been pursued and put to death. While the destruction of Jerusalem was truly horrific, it certainly could have been much worse.
- e. Be aware of false prophets -Mt 24:23-28
 - 1) The Jews associated the destruction of Jerusalem with the end of the world.
 - 2) During these days of horror, they would naturally be looking for the Christ or some other type of deliverer. Mischievous individuals would here see opportunity.
 - 3) Jesus made it clear that the destruction of Jerusalem was not the time of His return.
 - 4) Many would use signs and wonders to deceive others; even the elect.
 - 5) The second coming of Christ will be unmistakable
 - a) As the lightning comes from the east to the west.
 - b) No one will have to announce the Second Coming; it will be obvious
 - 6) The carcass and the eagles -vs. 28
 - a) The carcass represents Israel after the destruction of Jerusalem.
 - b) The eagles (or vultures) represents the false prophets
 - c) During extreme turmoil, there are those callused individuals who would take advantage of others.
- 4. The Coming of the Son of Man -Mt 24:29-31; Mk 13:24-27; Lk 21:25-28
 - a. The language in Matthew 24:29 is used in three different ways:
 - 1) Description of the destruction of kingdoms -Babylon (Is 13:10, 19); Edom (Is 34:4); the distress of Egypt (Ez 32:7, 8).
 - 2) The Day of the Lord (Pentecost) -Joel 2:31; Ac 2:16-20
 - 3) Referencing the Second Coming of Christ
 - b. Interpretation #1 -The Destruction of Jerusalem
 - 1) The word “immediately” (vs. 29) indicates these events will occur soon.
 - 2) Jesus stated that all these things would occur within this generation (vs. 34).
 - 3) Remember: the destruction of Jerusalem is a type of Second Coming. Consequently, similar language is used to describe both events.
 - c. Interpretation #2 -The Second Coming of Christ
 - 1) The language of verses 30, 31 seems to lean more to the Second Coming of Christ rather than the destruction of Jerusalem.
 - 2) Everyone shall see the coming of the Son of Man -vs. 30
 - 3) The angels would be actively present -cf. (Mt 13:41; 25:31; 2Th 1:7, 8)
 - 4) The angels with the sound of the trumpet -cf. (1Th 4:16)
 - d. Keep in mind the application: We are certainly not facing the destruction of Jerusalem today, but the Second Coming of Christ will occur. We must be ready at all times.

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5. The Parable of the Fig Tree -Mt 24:32-35; Mk 13:28-31; Lk 21:29-33
 - a. One could view a fig tree and know with certainty that summer was coming.
 - b. Jesus gave His disciples signs that they could observe and know that the destruction of Jerusalem was near. (ie. they would see Roman armies)
 - c. This is clearly discussing the destruction of Jerusalem.
 - 1) The Second Coming will have no warning signs before its occurrence.
 - 2) This generation will not pass away until all these things take place.
 - a) A generation was typically forty years
 - b) The destruction of Jerusalem took place about 37 years after Jesus spoke these words.
 - d. The words of Jesus are solid.
 - 1) Heaven and earth will one day pass away
 - 2) The words of Jesus abides forever (ie. they cannot be changed)
6. No one Knows the Day or Hour -Mt 24:36-44; Mk 13:32-37; Lk 17:26, 27, 34, 35; 21:34-36
 - a. No one knows the hour -Mt 24:36
 - 1) There were accompanying signs regarding the destruction of Jerusalem
 - 2) The same is not true for the return of Christ.
 - 3) Jesus made it clear that no one knows the Day of His Return, but the Father only. Therefore, anyone who claims to know is a deceiver.
 - b. The days of Noah -Mt 24:37-39
 - 1) The Second Coming of the Lord will be like the flood of the days of Noah.
 - 2) Noah had preached to the people of his day; but only seven other souls heeded him. As they went about their daily routines, the hour caught them unprepared.
 - 3) Today, there is nothing wrong with going about our daily routines and carrying out the plans for our own lives. However, we must not neglect our salvation; it must always come first in our lives that the hour does not catch us unprepared.
 - c. Two men; Two women -Mt 24:40, 41
 - 1) Jesus uses two examples of men and women going about their work as normal.
 - 2) One would be taken the other left. This is a reference to meeting the Lord in the air -1Th 4:16-18
 - 3) Jesus shows some to be prepared while others are not.
 - d. Therefore, watch! -Mt 24:42-44
 - 1) Jesus reiterates that no one can possibly know the hour of His return.
 - 2) His Day will come as a thief in the night -cf. (1Th 5:1-4; 2Pe 3:10)
 - a) If one knew the hour a thief would come, he would not allow his home to be broken into.
 - b) How much more so should we guard our own soul before the coming of the Lord!
7. The Faithful Servant and the Evil Servant -Mt 24:45-51; Lk 12:41-48
 - a. The faithful and wise servant -Mt 24:45-47
 - 1) The faithful and wise servant is one who watches for his Master's return.
 - a) One does not watch by trying to guess the time of the return.

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- b) One watches by faithfully living the Christian life and by carrying on the work of the Lord.
- 2) When the Master does return, the wise and faithful servant is rewarded -cf. (Mt 25:21)
- b. The folly of the evil servant -Mt 24:48-51
 - 1) The evil servant foolishly thinks he has plenty of time before his Master's return. Consequently, he lets down his guard by indulging in sinfulness
 - a) The Day of the Lord comes without warning. We never know how much time we have -cf. (James 4:13-17)
 - b) If we neglect our salvation, there is no escape for us -He 2:1-4
 - c) We must not sin willfully -Hebrews 10:26, 27
 - 2) If he remains unprepared, his soul will enter eternal punishment.
- 8. The Wise and Foolish Virgins -Mt 25:1-13
 - a. The bridegroom is delayed -vs. 1-5
 - 1) Weddings in Palestine during the time of Christ:

The Jewish marriages and feasts which followed them were celebrated at night; the newly married couple went from the house of the bride in procession after nightfall accompanied by attendants bearing torches to light the way; another party went forth to meet them with torches and accompanied them to the house of¹ the bridegroom where a feast was prepared. "Lamps" were made then like torches; they were made by wrapping up a roll of linen and inserting it in a mould of copper or earthenware fixed to a handle of wood. It contained very little oil, and the linen from time to time had to be supplied with fresh oil from another vessel which was carried in the other hand. In this parable the bridegroom, accompanied by his friends ("the sons of the bridechamber"), went at night to the residence of his bride and brought her with pomp and gladness to his own home. She was accompanied by her young companion; at some point on the way another group of virgins were waiting to join the procession and to share in the joyous festivities. This waiting involved the watching and the preparation with their burning lamps. They all took their lamps, but five took an extra supply of oil, and the other five took no extra supply. While the bridegroom tarried, "they all slumbered and slept"; that is, all nodded and slept; they did not retire for sleep. At midnight it was announced that the bridegroom approached, and no one expected him then, for "all" were sleeping; the five wise virgins were ready to join the procession, but the foolish ones were in no way ready; they slept while their hour of preparation was passing.—Gospel Advocate Commentaries

- 2) Ten virgins are mentioned by Jesus. Five of them were wise and five were foolish.
 - a) The bridegroom would not arrive at a specified time.
 - b) Therefore, it was necessary to be ready at any given moment for his coming.
- b. The bridegroom is coming -vs. 6-10
 - 1) The bridegroom came at an hour they did not expect.
 - 2) The foolish virgins were out of oil and sought to borrow some.
 - a) Some things cannot be borrowed.
 - b) We cannot borrow the righteousness of another.
 - c) Our faith, obedience, and faithfulness has to be our own.
- c. The bridegroom came -vs. 11-13
 - 1) The door was shut (vs. 10b). Judgment was final.
 - 2) After death or the return of Christ, there is no second chance.

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- 3) Last minute repentance will fail. Therefore, we must be in a constant state of readiness.
 - a) Everyone can be saved -Mk 16:16
 - b) Every Christian must remain faithful -Re 2:10b
9. The Parable of the Talents -Mt 25:14-30
 - a. The contrast of two similar parables:
 - 1) The parable of the minas emphasized that the establishment of the kingdom would not occur as soon as many expected -Lk 19:11-27 (Discussed on page 98)
 - 2) The parable of the talents emphasized the importance of faithfulness to the Lord throughout our duration here.
 - b. The value of the talents:
 - 1) This is not easy to determine.
 - 2) Talents in the days of Christ would vary in weight and in what it was made of (ie. Gold or silver)
 - 3) Most ascribe the talent mentioned here to be valued at six thousand denarii.
 - a) A denarius the pay for a day of work for the common laborer.
 - b) A talent would be equivalent to twenty years of labor.
 - c. The purpose of the parable
 - 1) To reveal that everyone has a purpose in the kingdom.
 - 2) We must use what we have been given for the glory of God.
 - d. The division of the talents -25:14-19
 - 1) This parable exemplifies of the kingdom of God (ie. The church today) -vs. 14
 - 2) Each servant was given according to his own ability -vs. 15
 - 3) The five and two talented servants double their portion.
 - 4) The one talented buries his.
 - 5) The Master returns
 - e. Two faithful servants rewarded -25:20-23
 - 1) Note: both servants were able to enter the joy of the Lord. This was based on their actions, not the amount given.
 - 2) Therefore, we must always do the best with what we have. Never use the excuse that someone else can do better than me. Everyone is expected by the Lord to use what they have been given.
 - f. The condemnation of the wicked servant -25:24-30
 - 1) He knew what kind of man his Lord was.
 - 2) Instead of doing what he ought, he gave into fear and buried his talent. (cf. Re 21:8 *the fearful*)
 - 3) He did not squander what was entrusted to him, but he failed to do any good with it (cf. Ja 4:17)
 - 4) Because he did not use what he had for the Lord, what he did have was taken from him.
 - 5) He was then cast into the outer darkness where there is weeping and gnashing of teeth.
 - a) Jesus gives a brief description of hell.
 - b) He spent a great amount of time teaching on hell to keep souls out of it!

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10. The Son of Man will Judge the Nations -Mt 25:31-46
 - a. Jesus gives us a scene of the final Day of Judgment -cf. He 9:27
 - b. The sheep and the goats will be separated
 - 1) Shepherds would allow the sheep and the goats to graze together during the day. At night they would separate them.
 - 2) Jesus uses that imagery to describe the Judgment.
 - c. The parable of the talents teaches the responsibility of using what we have been given to glorify God. Our current teaching reveals the specific example of tending to the needs of others.
 - 1) When we do good to others, we are doing it unto the Lord.
 - 2) Likewise, when we fail to do good to others, we mistreat the Lord.
 - d. Our righteousness must go beyond doctrine and moral purity. We must help others.
 - 1) We strive to do good to all men -Ga 6:10
 - 2) If we know to do right, but do not do it is sin -Ja 4:17
 - 3) If we fail to do good to those in need, the love of God does not abide in us - 1Jn3:16, 17
 - e. Everlasting punishment and eternal life
 - 1) At the judgment there will be the final separation.
 - 2) The separation is eternal: both for life and destruction.
 - 3) Again, Jesus is warning us ahead of time so that we can be prepared to meet our God!

IV. WEDNESDAY AND THURSDAY

A. JESUS -Mt 26:1, 2; Jn 13:1

1. Wednesday and the first part of Thursday is commonly referred to as the “calm before the storm”
2. The Scriptures does not say much about the events of Wednesday and early Thursday. It is reasonable to assume that Jesus spent time preparing His disciples for what would soon transpire. It is equally reasonable to conclude that Jesus spent much time in prayer to His Father.
3. John provides some insight into the mindset of Christ during this time -John 13:1.

B. SANHEDRIN -Mt 26:3-5; Mk 14:1, 2; Lk 22:1, 2

1. The High Priest
 - a. The position of high priest was to be assigned to the eldest male who was a descendant of Aaron.
 - b. Annas held the position of high priest from AD 6-15. He was succeeded by Caiaphas in AD 18. He was appointed by Valerius Gratus.
 - c. Although Caiaphas was appointed as the high priest, many of the Jews still recognized the authority of Annas.
2. The Jews had been plotting the kill Jesus for some time now. – (cf. Mt 12:14; 21:38, 45, 46; Jn 5:18; 7:1, 19, 25; 8:37, 40; 11:53)
3. The meeting of the chief priest and elders
 - a. The Jews had failed to put Jesus to shame by catching Him in His words.
 - b. They could not take Him by night because they did not know where He was staying.
 - c. They could not take Him during the feast lest a riot break out.

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At the Passover time the Jews gathered in Jerusalem with their nationalistic aspirations and their messianic anticipations running high. The feast commemorated Israel's deliverance from Egyptian bondage at the time of Moses. In the first century, many Jews were looking for the Messiah to deliver them from Roman oppression and rule. They wanted to regain their national independence and to have a king like David to rule over them. Some of these Jews expected Jesus to lead them to victory, as is evident from their shouts in the triumphal entry (see comments on 21:9). The Jewish leaders had to avoid a riot among this Passover crowd. (Crain, 375)

- d. They concluded they would have to wait until the feast had ended -Mt 26:5

[Note: Matthew 26:6-13 covers the anointing at Bethany. Matthew did not record the events in chronological sequence. This event occurred on Saturday (see discussion on page 99, 100).]

C. JUDAS -Mt 26:14-16; Mk 14:10, 11; Lk 22:3-6

1. Judas knew the places Jesus went when He was not in the public eye. This would prove useful to the chief priest who were trying to arrest and kill Jesus without the presence of the crowd.
2. The thirty pieces of silver
 - a. This was a fulfillment of prophecy -Zech. 11:12
 - 1) In Zechariah, the people would not cease from sin therefore, God had rejected them. He broke the staff called "Beauty" signifying that the covenant between them had been broken. -vs. 7
 - 2) When he requested wages, they gave him thirty pieces of silver. This was an insult when compared to the value of work that had been accomplished for them.
 - 3) The Lord instructs Zechariah to "throw it to the potter" -vs. 13. This he does in the house of the Lord.
 - 4) This was fulfilled in Judas when he sold out the Lord for thirty pieces of silver.
 - 5) When he realizes the gravity of what he had done, he returns it -Mt 27:3-10
 - b. This was equivalent to four months wages for a common laborer.
 - c. This was also the price of a slave -Ex 21:32
 - d. Some believe this was earnest money given with the promise of more after Jesus had been delivered over to them. Whether this is true or not, the fact remains that once Judas realized what he had done, he received nothing more. Even what he had, he threw down before the chief priest and elders -Mt 27:3-5
3. The motive of Judas:
 - a. Greed -Mt 26:14, 15; Jn 12:6
 - b. Some also believe his motive sprung from the rebuke he had received from the Lord -Jn 12:4-8.
4. The devil entered the heart of Judas -Lk 22:3; Jn 13:2
 - a. The devil did not take away his freewill -cf. Ja 4:7
 - b. Rather, the devil put thoughts within his heart that he chose to act upon -Jn 13:2
 - c. Consequently, he made himself vulnerable to the devil's attack -cf. 1Pe 5:8
5. Judas returns to Jesus and the other disciples
 - a. He comes among them as though nothing has changed.
 - b. Yet, he seeks an opportunity to betray Christ -Mt 26:16

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- D. THURSDAY: PREPARATION FOR PASSOVER -Mt 26:17-19; Mk 14:12-16; Lk 22:7-13
1. Thursday was the first day of Unleavened Bread. It was a day of preparation for the Passover.
 2. Jesus sent Peter and John to make the preparation for the feast.
 - a. He told them they would find a man carrying a pitcher of water. (Women would normally carry pitchers of water. So, to find a man carrying a water pitcher would be easy for them to recognize.)
 - b. They would follow him to his home and ask the owner concerning the room for the Lord to use for the feast.
 - c. Possibility: Jesus may have used this method to keep Judas from knowing exactly where they were going to meet.
 - 1) This would also keep His enemies from finding Him before His time.
 - 2) Several important events took place during this time: The institution of the Lord's Supper, the Great Farewell Discourse, and the Garden of Gethsemane.
 3. The room and furnishings were prepared for the feast.
 - a. Peter and John would have to make the additional preparations.
 - b. The Passover lamb would have to be purchased if they did not have one already.
 - c. The lamb would have to be taken to the priest and sacrificed.
 - d. No bones could be broken -cf. Ex. 12:8; Nu 9:12; Jn 19:31-36
 - e. Other preparations: (Roper, 387)
 - 1) Unleavened bread ("The bread of affliction") -Ex. 12:8, 18-20; 13:6, 7; 34:18, 25; Le 23:6; Nu 9:11; 28:17
 - 2) Four cups of wine
 - a) These were said to signify the four promises made in Exodus 6:6, 7
 - b) "...Peter and John would find there the Wine for the four Cups, the cakes of unleavened Bread, and probably also 'the bitter herbs'." (Edersheim, 809)
 - c) "To be in harmony with the bread, the cup should also have been unfermented. It was the Passover bread and wine that Christ used. In Ex xii 8, 15, 17-20, 34, 39, and other places, all leaven is forbidden at that feast and for seven days. The prohibition against the presence and use of all fermented articles was under the penalty of being 'cut off from Israel'." (Patton, 69, 70)
 - 3) Bitter herbs (Ex. 12:8; Nu 9:11) "To represent the bitterness of Egyptian slavery." (Roper, 387)
 - 4) "A thick, pasty dip made from crushed fruit and nuts moistened with vinegar or wine, representing the clay from which Israel made bricks in Egypt." (Roper, 387; cf. Edersheim, 809)

V. FRIDAY

THE LAST SUPPER

- A. THE PASSOVER OBSERVED -Mt 26:20; Mk 14:17, 18; Lk 22:14-18

[The exact order of events on this evening is difficult to determine. For the sake of lesson, we will select one possible sequence.]

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1. The evening begins with the Passover feast.
 - a. The Passover lamb was to be eaten between ten and twenty people.
 - b. The meat was to be pre-cut into bite size pieces. No cutlery was used during the meal.
 2. Jesus sat in a reclined position at the table
 - a. John was on His right -Jn 13:23
 - b. It is a theory that Judas may have been on His left (Roper, 388)
 3. Jesus would not eat of this meal again until “it is fulfilled in the kingdom of God”
 - a. The Passover was a remembrance of Egypt as well as a type of sacrifice of Jesus.
 - b. “The Jews thought of the Passover as not only commemorating past deliverance, but also as a guarantee of future deliverance” (Roper, 389)
 - c. This deliverance would occur through the kingdom of Christ (ie. The church)
 - d. Jesus eats (partakes) with us in the kingdom today.
 - 1) This is spiritual not physical since His kingdom is not physical -Jn 18:36
 - 2) “Christ is the unseen participant at our spiritual blessings banquet (Ep 1:3; Re 3:20; Mt 18:20)” (Roper, 389)
 4. The cup Jesus refers to in Luke 22:17, 18 is not the cup of the Lord’s Supper. Rather, this was the first of several cups used during the feast. The Lord’s Supper would come at the end.
 5. Jesus will drink again of the cup when “...the kingdom of God comes”
 - a. The kingdom would come after His death, burial, and resurrection.
 - b. Specifically, it came on the Day of Pentecost.
- B. CONTENTION REBUKED -Lk 22:24-30
1. What began with a feast of fellowship and harmony soon gave way to pride and position. The question was raised, “Who would be the greatest?”
 2. This was an old argument -Lk 22:24; Mk 9:34; Lk 9:46
 3. Jesus reminds them that greatness in the kingdom is based on serving not on position.
 4. He also reminds them that none of their loyalty would be forgotten. -cf. -He 6:10
- C. HUMILITY DEMONSTRATED -Jn 13:2-20
1. The devil had entered the heart of Judas
 - a. This did not take away his freewill
 - b. He was looking for opportunity to betray Christ.
 2. Jesus knew He came from God and was soon to return.
 3. Jesus demonstrated humility through service to others.
 4. The disciples were too concerned about being the greatest in the kingdom to have even considered doing this.
 5. During these days people wore sandals. Their feet would become dirty from walking along the dusty roads. During meals, they would recline putting their feet towards another’s face. Consequently, one who would wash feet would become a necessity. At this meal however, no one wanted the job. Jesus used it as a teaching opportunity.
 6. Jesus washed the feet of Judas -Jn 13:2, 10, 11, 18, 19
 - a. This confirms His teaching on loving your enemies -Mt 5:43-45; Ro 12:20
 - b. Jesus taught with words and backed them with action.
 7. After He washed His disciple’s feet, He passed the lesson on to them -Jn 13:14-17

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8. Foot washing as an act of worship?
 - a. John Franklin Carter once commented, “There is no evidence that any of the churches of the New Testament ever so practiced [foot-washing] as an ordinance.”
 - b. What is taught is the spirit of humility and service we should practice with one another.

D. BETRAYAL / DENIAL FORETOLD -Mt 26:21-25, 31-35; Mk 14:18-21, 27-31; Lk 22:21-23, 31-38; Jn 13:21-38

1. Jesus predicted that one of the twelve would betray Him -Mt 26:21-25
 - a. Eleven of the disciples were very sorrowful concerning His statement.
 - b. The one that dips his hand in the dish with Jesus will betray Him.
 - 1) It was custom in the Near East that one who dipped his hand in the dish with another would not harm him.
 - 2) This was also according to prophecy -Ps 41:9
 - c. Since Jesus predicted the betrayal by Judas, no one could doubt the deity of Jesus.
 - 1) His accurate foreknowledge
 - 2) He was still in complete control of all the events that were transpiring.
 - d. Judas acted upon his own freewill. Jesus pronounced woe upon him.
 - e. Judas enquired about being the betrayer
 - 1) Judas had the blood money on him when he asked the Lord
 - 2) Jesus said, “Thou hast said”
2. The devil entered Judas -Jn 13:21-30
 - a. This does not indicate that his freewill was overtaken.
 - b. Jesus said, “What you do, do quickly” -vs. 27
 - 1) The Sanhedrin did not want to kill Jesus during the Passover.
 - 2) However, this was God’s appointed time.
 - c. None of the disciples understood why Jesus sent Judas away.
 - 1) They were thinking of a more noble reason.
 - 2) Jesus was sending Judas away to betray Him.
 - d. Judas left quickly.
 - 1) From Judas’ perspective, he now knew that Jesus was aware of his decision to betray Him. He therefore, must act quickly before opportunity passed him by.
 - 2) “It was night” -The Passover was taking place after sundown. There is also another meaning that could be applied. Since Judas agreed to betray Jesus, he was now walking in spiritual darkness.
3. Jesus predicts Peter’s denial -Mk 14:27-31
 - a. All of the disciples would be made to stumble that night.
 - 1) This was according to Christ and the prophecy of Zechariah -Ze 13:7
 - 2) “I will strike the Shepherd” -God would allow for His Son to die
 - 3) His arrest, beatings, and death would cause the sheep (ie. The disciples) to scatter from Him.
 - b. Jesus comforts them with the assurance of His resurrection -vs. 28
 - 1) After His resurrection He would meet with them in Galilee
 - 2) Later, an angel reminded the disciples of His saying -Mt 28:7, Mk 16:7
 - c. Peter believed that his loyalty to Jesus would never fail. If everyone else failed, Peter believed he would remain steadfast.

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- d. Jesus predicts that Peter will deny Him three times before the rooster crows.
 - 1) Jesus knew the heart of Peter. On the surface Peter felt determined to be loyal to Christ. Jesus knew that under the upcoming pressure, Peter would deny Him.
 - 2) Mark records the rooster crowing twice, where the other gospel writers state “before the rooster crows”. There is no contradiction between the number of rooster crows. Mark just adds a detail the others chose to exclude.
 - 3) Peter was even more determined by stating that he would die with Him before denying Him. The others also stated the same sentiment.
 - 4. Satan has asked for Peter -Lk 22:31-34
 - a. Jesus calls Peter “Simon” in this verse. This time Peter would not be a “rock”.
 - b. Jesus is praying for Peter during the hour of his testing.
 - c. Peter would sin and fall short of God’s glory. Afterwards, he would repent and be restored. He would then be a strength to his brethren.
 - d. Jesus tells Peter that he will deny Him three times before the rooster crows.
 - 5. Supplies for the road -Lk 22:35-38
 - a. Jesus sent them out on the limited commission earlier. During this time, they took nothing with them and they lacked nothing (cf. Mt 10:5; Mk 6:7; Lk 9:2)
 - b. Times were going to change. As the disciples go about preaching the gospel, they would have to provide for themselves.
 - c. “He who has no sword, let him sell his garment and buy one.”
 - 1) This text has no shortage of meanings ascribed to it.
 - 2) Until now it was Jesus’ life that was being threatened. When the disciples take the gospel to the lost, their lives would be in danger.
 - d. Jesus would be crucified between two thieves as prophesied.
 - e. Jesus was not speaking of literal swords as seen later -vs. 49-51
 - f. He was speaking about being armed with the sword of the Spirit (Ep 6:17)
- E. THE LORD’S SUPPER -Mt 26:26-29; Mk 14:22-25; Lk 22:19, 20. (cf. 1Co 11:23-26)
- 1. The breaking of the bread -Mt 26:26
 - a. Jesus institutes the Lord’s Supper during the Passover. The Passover would soon come to an end and Communion would become a part of NT worship.
 - b. The bread used was unleavened -Ex. 12:8; 13:6, 7
 - 1) No leaven was permitted during this feast
 - 2) Leaven was often used to represent sin – Mt 16:6; 1Co 5:6-8
 - c. The bread represents the body of Jesus
 - 1) “Take eat; this is My body” -is a figure of speech called a metonymy. (ie. A symbol or sign representing what is meant)
 - 2) The bread represents the body of Jesus that was broken for us.
 - 3) The unleavened bread indicates the purity of Jesus’ life.
 - 4) It is not the literal body of Jesus.
 - 2. The drinking from the cup -Mt 26:27-29
 - a. Jesus gave thanks for the cup and gave it to the apostles.
 - b. Each of them was to drink from it.
 - c. The fruit of the vine represents the blood of the new covenant.
 - 1) Blood represents life -Ge 9:4; Le 7:26, 27, 17:11; Ac 15:20
 - 2) The blood of Jesus gives us life (ultimately eternal life).

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- d. This is the blood of the new covenant
 - 1) The new covenant was prophesied by Jeremiah -Je 31:31-34
 - 2) Only through the blood of Jesus we have the remission of sins -Ep 1:7; Co 1:14
 - 3) Without the shedding of His blood there would be no remission -He 9:22
- e. "...I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." (vs. 29)

"Jesus did not literally drink wine with His disciples in the kingdom as it now is, nor will He do so in the eternal kingdom of heaven. The term 'drink' is used figuratively to express the communion which Jesus has with His disciples while they are eating the Lord's Supper. 'I drink it new' means a new method of using the wine. It is taken from its significance in the Passover Feast and given a new meaning in the Lord's Supper." (Boles, 505)

F. THE APOSTLES ENCOURAGED AND WARNED -Jn 14:1-16:33

1. Jesus is the Way, the Truth, and the Life -14:1-6

"The discourse in this chapter was delivered, doubtless, while they were sitting at the table partaking of the Supper (see ver. 31)" (Barns, 324)

- a. "Let not your heart be troubled..." (14:1)
 - 1) "That one should betray Him, and one should deny Him, that all should be offended, and that the Lord should depart, raised anxieties which Jesus here seeks to quiet." (McGarvey, 660)
 - 2) Jesus spoke of His death to His disciples -Mt 16:21-23; 17:22, 23; 20:17-19.
 - 3) He had instituted the Lord's Supper which involved His body which is broken for them and His blood which is shed for them. This would create confusion in the minds of His disciples who were still thinking about an earthly kingdom.
 - 4) Jesus is using these words to comfort and strengthen them. They will need this for the events that are about to transpire.
- b. "In My Father's house are many mansions..." (14:2)
 - 1) Jesus is clearly referring to the eternal dwelling place of God; heaven.
 - 2) Many mansions (or dwelling places) indicates that there is plenty of room for all who would live in faithful obedience unto Him.
 - 3) "Jesus goes ahead as the forerunner (Heb 6:20) that He might prepare just as He had sent Peter and John ahead to prepare for the last supper (Mt 26:17; Mk 14:12; Lk 22:8, 9)." (Pack, 57)
- c. "...I will come again and receive you to Myself..." (14:3-5)
 - 1) His departure is evidence of His return -cf. Ac 1:9-11
 - 2) This has two key affects upon us:
 - a) Gives us courage that the Lord will return one day
 - b) Motivates us to continue living right before Him each day.
 - 3) The way Jesus refers to is the way to the Father. Jesus does not tell what that way is. Thomas is therefore motivated to ask.
- d. Jesus is the way, the truth, and the life (14:6)
 - 1) Jesus is the way. There is no other way unto God the Father except through Jesus -Ac 4:12
 - 2) Jesus is the truth.
 - a) Grace and truth came through Jesus -Jn 1:14, 17

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- b) His words are true and provides everlasting life -Jn 6:68, 69
 - 3) Jesus is the life.
 - a) Only Jesus can give us eternal life
 - b) Death entered the world through Adam, but life through Jesus -Ro 5:12-ff
 - 4) No one can come to the Father except through Jesus. No other man or self-proclaimed prophet will ever lead us to eternal life.
2. Jesus Reveals the Father -Jn 14:7-11
- a. Jesus is the reflection of the Father (14:7)
 - 1) “Jesus is the interpreter of the Father to the world, being in His express image and possessed of the same nature.” (Woods, 305)
 - 2) Jesus is in the brightness of the glory of God... -Heb 1:3
 - b. “Lord show us the Father” (14:8)
 - 1) In days past, others like Moses, Elijah, and Jacob conversed with God.
 - 2) What Philip and perhaps the others did not fully realize, was that Jesus was divinity with them in the flesh. He was not God the Father, but He was and is God. That is, He possess the same characteristics and attributes as God the Father.
 - c. To see Jesus is to see the Father -14:9-11
 - 1) There is a reference to the mutual indwelling of both the Father and the Son (Jn 10:38; 14:10)
 - a) Both the Father and the Son are divine.
 - b) The works Jesus does are from the Father -Jn 5:19
 - c) The words of Jesus are from the Father -Jn 12:49
 - 2) Jesus desires for His disciples to believe in His deity.
 - a) They should believe because of His words -Jn 7:46; Mt 7:29
 - b) If not, believe because of the works He has done -Jn 7:31
3. Praying in the name of Jesus -Jn 14:12-14
- a. Those who believe in Jesus will do the same works as He -14:12
 - 1) This occurred during the first century.
 - 2) The apostles and some early Christians were able to perform miracles.
 - 3) The miracles were to confirm the word. They were done away with after the death of the last apostle.
 - b. The greater works: this involves the spreading of the gospel
 - 1) Beginning on the Day of Pentecost
 - 2) They turned the world upside down -Ac 17:5
 - c. The disciples are promised that when they ask of the Father in the name of Jesus, their petitions will be granted.
 - 1) This does not indicate that petitions made for selfish ambitions would be granted. We must always pray according to the will of the Father.
 - 2) Praying in the name of Jesus is different than the Jews had prayed.
 - a) Jesus is our Mediator, Advocate, and our High Priest.
 - b) When we pray in the name of Jesus, God is glorified through Him.
4. The Promise of the Helper -Jn 14:15-18
- a. If we truly love Jesus, we will keep His commandments – (14:15)
 - 1) Doing His will is motivated out of our love for Him.
 - 2) This is opposed to motivation by fear or hope of reward.

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- 3) Remember the motivation of Paul to spread the gospel -2Co 5:14
- b. Jesus promises His disciples the Comforter to come – (14:16-18)
 - 1) The Father will send another Helper. (Note the word “another”. This means someone or something that is comparable. Therefore, the Spirit is a person with the same nature as Christ and God the Father)
 - 2) He is the “Spirit of Truth”.
 - a) He will teach them all things -14:26
 - b) He will guide them into all truth -16:13
 - 3) The world cannot receive Him because they are in their sins.
 - 4) The disciples however, would have the Spirit with them.
 - 5) Jesus will not leave them orphans -vs. 18
 - a) He would return to them after His resurrection.
 - b) This could possibly have meaning of the Second Coming. The above meaning is the most favored.
5. The Indwelling of the Father and the Son -14:19-24
 - a. Jesus was going to die upon the cross tomorrow.
 - 1) This was not the end.
 - 2) He would appear to them after His resurrection.
 - 3) This gives us great hope and joy for we serve a risen Savior!
 - b. Our love for Jesus is best expressed to obedience to His will.
 - c. Jesus would manifest Himself to them. This is not literally seeing Jesus, but rather the assurance through faith that He is always with us -cf. Mt 28:18; He 13:5, 6
 - d. The Judas that raises the question to Jesus
 - 1) He is not the same as the betrayer (that Judas has already left their company).
 - 2) This is Judas the son of James (Lk 6:16; Ac 1:13)
 - 3) His name is Labbaeus; sir name Thaddaeus (Mt 10:3; Mk 3:18)
 - e. His question:
 - 1) He wondered why Jesus would not reveal Himself to the world.
 - 2) The answer is given again. It is those who love Him that are His disciples. The world follows their own ways, not the ways of Christ. Therefore, He will not be revealed to them.
 - 3) Jesus reveals Himself to His disciples after His resurrection. They would testify of Him to all the world.
6. The Gift of His Peace -14:25-31
 - a. Jesus spoke these things before the events transpired. This would stimulate faith in Him.
 - b. Jesus promised the Spirit would come.
 - 1) He will teach them all things they need.
 - 2) He will remind them of all the words that Jesus had spoken.
 - 3) This was a promise made exclusively to the apostles.
 - c. The peace from God.
 - 1) For some, peace is the absence of turmoil.
 - 2) Jesus promises peace which results from a soul being reconciled to God.
 - 3) Jesus makes this peace -Ro 5:1; Ep 2:14-17; Ga 6:16
 - 4) The world cannot know this peace; therefore, they can never give it.
 - d. The disciples should rejoice, for Jesus is returning to the Father.

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- e. The Father is greater than Christ. This is a reference to Jesus submitting to the will of the Father. He came to this world to set man free from sin.
 - f. The ruler of the world is coming (i.e. the devil).
 - 1) Judas would soon be approaching to betray the Lord.
 - 2) The devil had nothing in the Lord. Jesus would soon defeat him.
 - g. The world can know that Jesus loves the Father, because He came to do His will (Ph 2:5-8).
7. The True Vine -15:1-8
- a. Jesus is the vine; the Father is the vinedresser; we are the branches.
 - b. Some branches bear fruit while other do not.
 - 1) The ones they do not bear fruit are taken away.
 - 2) The ones that bear fruit are pruned so they can bear more fruit.
 - c. The only way a branch can bear fruit is to be attached to the vine. Apart from Christ we can do nothing.
 - d. A branch can become fruitless and wither.
 - 1) Those branches are burned in the fire.
 - 2) Jesus teaches that one can become unfaithful to God and suffer the consequences for doing so.
 - e. When one abides in Christ, his prayers are heard and answered.
 - f. Our purpose as Christians is to bear much fruit for Christ.
8. Love and Joy Perfected -15:9-17
- a. The way to abide in the love of the Father and of the Son is to keep His commandments.
 - b. In so doing our joy will be full. This does not indicate that everything will go our way. The joy of a Christian is never determined by outward circumstances, but by maintaining our walk before God.
 - c. Jesus reiterates that we must love one another (vs. 12). We cannot love God and hate our brother -1Jn 4:19-21.
 - d. The greatest love of all is the sacrifice that Jesus made for us upon the cross.
 - e. We cannot be a friend of Jesus apart from obedience.
 - f. The disciples of Jesus are His friends. Jesus revealed to His apostles many things that were not given to the public. Today, Jesus reveals His will to us through His word.
 - g. Jesus chose them.
 - 1) They would go forth and bear much fruit for Him.
 - 2) They could ask the Father of many things and they would receive.
 - 3) God would always be with them (Mt. 28:20; He 13:5, 6) and He would strengthen them (Ph 4:13).
 - h. Jesus reiterates that they should love one another. They would need one another's love as they would soon face the world's hatred. Jesus addresses this in the following verses.
9. The world's Hatred -15:18-25
- a. The disciples should not be surprised if the world hate them.
 - 1) The "world" here indicates those who reject God.
 - 2) The world hated Christ. They sought His downfall and His death.
 - 3) Even as Christians today try to live godly, the world is going to hate us.

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- b. The disciples were not of the world, just as we today are not of the world. The world loves its own.
- 10. The coming Rejection -15:26-16:4
 - a. Jesus again promises the coming of the Holy Spirit.
 - 1) He will testify of Jesus.
 - 2) He will remind them of all that Jesus had taught them -Jn 14:26
 - 3) They will be able to bear a perfect witness of Jesus.
 - b. Persecutions are coming -16:1-4
 - 1) Jesus tells them beforehand so that these events will not take them by surprise.
 - 2) Serving Jesus would result in rejection from the Jews.
 - a) They would be cast out of the synagogue.
 - b) They would be persecuted and put to death for their faith.
 - 3) The Jews who would do this to Christian would firmly believe they were offering service to God.
- 11. The word of the Holy Spirit -16:5-15
 - a. His work -vs. 8-11
 - 1) Convict the world of sin – It is a great sin not to believe in Jesus as the Son of God.
 - 2) Righteousness -Jesus was fully righteous. He was going to die upon the cross although He was pure.
 - 3) Judgment -The people rejected Jesus. The devil was going to be judged and defeated. This is according to prophecy -Ge 3:15.
 - b. He will guide them into all truth -vs. 13
 - 1) He will speak what He hears.
 - 2) Everything they need, they will have -cf. 2Pe 1:3
 - 3) They in turn will be able to glorify Jesus in all they teach.
- 12. Their sorrow will be turned into joy -16:16-24
 - a. Jesus is referencing His death on the cross which was now at hand -vs. 16
 - 1) In a little while they would not see Him.
 - 2) After a while they would see Him again (ie. After His resurrection)
 - 3) He is going back to the Father.
 - b. At this point the disciples do not understand His words. Jesus does not answer all their questions. Instead, He allows the upcoming events to play out. Soon all will be revealed.
 - c. They will weep while the world rejoices -vs. 20
 - 1) While Jesus is upon the cross, His enemies will be filled with joy.
 - 2) The disciples however, will see their master subject to a criminal's death.
 - d. Jesus reveals that their sorrow will be short-lived -vs. 21, 22
 - 1) Like a woman in labor has sorrow for a time, so will they.
 - 2) After the woman gives birth, her sorrow is forgotten. When the disciples see Jesus resurrected from the dead, their sorrow will be turned to great joy.
 - e. The disciple's future -vs. 23, 24
 - 1) Soon, they would ask Jesus nothing. The Spirit would soon come and guide them into all truth. He would do so by reminding them of all Jesus taught them and giving them all truth.

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- 2) So far, they have not asked anything in His name. After He returns to the Father, they would petition the Father in the name of Jesus.
13. Jesus has overcome the world -16:25-33
 - a. Jesus is returning to the Father
 - 1) He has spoken to them in figurative language, but soon they will understand plainly. (ie. The Holy Spirit will guide them into all truth -16:13)
 - 2) They are loved by the Father because of their belief in Him.
 - 3) Jesus came from the Father; He is returning to the Father.
 - b. The disciples believe they understand His words
 - 1) They believe that Jesus had come from the Father.
 - 2) What they still did not know, was the crucifixion and His return to the Father. This would also include the knowledge to come concerning the gospel message and what that would mean for all mankind.
 - c. Confusion and comfort to come
 - 1) The time is coming when Jesus is arrested that the disciples would be scattered and leave Him. They would not fully understand all these events till later.
 - 2) Jesus anticipates their confusion and gives them peace.
 - 3) In Jesus there is great peace. Peace unlike what the world could ever give.
 - 4) This world gives tribulation. Jesus however, has overcome the world. He has been tempted in all points without sin (Heb 4:15). He was faithful to the Father until His death upon the cross (Ph 2:8).

G. THE FATHER IMploRED -Jn 17:1-26

1. Jesus prays for Himself -17:1-5
 - a. He prays the Father would glorify Him as He glorifies the Father.
 - b. Jesus has all authority in heaven and on earth -cf. Mt 28:18
 - c. Jesus had finished the work He was sent to accomplish.
 - d. Jesus had glory with the Father before the world existed. This reveals that Jesus is equal with God the Father (ie. Jesus is God.)
2. Jesus prays for His disciples -17:6-19
 - a. The disciples were given to Jesus from the Father.
 - b. These men enjoyed the close union with Christ because “they have kept Your word”
 - 1) Judas lost the fellowship with Christ and the others because he failed to keep His word.
 - 2) Peter later observed that God is not a respecter of persons -NOTE: Ac 10:34, 35
 - c. The disciples have come to the knowledge that the Father had sent Jesus into the world.
 - d. Jesus states that all that is the Father’s is His and His is the Father’s -vs. 10

The latter statement, however, is unique, and takes Him out of the realm of human beings and places Him in the realm of the divine. “All that is Thine is Mine,” can be properly affirmed only by one of the same nature, deity. (Woods, 357)

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- e. Jesus lost none of the disciples except Judas who is called the “son of perdition” (ie. The son of perishing). This was according to the Scriptures -Ps 41:9; 109:8
 - f. The world has hated the disciples because they hated Jesus. When one lives by the teachings of Jesus, the world will often respond with hostility in one fashion or another.
 - 1) The world is passing away and its lust -1 Jn 2:14-16
 - 2) Friendship with the world is enmity with God -Ja 4:4
 - g. Jesus does not pray for them to be taken out of the world
 - 1) The world needs Christians to be the “salt” and the “light”
 - 2) Peter prayed for boldness, not ease -Ac 4:23-31
 - 3) Paul requested prayer for boldness -Ep 6:18-20
 - h. The word sanctifies, and it is truth.
 - 1) The word sanctifies by teaching us to live godly -Titus 2:11, 12
 - 2) The God of peace sanctifies us completely -1Th 5:23
 - 3) The word of God is absolute truth -Pr 30:6
3. Jesus prays for all believers -17:20-26
- a. It is a wonderful thought to know that while Jesus was about the face of the cross, He prayed for us here today!
 - b. He prays that all believers would be unified together that the world may believe the Father had sent His Son into the world.
 - 1) Paul also pleaded with the church for unity -1Co 1:10; 3:1-3
 - 2) There is only one body and faith -Ep 4:1-6
 - c. John refers once again to the divine nature of Christ. The Father loved Him before the foundation of the world.
 - d. He ends the prayer petitioning that the love of God would be in the disciples and that all would be one in Him.

JESUS TAKEN INTO CUSTODY

H. THE PRAYER IN THE GARDEN -Mt 26:30, 36-46; Mk 14:26, 32-42; Lk 22:39-46; Jn 18:1

1. Mark's Account:

- a. Jesus and His disciples sang a hymn and departed for the Mount of Olives -Mk 14:26
- b. They came to the place called Gethsemane where Jesus prayed -Mk 14:32-34
 - 1) Gethsemane means “Place of the oil presses”.
 - 2) During this time, it was a garden -Jn 18:1
- c. Jesus took Peter, James, and John with Him. These three accompanied Jesus on special occasions:
 - 1) Jairus' daughter -Mk 5:37
 - 2) Transfiguration -Mt 17:1
 - 3) Questioned Jesus privately (Andrew was also with them on this occasion) -Mk 13:3
- d. The fervent prayer of Jesus -Mk 14:35, 36
 - 1) Jesus' soul was “sorrowful even to death” (vs. 34)
 - 2) This was not over the physical suffering He was about to endure.

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- a) This would not have been unreasonable considering the horror of crucifixion.
- b) Remember His teaching -Mt 10:28
- c) Remember others who faced death without flinching
 - (1) Paul -Ac 25:11; Ph 1:21; 2Ti 4:6-8
 - (2) Steven -Ac 7:59, 60
- 3) He was about to become the sacrifice for sin -Jn 1:29; 2Co 5:21
- 4) Jesus prays if it is possible for the “cup” to pass from Him. All things are possible with God. However, it is through the death of Jesus on the cross that the love of God is demonstrated (Ro 5:6-8) and that man could be redeemed from his sin (Eph 1:7).
 - a) Old Testament passages regarding:
 - (1) “Let his eyes see his destruction and let him drink of the wrath of the Almighty.” -Job 21:20
 - (2) “For in the hand of the Lord there is a cup, and the wine in red; it is fully mixed, and He pours it out; Surely its dregs shall all the wicked of the earth drain and drink down.” -Ps 75:8
 - (3) “Awake, awake! Stand up, O Jerusalem, you who have drunk at the hand of the Lord the cup of His fury; you have drunk the dregs of the cup of trembling. -Is 51:17
 - (4) “For thus says the Lord God of Israel to me: ‘Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it. (16) And they will drink and stagger and go mad because of the sword that I will send among them.’” -Je 25:15, 16
 - b) New Testament passages regarding -Re 14:9, 10; 16:1; 18:6; Jn 18:11
- 5) Although Jesus strongly desires for the cup to pass from Him, He still prays the Father’s will be done.
- e. The sleeping disciples -Mk 14:37, 38
 - 1) Jesus returns to His disciples. Instead of watching and praying, they were sleeping.
 - 2) Jesus addresses Peter specifically. He said earlier that he would fight to the death with Christ. Here he could not remain awake for one hour.
 - 3) Jesus tells them to pray lest they enter into temptation. With all that was coming that evening, they would need strength from God to remain steadfast.
 - 4) He then says, “The spirit indeed is willing, but the flesh is weak.” (vs. 38) This is the two sides of man; flesh vs. the spirit.
- f. This occurred three times. After the third time, His betrayer is at hand.
 - 1) Jesus went and prayed three times.
 - 2) He returned to find them again sleeping.
 - 3) The hour has now come. Jesus is going to be betrayed into the hands of sinners. Judas, His betrayer is coming.
2. Luke’s Account (Lk 22:39-46)
 - a. An angel appeared to Him -vs. 43
 - 1) Angels would administer unto Christ -Ps 91:11
 - 2) Angels came to Him before -Mt 4:11
 - b. His sweat became like great drops of blood -vs. 44

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- 1) This is a rare medical condition that results from heightened distress.
- 2) Luke is the only gospel writer to record this phenomenon -cf. Co 4:14

Hematidrosis, or hematohidrosis, is a very rare medical condition that causes you to ooze or sweat blood from your skin when you're not cut or injured.

Only a few handfuls of hematidrosis cases were confirmed in medical studies in the 20th century...

*Hematidrosis can look like blood, bloody sweat, or sweat with droplets of blood in it.
(WebMD)*

I. BETRAYAL AND ARREST -Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-12

1. Judas betrays Jesus
 - a. He had left the feast earlier and now had come to betray Jesus.
 - b. Matthew ensures no mistake in identifying Jesus' betrayer when he records, "Judas, one of the twelve"
 - c. Judas betrays Jesus with a kiss.
 - 1) Jesus called Judas "Friend" -Mt 26:50. (cf. Ps 41:9; 55:13)
 - 2) Jesus responds, "Judas, are you betraying the Son of Man with a kiss?" -Lk 22:48
 - d. Since it was dark, the greeting that Judas used would easily identify Jesus.
2. Peter Defends Jesus
 - a. The name of Peter and Malchus is mentioned in John's account.
 - b. Earlier Jesus said he would deny Him three times before the rooster crowed -Mt. 26:31-35
 - c. Now was his chance to prove that he would defend Jesus to the death. Therefore, he cuts off Malchus' ear.
 - d. Luke is the only writer to record the healing of Malchus -Lk 22:51
3. Jesus Addresses Peter
 - a. Jesus said those who live by the sword will die by the sword.
 - 1) This is a general statement, not straight across the board
 - 2) E.g. The government does not bear the sword in vain -Rom. 13:1-7
 - b. Jesus states His Father would provide more than twelve legions of angels
 - 1) A legion is six-thousand men. Twelve legion of angles equates seventy-two thousand angels.
 - 2) The Roman government had twenty-five legion of soldiers at this time.
 - 3) One angel destroyed 185,000 men -Is 37:36
4. Jesus Address the Mob
 - a. The mob came out against Jesus as though He was a dangerous man.
 - b. He reminds them that they had plenty of opportunity. He taught daily in the temple and they never came to seize Him.

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- c. All of this was done to fulfill prophecy. This would be done by the will of God, not of man. God is in complete control of all these events.
- 5. All forsook Him -Mk 14:50-52
 - a. This was as Jesus predicted -Mt. 26:31; cf. Zech. 13:7
 - b. Mark records that one unknown disciple fled naked from the soldiers.
- 6. John's Account -Jn 18:2-12
 - a. Judas knew the place where Jesus could be found.
 - 1) He had been there multiple times with Jesus.
 - 2) Also noteworthy is that Jesus knew Judas could easily find Him there; He did not run nor hide.
 - b. Jesus asked, "Whom are you seeking?" -vs. 4
 - c. John does not record Judas' betrayal. He records that he is with the mob -vs. 5 (This is the last time John mentions Judas in his gospel account.)
 - d. When Jesus answered, "I am He" the men drew back and fell to the ground.

The group which came for Jesus was astonished when Jesus met them and told them it was he whom they were seeking. They were literally taken aback and fell to the ground. It cannot be ascertained if this was the reaction to the majesty of Jesus and the force of his answer, or if this was a supernatural act. This shows Jesus is in charge. Jesus does not resist. He goes willingly with them. They did not arrest Jesus. He gave himself up. -Jim Sheer

- e. Jesus questions them again concerning the one they are seeking. He states that He is the one they want and to let His disciples go their way.
 - 1) This was so that prophecy could be fulfilled -Jn 17:12
 - 2) They would endure suffering and persecution soon enough. Their hour had not yet come.
- f. Peter cuts off Malchus' ear.
 - 1) The kingdom of God would not be set up by the sword.
 - 2) Jesus was prepared to drink of the cup His Father has given Him.

JEWISH TRIAL

- J. BEFORE ANNAS -Jn 18:12-14, 19-23
 - 1. First, Jesus was brought before Annas.
 - a. He was the high priest from A.D. 6 to 15.
 - b. The Romans would appoint and dispose of High Priest.
 - c. Although he was not the high priest, he was still highly respected among the people.
 - 2. The high priest was Caiaphas.
 - a. He served from A.D. 18-36
 - b. He advised the people that one should die for the nation -Jn 11:49, 50
 - 3. The high priest (Annas) questions Jesus -Jn 18:19-23
 - a. He questioned Him concerning His disciples and doctrine
 - b. Jesus did not address His disciples. Instead, He focused on the doctrine.
 - 1) He reminds him that all His teaching was done publicly. Anyone who heard Him would be able to give a satisfactory answer to it.

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- 2) The line of questioning was illegal. They should have questioned witness, not the accused.
 - c. Jesus was struck by an officer nearby.
 - 1) Jesus was not insulting the priest as the striking would suggest.
 - 2) He was reminding him that his actions were not according to law as he should have known.
 - 3) The officer's action was unjustified.
 - 4) Puts us in mind of Paul being struck -Ac 23:2-5.
 - d. Jesus' statement -vs. 23
 - 1) If Jesus had spoken amiss, there should be witnesses brought forth.
 - 2) There should also be a formal charge brought against Him.
 - 3) Since none of this was provided, the officer was in the wrong for striking Him.
 - e. Jesus is then sent to the high priest (Caiaphas).
 - 1) The goal was to send Him before the Roman governor.
 - 2) Only the recognized (official) high priest could send Jesus to him.
- K. BEFORE CAIAPHAS AND SANHEDRIN -Mt 26:57, 59-68; Mk 14:53, 55-65; Lk 22:54a, 63-65; Jn 18:24
1. The chief priest and all the council were seeking testimony against Jesus to put Him to death. However, none was found. -Mk 14:53, 55-65
 - a. At least two witnesses were needed to condemn one to death -De 17:6; 19:15
 - b. Even the testimonies of those they found did not agree.
 2. The false testimony -Mk 15:58
 - a. They claimed that Jesus said He would destroy the temple. Instead, note the words Jesus did say -Jn 2:18-22
 - b. Jesus was talking about His body that He would raise up in three days.
 3. Jesus remained silent as the accusations were coming against Him. This fulfills Isaiah 53:7.
 4. Jesus was under oath and required to give an answer -Mt 26:63
 - a. They wanted Jesus to admit claims of deity before the Sanhedrin.
 - b. Jesus states that their roles will one day be reversed -Mt. 26:64; Mk 14:62
 - 1) Jesus would be seated at the right hand of the Power.
 - 2) Jesus would judge the world.
 5. Jesus was accused of blasphemy. However, Jesus did not just claim to be deity, He backed it with His power He has fervently displayed.
 6. They treated Jesus with contempt -cf. Is 53:3-5
- L. PETER'S DENIAL -Mt 26:58, 69-75; Mk 14:54, 66-72; Lk 22:54b-62; Jn 18:15-18, 25-27
1. Peter and John both followed Jesus as He was taken into custody -Jn 18:15-18
 - a. John is not named in the context, but most believe it is John. There are some however, that disagree.
 - b. John knew the High Priest (Caiaphas). Therefore, he was able to go in and grant permission for Peter to follow.
 2. Peter's first denial -Jn 18:17

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- a. The servant girl who kept the door questioned Peter about being one of Jesus' disciples.
 - b. The question she asked would imply a negative answer. ("You too are not one of this Man's disciples, are you?")
 - c. This question was not an accusation but considered more of a courtesy question.
 3. Peter's second denial -Jn 18:25
 - a. While Peter is warming himself by the fire, some question him if he is one of Jesus' disciples.
 - b. They phrase the question implying a negative answer. Peter again denied Jesus.
 4. Peter's third denial -Jn 18:26
 - a. A relative of Malchus recognized Peter from the garden.
 - b. Peter once again denied Jesus.
 5. The reality of the denial sets in:
 - a. Jesus looks at Peter after his third denial -Lk 22:61
 - b. Peter realized what he had done. He went out and wept bitterly -vs. 62
 - c. Peter was deeply sorry for what he had done. He sought to do better. Compare Peter's heart to the heart of Judas.
- M. SENTENCED BY THE SANHEDRIN -Mt 27:1, 2; Mk 15:1; Lk 22:66-23:1; Jn 18:28
1. They are convinced He has blasphemed against God
 2. They send Him off to Pilate.
 3. Luke's account:
 - a. They ask Him to tell them plainly about His identity.
 - b. They would not believe as Jesus well said.
 - c. He gives them an expression of deity -vs. 69
 - d. They seek further clarification -vs. 70
 - e. Jesus is the Son of God -vs. 71
 4. In all of this Jesus did not blaspheme. He was and is the Son of God!

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ROMAN TRIAL

N. BEFORE PILATE -Mt 27:11-14; Mk 15:2-5; Lk 23:2-5; Jn 18:28-38

1. Jesus remains silent as the Jews are accusing Him of many things -Mk 15:2-5
 - a. Pilate asks Him specifically if He is the King of the Jews. Jesus answers in the affirmative.
 - b. Pilate marvels that Jesus does not respond to any of the accusations brought against Him.
 - 1) Jesus remained calm; He did not become angry as most would under His circumstances.
 - 2) Despite the lack of control of the Jews, Jesus maintained His control which was manifested by His composure.
2. There are some specific accusations made against Him -Lk 23:2-5
 - a. The Jews changed their original accusation from blaspheme to insurrection. This would be a greater persuasion for Pilate to condemn Jesus than blaspheme.
 - b. The specific accusations against Christ were:
 - 1) He was perverting the nation
 - 2) He forbade the people from paying taxes to Caesar
 - 3) He claimed to be Christ, a King.
 - 4) He stirs up the people throughout all Judea
3. Pilate finds no fault in Jesus. He is not a threat to Rome as the chief priest would have him believe.
4. John's account -Jn 18:28-38
 - a. They led Jesus to the Praetorium early in the morning.
 - 1) The Praetorium was the Roman governor's palace when he was in Jerusalem. The Roman seat of Government was located in Caesarea.
 - 2) Romans liked to attend to business early in the day and end early in the day.
 - 3) The Sanhedrin could pronounce a judgment of death against an accused individual. However, they could not carry out the sentence. This could only be done by the Romans.
 - b. Pilate asked for the charge brought against Jesus. -vs. 29
 - 1) Pilate knew what was happening between the chief priest and Jesus. He had allowed the use of Roman soldiers in the arrest of Jesus.
 - 2) Pilate was seeking the formal accusation made against Jesus.
 - 3) They do not give Pilate a straight answer. Because of this, Pilate tells them to judge Him according to their own law.
 - a) They could not put Jesus to death. This power was removed by the Romans.
 - b) This also indicates that Jesus would die by crucifixion. According to the Law of Moses, the penalty for blaspheme death by stoning -Le 24:16. Jesus made this prediction earlier -Jn 3:14; 12:32-34
 - c. Pilate questions Jesus -vs. 33-38
 - 1) Pilate asks if Jesus is the King of the Jews. This was one of the accusations the Jews brought against Jesus.
 - 2) Jesus does not answer his question. Instead, Jesus questions the motivation behind his question. The answer to his question would be different depending upon the perspective from which it was asked.

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- a) If he asked for himself, this would indicate that Pilate was concerned if Jesus was a threat against Rome. In such case, the answer would be “no”.
- b) On the other hand, if he were asking concerning what the Jews had said about Him, that would indicate that He was the Messiah the King of the Jews. In that case, the answer would be “yes”.
- 3) Pilate states that Jesus’ own people delivered Him. He asks, “What have You done?” He would not take what the Jews said at face value. He wanted to know more information from Jesus.
- 4) Jesus answers that His kingdom is not from this world. If it were, He would have had His own military and He certainly would not have surrendered in the garden. This kingdom of Jesus is not an earthly kingdom. His kingdom is the church. It is not limited by geographical location.
- 5) Pilate again asks Jesus if He is a king. Jesus tells him that He is a king. He came into this world to bear witness of the truth. Pilate has a great opportunity to hear the truth from Jesus who not only told the truth, He is truth (Jn 14:6). It is indeed sad that he turns away, disinterested in hearing any more from Jesus. He simply asks, “What is truth?” and turns away.
- 6) Pilate knows all he cares to know; Jesus is not a threat to Rome. He then returns to the Jews and declares, “I find no fault in Him at all.”

O. BEFORE HEROD ANTIPAS -Lk 23:6-12

1. Pilate sends Jesus to Herod -vs. 6, 7
 - a. He hears that Jesus is from Galilee which is Herod’s jurisdiction.
 - b. This is a perfect opportunity to pass on the responsibility of sentencing Jesus.
2. Herod was glad to see Jesus.
 - a. For a long period of time he heard about the great miracles that Jesus was able to do. He had hoped to see a miracle performed by Jesus.
 - b. Herod questions Jesus about many things. Jesus answered not a word to him.
3. The chief priest and scribes accuse Jesus before Herod. They hope that he will condemn Jesus to death.
4. Herod does not take Jesus seriously.
 - a. He is mistreated by his men of war.
 - b. He is mocked with a gorgeous robe.
 - c. Many today do not realize how important Jesus is in their own lives. They think of Him as Herod did, with mockery and contempt. Therefore, we must learn from Herod’s example by acknowledging the necessity of Jesus for our salvation, and our strength.
5. Jesus is sent back to Pilate.
 - a. Pilate was unsuccessful at off loading his responsibility with Jesus.
 - b. He did however, become friends with Herod. Their source of contention is not known.

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- P. SENTENCED BY PILATE -Mt 27:15-31a; Mk 15:6-20a; Lk 23:13-25; Jn 18:39-19:16
1. Pilate addresses the chief priest, rulers, and the people -Lk 23:13-16
 - a. Pilate has examined Jesus who was accused of misleading the people (vs. 14). He found no fault in Him.
 - b. He sent Jesus to Herod who likewise found no fault in Him.
 - c. Pilate is ready to chastise Him and release Him.
 2. Barabbas is released -Lk 23:17-25
 - a. “According to a few ancient manuscripts, his full name was ‘Jesus Barabbas’. This may be why Pilate spoke of Jesus as ‘Jesus who is called Christ’ – to distinguish Him from the ‘Jesus’ who was called ‘Barabbas’”. (Roper, 492)
 - b. The name Barabbas means “son of Abba” or son of (my) father.
 - c. Barabbas was both a robber (Jn 18:40) and a murderer (Lk 23:19).
 - d. Perhaps Pilate thought no one with clear judgment would even consider having Barabbas released into society. He clearly underestimated the power of persuasion the chief priest held over the mob.
 - e. While Pilate sat on the judgment seat, his wife sends to him saying not to have anything to do with this just Man -Mt 27:19
 - 1) She had disturbing dreams concerning Him.
 - 2) Even if Pilate wished to comply with her request, he could not. His position would not allow it.
 - f. Pilate again addresses the crowd, “Why, what evil has He done?” (Lk 23:22)
 - g. The crowd cried out all the more for Jesus to be crucified.
 3. Jesus is scourged and mocked -Jn 19:1-5
 - a. In an effort to gain sympathy from the mob, Pilate has Jesus taken out and scourged.
 - 1) This was done before a formal sentencing was given.
 - 2) “The scourge was a whip with leather thongs, the ends fashioned to lead balls or sharp spikes. The victim was usually bound to a stake naked and made to bend over thus tightening the skin which usually spit open at the first blow. When it was over often the sufferer was unconscious, a bleeding mass of torn flesh.” (Woods, 391)
 - 3) “...the scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face...” (Edersheim, 873)
 - 4) Because scourging was a prelude to crucifixion, it has been referred to as “intermediate death”.
 - b. The soldiers mock Jesus -Jn 19:2, 3
 - 1) They twist a crown of thorns and put it on His head. The thorns would pierce His forehead causing blood to flow down His face.
 - 2) They placed a purple robe upon Him and mocked Him as King of the Jews.
 - 3) They struck Him with their hands.
 - c. Matthew’s Account -Mt 27:27-31
 - 1) They stripped Jesus of His clothes. This would reopen the wounds He sustained in the scourging.
 - 2) They placed a scarlet robe upon Him and placed a reed in His right hand.
 - 3) They worshipped Him in mockery.
 - 4) They spat upon Him.

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- 5) They took the reed from Him and struck Him in the head with it. This would intensify the pain from the crown of thorns.
- 6) They spat upon Him.
 - a) “If her father had but spit in her face...” -Nu 12:14
 - b) The brother not performing his duty -De 25:9
 - c) Job in despair -Job 17:6; 30:10
 - d) “...I did not hide My face from shame and spitting.” -Is 50:6
- d. Pilate finds no fault in Jesus -Jn 19:4, 5
 - 1) Jesus is not worthy of death, nor is He a threat to Rome.
 - 2) Pilate brings Jesus out perhaps to gain compassion from the crowd.

Pointing at Jesus, Pilate said, “Behold the Man!” (Jn. 19:5c). Since Pilate usually referred to Jesus by the term King (see Mk 15:9, 12; Jn. 18:39), the use of “Man” is probably significant. Pilate may have been saying to the Jews, “See! He is just a man who bleeds like any other man! He is not anyone who should cause you worry.”
(Roper, 490)

4. Pilate struggles to free Jesus -Jn 19:6-16
 - a. The chief priest and officers cry out for Jesus to be crucified.
 - b. Pilate’s statement, “You take Him and crucify Him, for I find no fault in Him.” -Jn 19:6b. The Roman government did not permit the Jews to execute anyone; much less by crucifixion.
 - 1) Matthew records that Pilate washes his hands of the blood of Jesus -Mt 27:24
 - 2) The people respond, “His blood be on us and on our children.” -Mt 27:25 (cf. Ac 5:28)
 - c. The Jews insist that Jesus ought to die on the basis of His claims to be the Son of God -Jn 19:7
 - 1) This struck fear into the heart of Pilate.
 - 2) The Romans had many beliefs about gods who took on human form and dwelt among us -cf. Ac 14:11, 12
 - 3) He asks Jesus, “Where are You from?” He receives no response. In the mind of Pilate Jesus could have come from human origin, or heaven, or even Mount Olympus. He desperately desired to know. Jesus would not answer him.
 - d. Pilate claims he has to power to crucify or release Jesus -Jn 19:10
 - 1) This was only the case because Pilate had received the power from upon high - cf. Ro 13:1-ff
 - 2) The one who delivered Jesus to Pilate has the greater sin. This was Caiaphas who should have known the identity of Jesus by comparing the prophecies to His life. Instead, Jesus was expendable -Jn 11:49-52
 - e. The breaking point for Pilate is found in John 19:12-16
 - 1) The crowd states that if Pilate lets Jesus go, he is not a friend to Caesar.
 - 2) Many Roman officials lost their positions due to failure to act to protect Rome.
 - 3) Incidentally, later there was a complaint filed against Pilate and he did lose his post.

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- f. Pilates asks if he should crucify their king -Jn 19:15. They respond, “We have no king but Caesar!”

If we ever need proof that hatred clouds the mind and destroys judgment, here is a perfect example: “No king but Caesar”? Was not God the Ruler of Israel (Ps 10:16; Mt 5:35)? Did they not look forward to the coming of the Messiah, who would be their King (Zech 9:9; Mt 21:5)? Consumed by their malice, the Jewish hierarchy abandoned sacred truths held for thousands of years. (Roper, 494)

Q. DEATH OF JUDAS -Mt 27:3-10 (cf. Ac 1:18, 19)

1. Judas is bound with remorse -vs. 3-5
 - a. The sentencing of Jesus may have caught Judas off guard.
 - 1) Perhaps he thought they would find Him innocent and let Him go.
 - 2) Consequently, he would be a little wealthier and Jesus would suffer no harm.
 - b. When Judas realized the gravity of his actions, he brought the money back.
 - 1) He acknowledged the sin of betraying innocent blood.
 - 2) The chief priests were unconcerned. His feelings of remorse had nothing to do with them.
 - c. Judas throws the money down in the temple and departed.
 - 1) The chief priests were cold hearted to him and thus would provide no comfort.
 - 2) Judas apparently did not feel as though he could face the other disciples.
 - 3) The only option he could see was death.
2. The actions of the chief priest -vs. 6-8
 - a. Note their words concerning the money, “It is not lawful to put them into the treasury, because they are the price of blood.” (vs. 6)

The law of God made no provision as to the uses of blood money; it was the tradition of the elders which thus forbade to put it into the treasury. Theirs was a strange conscience indeed, which could take out the Lord’s money (and, under the then existing Jewish theocratic government, all public money was the Lord’ money) and spend it for blood, but when it was so spent, they could not put it back! Moreover, theirs was a strange admission. If the money given to Judas was properly expended for the arrest of a real criminal, it was justice money, and not blood money at all.

(McGarvey and Pendleton, 721)

- b. They use the money to purchase “the potter’s field to bury strangers in.”
 - c. ““Strangers’ probably refers to non-Jews who died while visiting Jerusalem. Deceased Gentiles would not be welcome in Jewish cemeteries.” (Roper, 506)
3. The prophecy of Jeremiah -vs. 9, 10 (cf. Je 32:6-9; Zech. 11:12, 13)
 - a. This specific verse is not found in Jeremiah. The reasons are subject to speculation. However, Jeremiah does discuss buying a field Je 32:6-9

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- b. Zechariah 11:12, 13 is the reference to this prophecy. Since Jeremiah's time was before Zechariah, it is possible that these were words of Jeremiah passed down by word of mouth and recorded later by Zechariah. (This is speculation)
- 4. The replacing of Judas was also a fulfillment of prophecy -Ac 1:15-20

CRUCIFIXION OF JESUS

- R. JOURNEY TO THE CROSS -Mt 27:31b-34; Mk 15:20b-22; Lk 23:26-33; Jn 19:17
 - 1. Jesus was brought out from the presence of Pilate to be crucified -Mk 15:20b-22
 - a. Since the entire weight of the cross was over three-hundred pounds, it is believed that Jesus was to bear the crossbar which weighed between seventy-five and one-hundred and twenty-five pounds.
 - b. Jesus fell under the weight of the cross. Although He was strong, He had been awake all night and had been severely beaten.
 - 2. Simon of Cyrene was called to bear the cross of Jesus -Mk 15:21
 - a. "Cyrenian Jews had a synagogue in Jerusalem (Acts 6:9)." (Roper, 515)
 - b. Roman law permitted soldiers to use citizens to help them (cf. Mt 5:41)
 - c. Mark mentions "Rufus" as one of Simon's sons. Paul mentions a Rufus in Romans 16:13. It is thought by some that this is the same man.
 - 3. Jesus address some of the women in the crowd -Lk 23:28-31
 - a. Here He references the future destruction of Jerusalem (66-70 AD)
 - b. Children are truly a blessing from God (Ps 127:3)
 - c. During these days however, those who had children would face greater adversity.
 - d. Jesus quotes from the prophet Hosea (Lk 23:30; Hos 10:8). This references a cry of those desperate for protection.
 - 4. The place where Jesus was crucified
 - a. Golgotha -in Hebrew is translated "the Place of a Skull".
 - 1) It could be that the rock formation resembled a skull.
 - 2) Or, it was a place associated with death.
 - b. In Latin it is "Calvary".
 - c. It was located outside the gate -cf. Heb. 13:12
- S. FIRST THREE HOURS BEGINS -Mt 27:35, 37-39; Mk 15:23-29; Lk 23:33, 38; Jn 19:18-22
 - 1. The wine mixed with myrrh/gall (Mt 27:34; Mk 15:23)
 - a. Matthew's account mentions "gall" while Mark mentions "myrrh". It is likely that both were used in the mixing of this numbing agent.
 - b. Myrrh had been mentioned earlier.
 - 1) It was brought by the wise men as a gift -Mt 2:11
 - 2) It was used by preparation of the body of Jesus for burial -Jn 19:39
 - c. Once Jesus tasted the mixture, He refused it -Jn 18:11. He wanted to be completely alert as He drank from the cup of suffering.
 - 2. The crucifixion
 - a. The crossbeam would be placed on the ground. The executioner would drive one nail into the hand and repeat the process for the other.

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- b. "...nailing victims to the cross required a certain expertise: If the job was not done right, the nail heads would tear through the flesh when the weight of the body was thrown upon the nails." (Roper, 520, 521)
 - c. Archaeological evidence reveals that nails were driven through the wrist as opposed to the palms. During these days, the wrist was considered a part of the hand.
 - d. The feet were nailed to the post. The knees were bent which would allow the victim to move up and down on the cross for breathing purposes.
 - e. When the cross was lifted up, the jolt of it landing in the hole was enough to cause some to go mad due to the sheer pain.
 - f. There were several possible shapes for the cross:
 - 1) First, was a "T" shaped cross. This type of cross was favored among the Romans during the days of Christ. However, since an inscription was posted above His head, this one was most likely not used.
 - 2) Second is a "X" shaped cross. Again, it is highly doubtful that this was used because of the inscription placed above His head.
 - 3) The most likely is the Latin cross "t".
3. The thieves on either side of Jesus
- a. Jesus was crucified in between two thieves. -Mk 15:27, 28
 - b. This was done to fulfill prophecy -Is 53:12
4. The inscription posted above His head
- a. "JESUS THE NAZARENE, THE KING OF THE JEWS" -Jn 19:19
 - b. This was written in Hebrew (the language of the Jews), Latin (the language of Roman law), and in Greek (the common language). Between these three languages, everyone should have been able to know what was written. Some could have understood in all three.
 - c. The chief priests were not pleased with Pilate for writing this concerning Jesus -Jn 19:19-22. Pilate held his ground.
5. The cause of death by crucifixion was asphyxia.
- a. Due to the position on the cross, breathing was extremely difficult.
 - b. To exhale as the body needs, the crucified had to push up against his own weight and pain of the body. This would soon become excruciating and exhausting. Death would eventually result in a lack of oxygen.
- T. FIRST THREE HOURS CONTINUES -Mt 27:35, 36, 39-44; Mk 15:24, 29-32; Lk 23:34-37, 39-43; Jn 19:23-27
- 1. The soldiers assigned to guard the cross -Jn 19:23-25
 - a. They divided the garments of Jesus into four parts. This would have included: "His robe, head dress, belt, and sandals." (Roper, 525)
 - b. His tunic was seamless and woven into one piece.
 - 1) This made it more valuable. It was considered by some to be the most valuable earthly possession He owned.
 - 2) The Greek word used for tunic (chiton) means "the garment worn next to the skin"
 - c. The soldiers decided not to tear it, but rather cast lots for it. They unwittingly fulfilled prophecy by doing so – (cf. Ps 22:18).

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2. The mockery from the crowd -Mt 27:39-44; Mk 15:29-32
 - a. They referred to the destruction of the temple and Jesus rebuilding it within three days -cf. Jn 2:19
 - 1) Jesus would not destroy the temple. They would be crucifying Him.
 - 2) Though His body would be destroyed, He would raise it in three days.
 - b. He saved others but could not save Himself.
 - 1) Jesus could have called for more than twelve legion of angels -Mt 26:53
 - 2) If He saved Himself, He could not save man from their sins.
 - c. If He comes down from the cross, we will believe.
 - 1) Jesus did many signs and wonders earlier and did not believe.
 - 2) He would soon rise from the dead and still would not believe.
 - d. Even those crucified with Him were mocking Him.
 3. The forgiveness of Jesus -Lk 23:39-43
 - a. Jesus states, "Father forgive them for they know not what they do."
 - 1) Jesus shows His forgiving nature toward those mocking Him and who have put Him in intense pain.
 - 2) This did not mean they were free from sin. They would have to repent -Ac 2:22, 23, 36-38.
 - b. The thief on the cross
 - 1) He mocked Jesus earlier. Through observing the nature of Jesus, he changed his mind.
 - 2) Concerning the kingdom, it is difficult to say how much he knew about it. From what we can observe, he knew that Jesus was a king and that death could not prevent Him from coming into His kingdom (cf. Mt 16:18). Therefore, he displayed a great faith in Jesus.
 - 3) This day you will be with Me in paradise.
 - a) Jesus had the power to forgive sins -Mk 2:10
 - b) This is part of the Hadean world -Lk 16:22
 - c) Peter states that Jesus went to this place -Ac 2:31
 - d) This is not the same as heaven -Jn 20:17
 4. The mother of Jesus -Jn 19:25-27
 - a. Simon had prophesied earlier that she would be pierced with many sorrows -Lk 2:35
 - b. Jesus chose John to care for His mother.
 - 1) He chose John above His own brothers.
 - 2) This also indicates that Joseph had died sometime earlier.
- U. LAST THREE HOURS -Mt 27:45-54; Mk 15:33-39; Lk 23:44-48; Jn 19:28-30
1. Darkness covered the land -Mt 27:45
 - a. Some have said that the first three hours belonged to the enemies of God and the last three hours belonged to God.
 - b. The darkness was a miracle from God.
 - 1) It was not merely cloud cover.
 - 2) It was not a solar eclipse.
 - a) The feast of the Passover was during a full moon -Ex 12:6
 - b) A solar eclipse is not possible during a full moon.

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A full moon indicates that the sun and the moon are on opposite sides of the earth (and the moon is therefore at its peak in reflecting the rays of the sun). A solar eclipse occurs when the moon comes between the earth and the sun – which is impossible when the moon and sun are on opposite sides of the earth. (Roper, 542)

2. “Why hast Thou forsaken Me?” -Mt 27:46
 - a. Jesus speaks both Hebrew and Aramaic. (“Eli” is Hebrew and “Lama Sabachthani” is Aramaic)
 - b. This indicates that for a brief period, Jesus was forsaken.
 - c. It has been said that God turned His back on His Son so He would not have to turn His back on us.
 - d. This is a quotation from Psalms 22:1
 - e. “By quoting the psalm, He asserted that His death was not a tragic case of misfortune, but a fulfillment of God’s plans and purposes (see Ps 22:6-8, 12-18).” (Roper, 543)
3. He is calling for Elijah -Mt 27:47
 - a. Some who stood nearby thought He was calling for Elijah.
 - b. The scribes taught that Elijah must appear during the days of the Messiah -Mt 17:10.
 - 1) This was prophesied in Malachi 4:6
 - 2) John the Baptizer was the fulfillment of this prophecy -Mt 17:11-13
 - c. Some thought maybe Elijah would come and save Him -Mt 27:49
4. “I Thirst” -Jn 19:28, 29
 - a. Jesus uttered these words to fulfill Scripture. These specific scriptures might be Ps 22:15b or 69:21.
 - b. “A sponge was dipped into the jar of sour-wine mixture, put on a hyssop stalk, a woody plant with blue flowers, and held to His mouth (Jn 19:29; Mk 15:36a).” (Roper, 544)
5. “It is finished” -Jn 19:30
 - a. All the work that Jesus had come to accomplish had now become complete.
 - b. The promise made in the Garden of Eden (Ge 3:15) was now to come to pass. All that the prophets had prophesied over the centuries was about to be fully realized.
 - c. “Death thus became the door to the realization of his glory and not the shame which his enemies intended. He who was without sin, bore the sins of the world in these hours and thus paid the debt for our sins, and not for ours only but for the sins of the whole world.” (Woods, 408)
6. “Father into Your hands I commit My spirit” -Lk 23:46
 - a. This statement is also found in the book of Psalms. (Ps 31:5)
 - b. Jesus died upon the cross for our sins according to the Scriptures -1Co 15:3
 - c. No one took His life from Him, He laid it down willingly for us -Jn 10:18
 - d. “It is significant that our text says that Jesus *“gave up his spirit”*; even in death he controlled his life and yielded it in a voluntary exercise of his will and not by force. There is an ancient Christian hymn sung by the early disciples of the Lord which points out that it was not death which seized Christ, but it was Christ who seized

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death, thus encountering it not as one conquered but as a triumphant victor over it.”
(Woods, 409)

7. The veil was torn from top to bottom -Mt 27:51a
 - a. The veil itself
 - 1) Instructions for the tabernacle -Ex 26:31-33
 - 2) Instructions for the temple -2Ch 3:14
 - 3) It is reasonable to conclude that when Herod rebuilt the temple, the veil was according to the same pattern as Solomon's.
 - b. The cherubim angels.
 - 1) Images of them were woven into the veil.
 - 2) Cherubim angels were placed at the east of the garden of Eden -Ge 3:24
 - 3) When the veil was torn, the angels were moved out of the way to the holy of holies.
 - c. The death of Christ and the torn veil brought the Old Covenant to an end -He 9:16, 17
 - d. As the veil was torn giving entry to the holy of holies, the body of Christ gives us entrance into heaven, the real holy of holies -He 10:19, 20
 - e. Jesus is the new and living way -He 10:21, 22
 - f. There is no classification between priest and commoners, nor clergy and laity -1Pe 2:5, 9
8. The earthquake -Mt 27:51b
 - a. The earthquake was a manifestation of God's power.
 - b. There was a great quake at Mt. Sinai when the Law was given (Ex 19:18). Another great quake when the Law was fulfilled.
9. The tombs were opened -Mt 27:52, 53
 - a. The dead were raised. According to Matthew's account, this took place after the resurrection of Jesus.
 - b. This reinforces the promise we have of life eternal. We know that death is not the end, but will be swallowed up in victory -1Co 15:51-57
10. The centurion's statement -Mt 27:54
 - a. The events at the cross after the death of Christ not only caught the attention of this centurion but touched his heart as well.
 - b. We can only speculate what happened to him later.

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V. DEATH VIEWED -Mt 27:55, 56; Mk 15:40, 41; Lk 23:49

1. Mary Magdalene -Jesus cast seven demons out of her -Mk 16:9
2. Mary the mother of James the Less and of Joses
 - a. She is the wife of Clopas (Jn 19:25)
 - b. "James the Less" is to distinguish him from James the son of Zebedee.
3. Salome -She is the mother of the sons of Zebedee -Mt 27:56
 - a. Based upon the list of the women in Matthew, Mark, and John, there is a possibility that Salome is the sister of Mary the mother of Jesus.
 - b. There were many women at the cross of Jesus. Therefore, we cannot be too certain that Salome and Mary were sisters, but it is a possibility.

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4. It is noteworthy that these women were at the cross of Jesus when John is the only disciple of Jesus mentioned there.
5. It is also good to point out that these women "...were the last at His cross and the first at His tomb. At least two were witnesses of His death, His burial (Mt 27:61; Mk 15:47; Lk 23:55), and His resurrection (Mt 28:1-10).

W. DEATH CONFIRMED -Jn 19:31-37

1. The soldiers break the legs of the thieves.
 - a. "This grisly task was done with a club or a heavy mallet." – (Roper, 566)
 - b. The Romans typically wanted those crucified to suffer for several days. They made exception for the Jews during Passover. The legs were broken to hasten the process of death.
 - 1) The Jews were not allowed to keep a condemned man on a tree -De 21:22, 23; Jos 8:29, 10:26, 27
 - 2) Paul writes that those on a tree are cursed -Ga 3:13
 - c. "They had not hesitated to crucify the 'Lord of the Sabbath' (Mt. 12:8; Mk 2:28), but now they were concerned with defiling the Sabbath itself." (Roper, 569)
2. The legs of Jesus were not broken
 - a. When they came to Jesus, He was already dead. Therefore, His legs were not broken as were the others.
 - b. The significance:
 - 1) This was a fulfillment of prophecy -Ps 34:20.
 - 2) This was also a fulfillment of the Passover Lamb -Ex 12:46
3. A soldier pierces the side of Jesus
 - a. This task was performed to ensure the death of Jesus. Romans soldiers were held responsible for those crucified. They could not risk taking a living man down from the cross. Therefore, they pierced the side of Christ.
 - b. This was not a mere pricking of the skin to see if He would twitch. "It was a violent thrust intended to produce instant death if such had not already occurred." –Gospel Advocate Commentaries
 - c. This was also a fulfillment of prophecy -Zech 12:10
 - d. Blood and water came forth
 - 1) There are many theories about the blood and the water, but no definite answer.
 - 2) Some theories include:
 - a) Jesus died of a broken or ruptured heart
 - b) The blood and water serve as symbols of baptism

X. HIS BODY BURIED -Mt 27:57-60; Mk 15:42-46; Lk 23:50-54; Jn 19:38-42

1. Joseph of Arimathea came to claim the body of Jesus
 - a. It is noteworthy that none of His family nor His disciples came to claim His body. Rather a member of the council that had sentenced Jesus to death (although Joseph was against this decision).
 - b. Matthew records that he was a "rich man" -Mt 27:57 This too fulfilled prophecy -Is 53:9
 - c. His character
 - 1) He was waiting for the kingdom of God -Lk 23:50, 51

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- 2) He did not consent to the decision of the council but did not defend Jesus.
 - 3) However, he had the courage to ask Pilate for the body of Jesus. This was something the disciples of Jesus did not have the courage to do.
 - 4) This fulfilled Isaiah's prophecy -Is 53:9.
2. The burial
 - a. The tomb belonged to Joseph -Mt 27:60
 - 1) Some have wondered why he had a tomb in Jerusalem if he lived in Arimathea.
 - 2) First, he did not necessarily live in Arimathea. Jesus was called Jesus of Nazareth, even long after He moved from there.
 - 3) Second, Jerusalem may have been a prestigious place to have a tomb.
 - b. The Jewish custom of burial: (Roper, 573, 574)
 - 1) Internal organs were not removed as the Egyptian culture did.
 - 2) The body was first washed and then wrapped in linen with spices.
 - 3) All the body was wrapped except the face.
 - c. The myrrh and aloe
 - 1) Nicodemus brought about a hundred pounds of myrrh and aloe mixture.
 - 2) Myrrh was a gift brought to Jesus at His birth. It was also used as a pain-killer offered to victims of crucifixion.
 - 3) Aloe was commonly used to relieve itchiness and to treat burns.
 - d. These two men have disqualified themselves from the remainder of the Passover feast -Nu 19:11
 - e. They concluded by rolling a large stone against the entrance of the tomb.
 3. The fate of these men
 - a. Some question if they ever became Christians after the resurrection of Jesus.
 - b. While they seem to have the right heart for it, the bible simply does not say.

Y. HIS BURIAL VIEWED -Mt 27:61; Mk 15:47; Lk 23:55, 56a

1. Mary Magdalene and Mary the mother of Jesus were observing where Jesus' body was laid.
2. They went to prepare spices and perfumes to complete the burial process.
3. They did rest on the Sabbath day as the Law of Moses commanded.

VI. SATURDAY

A. DISCIPLES ARE AFRAID -Lk 23:56b (cf. Jn 20:19a)

1. They too were resting on the Sabbath according to the Law.
2. They were hiding behind closed doors for fear of the Jews
3. They were grieving and feeling like all hope was lost.

B. ENEMIES ARE APPREHENSIVE -Mt 27:62-66

1. Jesus prophesied His resurrection after three days
 - a. He told His disciples, but they did not comprehend -Mt 16:21; 17:22, 23
 - b. He told the multitudes -Mt 12:39, 40; 16:4; Jn 2:19-21; 10:17, 18
 - c. The Jewish leaders did not believe Him, but they understood Him.
2. They took measures to ensure that the disciples would not stage His resurrection.
 - a. It is likely the Jewish leaders ensured the body of Christ was still in the tomb before they sealed it.

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- b. Guards were set in place at the tomb. The exact number of guards is not known. We know it was more than two. It could have been four or more.
- c. It is possible that a seal was set over the tomb to ensure no one tampered with it.
- 3. Our confidence:
 - a. The disciples were not even thinking about stealing the body of Jesus to stage His resurrection.
 - b. Even if they would have thought of doing so, guards were put in place so that no man or group of men would be successful at taking away the body of Christ.
 - c. When Jesus arose from the grave, there is no doubt it was by the power of and the will of God!

Part #8 - The Resurrection and Final Appearances of Jesus

I. THE RESURRECTION OF JESUS

- A. THE WOMEN AT THE TOMB -Mt 28:1-8; Mk 16:1-8; Lk 24:1-11
 - 1. The women who came to the tomb included, but not limited to...
 - a. Mary Magdalene -Jesus cast seven demons from her -Mk 16:9; Lk 8:2
 - b. Mary the mother of James (the Less) - She is the wife of Clopas (Jn 19:25)
 - c. Salome -the mother of the sons of Zebedee
 - d. Joanna -She was the wife of Chuza, Herod's steward -Lk 8:3
 - 2. They had come with spices to anoint Jesus -Mk 16:1; Lk 24:1
 - 3. They were concerned about the stone covering the entrance to the tomb -Mk 16:3
 - a. The stone had been rolled away -Mk 16:4
 - b. An angel descended from heaven and rolled away the stone -Mt 28:2
 - c. The guards saw him and trembled like dead men -Mt 28:3, 4
 - 4. The angel tells them that Jesus had risen as He previously stated -Lk 24:5-7
 - 5. The angel sends them to the disciples to tell them the good news -Mk 16:7
 - a. They are obedient to the angel's command.
 - b. The disciples, however, do not believe -Lk 24:10, 11
- B. THE TWO APOSTLES AT THE TOMB -Lk 24:12; Jn 20:1-10; cf. Lk 24:24
 - 1. Mary Magdalene came to the tomb along with the other women.
 - a. John does not mention the presence of the other women by name.
 - b. However, he does make use of the word "we" in verse 2.
 - 2. Mary reports to Peter and John that the body of Jesus is missing -vs. 2
 - a. It is believed that Mary left the tomb before the explanation from the angel concerning the resurrection of Jesus.
 - b. It is also believed that Peter and John arrived at the tomb after the women had left.
 - 3. Peter and John ran to the tomb. John outran Peter.
 - 4. Peter arrives and goes into the tomb.
 - a. The linen cloths were laying there.
 - b. The handkerchief which was around His head, was now folded and placed by itself.
 - c. This reveals that no one stole the body of Jesus. If they had, they would not have taken the time to remove the linen from the body, nor would they have

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folded the handkerchief neatly and sat it aside. Jesus left the tomb in this condition to give us more verification that He did indeed arise from the dead!

5. Peter and John did not understand how all of this tied in with Scripture -vs. 9

II. THE FINAL APPEARANCES OF JESUS

A. APPEARANCE TO MARY MAGDALENE -Mk 16:9-11; Jn 20:11-18; cf. Lk 24:10

1. Mary Magdalene was the first that Jesus appeared to -Mk 16:9
2. Mary returned to the tomb after Peter, John, and the women had departed.
3. Mary encountered the angels
 - a. She looked inside the tomb and saw the two angels
 - b. She stated she was weeping for someone had taken the body of Christ.
4. She saw Jesus, but thought He was a gardener
5. Jesus revealed His identity to her
 - a. She exclaimed, "Rabboni!"
 - b. Jesus told her not to cling to Him, for He had not yet ascended to His Father.
 - c. NOTE: He had been to paradise with the thief on the cross -Lk 23:43. Therefore, there is a distinction between paradise in the Haden realm and heaven itself.
6. Jesus told her to tell His brethren that He was going to ascend to the Father.
 - a. This would not only indicate that Jesus was alive, but also that He was about to fulfill what He earlier stated. -cf. Jn 14:2-4, 12, 28; 16:5, 7, 10, 28.
 - b. The disciples did not believe her words -Mk 16:11

B. APPEARANCE TO OTHER WOMEN -Mt 28:9-10

1. While the other women were on their way, Jesus met with them.
2. They fell at His feet and worshipped Him.
3. Jesus tells them not to be afraid but go and tell the good news to His brethren.

C. THE COVERUP -Mt. 28:11-15

1. Some of the guard came and reported all that had occurred to the chief priests.
2. This should have been absolute proof that Jesus is the Son of God, the Messiah they had been seeking. Instead, they were only interested in covering up the greatest event in all human history.
3. The absurdity of the coverup:
 - a. The punishment for a soldier to fall asleep on duty was death.
 - b. If they had fallen asleep, they would have been awakened by the sound of the heavy stone being rolled away and the disciples trying to remove the body from the tomb.
 - c. The tomb was left neat. The linen was on the slab where Jesus' body was laid. The face cloth was folded neatly and placed off to the side. This was not the work of disciples in a hurry to remove the body of Christ.
 - d. Assuming all of this could have taken place, how would the soldiers been able to accurately identify the ones who took the body of Christ if they were asleep?
 - e. The apostles would not have endured the persecution if they could have produced the body of Jesus. Instead, they could not help but speak of what they saw and heard -Ac 4:20

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D. APPEARANCE ON ROAD TO EMMAUS -Mk 16:12, 13; Lk 24:13-35

1. Two disciples were traveling to Emmaus and the same day. -Lk 24:13, 14
 - a. Emmaus was seven miles from Jerusalem.
 - b. As they traveled, they were discussing the recent events.
 - c. "This gives one insight into what disciples who were not apostles were thinking." (Sheer)
2. Jesus joined them in their walk and conversation. -Lk 24:15-17
 - a. They do not recognize Jesus for their eyes were restrained.
 - b. He questions them about their conversation and their sadness.
 - c. Cleopas answers Him. It is possible that he is the same Cleopas mentioned in John 19:25. However, this is not certain.
3. The response of Cleopas -Lk 24:18-24
 - a. He displays faith in Jesus of Nazareth.
 - b. He believed that He was a mighty Prophet sent from God.
 - c. He confesses that Jesus was might in both deeds and words.
 - d. He blames the death of Jesus upon the chief priest and the rulers.
 - e. His hope, along with many others, was that Jesus was going to redeem Israel.
 - f. It is now the third day. Women had reported to them that the tomb was found empty. They had seen angels that had said Jesus was alive.
4. The response of Jesus -Lk 24:25-27
 - a. He reminded them of the Scriptures that foretold of the sufferings of Jesus that would have to occur before He enters His glory.
 - b. The Scriptures contain many prophecies about the sufferings of Jesus -Ge 3:15; Ps 118:22; Is 53:3-9)
5. Jesus sat down at a table with them -Lk 24:28-31
 - a. Jesus was going to depart from them as they drew near their destination.
 - b. However, they desired His presence to such a degree that He agreed to abide with them a little longer.
 - c. He sat down with them for a meal. This was a regular meal as opposed to communion.
 - d. Jesus reveals Himself to them before vanishing from their sight.
6. Their reaction to seeing the resurrected Savior -Lk 24:32-35
 - a. As Jesus discussed the Scriptures with them, their hearts burned within them.
 - 1) Perhaps this reminded them of earlier lessons with they had with Christ.
 - 2) They did not fully realize this until they looked back.
 - b. Although it is late, their excitement motivates them to travel back to Jerusalem that very hour.
 - c. They report to the eleven what they had seen. Peter had by this time seen the Lord as well -vs. 34
7. Not everyone believes -Mk 16:13

E. APPEARANCE TO APOSTLES -Mk 16:14; Lk 24:36-43; Jn 20:19-23

1. Jesus rebukes the eleven for their unbelief -Mk 16:14
2. Then Jesus provides infallible proof of His resurrection -Lk 24:36-43
 - a. The disciples are afraid at His appearing. They thought they were seeing a ghost.

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- b. After telling them to be at peace, Jesus encourages them to examine His hands and feet.
 - 1) They would be able to see the nail prints.
 - 2) They would see that He is flesh and bones, not a ghost.
 - c. The disciples still did not fully believe.
 - 1) Their reluctance provides us with historical proof that the resurrection of Jesus was not staged but was performed by the will of God!
 - 2) They would need this proof before going about proclaiming the gospel. Now they would be able to do so in full assurance and conviction.
 - d. Further proof is provided. He requested food.
 - 1) They gave Him broiled fish and honey comb.
 - 2) He ate in their presence. A spirit could not eat.
3. John's Account of His appearing -Jn 20:19-23
- a. This appearing of Jesus occurs on the first day of the week towards evening.
 - b. The doors were shut out of the disciple's fear of the Jews.
 - c. He shows them His hands and feet as proof of His bodily resurrection.
 - d. Jesus sends His disciples forth -vs. 21-23
 - 1) He breaths on them and said, "Receive the Holy Spirit"
 - 2) This is reminiscent of God breathing life into Adam -Ge 2:7
 - 3) It is understood that this was symbolic.
 - a) They were to tarry in Jerusalem until they received power from on high -Lk 24:49
 - b) Jesus said the Holy Spirit would come upon them -Ac 1:8
 - c) The Holy Spirit came upon the apostles -Ac 2:1-4
 - 4) The forgiving and the retaining of sins -vs. 23
 - a) Only God can forgive sins. The apostles then and preachers / elders today do not have the authority to forgive sins.
 - b) The forgiving and retaining would be performed through the preaching of the gospel. When man obeys, their sins are forgiven. Those who reject the gospel, their sins remain.
- F. APPEARANCE TO THOMAS -Jn 20:24-31
- 1. Thomas was not with the others when Jesus appeared earlier.
 - a. The other disciples reported the resurrected Savior, but Thomas did not believe.
 - b. It should be noted that the others did not believe either.
 - c. For proof, Thomas desires to see the print of nails and put his finger into the print of nails before he would believe.
 - 2. Eight days later...
 - a. Thomas is with the other disciples behind closed doors.
 - b. Jesus appears in the midst of them.
 - c. He tells Thomas to do as he had earlier stated.
 - 1) See and touch the print of nails in His hands
 - 2) Put his hand into His side that had been pierced.
 - d. Jesus desires for Thomas to believe.

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3. Reaction of Thomas

- a. He makes a great confession of faith, "My Lord and my God!"
- b. This is the great confession of the deity of Christ. He is Lord and He is God!

It should be said in Thomas' favor that if his doubts were heaviest, his confession of faith was fullest. He had more doubts as to the resurrection because it meant more to him; it meant that Jesus was none other than God Himself. (McGarvey and Pendleton, 754)

4. Faith in Jesus -vs. 29-31

- a. Thomas believed because he had seen Jesus resurrected from the dead.
- b. Jesus blesses all those who will believe without the advantage of seeing.
- c. Today, faith comes by hearing the word God -Ro 10:17
- d. Peter later wrote to those who had not seen the resurrection but believed and loved Jesus -1Pe 1:8
- e. John stated that Jesus did many other signs that are not found in this book.
- f. These things John did write was so we would believe in Jesus; He is God!
- g. Through our faith in Jesus, we have life through Him -Jn 10:10; 14:6

G. APPEARANCE AT GALILEE -Jn 21:1-14

1. Jesus appears to His disciples at the Sea of Tiberias (Galilee).
2. Peter and several of the disciples go fishing.
 - a. They were out in the boat all night and caught nothing.
 - b. When morning came, Jesus was standing on the shore.
3. The miracle of the fish
 - a. Perhaps they did not recognize Jesus because of the distance, the sun was still dawning, or some combination thereof.
 - b. Jesus told them to cast on the right side of the boat and they would find some. Although they did not recognize Jesus at this time, they obeyed Him and were blessed accordingly.
 - c. They caught one hundred and fifty-three large fish. -vs. 11
4. John said to Peter, "It is the Lord!" -vs. 7-10
 - a. Peter put on his outer garment and plunged into the sea.
 - 1) Putting on the outer garment before plunging into the sea would make it harder to swim.
 - 2) Peter shows respect for the Lord by putting the garment on despite his personal comfort and ease.
 - b. Jesus already had a fire going along with fish and bread. He tells them to bring over some of the fish they had just caught.
5. No one dared to ask who He was. There was no need for they knew He was the Lord.
6. Jesus gave them bread and fish to eat.
7. This marks the third time Jesus appeared to His disciples after His resurrection.

H. JESUS RESTORES PETER -Jn 21:15-19

1. The frequency of the questions.
 - a. Jesus asked Peter three times about his love for Him.
 - b. It is believed that the three questions were symbolic of Peter's three denials

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2. Jesus addresses Peter as “Simon”.
 - a. Peter is a name that means “Rock”
 - b. In each of these three questions, Jesus addresses him as “Simon”.
 - c. This certainly would have affected him deeply.
 3. The use of the word love
 - a. In the first two questions Jesus uses the word “agape” for love. This is the highest form of love identified by the Greeks.
 - b. In the third question, Jesus uses the word “Phileo” for love.
 - c. In all three answers Peter uses the word “Phileo”
 - 1) Earlier, Peter had boasted about his loyalty to Christ -Jn 13:37.
 - 2) He later failed by denying the Lord three times -Jn 18:15-18; 25-27
 - 3) It is believed that Peter answers with “Phileo” because he has realized he was not as strong as he once thought.
 4. Feed My sheep/lambs
 - a. Jesus still had purpose for Peter. That purpose was to spread the gospel and tend to the flock.
 - b. Peter becomes an elder of the Lord’s church -1Pe 5:1
 - 1) An elder is called a shepherd of the Lord’s church.
 - 2) Peter never elevated himself. He as a “fellow elder”.
 5. The death by which Peter would glorify God -vs. 18, 19
 - a. Jesus indicates that his death would occur when he is old.
 - b. He also indicates that Peter would be martyred for the gospel sake.
 - c. Tradition states that Peter was crucified upside down. He did not feel worthy to die in the same manner as Jesus. (Bear in mind, this is traditional thought).
- I. JOHN AND HIS GOSPEL -Jn 21:20-24
1. Peter asks about John -vs. 20, 21
 2. Jesus focuses Peter’s mind on his own faithfulness and away from the role of others.
 - a. It is believed that John was the only apostle to die of natural causes.
 - b. It is also believed that John was in his 90’s when he wrote his gospel. This would add validity to the common belief about his eventual death.
- J. APPEARANCE TO FIVE-HUNDRED DISCIPLES -Mt 28:16, 17; (cf. 1Co 15:6)
1. Jesus appointed a mountain in Galilee as the meeting place -cf. Mt 26:32; 28:7, 10
 2. Matthew only mentions the eleven that were with Jesus.
 - a. He also states that some doubted.
 - b. By this time the apostles were believers. Therefore, it is thought that the ones who doubted were the five-hundred that Paul referred to in 1Co. 15:6.
- K. THE GREAT COMMISSION -Mt. 28:18-20; Mk 16:15-18
1. Matthew’s Account
 - a. All authority has been given unto Christ.
 - 1) Jesus is the head of the church -Ep 1:22, 23
 - 2) All that we do and say within the church must be by His authority.
 - b. They were to go forth and make disciples of every nation
 - 1) The gospel was for the Jew first, but also for the Greek -Ro 1:16, 17

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- 2) Earlier Jesus stated that every ear should hear -Mt 13:9
 - 3) Obedience to the gospel must include baptism.
 - 4) Baptism is not the end. The new converts must be taught all things that Christ had commanded them.
2. Mark's Account
- a. The gospel is to be preached to every creature.
 - b. Faith and baptism precede salvation.
 - c. The signs that follow -vs. 17, 18
 - 1) These signs were limited to the first century believers -1Co 13:8-10
 - 2) The book of Acts reveals these signs performed in the first century.
- L. APPEARANCE TO JAMES -1Co 15:3-8 (vs. 7)
1. This James is believed to be the half-brother of Jesus.
 2. Before the resurrection His brothers did not believe in Him -Jn 7:5
 3. They believed afterwards -Ac 1:14
- M. APPEARANCE TO APOSTLES IN JUDEA -Lk 24:44-49; Ac 1:3-8; (cf. 1Co 15:7)
1. All things were fulfilled concerning Jesus.
 - a. The three main divisions of the Old Testament as defined by the Jews were: The Law, the Prophets, and the Psalms.
 - b. Jesus made the point that all three divisions prophesied about His death, burial, and resurrection.
 2. The gospel would soon be ready to preach
 - a. Jesus instructed that they should preach repentance and remission of sins beginning in Jerusalem and continuing throughout the world.
 - b. They would not be on their own. The Holy Spirit was to come upon them -Ac 2:1-4
 - c. The apostles seem to still think about a physical kingdom -Ac 1:6
 - d. Jesus assures them the Holy Spirit will come upon them -Ac 1:8
 - e. He would guide them into all truth -Jn 16:13
- N. THE ASCENSION -Mk 16:19; Lk 24:50-53; Ac 1:9-12
1. Jesus led His disciples out as far as Bethany -Lk 24:50
 - a. He then raised His hands and blessed them.
 - b. The last gesture Jesus left with His disciples was one of blessing.
 2. Jesus was carried into the heavens on a cloud -Ac 1:9-12
 - a. They continued to look towards the heavens while Jesus ascended.
 - b. Two angels appeared to them. They assured them that Jesus would return one day in the same manner He had left.
 - 1) Paul discusses His return -1Th 4:13-18
 - 2) John longs for the day -Re 22:20
 3. Jesus has sat down at the right hand of God -Mk 16:19
 - a. Note Paul's comments -Ep 1:20-23
 - b. Note the Hebrew writer's comments -He 1:1-4

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III. CONCLUDING REMARKS

A. FROM THE GOSPEL OF JOHN -Jn 20:30, 31; 21:25

1. During the three-year ministry of Jesus, He accomplished so much the world could not contain all the information!
2. The things John wrote about were written that we may believe in the name of Jesus and that we can have life through His name.

B. THE WORKS OF THE APOSTLES -Mk 16:20; Lk 24:52, 53; Ac 1:12

1. After Jesus ascended into heaven, the apostles worshipped Jesus and began to teach the gospel to all. (Keep in mind the words of Mark were written after the events of Acts had taken place.)
2. Miracles were used to confirm the word. Today they are no longer needed as we have all the truth before us in the word of God -2Pe 1:3; 2Ti 3:16, 17
3. Jesus is now at the right hand of God.
 - a. He makes intercession for us (He 7:25).
 - b. He is our High Priest -He 4:15
 - c. He is our Mediator -1Ti 2:15
 - d. He is our Advocate -1Jn 2:2
4. Today, we live faithful and true to Him as we await His return.

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