

# PANORAMA OF THE LIFE OF CHRIST



Teacher's Manual





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## **Introductory Remarks**

Many passages in the New Testament exhort us to look to our Savior Jesus Christ as the example in living a life that glorifies God (Philippians 2:5; Ephesians 5:1). Thus, glorifying God involves not only the right relationship with Him through faith in Jesus Christ but an understanding of the life that Christ lived that set the pattern for us to follow (1 Peter 2:21). The purpose of this outline of the Life of Christ is to help others understand the example He set for us. My prayer is that those who study the Panorama of the Life of Christ will have a better understanding of God's provision of salvation and an exciting grasp of the Truth lived by our Savior so that they will be able to say with Simeon, "For my eyes have seen Your salvation which You have prepared in the presence of all peoples."

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# THE LIFE OF CHRIST

## I. The period between the Old and New Testaments

### A. The 400 years of silence

1. The 400 years during which God did not speak through any **prophet** extended from the end of Malachi to the announcement of John the Baptist's birth in Luke chapter 1.
2. During God's 400 year silence between the Old and New Testaments, world domination shifted from **East** to West.
  - a) At the **close** of the Old Testament in 435 BC when Malachi wrote his book, the Medes and Persians were the world's dominant empire.
  - b) By the time Jesus was born, **Rome** dominated the world.
  - c) During these 400 silent years, the Pharisees and Sadducees came into existence, and the nation Judah adopted new traditions that impacted **many** New Testament teachings.
  - d) God worked during these 400 years so that Christ came at the *fullness of time*. Galatians 4:4
3. Several important events reshaped the world during these **400** silent years.
  - a) Media/Persia Rule – 539 to 330 BC
    - 1) In 539 BC, a two nation coalition called Media and Persia conquered Babylon. Of the **two** nations, Persia was the stronger. Daniel was an exile in Babylon during this time. Daniel 7
    - 2) From 500 to 448 BC, Persia and Greece waged **war** several times.
      - (a) Persian King Xerxes (or Ahasuerus, Esther 1:1), the **son** of Darius I (Daniel 9:1), attacked the Greeks in 480 BC.
      - (b) At Thermopylae, a narrow **pass** into the Greek mainland, King Xerxes conquered the Greeks. Later, they defeated him at the battle of Salamis.
      - (c) These wars caused the Persians and Greeks to **hate** each other.
  - b) Greek Rule and Influence – 330 to 63 BC
    - 1) The shift in power from east to west began with the rise of **King** Philip (359 to 336 BC) of Macedonia, a part of Greece.
      - (a) When King Philip came to power, he **united** the formerly independent Greek cities and islands into one strong nation.
      - (b) After the assassination of King Philip (possibly devised by his wife), his 20 year old **son** Alexander came to power.
      - (c) Because of his many brilliant military conquests, Alexander gained the title Alexander the **Great**.

- 2) In 333 BC, Alexander the Great, the **goat** that never touched the ground in the vision of Daniel 8, advanced into Persian territory from the west and began to drive back the Persians.
- 3) In **332** BC, Alexander the Great began advancing his armies toward Egypt.
  - (a) Alexander led his army down into Syria, planning to overthrow the Jewish **city** of Jerusalem on the way.
  - (b) According to ancient historian Josephus, upon Alexander's arrival in Jerusalem, the chief priest **read** to him Daniel's prophecies about his rise to power, so impressing him that he left Jerusalem unharmed.
- 4) In 330 BC, Alexander the Great, though greatly outnumbered, defeated the Persians at the Battle of Gaugamela and established the vast **Greek** Empire.
- 5) In 323 BC at the age of **33**, Alexander the Great died without an heir.
  - (a) His huge empire was eventually divided into **four** sections, each ruled by one of his military leaders, Lysimachus, Cassander, Seleucus, and Ptolemy. The goat's horn of Daniel's vision was broken, and four smaller horns had appeared. Daniel 8:8, 11:3-4
  - (b) Two of these rulers were important during the **400** silent years.
    - (i) Ptolemy's dynasty included Egypt, North Africa, and **Judea**, the former southern Kingdom.
    - (ii) Seleucus ruled Syria, which included part of **Israel**, the former northern Kingdom.
- 6) In 312 BC, Seleucus attempted to **take** Judea from Egyptian control, making Judea into a battleground between Syria and Egypt.
  - (a) Though Egypt and Syria were both Greek-ruled, they spent **100** years fighting each other because both wanted to control the lucrative caravan routes that came through there, the same routes that God intended the Jews to use to evangelize the world.
  - (b) These long **wars** turned the land of Israel into a constant battleground. (Daniel 11 gave an amazingly detailed prophecy concerning this period.)
- 7) During this time of Greek **rule**, many Judean Jews made Greek philosophy their way of life.
  - (a) Also, during this time, the **sects** of the Sadducees and the Pharisees began.
    - (i) The Sadducees formed a political/social sect that embraced **Greek** culture.
    - (ii) The Pharisees resisted Greek culture, instead maintaining strict adherence to the **Law** of Moses as well as to their own arbitrary traditions.



- (b) In 284 BC, because most Israelites had forgotten the Hebrew language, a group of **70** Hebrew scholars translated the Old Testament Scriptures from Hebrew to Greek.
- (i) This translation was called the Septuagint, meaning **seventy**.
  - (ii) Many quotes in the New Testament are from this **Greek** translation rather than from the original Hebrew.
  - (iii) Even today, Bible scholars go to the Septuagint when studying the original meaning of the **Old** Testament Scriptures.
- 8) In 203 BC, Antiochus the **Great** of Greek Syria (the Seleucid Empire) took the land of Judea from Egypt (the Ptolemaic Kingdom) and captured Jerusalem, all of which had been prophesied in Daniel 11:10-18.
- (a) One of Antiochus's sons, Antiochus Epiphanes, was a cruel **hater** of Israel (an anti-Semitic) and a type of the antichrist.
    - (i) Antiochus Epiphanes destroyed **many** Old Testament scrolls.
    - (ii) Antiochus Epiphanes replaced the high-priestly genetic **line** of Aaron with an unqualified person of his choosing.
    - (iii) He defiled the temple by setting up a statue of the Greek god Zeus inside the temple and offering a **pig** on the altar. Daniel 11:21-31
    - (iv) Something similar, the abomination of desolation, will be enthroned in the **future** Tribulation temple. Daniel 9:27, Matthew 24:15
- 9) The Maccabean Period – 165 BC to 63 BC
- (a) In 168 BC, Mattathias, a Judean priest, led a rebellion against **evil** King Antiochus Epiphanes as prophesied in Daniel 11:32-34.
  - (b) After Mattathias' death, his son, Judas Maccabaeus, continued the fight against Antiochus in battles known as the Maccabean **Revolt**.
  - (c) Even though greatly outnumbered, the **Jews** won victory after victory.
  - (d) In 165 BC, Judas Maccabaeus finally reclaimed control of the **temple**.
  - (e) The Syrian army continually attacked Judea, but Israel's self-rule lasted from 164 BC to **63** BC.
- c) Roman rule and influence **began** around 63 BC.
- 1) Around 63 BC, Antipater, an Edomite ruler from Idumea, together with **two** other kings, laid siege against Jerusalem.
    - (a) His goal was to take **rule** of Jerusalem away from the Maccabean rulers.
    - (b) Antipater and his league paid Roman general Pompey to **join** them.
    - (c) Pompey conquered Judea for the **Roman** Republic.

- 2) In 40 BC, the Roman **Senate** made Antipater governor of Judea.
  - (a) Antipater was the **first** in the Herodian Dynasty.
  - (b) He appointed his **sons** as kings, one over Galilee, the other over Judea.
  - (c) The **son** who ruled Judea was Herod the Great.
- 3) Later that year, Antigonus, a Maccabean king-priest, regained **control** of Judea and Jerusalem.
  - (a) In 37 BC, the Romans executed Antigonus, thus **ending** Maccabean rule.
  - (b) Herod the Great took control of all Galilee and Judea and ruled there when Christ was **born**. Matthew 2:1-2
  - (c) The people of Israel were under **Roman** rule throughout the New Testament period. They looked for a political ruler to free them from Rome's tyranny.
- 4) In 31 BC, Caesar Augustus became emperor of the Roman Empire and **ruled** as a dictator.
- 5) In 19 BC, King Herod, an Edomite, started renovating the **second** temple because he longed to be a Jew.
- 6) Sometime between 4 and 7 BC according to our calendar, Jesus Christ our Lord was born in Bethlehem, the **city** of David. Luke 2:11

## B. Religious and cultural developments

1. After the Babylonian captivity, many Jews turned from pagan idolatry and worked for holiness through strict obedience to God's Law. Sadly, the Law became their **idol**.
2. After the Babylonian captivity, the Jewish people began using the synagogue as a place of learning, making it the center of **life** in Judea and in other areas with large Jewish populations.
3. Aramaic became the language of everyday speech, but Hebrew was **spoken** in the synagogues.
4. During this period, the party or sect system was developed in Judaism.
  - a) The Old Testament never mentioned the religious parties or **sects** that controlled the Jews during New Testament times.
  - b) The sect of the Pharisees dominated Jewish religious life during Jesus' lifetime.
    - 1) This sect arose to defend the Jewish way of **life** against foreign influences.
    - 2) These strict legalists believed in the **Old** Testament.
    - 3) In politics, the Pharisees were nationalists who wanted to end Roman domination and restore the Kingdom of the line of David. Ironically, they rejected the Son of **David**, Jesus Christ.
    - 4) Their zeal for the **Law** led to their domination of the Jewish people.
    - 5) Their lust for **power** led them to miss the real point of the Law, the impossibility of fulfilling it and, thus, their need for a Savior.

- c) The sect of the wealthy Sadducees was social-minded and wanted to end tradition.
  - 1) This sect was **liberal** in its theology, even rejecting the supernatural.
  - 2) The Sadducees **opposed** almost everything the Pharisees supported.
  - 3) They thought like the Greek Epicureans whose philosophy was to “eat, drink, and be merry; for tomorrow we **die**.”
  - 4) They thought they could dominate their **bodily** appetites by satisfying them.
- d) The sect of the Scribes, which dated back to Ezra’s time, included the professional instructors of the **Law**.
  - 1) This sect focused on the **letter** of the Law rather than the spirit of the Law.
  - 2) Therefore, when King Herod asked them about the location of the birth of the Messiah, they immediately answered Bethlehem but were too **busy** with their own agendas to go see for themselves.
- e) The sect of the Herodians was composed of political opportunists.
  - 1) This Jewish sect sought to maintain Herod’s **rule**.
  - 2) They wanted Herod’s descendants to **rule** on the throne.

### **C. And so God created the perfect time for Christ to come. Galatians 4:4**

- 1. The complex and descriptive Koine **Greek** language expanded by Alexander the Great prepared the stage for the writing of the New Testament.
- 2. The bankruptcy of Greek philosophy and experience prepared people to receive the **Gospel**.
- 3. Roman roads and law allowed the **spread** of the Gospel to the *uttermost parts of the world*.

## **II. The Gospel writers**

### **A. Introduction**

- 1. Although there is only one Gospel (one saving message: Jesus died for our sins), the New Testament includes **four** accounts of the life of Jesus Christ called the Gospels.
- 2. The Gospels’ four authors reported on the **same** life of Christ, but each emphasized different events and doctrines of particular interest to their different audiences.
  - a) Matthew wrote to the Jewish mindset and directed his remarks to the religious **Jews** of his time.
  - b) Mark wrote to the **Roman** mindset. Romans were people of action who believed that government plus law and order would inevitably control the world (power).
  - c) Luke wrote to the **Greek** mindset. The Greek was the thinking person.
  - d) John wrote directly to the whole **world** so that all could understand who Jesus is and believe in Him as Savior.

3. Each Gospel writer tailored his account of Christ's **life** to his specific audience.
  - a) Matthew demonstrated that the religious **man** needs the Messiah, not religion; therefore, he bashed the Pharisees and all religious pretensions.
  - b) Mark showed that the man of **power** needs a Savior who has the power to save him; therefore, he described the most miracles.
  - c) Luke informed the thinking man that only One Person could meet all his **mental** and spiritual needs.
  - d) John showed that all men everywhere need to **know** about and believe in the Savior.
  
4. Matthew, Mark, and Luke's Gospels are **called** the Synoptic Gospels.
  - a) The Synoptic Gospels cover the **same** information.
  - b) Although Matthew, Mark, and Luke each had distinctive purposes, all three had similar views of the **facts** and events surrounding Christ's life.
  - c) Unlike the Synoptic Gospels that cover many of the same events and information, about **90%** of John's information is unique to his Gospel.

## **B. Matthew**

1. Matthew wrote to show unbelieving **Jews** that Jesus was the promised Messiah and to encourage Jewish believers.
  
2. The characteristics of Matthew's Gospel
  - a) Matthew emphasized the **teaching** ministry of Jesus. He quoted the longest sections of Jesus' discourses, His teachings.
  
  - b) Instead of strictly following the historical flow (chronology) of the life of Jesus, Matthew also arranged his material according to **subjects** (themes).
    - 1) Chapters 1-4 are chronological.
    - 2) Chapters 5-13 are thematic.
    - 3) Chapters 14-28 are again chronological.
  
  - c) Because of his Jewish audience, Matthew included the most **quotes** from the Old Testament.
    - 1) Matthew included many references to Gentiles who responded to the message of Messiah, thereby encouraging **Jews** to respond to Jesus also. (Matthew 2:1-12 – the Magi; Matthew 8:5-13 – the Centurion; Matthew 15:22-28 – Canaanite woman; Matthew 28:19 – the Great Commission)
  
  - d) Matthew focused on Messiah as the **King**.

## C. Mark

1. The author of the Book of Mark was probably John-Mark of **Acts** 12:12.
  - a) Mark's Gospel is often called **Peter's** Gospel because many scholars believe Mark got his information from the apostle Peter since it seems to reflect Peter's perspective.
  - b) Mark's mother Mary was a prominent, wealthy Christian in the Jerusalem church. Her **home** was one of the early church's meeting places. Acts 12:12
  - c) Peter apparently went to this house often because the servant **girl** recognized his voice at the gate. Acts 12:13-16
  - d) Mark accompanied Paul and Barnabas, his uncle, on the **first** missionary journey.
2. Characteristics of Mark's Gospel
  - a) Mark wrote a Gospel of **action**.
    - 1) Mark wrote this Gospel of action to people of action, the **Romans**.
    - 2) This Gospel of **action** is graphic and descriptive.
    - 3) This Gospel of action contains only **two** of Christ's sermons.
  - b) Mark rarely quoted from the **Old** Testament because most Romans weren't familiar with it.
  - c) Mark explained **Jewish** customs, indicating that he wrote to foreigners unfamiliar with Jewish life.
  - d) Mark used the language of the street because he wrote for the **common** man.
    - 1) Mark used broken sentence structures, colloquialisms (colorful language), and extra expressions that may reflect Peter's **style** of teaching.
    - 2) Mark used the Greek connective word *kai*, meaning *and*, 1,094 times, emphasizing **one** action followed by another action in quick succession.
    - 3) Mark used the historic present tense **151** times to depict action in progress.
    - 4) Mark's frequent use of the imperfect tense **drew** vivid pictures of the action.
  - e) Mark presented Messiah as the **Servant** of Yahweh in fulfillment of Isaiah 42:1.

## D. Luke

1. Luke, a good historian, provided a detailed account of the **life** of Christ, the most complete narrative of the four Gospels.
  - a) Luke was not a participant in these events, so, as a **good** historian, he relied on the testimony of eyewitnesses.
  - b) Luke also used **written** accounts available at the time. Luke 1:1
2. Why did Luke want to create an accurate and complete account of the **life** of Christ?
  - a) Luke wanted to strengthen the **faith** of Gentile believers.
  - b) Luke wanted to stimulate unbelievers to believe and be **saved**.

3. Characteristics of Luke's writing
  - a) As with Matthew who wrote to Romans, Luke wrote his Gospel for a **Gentile** audience, Greek-speaking non-Jews.
    - 1) Luke frequently explained Jewish localities and the geography of the **area** since Theophilus would have not readily known that information.
    - 2) As with Mark, Luke also explained Jewish **customs**.
    - 3) Luke used **Greek** terms to translate Aramaic terms.
    - 4) Instead of tracing Christ's genealogy only to Abraham as did Matthew, Luke traced it all the way back to **Adam**, a Gentile.
    - 5) Luke referred to **Roman** emperors when designating the date of Jesus' birth.
    - 6) Luke seldom quoted the Old Testament, mentioning only a **few** fulfilled prophecies about the Lord Jesus Christ.
    - 7) In these few Old Testament quotes, Luke copied from the Septuagint, the **Greek** translation of the Old Testament.
  - b) Luke used the **best** Greek grammar and style of any New Testament writer.
    - 1) Luke's obvious skill with the Greek language and his phrase *their own language* in Acts 1:19 imply that he was **not** Jewish.
    - 2) Luke was the **only** non-Jewish writer of the Scriptures.
    - 3) Luke, a medical **doctor**, used more medical terms in his writings than did Hippocrates, the famed Father of Medicine.
  - c) Luke emphasized the universal reach of the Gospel message, which was for everyone, not just the **Jews**.
  - d) Luke presented Jesus as the perfect God-man, the Savior of the **world**.
  - e) As a synoptic Gospel, Luke's **book** is similar to Matthew and Mark's, but the extensive passage of Luke 9:51-19:27 is unique information.

## E. John

1. John was part of the **inner** circle of disciples (James, Peter, and sometimes Andrew) and was closely associated with Peter.
2. After Christ's ascension, John along with **James** and Peter became pillars of the church in Jerusalem.
3. Characteristics of John's Gospel
  - a) While the other Gospels focused on Jesus' Galilean ministry, **John** concentrated on His Judean ministry.
  - b) John's Gospel was evangelistic but also designed to build up believers in their **faith** through better understanding of essential spiritual principles.

- c) Because John wrote toward the **end** of his life after many years of meditation on the events, his Gospel is the most selective, topical, and theological.
- d) Using a **simple** style and vocabulary, John captured the most profound theological concepts.
- e) John presented Messiah as the eternal **Son** of God.

### III. The prologue to Christ's life: God breaks His 400 year silence.

#### A. Luke's Primary Sources – Luke 1:1-4

- 1. Luke 1:1a – Luke wrote a classical introduction, giving his Gospel a literary touch equal to the **Greek** classics.
- 2. Luke 1:1b – Luke gave a thorough and authentic account of Christ's **life**.
- 3. Luke 1:2 – Luke included the **accounts** of the apostles and other eyewitnesses.
- 4. Luke 1:3 – Luke wrote his Gospel as well as the Book of Acts to Theophilus, whose name means **lover** of God.
- 5. Luke 1:4 – Luke followed the custom of the **best** literary form of the time by providing an opening statement.

#### B. The pre-existent state of Jesus Christ – John 1:1-18

- 1. John 1:1 – Jesus Christ, the second Person of the Trinity, came into the **world** from a pre-existent state for the purpose of providing redemption for mankind.
- 2. **A SHORT DOCTRINE OF THE DEITY OF CHRIST**
  - a) Christ was called **God**. Isaiah 9:6, John 1:1, 14, Hebrews 1:8
  - b) Christ possesses the attributes of **God**.
    - 1) Christ is **eternal**. Micah 5:2, John 8:58
    - 2) Christ **never** changes; He is immutable. Hebrews 1:10-12, 13:8
    - 3) Christ **is** righteous. Luke 1:35, John 6:69, Hebrews 7:26
    - 4) Christ is **truth**. John 14:6, Revelation 3:7
    - 5) Christ is **love**. John 13:1, 1 John 3:16
  - c) Christ performed the **works** of God.
    - 1) Christ participated in the creation of **all** that exists. He is Creator. Colossians 1:16
    - 2) Christ sustains creation. He preserves **all** He created. Colossians 1:17
    - 3) Christ forgives **sin**. Luke 5:20-24
    - 4) Christ **judges**. John 5:22
  - d) Christ accepted the **honor** and worship due only to God. Matthew 14:33, John 5:23
  - e) Christ affirmed that He is **equal** with God. John 8:24, 10:30

3. John 1:2 – Since Christ is God, He is also **eternal**.
4. John 1:3 – Although creation has a start date, the *Logos*, the Word, Jesus Christ, has **always** existed.
5. John 1:4-5 – The message of light (**truth**) shines at all times, but men love the darkness and suppress the message of light. Romans 1:18
6. John 1:6 – **John** the Baptist was the forerunner to the Messiah's ministry as prophesied in Malachi 3:1. Interestingly, author John was a disciple of John the Baptist until he knew that Jesus was the Lamb of God.
7. John 1:7-8 – John the Baptist's purpose was to point others to the **Light**, Jesus Christ.
8. John 1:9 – Jesus is the source of **all** knowledge (Colossians 2:1-3), and His Light is available to all men.
9. John 1:10 – The Creator of the world was recognized by only a **few** of His creation when He came to redeem them.
10. John 1:11 – Jesus, the fulfillment of the Davidic Covenant, came to the **Jews** first, but they did not recognize Him. Isaiah 53:3
11. John 1:12a – Even though the world as a whole rejects Jesus, **some** accept Him.
12. John 1:12b – Only those who place their **faith** in the Person of Jesus Christ have the right to be called *children of God*. Galatians 3:26
13. John 1:13 – God gives everyone who believes in Christ the **new** birth.
14. John 1:14a – John used the term **flesh** to emphasize Jesus' humanity.
15. John 1:14b – John emphasized the historical reality of God becoming **man** (the Hypostatic Union).
16. John 1:14c – Jesus is the unique Person in the universe because He is undiminished deity and true humanity in **one** Person forever.

#### ***17. A SHORT DOCTRINE OF THE HYPOSTATIC UNION (Jesus as the God-Man)***

- a) The Hypostatic Union is the theological term for the uniting of undiminished deity and **true** humanity in the person of Christ, without mixing the two and without any loss of the identity of each.
  - 1) *HUPOSTASIS* is the Greek word meaning the substantial **nature** of something, the characteristics that comprise the essence of something
  - 2) The essence or nature of the God-man, Jesus Christ, His deity and humanity, are **locked** together forever like two water-tight compartments.
- b) When the Word became **flesh**, the Hypostatic Union of Christ began. As God, Christ had no beginning.



- c) Christ had to be **both** God and man to be an appropriate substitute and mediator for mankind. 1 Timothy 2:5
  - 1) As both God and man, Jesus Christ alone could represent and be the substitute for man before **God**.
  - 2) The right substitute able to die for mankind had to be **fully** human.
  - 3) An ordinary man can **die** for only one other ordinary man.
  - 4) As God, Jesus' death had infinite value that applies to the **entire** human race.
  
- 18. John 1:15 – John the Baptizer (the Identifier) continually gave **witness** to Jesus.
- 19. John 1:16 – The abundance that comes from Christ's **grace** is the source of our salvation and spiritual life (*grace upon grace*).
- 20. John 1:17 – Grace and **truth** reached their full meaning and understanding in the person and work of Jesus Christ.
- 21. John 1:18a – No one at any time in human history has **seen** God the Father.
- 22. John 1:18b – Jesus Christ provided full disclosure of the Father's essence. Seeing Christ was seeing the **Father** since Christ continually and consistently revealed Him. (God's nature – John 14:9; God's power – John 3:2; God's wisdom – John 7:46; God's glory – John 1:4; God's life – 1 John 1:1-3; God's love – Romans 5:8)

### **C. The genealogies in Matthew 1:1-17 and Luke 3:23-38**

- 1. Under the inspiration of God the Holy Spirit, Matthew and Luke both recorded genealogical records, thereby signifying the importance of Jesus' ancestry.
- 2. Genealogies were important **legal** records to the nation Israel because they proved tribal membership for inheritance rights.
- 3. If genealogies are so important, why didn't Mark and John include them?
  - a) Mark wrote to the **Roman** world that didn't consider such information important or necessary.
  - b) John went back to eternity past to emphasize Jesus as the eternal Son of God. A genealogy could not establish that **Truth**.
- 4. Contrasting the genealogies of Matthew and Luke
  - a) Matthew's genealogy contained **41** names; Luke's contained 74 names.
  - b) Matthew traced the line of Christ from Abraham to Joseph; Luke traced the line of Christ all the way back to **Adam**.
  - c) Matthew traced David's line through Solomon; Luke traced David's line through Nathan, another **son**.
  - d) Matthew traced the line of Jesus through Joseph, thus giving Jesus a **legal** claim to David's throne. Luke traced the line of Jesus through Mary, thus giving Jesus blood ties to David's throne.

5. Why give the genealogy of Christ?
  - a) Matthew's genealogy of Christ answered the important questions a Jew would rightly ask anyone who claimed to be the **King** of the Jews.
  - b) The **temple** housed the genealogy records; therefore, anyone who questioned Jesus' genealogy could view them. Ezra 2:62.
  - c) The enemies of Christ **never** questioned His genealogy.
  
6. Characteristics of Matthew's genealogy
  - a) Matthew gave a systematic summary of the **three** periods of Israel's history.
    - 1) Abraham to **David** (14 names) – Matthew 1:2-5
    - 2) David to the Babylonian captivity (14 names) – Matthew 1:6-11
    - 3) The Babylonian captivity to **Christ** (14 names) – Matthew 1:12-16
  - b) Matthew related Christ to **two** great covenants between Israel and God.
    - 1) The Abrahamic Covenant – Genesis 12:1-3
    - 2) The Davidic Covenant – 2 Samuel 7:8-17
    - 3) To properly understand Israel's history, the eternal, unconditional Abrahamic and Davidic Covenants **must** first be understood.
      - (a) God promised an eternal **house** for David. 2 Samuel 7:11
      - (b) A son of David would **sit** on the throne of David. 2 Samuel 7:12
      - (c) Solomon would build **God's** temple. 2 Samuel 7:13
      - (d) David and Solomon's throne was established **forever**. 2 Samuel 7:13, 16
      - (e) Solomon would be disciplined **for** disobedience. 2 Samuel 7:14-15
      - (f) Messiah would come from David's **seed**. 1 Chronicles 17:11
      - (g) Messiah's throne, house, and kingdom will be established **forever**. 1 Chronicles 17:12-14
  - c) Illustrious people in Matthew's genealogy
    - 1) Matthew 1:3 – Tamar, a Gentile, was a Canaanite adulteress. Genesis 38
    - 2) Matthew 1:5a – Rahab, a Gentile, was a Canaanite harlot. Joshua 2
    - 3) Matthew 1:5b – Ruth, a Moabite, was a Gentile convert.
    - 4) Matthew 1:6 – Bathsheba, a Gentile, was a Hittite adulteress. 2 Samuel 11
    - 5) Matthew 1:8 – Joram married Athaliah, the daughter of King Ahab and Jezebel, an **evil** Phoenician princess. 2 Chronicles 18:1
    - 6) Matthew 1:12 – Jehoniah (Coniah) was a wicked king of Judah whom God **cursed**, another proof that Joseph was not Jesus' father. Jeremiah 22:28-30

- d) Grammatical observation: The grammatical structure used by Matthew verifies the **virgin** birth of Christ.
  - 1) The pattern in the passage from Matthew 1:2 through 1:16a was, in every case, that the father of one generation fathered the **son** of the next generation.
  - 2) In verse 16b, Matthew changed the pattern, stating *Mary, of [by] whom was born [brought forth] Jesus*, thereby stating dogmatically that Joseph was **not** Jesus' biological father.
  - 3) Christ's birth exactly fulfilled the prophecy of Isaiah 7:14 that a virgin would bear a **son**.

#### **D. Conclusions to the prologue of the life of Christ**

1. Luke 1:1-4 – Christianity is a faith that is based on historical reality, on **true** events.
  - a) Faith should have knowledge of a **fact** as its object.
  - b) Faith can always be expressed in a **truth** claim that can be affirmed or denied.
  - c) Our faith in Christ is faith in the historical reality of His Person and **work**.
2. John 1:1-3 – The Son has always existed as **God**, coequal and coeternal with the Father and the Holy Spirit.
3. John 1:6-7 – John the Baptist came as the forerunner to proclaim that the **Light**, Jesus Christ, had come into the world.
4. John 1:16-18 – All Scripture **reveals** the Person and work of the Lord Jesus Christ.
5. Matthew 1:1-17 and Luke 3:23-38 – These genealogies **prove** Jesus' legal and physical right to sit as Messiah on David's throne to fulfill the Abrahamic Covenant.
6. Our faith is inseparably connected to the historical **facts** concerning the life of Christ.

### **IV. An angelic visitors with Special Revelation**

#### **A. The announcement of the birth of John the Baptist – Luke 1:5-25**

1. Luke 1:5a – When Herod the Great became ruler of Judea in 37 BC, he executed 45 of the **70** members of the Sanhedrin.
  - a) The Sanhedrin, which literally means sitting together or in essence “assembly,” was the supreme **court** of ancient Israel.
  - b) The Sanhedrin was composed of 71 members, making a **tie** impossible.
  - c) Every important city in Israel had a lesser Sanhedrin composed of **23** members.
  - d) These **lower** courts referred legal cases or issues they could not resolve to the 71 member Greater Sanhedrin.
2. Luke 1:5b – Zacharias was a member of the priestly division of Abijah, meaning my father is Yahweh. His wife Elizabeth was descended from the **first** High Priest, Aaron.
  - a) King David divided Israel's priesthood into **24** groups, each serving one week in the temple in rotation. 1 Chronicles 4:1-32, 28:21

- b) According to rabbinical writings, each group consisted of **six** priestly families, one of each serving for one day during its appointed week. On the Sabbath of that week, all six families worked together. This work order was strictly followed.
  - c) The Abijah group was number **eight** of the 24 divisions serving in the temple.
3. Luke 1:6 – Both Zacharias and Elizabeth were positionally righteous (**saved**). They also walked obediently (righteously) before God in their daily lives.
  4. Luke 1:7 – Barrenness was a huge problem that had **no** human solution.
  5. Luke 1:8-9 – The burning of incense was a once in a lifetime **honor**, and that lot had fallen to Zacharias. Proverbs 16:33
  6. Luke 1:10 – The burning of incense represented the **prayers** offered for Israel. Psalm 141:2, Revelation 5:8; 8:3-4
  7. Luke 1:11 – The place the angel **stood** was reserved for the Angel of the Lord.
  8. Luke 1:12 – Zacharias was afraid because the priests were taught that an angel came to the temple only if a priest had made a **mistake** in performing his duties.
  9. Luke 1:13 – Zacharias had been **praying** for a son. The angel gave him the good news that God had answered his prayers.
  10. Luke 1:14-17 – At John’s birth, Zacharias was to set him apart for God’s service in preaching a message that would prepare the **Jews** for the arrival of Messiah. Acts 19:4
  11. Luke 1:18 – Zacharias showed lack of **faith** by requesting proof of God's promise. He doubted that at their ages he and Elizabeth could have a child.
  12. Luke 1:19 – Gabriel was annoyed that Zacharias refused to **trust** God’s word and believe the good news.
  13. Luke 1:20 – Zacharias had nine to ten months of silence to reflect on his failure to trust God’s **word** through His messenger angel, Gabriel.
  14. Luke 1:21-22 – When Zacharias came out of the temple, those waiting were concerned because they realized something **unusual** had happened to him.
  15. Luke 1:23-24 – After returning home, Elizabeth conceived, thus verifying the prophetic **word** from Gabriel.
  16. Luke 1:25 – Elizabeth went into seclusion for **five** months.

## **B. The angel Gabriel’s visit to Mary – Luke 1:26-38**

1. Luke 1:26a – The sixth month referred to the **sixth** month of Elizabeth’s pregnancy.
2. Luke 1:26b – Mary and Joseph were from Nazareth in Galilee. The Jews in Jerusalem considered all Galilean **Jews** inferior.
3. Luke 1:26c – A Roman garrison was stationed in Nazareth to control the **land**, one reason elitist Jews hated that part of their country.

4. Luke 1:27a – During the Jewish betrothal (legal contract) period that usually lasted a year, the man and woman were already considered husband and wife; therefore, infidelity (unfaithfulness) was punishable by **death**.
5. Luke 1:27b – Mary was a woman with a **sin** nature who chose to properly and eagerly wait for the Messiah, not someone divine worthy of worship or adoration.
6. Luke 1:28 – Mary received God’s **grace** in that at His appointed time He chose her to be part of His plan to redeem humankind.
7. Luke 1:29 – Mary was confused and disturbed. In humility, she knew she was unworthy of God’s great **honor**.
8. Luke 1:30 – The angel Gabriel commanded her to **stop** being surprised.
9. Luke 1:31 – *Jesus* is the English form of the Greek **word** *IESOUS*, which is the Greek form of the Hebrew word *YESHUA* (Joshua), meaning salvation.
10. Luke 1:32-33 – Gabriel gave **five** specific details about Jesus.
  - a) Jesus would be **great**. Isaiah 52:13, 53:12
  - b) Jesus would be called *Son of the **Most High***, a title indicating His equality with the Father. Isaiah 9:6
  - c) God will give Jesus the throne of *His father David*. Jesus is the greater **Son** of David who will rule on David’s throne for eternity. 1 Chronicles 17:14
  - d) Jesus will **rule** the *House of Jacob* forever. The Kingdom will be united again under His reign. Psalm 89:3-4
  - e) Jesus’ Kingdom will have **no end**, continuing forever in eternity. Isaiah 9:7
11. Luke 1:34 – Mary’s question was one of curiosity, not **doubt**.
12. Luke 1:35 – Gabriel explained the supernatural conception of Messiah in Mary’s womb. No **male** human would be involved in this conception.
13. Luke 1:36 – Gabriel used Elizabeth’s miraculous pregnancy to validate his promise of the Messiah child to **Mary**.
14. Luke 1:37 – God accomplishes His purpose through the power of His **Word**. Genesis 1:3, Hebrews 4:12
15. Luke 1:38 – Mary’s humble willingness to **submit** to God’s plan showed her faith.

### **C. Elizabeth’s recovery and Mary’s prayer – Luke 1:39-56**

1. Luke 1:39-40 – Almost immediately, Mary **visited** her cousin Elizabeth, who lived near Jerusalem.
2. Luke 1:41 – Mary’s visit helped Elizabeth better understand God’s **plan**.
3. Luke 1:42 – Mary is blessed **among** women, not above women. The angel gave her, a sinner, a great honor, but she wasn’t greater than the rest of mankind.

4. Luke 1:43-45 – Elizabeth emphasized Mary’s **faith**. Her visit confirmed to Zacharias and Elizabeth that God was fulfilling His Old Testament promises through them.
5. Luke 1:46 – Mary’s praise prayer is filled with theological understanding of God’s **plan**.
6. Luke 1:47 – Mary knew that **God** is the only source of salvation.
7. Luke 1:48 – Mary expressed knowledge of **God’s** omnipresence and omniscience.
8. Luke 1:49 – Mary knew God’s character, that He is all-powerful and perfectly righteous.
9. Luke 1:50 – Mary understood God’s justice, His **mercy**.
10. Luke 1:51 – Mary knew that God applies His righteous standard to the **arrogant**.
11. Luke 1:52 – Mary knew that God **controls** history through the establishment and removal of rulers and empires.
12. Luke 1:53 – Mary recognized God’s right to **give** and to take away.
13. Luke 1:54 – Mary understood God’s concern for **His** nation Israel.
14. Luke 1:55 – Mary **knew** her nation’s history and God’s righteous dealings in the past.
15. Luke 1:56 – Mary probably returned home right before or right after John’s **birth**.

#### **D. John’s birth and Zacharias’ prophecy – Luke 1:57-80**

1. Luke 1:57 – John’s birth was a **literal** fulfillment of God’s promise to Zacharias.
2. Luke 1:58 – John’s birth was an **exciting** time, the beginning of God’s plan for Israel’s Kingdom was at hand.
3. Luke 1:59 – John’s circumcision on the **eighth** day fulfilled God’s command to all Israelite men, beginning with Abraham. Genesis 17:12, Leviticus 12:3
4. Luke 1:60-61 – Zacharias’ family and neighbors wanted to name the baby **boy** after his father in keeping with tradition, but Elizabeth refused because she obeyed God.
5. Luke 1:62-63 – Zacharias and Elizabeth broke with tradition because they **loved** God.
6. Luke 1:64 - These events increased these Jews’ knowledge of God and their awareness that He was doing something **special**.
7. Luke 1:65-66 – People all over the hill country of Judea talked about the miracle of John’s birth, but they did not understand the extent of God’s **plan**.
8. Luke 1:67 – Zacharias had had nine months to think about his failure of faith in the temple. When he spoke for the first time, he was filled with the Holy Spirit and delivered a wonderful statement of **faith**.
9. Luke 1: 68-79 – Zacharias’ prophecy related to Malachi’s prophecy, both of which focused on God’s solution to man’s **need** for redemption. Malachi 3:1
  - a) Luke 1:69-73 – Zacharias’ prophecy focused on national freedom from oppression as promised by **God** in the Abrahamic and Davidic Covenants.

- b) Luke 1:71 – Zacharias saw a parallel between Psalm 106:10 and his situation and used the **psalm** to illustrate the results of the coming of Messiah.
  - c) Luke 1:74-75 – Peace allows man to focus on God’s **plan** without distractions.
  - d) Luke 1:76 – This prophecy concerned John the Baptist’s **role** in preparing the Jewish people for the Lord’s ministry.
  - e) Luke 1:78-79 - Darkness refers to Satan’s cosmic system of thinking apart from God. Satan works to prevent us from trusting Christ by veiling God’s message (2 Corinthians 4:3-4) while Christ’s light leads us to **peace** with God.
10. Luke 1:68-79 – As with Mary, Zacharias’ praise highlighted the political blessings that the nation Israel will experience from God’s **hand** through the Davidic Covenant.
- a) Luke 1:68 – **God** *has come ... and redeemed His people.*
  - b) Luke 1:69 – God has raised up *for us* a **horn** (the power of salvation) *in the house of His servant David.*
  - c) Luke 1:70 – *Just as He said through his **holy** prophets* so God will do.
  - d) Luke 1:71 – God **will** *provide salvation from our enemies.*
  - e) Luke 1:72-73 – God will do this *to show **mercy** to our fathers and to remember His holy covenant, which He swore to our father Abraham.*
  - f) Luke 1:74 – God will *rescue us from the hand of our enemies* so we are able to **serve** Him.

#### 11. PROPHECY KEYS

- a) Prophecy is **always** literally fulfilled.
  - b) Prophecy often involved both a near and **far** element (telescoping) with the near being literally fulfilled to validate the future literal fulfillment of the future prophecy.  
1 Kings 13:2-5, Zechariah 9:9
12. Luke 1:80a – John grew physically, becoming self-controlled in his **diet** as Gabriel had predicted and as Matthew reported. Matthew 3:4
13. Luke 1:80b – John grew spiritually because his **parents** trained him. Ephesians 6:4
14. Luke 1:80c – John grew into his **calling** from God by training for it and waiting until God’s right time to begin his ministry.

### E. Gabriel’s solution to Joseph’s dilemma – Matthew 1:18-25

- 1. Matthew 1:18a – Matthew began explaining Jesus’ unique and supernatural birth.
- 2. Matthew 1:18b – As mentioned earlier, in a Jewish marriage if either the man or woman was unfaithful during the betrothal period, he/she was guilty of adultery and could be put to **death**.  
Deuteronomy 22:23-24
- 3. Matthew 1:18c – When Mary returned from visiting Elizabeth, Joseph realized **she** was pregnant.
- 4. Matthew 1:19a – Joseph was a believer and wanted to take the **proper** action in obedience to God.

5. Matthew 1:19b – Joseph meditated on his dilemma because he did not want to expose his beloved Mary to **public** disgrace.
6. Matthew 1:19c – From Joseph’s perspective, his choices were **limited**.
  - a) Deuteronomy 22:13-21 – Joseph’s first option was to apply the **death** penalty and execute Mary. He had the legal right to make her a public example.
  - b) Deuteronomy 24:1 – Joseph’s second option was to give Mary a divorce decree, which would save her life but make future marriage impossible for **him** as long as she lived.
  - c) Joseph struggled between his legal choices and his **love** for Mary.
7. Matthew 1:20a - While Joseph tried to determine the correct action, an **angel** of the Lord appeared to him in a dream and revealed the supernatural circumstances of Mary’s pregnancy.
8. Matthew 1:20b – The angel complimented Joseph as a **member** of David’s noble family.
9. Matthew 1:20c – Gabriel gave Joseph the missing information that would allow him to make a **wise** choice, one that glorified God.
10. Matthew 1:21a – The angel gave Joseph the responsibility of naming Mary’s child **Jesus**.
11. Matthew 1:21b – The angel emphasized that Jesus would bring salvation from **sin**.
12. Matthew 1:22-23 – Matthew emphasized that Jesus’ **birth** fulfilled the prophecies of Isaiah 7:14 and 9:6-7.
13. Matthew 1:24-25 – Joseph **obeyed** the divine commands with humility and self-control. He didn’t consummate the marriage until after Jesus’ birth.

## **F. A SHORT DOCTRINE OF THE VIRGIN BIRTH**

1. Matthew 1:23 – The Greek word *PARTHENOS* means **virgin**.
  - a) Matthew 1:23 quoted Isaiah 7:14, which used the Hebrew word *ALMAH*, meaning young **woman**.
  - b) Although not the precise Hebrew word for **virgin**, *ALMAH* describes a woman whose characteristics include virginity.
  - c) Not one of *ALMAH*’s **seven** uses in the Old Testament refers to a woman who has lost her virginity.
  - d) The Hebrew scholars who translated the Hebrew Old Testament into the Greek language for the Hellenistic **Jews** in 285 BC (the Septugint) used *PARTHENOS*, which means virgin, to translate *ALMAH*.
2. The virgin birth of Messiah was a **miracle** of equal magnitude with the atonement, Jesus’ resurrection, and the regeneration of those who believe in Christ.
  - a) In his genealogy, Matthew used the feminine singular for the pronoun *whom* (Greek: *EX HES*, of whom) to show that Jesus came from **Mary**, not from Joseph (Matthew 1:16b), thus indicating the miracle of His virgin birth.
  - b) A plural pronoun would have shown that **both** Mary and Joseph were His parents.



- c) Matthew's purposeful use of the feminine singular proves that Mary alone was the **human** parent of Jesus.
- 3. Christ's virgin birth is an inseparable part of His **deity** and sinlessness.
  - a) To deny the virgin birth is to deny that Jesus is **God** and existed forever from eternity past.
  - b) You can say that you do not believe in the virgin birth, but you cannot say that the Scriptures do not **teach** it.
- 4. Only through the virgin birth could Jesus be both **man** and God at the same time.
- 5. Six reasons Jesus had to be born of a virgin
  - a) Jesus had to be a true human to be the **sin**-bearer for humanity. 2 Corinthians 5:21
  - b) Jesus had to be virgin-**born** to be sinless. Hebrews 4:15
  - c) Jesus had to be **sinless** to be judged for our sins. Hebrews 10:5-7, 1 Peter 2:24
  - d) Through the virgin birth, Jesus was qualified to be the promised eternal heir to the throne of **David** according to the Davidic Covenant. 2 Samuel 7:16
  - e) Jesus had to be virgin-born to be **our** Mediator. Hebrews 9:14-15, 1 Timothy 2:5-6
  - f) By being born of **Mary** only, Jesus was not under the Coniah curse. Jeremiah 22:28-30
- 6. Scripture progressively revealed the impact of the virgin **birth**.
  - a) Genesis 3:15-16 gave the **first** prophecy of the virgin birth.
  - b) Isaiah 7:14 and 9:6 gave the **Jewish** prophecy of the virgin birth.
  - c) Matthew 1:19-25 recounted the historical fulfillment of the **virgin** birth.
  - d) John 1:14, Romans 1:3, Philippians 2:5-11, 1 Timothy 3:16, and Hebrews 2:14 among many others showed that the **results** of the virgin birth continue forever.
- 7. The virgin conception and **birth** made salvation possible.
  - a) The virgin birth allowed the pre-existent Son of God to become man without ceasing to be **God**.
  - b) Without the virgin birth, we would have a **sinful** savior unqualified to provide salvation.
  - c) If the biblical doctrine of the virgin birth is not historically **true**, we can believe no other doctrine in the Bible, including salvation.

## V. The birth and early childhood of the Messiah

### A. The birth of Jesus – Luke 2:1-7

- 1. Luke 2:1 – Dr. Luke provided precise historical details about the **timing** of Jesus' birth. He was born in *the fullness of time*. Galatians 4:4
  - a) Luke 2:1a – The Roman Emperor, Caesar Augustus, was merely a **tool** in God's hand to move history forward according to His eternal plan.

- b) Luke 2:1b – God used the census to bring Joseph and Mary to the **place** Messiah was prophesied to be born, Bethlehem, the city of David. Micah 5:2
2. Luke 2:2 – Quirinius was the Roman consul who governed Syria beginning around 7 BC and was responsible for taking the census for **tax** collection purposes.
  - a) Luke 2:2a – Luke taught Theophilus about the beginning of the Christian **faith**, which is grounded in verifiable, historical events.
  - b) Luke 2:2b – Unlike the “gods” of false religions whose arrivals in history were stated in writing as *once upon a time*, Scripture reveals the birth of the Christ as a real event with actual **dates**.
3. Luke 2:3 – As a descendant of **David**, Joseph’s ancestral hometown was Bethlehem.
4. Luke 2:4 – The journey from Nazareth to Bethlehem, known as the House of Bread, was about 145 kilometers (**90** miles).
5. Luke 2:5-6 – God’s timing was **perfect**. He had Mary go to Messiah’s prophetic place of birth just before Jesus was born, thus literally fulfilling prophecy.
6. Luke 2:7 – This key verse marks the most important **birth** in human history.
  - a) Luke 2:7a – *Her firstborn son* was an unusual expression. Normally, the Bible reads, **his firstborn son**.
    - 1) Luke emphasized Jesus’ **virgin** birth.
    - 2) He implied that Mary eventually had **other** children, which she did. Mark 3:31
    - 3) Luke 2:7b – The Greek word *PHANTE*, meaning manger or crib, could refer to a public feeding trough under the open sky that any shepherd could use to **feed** his flocks or to a hewn-out place in a cave wall.
  - b) Luke 2:7c – The Savior of mankind came into this world in a **humble** place. Much like the inn which had no place for Jesus, many today choose to have no room for Him in their lives either.

## **B. The shepherd witnesses – Luke 2:8-20**

1. Luke 2:8 – Jews considered **shepherds** a low class because the uncleanness of their shepherding duties prevented their observance of the Sabbath and other religious regulations placed on all Jews by the Pharisees.
  - a) Luke 2:8a – God selected hardworking men to be the **first** witnesses to the fact that Messiah had come.
  - b) Luke 2:8b – Watching the flocks was the responsibility of these shepherds. They probably cared for the temple **lambs** used in sacrifices. God chose these men whose job would end at Christ’s death to witness the birth of the Lamb of God.
  - c) Old Testament Flashback: Centuries earlier, David probably watched his father’s flock in the **same** fields. 1 Samuel 16:11, 17:15

2. Luke 2:9a – The angel who appeared to the shepherds may have been Gabriel since he also brought **news** of the Messiah to Mary and Joseph.
  - a) Luke 2:9b – *The glory of the Lord* refers to the Shekinah **glory** that had left Israel over 500 years before when Ezekiel saw it departing the temple. Ezekiel 10:4, 18-19, 11:22-23
    - 1) Old Testament Flashback: Exodus 40:34-35 – The **glory** that had appeared in the Tabernacle now manifested itself to the shepherds.
    - 2) For more than 500 years, the nation Israel had been without a visible sign of the Shekinah glory of God’s presence **among** them. John 1:14
  - b) Luke 2:9c – The presence of the glory of **God** frightened the shepherds.
  
3. Luke 2:10-12 – The angel gave God's message to the shepherds.
  - a) Luke 2:10a – The angel commanded them to **stop** fearing because the Messiah had come!
  - b) Luke 2:10b – The angel announced this joyful **news** to the shepherds, but the news benefited everyone.
  - c) Luke 2:11a – The *city of David* reminded the shepherds of 2 Samuel 7:16, the Davidic Covenant, one of Luke’s emphases.
  - d) Luke 2:11b – These three titles summarized Jesus’ work.
    - 1) Savior – He would pay the penalty of **sin** for everyone. 1 John 2:2
    - 2) Christ – He was the long awaited Messiah, the Anointed **One**. Isaiah 61:1-3. The title Christ is an anglicized Greek term.
    - 3) Lord – He was the King of Kings, a title emphasizing His authority to **rule** as Messiah. Psalm 110:1
  - e) Luke 2:12 – The baby Jesus was wrapped in cloth and lying in a manger, **two** unusual signs identifying Him for the shepherds.
  
4. Luke 2:13 – Praising God for who He is and all He does is the **only** proper response of His creatures, including angels.
  
5. Luke 2:14 – The content of the angelic praise song
  - a) Luke 2:14a – Praise to God whose dwelling **place** is in Heaven
  - b) Luke 2:14b – Praise to God for the true **peace** Jesus would bring through His work of salvation. (Zacharias’s praise had focused on national peace.)
  - c) Luke 2:14c – Those who believe in Christ have **His** righteousness given to them at salvation, making them acceptable to God and thereby making peace between Him and them. 2 Corinthians 5:21
  
6. Luke 2:15 –The shepherds excitedly discussed the angels’ **good** news.
  
7. Luke 2:16 – The shepherds eagerly **ran** to worship the Messiah.

8. Luke 2:17 – God gave the shepherds, a despised class of Jews, the privilege of being the **first** humans to announce the coming of Messiah.
9. Luke 2:18 – The people were **amazed** at the shepherds' awesome message.
10. Luke 2:19 – Mary noted every **detail** and remembered them.
11. Luke 2:20 – The shepherds returned to work, worshipping **God** for Who He is and all He had done.
  - a) Luke 2:20a – Because the shepherds understood God's special revelation through the **angels**, they were able to worship Him in a way that pleased Him.
  - b) Luke 2:20b – The shepherds had a greater appreciation for God's **grace** because they understood His Word.

### **C. Jesus' presentation at the temple – Luke 2:21-38**

1. Luke 2:21 – Jesus was born under the **Law**. His parents were Torah keepers.
  - a) Luke 2:21a – The **ritual** of circumcision symbolized the Abrahamic Covenant. Genesis 17
    - 1) God demanded that the **Jews** be set apart to Him in their thinking, not just by the circumcision ritual. Deuteronomy 10:16
    - 2) Deuteronomy 30:6 suggests the difference between positional and experiential truth. The Israelites reaped the benefits of their inheritance in the **Land** only when they obeyed God.
      - (a) At the moment of salvation, the believer is positionally separated from the **flesh**. Romans 6:4-7
      - (b) However, the believer experiences the benefits of this freedom from domination by the Sin Nature only when he **walks** according to the Holy Spirit. Romans 6:10-13, 8:12-13
  - b) Luke 2:21b – Since Jesus was **born** the Savior (Luke 2:11), He was given a name that described the role He would fulfill as Savior. Matthew 1:21
  - c) Luke 2:21c – Luke emphasized Joseph and Mary's obedience to Gabriel's instructions as well as to the **Law** itself.
2. Luke 2:22a – The ritual of purification mentioned here had **two** connotations.
  - a) Leviticus 12:2-8 – Purification was practical for **health** and hygiene.
  - b) Psalm 51:5 – Purification was a reminder of the **fall** of man through sin and his need for cleansing from it.
3. Luke 2:22b – *The days of their purification...were completed* in forty days.
  - a) A mother was defiled for **seven** days until the circumcision of her son and was ceremonially unclean for 33 more days, for a total of 40 days of impurity.

- b) Deuteronomy 8:2 – The number **40** in Scripture is connected to purification or testing.
  - c) Genesis 7:17 – Rain fell on the earth for forty days to bring about the Flood by which God purified the **earth** by destroying everyone who had rebelled against Him.
4. Luke 2:22c – In obedience to another part of the Mosaic Law, Joseph and Mary presented Jesus in the temple when He was **six** weeks old.
  5. Luke 2:23 - Every first-born Jewish son was redeemed by a temple sacrifice as a memorial (a reminder) to God's sparing of **all** Jewish families when they left Egypt. Exodus 13:2-12. Today, communion reminds us of Christ's work to redeem us from sin.
  6. Luke 2:24a – Mary and Joseph were too **poor** to buy a lamb in the temple, yet they brought The Lamb of God to the temple. John 1:29
  7. Luke 2:24b – The Lord's relationship to the **Law** was important to His saving ministry.
    - a) Galatians 4:4 – Jesus was born **under** the Law.
    - b) John 8:46 – Jesus rejected man's religious traditions but obeyed God's **Law** exactly.
    - c) Galatians 3:13 – Jesus bore the **curse** of the Law (death) for us, thereby redeeming us from death.
  8. Luke 2:25-35 – Simeon confidently awaited the **coming** of Messiah.
    - a) Luke 2:25-27 – Six facts about Simeon
      - 1) Righteous – Simeon was a believer in the Promised **Seed**; therefore, he was positionally righteous (justified, saved from the penalty of sin).
      - 2) Devout – Simeon lived a consistent lifestyle of obedience to the **Lord** and, therefore, was experientially righteous (sanctified).
      - 3) Looking – As a diligent **student** of the Hebrew Scriptures, Simeon looked for the imminent coming of Messiah.
        - (a) Daniel 9:25 – Simeon **knew** he was living in the time of Christ's visitation because he understood Daniel's prophecy and had counted forward 483 years from one of the three decrees that had returned the Jewish remnant to Israel.
        - (b) Nehemiah 2:1-8 – In 444 BC, the decree that allowed Nehemiah to return to Jerusalem to rebuild its wall started the clock for Daniel's **70** weeks (490 years).
    - 4) *The Holy Spirit upon him* – Simeon was **led** by the Spirit of God.
    - 5) *Revealed to him* – God promised Simeon that he would **see** the Messiah before he died. Simeon believed God; and just as God promised, he saw the Messiah in the temple. Hebrews 11:6
    - 6) *He came* – God the Holy Spirit led Simeon to the **temple** the day Joseph and Mary came to present their Son to God, His Father.

- b) Luke 2:28-32 – Simeon’s statements reflected his thorough knowledge of **God** and of the role of Messiah.
  - 1) Luke 2:28 – Simeon rejoiced when he **saw** the Messiah.
  - 2) Luke 2:29 – Simeon recognized that God always **keeps** His Word.
  - 3) Luke 2:30 – Simeon recognized Jesus as the Redeemer **sent** to solve the world’s sin problem. Because he studied Scripture, he had the right focus about the newborn baby.
  - 4) Luke 2:31 – Simeon recognized God’s work behind the scenes in preparing the **world** for the coming of Messiah.
  - 5) Luke 2:32 – Simeon recognized that God’s salvation light was not just for the **Jews** but for the Gentiles as well.
- c) Luke 2:33 – Simeon’s **words** filled Mary and Joseph with amazement.
- d) Luke 2:34-35 – God **used** Simeon to speak to Mary.
  - 1) Luke 2:34a – Jesus would bring salvation to the **Israel** but would pronounce judgment on those who would reject Him.
  - 2) Luke 2:34b – Most Israelites would **reject** and stand against the Messiah.
  - 3) Luke 2:35a – One day, Mary’s soul would be **pierced** through (*deep anguish*) as with a sword (a Thracian javelin). John 19:25
  - 4) Luke 2:35b – Christ’s being **forces** everyone to make a decision about Him.
- 9. Luke 2:36-38 – The faithful **widow** Anna also awaited Messiah’s coming.
  - a) Luke 2:36a – Anna, a prophetess, was confident the Messiah would come **soon**.
  - b) Luke 2:36b-37a – Anna had been a widow for over **fifty** years.
  - c) Luke 2:37b – Anna had dedicated her **life** to service in the temple while she confidently awaited the coming of Messiah.
  - d) Luke 2:38 – Like the shepherds, **Anna** praised God with thanksgiving for His provision of salvation.

#### **D. The Magi’s visit to the King two years after His birth — Matthew 2:1-12**

- 1. Matthew 2:1a – Matthew locked Jesus’ **birth** into history by giving the geographical location and historical leaders of the time.
  - a) Matthew 2:1b – The Magi were a unique **order** of Persian scholars who were acclaimed experts in mathematics, astronomy, alchemy, and other studies.
  - b) Matthew 2:1c – Through these men from the **east**, Matthew emphasized that though Israel was rejecting the Messiah, Gentiles were eagerly embracing Him.

2. Matthew 2:2a – The Magi went to Jerusalem, the capital of Judea, to **ask** for directions to the birth place of the king.
  - a) Matthew 2:2b – The Magi knew of the exalted **king** through reading Balaam’s prophecy. Numbers 24:17
  - b) Matthew 2:2c – The Magi’s sole purpose was to **worship** the almighty King.
3. Matthew 2:3 – Usually, when Herod was troubled, someone **died**; therefore, all Jerusalem waited fearfully for him to express his anger at news of a new king.
4. Matthew 2:4 – Herod asked the Jewish religious leaders the **same** question about the birth of the King that the Magi had asked.
5. Matthew 2:5-6 – The priests and scribes knew that the King would be born in Bethlehem and supported this answer with Scripture; however, they didn’t take the prophecy seriously enough to **go** and investigate for themselves. (Biblical information isn’t enough. We must apply Truth to our thinking for our souls to be renovated.)
6. Matthew 2:7 – Herod used the information from the Magi to learn the **age** of the Child whom he thought threatened his throne.
7. Matthew 2:8 – Herod didn’t want to worship the Child but to **destroy** Him. His plot was a satanic attempt to stop God’s salvation plan.
8. Matthew 2:9 – The **way** the star appeared, guided the Magi, and then disappeared was supernatural, a divine light for those who eagerly awaited Messiah’s coming.
9. Matthew 2:10 – The Magi rejoiced at the reappearance of the **star**.
10. Matthew 2:11 – The Magi **came**, saw, and worshipped the Christ Child.
  - a) Matthew 2:11a – The gift of **gold** provided Jesus’ family with needed income during their stay in Egypt.
  - b) Matthew 2:11b – Frankincense, a perfume for nobility, was the right gift for Jesus, the Son of God and the **King** of Kings.
  - c) Matthew 2:11c – Myrrh, an embalming **spice**, indicated Jesus’ future salvation work on the cross, His reason for coming to earth.
11. Matthew 2:12a – For the **first** time in the Gospels, Gentiles received a message from God.
  - a) Matthew 2:12b – The Gentile Magi believed God’s **revelation** and responded with reverence.
  - b) Matthew 2:12c – The fact that the Magi left without Herod’s knowing testifies to God’s **grace** to Jews and Gentiles alike.
    - 1) Historical note: Herod had the greatest **spy** system in the ancient world.
    - 2) It would have been humanly impossible for the **Magi** with their many escorts to leave his jurisdiction without Herod’s knowing about it.

## E. The flight to Egypt and death of Herod – Matthew 2:13-23

1. Matthew 2:13 – God gave Joseph **orders** designed to protect Jesus from Herod’s murderous hatred.
2. Matthew 2:14-15a – Joseph **obeyed** God's orders immediately and exactly, showing that he believed God’s Word.
3. Matthew 2:15b – Jesus’ time in Egypt fulfilled prophecy. Hosea 11:1
  - a) To preserve and protect the infant **nation** Israel from the vile Canaanite people whom Satan was using to entice them to sin, God sent them to Egypt. Genesis 46:3-4
  - b) In a similar manner, God sent the infant Savior of Israel to Egypt for protection from Herod’s **rage**, which obviously was also inspired by Satan.
4. Matthew 2:16a – Herod’s fits of rage were well known. He had murdered several of his **sons** and wives because he thought they were conspiring against him.
5. Matthew 2:16b – In a fit of rage, Herod demanded that all the male children in Bethlehem **two** years and younger be killed.
6. Matthew 2:17-18 – Under the inspiration of the Holy Spirit, Matthew cited Jeremiah 31:15 as a similar situation. He altered the **quote** to keep from suggesting that the slaughter in Bethlehem was God’s plan or will. It wasn’t. Genesis 35:16-20
7. Matthew 2:19 – After Herod’s death, God gave Joseph specific commands that revealed His immediate **plan** for Jesus.
8. Matthew 2:20-21 –Joseph’s **faith** in God led to exact and immediate obedience to His commands. He didn’t even wait until morning to leave Bethlehem.
9. Matthew 2:22-23a – Joseph recognized the **danger**. God gave him further general instructions that he followed using his discernment.
10. Matthew 2:23b – Most Jews despised those from Nazareth. **Jesus** was from Nazareth.
11. Four examples from Matthew 2 of the use of Old Testament quotations in rabbinic literature
  - a) Matthew and the other New Testament authors interpreted the Old Testament as **literal** prophecy with literal fulfillment. Compare Matthew 2:5-6 to Micah 5:2.
  - b) Or New Testament authors interpreted the Old Testament as literal prophecy with a representative application. Compare Matthew 2:15 to Hosea 11:1. They used the literal, historical events of the Old Testament as **types** in the New Testament.
  - c) Or New Testament authors gave non-literal interpretations and non-literal applications of the Old Testament, similar to a summary statement of an overarching **theme**.
    - 1) Matthew 2:23 – The Old Testament did **not** prophesy that Christ would be a Nazarene but that He would be despised.



- 2) What does it mean then?
  - (a) Non-Scriptural Judeans looked down on all Galileans because they were ignorant of the **oral** traditions taught by the Pharisees.
  - (b) By the time Christ came into the **world**, a person from Nazareth of Galilee (a Nazarene) was despised and rejected.
  - (c) Jesus Christ of Nazareth was **both** despised and rejected as the Messiah.
- d) Or New Testament authors interpreted the Old Testament as literal prophecy with an **application**. Compare Matthew 2:17-18 to Jeremiah 31:15.
  - 1) Jeremiah did not prophesy about the future or refer to a **past** historical event. He recorded an event taking place at that time.
  - 2) The similarity between the two verses was that Jewish **mothers** (all Jewish mothers in Jeremiah and only those in Bethlehem in Matthew) were weeping for sons they would never see again.

## F. Only Luke recorded Jesus' childhood. Luke 2:39-52

1. Luke 2:39 – Luke did not describe the Magi's visit or Jesus' family's flight to Egypt.
2. Luke 2:40a – The fact that Jesus **grew** as do all children emphasized His humanity.
  - a) Luke 2:40b – Jesus grew in **wisdom** (biblical knowledge understood and applied). Proverbs 8
  - b) Luke 2:40c – God the Father continually showered Jesus with **grace** just as He does all His children.
3. Luke 2:41 – Mary and Joseph were in the **habit** of going to Jerusalem to observe the Passover every year, another example of their obedience to God's Word.
4. Luke 2:42 – Jesus was of age to participate in the **ritual** that depicted the redemptive work He would accomplish on the cross twenty-one years later.
5. Luke 2:43-45 – Mary and Joseph **lost** their Son, the future Savior of the world.
  - a) Luke 2:43 – The phrase *the full number of days* showed that Joseph and Mary were careful to obey the **entire** Law and didn't slip away a few days early.
  - b) Luke 2:44 – **Men** traveled separately from women and children; thus, Joseph may have thought Jesus was with Mary while she supposed Jesus was with him.
  - c) Luke 2:45 – Mary and Joseph had to retrace their **steps** to Jerusalem to find Jesus.
6. Luke 2:46a – The **three** days may have included a day traveling toward Nazareth, a day's journey back to Jerusalem, and a day looking for Jesus in Jerusalem.
  - a) Luke 2:46b – Jesus was in the **temple**, learning from the teachers.
  - b) Luke 2:46c – In humility, Jesus listened and asked questions of the teachers (rabbis). He respected their opinion of the **Law**.

7. Luke 2:47 – Jesus’ understanding of God’s **Word** amazed even these learned scholars.
8. Luke 2:48 – Mary responded as would any **mother** whose son had been missing for three days.
9. Luke 2:49 – Though Jesus maintained respect for His mother’s authority, His comment was a subtle but gracious **rebuke**.
10. Luke 2:50 – Though His parent’s may not have fully understood, at the age of twelve, Jesus already knew who He was, who His Father was, and what His purpose was in this world—to **save** mankind from sin.
11. Luke 2:51 – Jesus obeyed His **parents**.
12. Luke 2:52a – Jesus continued to increase in **wisdom**.
  - a) Luke 2:52b – In addition to maturing physically, **Jesus** matured spiritually.
  - b) Luke 2:52c – Jesus’ maturity included correctly relating to **people** as well as to His Heavenly Father.

## **VI. John the Baptist’s ministry and Jesus’ baptism and temptation in the wilderness – Matthew 3-4:11**

### **A. The historical time frame – Luke 3:1-2, Mark 1:1**

1. Luke 3:1-2 – As a good historian, Luke indicated the precise **time** period.
  - a) Luke 3:1a – Tiberius ruled the **Roman** Empire from 14 to 37 AD.
  - b) Luke 3:1b – Pontius Pilate was governor of Judea from **26** to 36 AD.
  - c) Luke 3:1c – Herod Antipas, who murdered John the Baptist, ruled Galilee from 4 to **39** AD.
  - d) Luke 3:1d – Philip presided as governor (Tetrarch) of Ituraea and Trachonitis on the east side of the Jordan River from 4 to 34 AD.
  - e) Luke 3:2a – Annas was **high** priest from 6 to 15 AD when Rome deposed him.
  - f) Luke 3:2b – Annas’ son-in-law, Caiphias, was high priest from **18** to 36 AD.
  - g) Luke 3:2c – John the Baptist’s prophetic message came from **God**.
2. Mark 1:1 – Mark, a man of action, began his **Gospel** account with the exciting ministry of John the Baptist.

### **B. John’s message of repentance – Matthew 3:1-6, Mark 1:2-6, Luke 3:3-6**

1. Matthew 3:1 – Because Matthew’s primary goal was to present Jesus as **King**, he didn’t need to date John the Baptist’s ministry as precisely as Luke did. Matthew’s Jewish audience already knew the information.
2. Matthew 3:2 – John functioned as the King’s **herald** (forerunner), proclaiming the coming of the King Jesus Christ
  - a) Matthew 3:2a – John heralded an **event**, the coming of the Kingdom of heaven.

- b) The Greek word *METANOEO* (repent) means to change and indicates the mental attitude change needed to prepare the way for the coming of the **King**.
- 1) Repentance involves a change of thinking; thus, John the Baptizer called for a change of thinking about the Kingdom of Heaven, which was at **hand**.
  - 2) The Hebrew word *SHUV*, meaning **return**, was used in a similar way to indicate a fresh orientation in attitude or belief or a total shift in perspective.
  - 3) Deuteronomy 28 – God’s curses (punishments) for Israel’s disobedience included removing them from the Promised **Land**. 1 Thessalonians 1:9
  - 4) Deuteronomy 30:1-5 – Neither the restoration of blessings nor the Kingdom of Heaven could come until Israel changed its **mind** about worthless things and turned in faith to God (the result of repentance). Hebrews 6:1
  - 5) Mark 1:4 – John’s baptism of repentance was an outward **sign** of identification with his message, showing that the baptized person had changed his thoughts about God’s Kingdom. No one has ever been saved through baptism.
    - (a) John the Baptist’s message of repentance involved a **change** from trusting in one’s own merit before God to trusting in Messiah for forgiveness of sins.
    - (b) John the Baptist’s message of repentance involved a change of mind from trusting in one’s own righteousness to trusting in the **perfect** righteousness of God's salvation in the person of Jesus, the Messiah.
- c) Matthew 3:2b – The Pharisees taught the Israelites about the coming Messiah and His literal, **earthly** Kingdom; however, they thought He would be a political leader who would free them from Rome. 2 Samuel 7, Isaiah 11-12, Micah 4
- d) Matthew 3:2c – Every aspect of this scene was **Jewish** because Matthew’s audience was Jewish.
- 1) John the Baptist was the Jewish forerunner of the **Jewish** Messiah with the Jewish message about the establishment of the Jewish Kingdom.
  - 2) The **Kingdom** was popularly known in Israel as the Kingdom of the Heavens.
  - 3) Jesus made a full and free **offer** of Himself to Israel as Messiah, King of the Kingdom of the Heavens. If all Israel had accepted Him as Messiah, the kingdom would have begun on earth at that moment. Instead, the kingdom won't come until the Millennium.
  - 4) The nation of Israel’s **lack** of repentance (their change of mental attitude concerning their true spiritual poverty, their self-righteousness, their dead religious activities, and their need of a Savior) prevented the coming of the Kingdom of the Heavens announced by John the Baptist.
3. Matthew 3:3 – All **four** Gospel writers linked John’s ministry to Isaiah 40:3.
  4. Matthew 3:4 – John the Baptist’s strange dress and diet were visible signs of his separation from the **false** religion of Judaism. He challenged Israel to change its mind from trusting in worthless religious activity to believing in the Messiah.
  5. Matthew 3:5-6 – Many throughout the land of Israel came to hear John the Baptizer and later **identified** with his message of the Messiah through baptism.

### C. John the Baptist and the religious leaders – Mat. 3:7-12, Mark 1:7-8, Luke 3:7-18

1. Matthew 3:7 – John the Baptist’s **message** attracted many curious people, including Israel’s religious leaders.
  - a) Matthew 3:7a – John recognized that the religious leaders had rejected God’s message. He called them **vipers** because they were poisoning Israel with their lies.
  - b) Matthew 3:7b – John the Baptizer sarcastically asked who had warned them to **escape** God’s wrath since they thought they were acceptable to God (i.e. not under His wrath) merely because they were Abraham’s genetic descendants.
2. Matthew 3:8 – John challenged the Pharisees, saying, “Being Abraham’s descendants does not make you right with God. If you have changed your minds about God, **prove** it by your works.”
3. Matthew 3:9 – John rebuked these Jewish religious leaders for **teaching** the Israelites that their genetic relationship to Abraham made them acceptable to God.
  - a) Matthew 3:9a – The Israelites believed that merely being **descendants** of Abraham guaranteed they would be part of God’s eternal Kingdom.
  - b) Matthew 3:9b – John sarcastically indicated that being children of Abraham had no saving **merit**. He said that God could give stones a genealogical heritage to Abraham, but they still wouldn’t be saved.
4. Matthew 3:10 – John the Baptizer explained that divine **judgment** must precede the establishment of the Kingdom. Isaiah 13:6-19, Daniel 9:26-27
5. Matthew 3:11-12 – In humility, John, who had a **large** following, acknowledged that Messiah’s ministry was much greater than his own ministry.
  - a) Matthew 3:11a – John’s ministry involved baptizing (dipping) people in **water**. Baptism is a transliteration of the Greek word *BAPTIZMO*, meaning identification.
  - b) Matthew 3:11b – The **sign** of Messiah’s ministry would also include baptism: the baptism of the Holy Spirit and the future baptism with fire prophesied in the Old Testament. Ezekiel 36:25-27, Joel 2:28-29
  - c) Matthew 3:12 – The baptism of fire is the judgment that will **purify** the earth so that the Kingdom of heaven can begin with believers only. 2 Thess. 1:7-9, Revelation 19:11-21

### D. Jesus’ unique baptism– Matthew 3:13-17, Mark 1:9-11, Luke 3:21-23a

1. Matthew 3:13 – Jesus came to His cousin John the Baptizer for the **purpose** of being baptized. He identified with John the Baptist’s message because He was the message!
2. Matthew 3:14 – John humbly stated that **he** was the one who should be baptized.
  - a) Matthew 3:14a – John was the **first** prophet in Israel after 400 silent years.
  - b) Matthew 3:14b – Jesus sought to be baptized by John, thereby following the pattern of Old Testament **kings** who were anointed by a prophet in preparation for ruling.

3. Matthew 3:15 – Jesus’ baptism, which identified Him with the message of the Kingdom of heaven, was **part** of the Father’s plan.
4. Matthew 3:16-17 – All three members of the **trinity** were present at Jesus’ baptism, God the Father as a voice, God the Son as Jesus Christ, and God the Holy Spirit as a dove.
  - a) Matthew 3:16 – The apostle John referred to this **event** in John 1:32-34.
  - b) Matthew 3:17a – For the first of **three** times in Christ’s life, the Father spoke.
  - c) Matthew 3:17b – With the words *in whom I am well-pleased*, the Father verified the righteousness of **Jesus**, His Son.
5. **A SHORT DOCTRINE OF JESUS AS PROPHET, PRIEST, AND KING**
  - a) *Prophet*: Jesus, who revealed the **Truth** of God (John 1:16-18), was the greatest prophet and fulfilled Deuteronomy 18:15.
  - b) *Priest*: Jesus represented man before **God**. His sacrifice on the cross was sufficient payment for every sin for all mankind.
    - 1) Christ is a Priest after the **order** of Melchizedek, not Aaron. Hebrews 7:1-3
    - 2) Christ, the **Son** of God, qualifies for the office of priest. Hebrews 1:3, 3:1-6
    - 3) Just as God appointed **all** Old Testament priests so also He appointed Christ to be priest. Hebrews 5:1-10
    - 4) Christ’s priesthood is higher than Aaron’s because He didn’t **need** to offer a sacrifice for Himself because He is sinless. Hebrews 5:6, 10, 7:1-28
    - 5) Christ’s priesthood is **eternal**. Hebrews 7:25
  - c) *King*: Christ has authority to reign over **all** the earth but will not do so until all His enemies are made His footstool. Psalm 110
  - d) The Lord Jesus Christ occupies these three offices simultaneously, making Him superior to **all** who have held or will hold any of them. Right now, He functions as our Great High Priest. In eternity, He will be King.
  - e) In these three offices, Christ revealed aspects of God to us, accomplished reconciliation through the atonement on the cross, and will one day **rule** over all the earth as the King of kings and Lord of lords.

### **E. Jesus’ temptation – Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13**

1. Matthew 4:1 – Immediately after Jesus’ baptism, God the Holy Spirit **led** Him into the wilderness to be tested by Satan.
  - a) Matthew 4:1a –God the Father had just declared Jesus to be His beloved **Son** and acceptable before Him.

- b) Matthew 4:1b – These satanic temptations **tested** the legitimacy of God’s claims about His Son.
  - c) Matthew 4:1c – This special temptation definitely was not the **only** time Jesus was tested. The temptations no doubt became much worse until Jesus sweated drops of blood in the Garden of Gethsemane. Luke 4:13, Hebrews 4:15
2. Matthew 4:2 – Jesus’ forty-day **fast** made Satan's first recorded temptation of Him especially difficult.
3. Matthew 4:3-4 – The Provision Test: Turning stones to bread to ease His hunger
- a) Matthew 4:3a – Satan took advantage of Jesus’ weakened physical condition to challenge His divinity. He claimed that if Jesus truly were the Son of God, He had the power to make **bread** to keep Himself from dying, a true claim but not part of God the Father’s plan.
  - b) Matthew 4:3b – The temptation was to listen to Satan and solve His hunger problem through His divine power rather than **wait** for the Father to save Him.
  - c) Matthew 4:4 – Jesus wielded the **sword** of the Spirit by quoting Deuteronomy 8:3, thereby emphasizing the authority of God’s Word over Satan’s word.
4. Matthew 4:5-7 – The Plan Test: Make a dramatic entrance into the temple
- a) Matthew 4:5 – The Kidron Valley was below the pinnacle of the **temple**.
  - b) Matthew 4:6a – Satan tempted Jesus to make a miraculous **sudden** appearance at the temple as Malachi prophesied Messiah would.
  - c) Matthew 4:6b – Satan misused Scripture by misinterpreting it and **omitting** a phrase, all in an attempt to cause the Lord to make a mistake.
  - d) Matthew 4:6c – Psalm 91:11-12 promised that angels would protect Jesus. He did not need to do anything reckless or senseless to **prove** the Truth of God’s Word.
  - e) Matthew 4:7 – Jesus masterfully used Deuteronomy 6:16 to show Satan’s misuse of the **psalm**.
5. Matthew 4:8-11 – The Purpose Test: Rule the world
- a) Matthew 4:8 – In some supernatural way, Satan showed Jesus **every** kingdom of the earth.
  - b) Matthew 4:9a – The Kingdom of **man** is under Satan’s authority; therefore, his offer to give it to Jesus was legitimate.
  - c) Matthew 4:9b – Satan tempted Jesus to bypass the **cross** to get the Kingdom.
  - d) Matthew 4:10 – Jesus’ biblical answer involved a **quote** from Deuteronomy 6:13 and a command to Satan to go away.
  - e) Matthew 4:11 – Satan had to obey Jesus, the Son of God. After Satan left, the Father sent **angels** to provide for His Son. After this spiritual victory, Jesus continued to pass various tests and temptations throughout His life through the power of God's Word and God the Holy Spirit. Hebrews 4:15; 5:8

## F. Four days in the life of John the Baptist – John 1:19-51

1. John 1:19-28 – Day One
  - a) John 1:19a – John the Baptist preached a message of vital importance to **Israel**.
    - 1) John 1:19b – The apostle John used the Greek word *MARTURIA*, meaning **witness** or testimony, 33 times in his Gospel, showing the importance of verifiable testimony regarding the Person and work of Jesus Christ.
    - 2) John 1:19c – People recognized that John the Baptizer’s message concerned the **Messiah** (a Messianic message).
    - 3) John 1:19d – The term *Jews* in John’s Gospel refers to the religious **leaders** (Pharisees, Sadducees, Scribes) who were hostile to Jesus and His message.
    - 4) John 1:19e – The Pharisees sent priests and Levites to **spy** on John the Baptist and report back to them on his message.
  - b) John 1:20 – Many falsely claimed to be Messiah. John the Baptist emphatically **denied** he was.
  - c) John 1:21a – The Jewish people had many expectations and speculations about Elijah’s **return**. Malachi 4:5-6
    - 1) John 1:21b – John denied being the **Prophet** of Deuteronomy 18:15.
    - 2) John 1:21c – John’s short answers showed his **scorn** for the arrogant religious leaders.
  - d) John 1:22 – These messengers needed to take back a detailed **report** to the Pharisees.
  - e) John 1:23 – John quoted Isaiah 40:3 to explain his ministry as the forerunner of Messiah. He was *clearing the way for the **Lord** in the wilderness*.
  - f) John 1:24 – The Pharisees **sent** the priests and Levites to question John the Baptist.
  - g) John 1:25 – The Pharisees wanted to know **who** had given John authority to baptize because they knew they were the only ones with authority.
  - h) John 1:26 – John did not give an answer but shifted the **focus** to Messiah.
  - i) John 1:27 – John’s description of his **lesser** role in God’s plan showed his humility.
  - j) John 1:28 – Bethany seems to have been John’s **base** of operations at this time.
2. John 1:29-34 – Day Two
  - a) John 1:29 – John’s statement about Jesus brought to mind the Passover **lamb** and His coming substitute sacrifice for the sins of the world.
  - b) John 1:30 – John emphasized that Jesus outranked him even though his (John’s) ministry had begun **first**.
  - c) John 1:31 – John’s ministry prepared the **way** for Jesus’ ministry.

- d) John 1:32 – The apostle John did not record Jesus’ **baptism**, apparently assuming that his readers already knew about it.
  - e) John 1:33 – God told John the Baptist the way to recognize the Messiah; the Holy Spirit would descend and **abide** on Him.
  - f) John 1:34 – John was the first to testify that Jesus was, indeed, the Promised **Seed**.
3. John 1:35-42 – Day Three
- a) John 1:35 – In the ancient world, teachers normally trained disciples to go **teach** others.  
2 Timothy 2:1-2
  - b) John 1:36 – John the Baptizer humbly encouraged his disciples to **follow** Jesus.
  - c) John 1:37 – Andrew and John were the **first** disciples to follow Jesus.
  - d) John 1:38 – Jesus questioned them to **reveal** their motivations for following Him.
  - e) John 1:39 – Jesus invited them to spend **time** with Him.
  - f) John 1:40 – Andrew immediately knew Jesus was the **Son** of God.
  - g) John 1:41 – Andrew made it a priority to tell his brother Peter that he had **met** the Son of God.
  - h) John 1:42 – The Lord saw **Peter** for who he could be if he depended on Him.
4. John 1:43-51 – Day Four
- a) John 1:43 – Jesus gave the command to **follow** Him several times.
    - 1) *Follow Me, and I will make you **fishers** of men.* Matthew 4:19, Mark 1:17
    - 2) *Follow Me and allow the **dead** to bury their own dead.* Matthew 8:22, Luke 9:59
    - 3) *Follow **Me**.* Matthew 9:9, Mark 2:14, Luke 5:27
    - 4) *If any man wishes to come after Me, let him deny himself and take up his **cross** and follow Me.* Matthew 16:24, Mark 8:34, Luke 9:23
    - 5) *...and **come**, follow Me.* Matthew 19:21, Mark 10:21
    - 6) ***You**, follow Me!* John 21:19, 22
  - b) John 1:44 – The town of Bethsaida was in the northeast corner of the Sea of Galilee. Jesus fed 5,000 and healed a **blind** man near there.
  - c) John 1:45 – In witnessing to Nathaniel, **Philip** emphasized the prophetic Scriptures.
  - d) John 1:46a – Nathaniel, a **student** of the Scriptures, knew that Messiah would come from Bethlehem.
    - 1) John 1:46b – Philip did not argue the point but invited Nathaniel to **come** and investigate for himself.
    - 2) John 1:46c – Philip **knew** Nathaniel would understand if he evaluated the evidence in the presence of the Man.



- e) John 1:47 – Nathaniel was not a deceiver like the Patriarch **Jacob** about whom he had been reading.
- f) John 1:48 – **Jesus'** omniscience astonished Nathaniel.
- g) John 1:49 – In his titles for **Jesus**, Nathaniel demonstrated his understanding of the Hebrew Scriptures.
- h) John 1:50 – Nathaniel did see greater things during Jesus' **three** year ministry.
- i) John 1:51a – John used *I tell you the Truth* **25** times in his gospel to call attention to the words that followed.
  - 1) John 1:51b – *You will see the heavens opened* indicated an important **future** revelation. Ezekiel 1:1
  - 2) John 1:51c – From Christ's response it would seem that Nathaniel was contemplating the **dream** of Jacob in Genesis 28:10.
    - (a) Genesis 28:12 – The stairway accessed Heaven with **angels** coming and going.
    - (b) Genesis 28:13 – Many commentators believe Jesus was the fulfillment of Jacob's **dream** since he is spoken of as the only way to the Father. John 14:6

## VII. The first miracle and the beginning of His ministry – John 2:1-3:36

### A. The wedding in Cana (John's first sign) – John 2:1-12

- 1. John 2:1a – The *third day* probably referred to the third **day** of Jesus' journey with His six disciples.
  - a) John 2:1b – Cana was a small village **ten** miles west of the Sea of Galilee.
  - b) John 2:1c – Jesus, His disciples, and his mother, **Mary**, attended the wedding.
- 2. John 2:2 – The miracle at the wedding would have strengthened the faith of Jesus' **six** disciples.
- 3. **A QUICK OVERVIEW OF A JEWISH WEDDING**
  - a) The Arrangement – The fathers of the groom and bride negotiated the **price** to be paid for the bride.
    - 1) Bride of Christ application: God the Father decided the price to be paid for His bride, the **church**. Christ paid that price in full on the cross. Ephesians 5:25
    - 2) God's **love** motivated Christ's payment. John 3:16
  - b) The Betrothal – The betrothal lasted at least **one** year but could last much longer while the bride underwent preparation and an evaluation of her purity.
    - 1) Bride of Christ application: The church is betrothed to **Christ**. 2 Corinthians 11:2
    - 2) The church has been set **apart** unto Christ and will ultimately be purified at the Rapture (1 John 3:2) and judged at the Bema Seat (the Judgment Seat of Christ). 1 Corinthians 3:11-15, Ephesians 5:26-27, Revelation 19:7-8

- c) The Consummation – On the day of the wedding, the groom joyfully took his bride from her home to his home, specially prepared in his **father's** house.
  - 1) Bride of Christ application: At the Rapture of the church, Christ (the **groom**) will leave His heavenly home to get the church (the Bride) and take her to His Father's home. John 14:1-3
  - 2) Knowledge of the Bridegroom's imminent return should motivate the **bride** to live in purity (without sin) during the waiting period. Titus 2:11-13
  
- d) The Ceremony – The marriage contract was signed at the groom's home with only the immediate family and **two** witnesses present.
  - 1) Bride of Christ application: This marriage ceremony of the **Lamb** and the Church will be in Heaven followed by the second coming of Christ. Revelation 19:6-8
  - 2) Having been glorified, the Bride of Christ will be **ready** for the marriage. Ephesians 5:23
  - 3) The Bride of Christ will be dressed in fine **linen**, signifying that she has been made pure. Ephesians 5:25-27
  
- e) The Wedding Feast – Many received invitations to the wedding feast, which often lasted **seven** days.
  - 1) Bride of Christ application: God will issue the invitation to the marriage **supper** of the Lamb in connection to the second coming of Christ. Revelation 19:9
  - 2) The Feast will take place on **earth**, possibly to begin the Millennium. Matthew 25:1-13
  
- 4. John 2:3a – Running out of **wine** was a humiliating social problem that might result in fines.
  - a) John 2:3b – Mary turned to **Jesus** to solve the lack-of-wine problem.
  - b) John 2:3c – In the Old Testament, wine symbolized **joy** and celebration. Psalm 104:15. Although, the wine ran out, the ultimate Source of joy (Creator Jesus) was present and could solve the problem.
  
- 5. John 2:4a – *Woman* was a **title** of respect. Jesus politely distanced himself from Mary by using this term.
  - a) John 2:4b – Jesus' statement reminded **Mary** that their relationship had changed. Jesus was beginning His public ministry.
  - b) John 2:4c – In John's Gospel, the phrase *the hour* refers to the **time** leading up to the crucifixion.
  
- 6. John 2:5 – Mary's statement to the servants showed her **faith** and confidence in Jesus.
- 7. John 2:6 – The water pots were for the ceremonial cleansing of **hands** for the feast.

8. John 2:7a – According to Jewish tradition, filling the **pots** for another purpose rendered them unusable ceremonially.
  - a) John 2:7b – During His ministry, Jesus consistently went against legalistic **rituals**, those not commanded in the Mosaic Law.
  - b) John 2:7c – The servants obeyed Jesus’ command and filled the pots to the **brim**, leaving no room for anything to be added.
9. John 2:8 – The head **waiter** was not aware of the miracle when he received the water-now-turned-to-wine.
10. John 2:9 – The servants recognized the miracle; however, the miracle was **private**, intended only for a select audience.
11. John 2:10 – The head waiter discerned a noticeable difference between the **first** and second wines. He was surprised at this reversal of the custom of serving the best first.
12. John 2:11a – The miracle was a sign (Greek: *SEMEION*). God designed sign miracles to point to something **more** important. This sign announced that Messiah, the Creator, had come to save His people. John 20:30-31
  - a) John 2:11b – Jesus began revealing the **glory** that John declared he and the other disciples had beheld in Him. John 1:14
  - b) John 2:11c – Since the disciples had already believed in Him for salvation, this miracle strengthened their **faith**.
  - c) John 2:11d – The apostle John shifted from the testimony evidence of John the Baptist to the testimony evidence of the **sign** miracles.
13. John 2:12a – Jesus made Capernaum, an important **city** on the northeastern shore of the Sea of Galilee, a center for His ministry.
14. John 2:12b – Why did Jesus **begin** His ministry in Galilee and not Jerusalem?
  - a) By centering His ministry in Galilee, He fulfilled the **prophecy** of Isaiah 9:1-2.
  - b) In Matthew 4:15-16, this same prophecy was applied to Jesus’ ministry in Galilee.
  - c) Although John 1:9 seems to refer to the Isaiah 9 prophecy, John did not focus on Jesus’ Galilee ministry but rather on His ministries in **Judea** and Jerusalem.

## **B. The first cleansing of the temple – John 2:13-22**

1. John 2:13a – Soon after His baptism, Jesus went to the temple for Passover.
  - a) John 2:13b – Each year, **Jews** from all over the world came to Jerusalem for Passover as required by the Mosaic Law.
  - b) John 2:13c – Jewish men were required to attend **three** annual feasts in Jerusalem, Passover, Pentecost, and Tabernacles.

- c) Passover clearly pointed to the Messiah's **work** of redemption. John 1:29
  - 1) Exodus 12:1-12 – The Passover memorialized God's redemption of Israel from **slavery** in Egypt.
  - 2) The details of that event unmistakably typified Christ's work on the **cross**.
- 2. John 2:14a – These events occurred in the **Court** of Gentiles of the temple.
  - a) John 2:14b – Here, Gentiles could **learn** about Creator/God; however, the money-making businesses of corrupt religious leaders had destroyed that opportunity.
  - b) John 2:14c – The sacrificial animals had to be without blemish. To get money for themselves, corrupt temple inspectors found problems with every animal brought from the outside and forced people to buy temple animals at **much** higher prices.
- 3. John 2:15a – Jesus first displayed His Messianic **authority** by using a whip to drive the moneychangers from the temple, His house.
  - a) John 2:15b – Malachi 3:2-3 taught that Messiah would manifest Himself in the **temple** in a spectacular manner.
  - b) John 2:15c – This event showed that Jesus was a physically **strong** man with divine authority. No one tried to stop Him.
- 4. John 2:16a – Jesus did not **oppose** the sacrifices; He opposed the loss of purpose for the sacrifices. They had become rituals without reality.
  - a) John 2:16b – Through both His words and **actions** in taking authority over God's house, Jesus made a Messianic claim to equality with God the Father.
  - b) John 2:16c – Later, the religious leaders used this incident to **claim** that Jesus was a lawbreaker.
- 5. John 2:17a – The disciples recalled Jesus' **zeal** for the temple and connected it to Psalm 69:9, a Davidic psalm about unjust suffering for obedience to God.
  - a) John connected Jesus to several prophecies in Psalm 69.
    - 1) John 15:25 connects Jesus to Psalm 69:4. *They hated Me without a cause.*
    - 2) John 7:3-5 connects Jesus to Psalm 69:8. *I have become estranged from my brothers and an alien to my mother's sons.*
    - 3) Matthew 27:34 and 48 connect Jesus to Psalm 69:21. *They also gave me gall...*
  - b) John 2:17b – The Lord's zeal was not misplaced **emotions** but biblical understanding of God's plan for Israel.
- 6. John 2:18 – In His magnificent entry into the temple, Jesus gave the sign of His Messianic authority, but the rebellious religious leaders did not want to believe He was Messiah. They sought **reasons** to blame Him.
- 7. John 2:19 – Jesus answered them with an **odd** prophecy that they were powerless to prevent or deny. He would die and be resurrected.

8. John 2:20 – Since the religious leaders were **blinded** by religious pride, they did not understand His statement about the destruction and resurrection of the temple.
9. John 2:21 – John clarified the Lord’s statement, noting that He referred to His **death** and resurrection.
10. John 2:22 – After the resurrection, the disciples’ **faith** was strengthened by remembering this events and Jesus’ prophecy three years earlier.

### C. Jesus and Nicodemus – John 2:23-3:21

1. John 2:23 – Jesus’ **sign** miracles verified the message of His Messiahship, resulting in many believing in Him for salvation.
  - a) John 2:23a – John’s Gospel clearly states that **simple** faith in Jesus Christ is sufficient for salvation.
  - b) John 2:23b – In Jewish culture, *name* referred to a person’s internal essence, to **who** he was and his significance.
  - c) John 2:23c – Believing in the name of Jesus Christ is accepting the biblical testimony that He is the Son of God who paid the penalty for **sin** on the cross and that God the Father verified that payment as satisfactory by raising Him from the dead.
2. John 2:24 – At this time, Christ did **not** *entrust* (commit) His ministry to these believers, His disciples.
  - a) The word *entrust* can mean to assign a responsibility or put into someone’s **care**.
  - b) This verse does not infer that Jesus doubted the faith of those who had believed but that He knew the hearts and thoughts of **all** people. (Compare Peter in John 1:42 and Nathanael in John 1:47) These men weren’t yet spiritually mature enough to lead His ministry.
3. John 2:25 - Jesus allowed His **signs** to testify for Him. His own witness, the witness of the Father, and the sign witnesses were sufficient to proclaim His ministry and Messiahship. John 8:18-19
4. John 3:1 – Nicodemus, a Pharisee who served on the Sanhedrin, the ruling body of Israel, was an important man who trusted his privileged **birth** as an Israelite to make him acceptable to God. He had been taught all his life that all genetic Jews went to heaven.
5. John 3:2 – Jesus’ message and **sign** miracles had impressed Nicodemus.
6. John 3:3 – Immediately, Jesus addressed the **real** issue behind Nicodemus’ questions concerning righteousness and the Kingdom of God.
7. **A SHORT DOCTRINE ON REGENERATION**
  - a) Regeneration refers to the ministry of God the **Holy Spirit** at the moment of salvation. Titus 3:5
  - b) In regeneration, a person is spiritually **born** again by God’s power. 1 Peter 1:3

- c) Regeneration denotes God's salvation work in man totally **apart** from man's merit or work. John 1:13
  - d) Just as a human being is born **once** physically and cannot become unborn, so regeneration happens only **once** in each believer's life and cannot be undone or canceled. Regeneration insures he is permanently saved. 1 Peter 1:23
  - e) At the moment of believing in Christ, the regenerate person **passes** from spiritual death into spiritual life. John 5:24
    - 1) In the Garden of Eden, God announced to Adam that the penalty for disobedience was spiritual **death**. Genesis 2:17
    - 2) The moment **Adam** ate the forbidden fruit; he was separated from God in spiritual death. Genesis 3:6
    - 3) Now, every human being is excluded from the presence of holy **God** at birth. Exodus 19:8-13
    - 4) God took the initiative in giving man a way back to **Him**, Jesus Christ.
    - 5) Regeneration is God's complete work and not a cooperative act with **us**.
8. John 3:4a – Nicodemus' question showed he did not understand **Jesus**.
- a) John 3:4b – Jesus used a concept familiar to Nicodemus because the Pharisees taught **six** ways to be born again.
    - 1) When a Gentile converted to Judaism, he was considered born **again**.
    - 2) When a **king** was crowned, he was declared born again.
    - 3) When a male child of 12 or 13 had his *BARMITZPHA* and became a son of the commandment and responsible to obey the **Law**, he was considered born again.
    - 4) When a man **married**, he was considered born again.
    - 5) When a man was ordained a **rabbi** after long years of academic training, he was said to be born again.
    - 6) When a person became a *Roshesheva* (the **head** of the Jewish academy), he was considered born again. Jesus called Nicodemus the *teacher of Israel* so he may have held this esteemed position.
  - b) John 3:4c – In Nicodemus' mind, he had no **need** to be born again because he had already been born again in every possible way according to his culture.
9. John 3:5a – To help Nicodemus understand, Jesus moved from the **known** to the unknown.
10. John 3:5b – Using the Old Testament, Nicodemus' area of expertise, Jesus explained the **correct** way to be born again.
- a) Ezekiel taught that the **rebirth** of national Israel into the Kingdom required more than simply being born into the genetic line of Abraham, Isaac, and Jacob; therefore, Nicodemus should have understood. Ezekiel 36:25-27
  - b) Jesus took the known concept of being born **again** (regenerated) and applied it to Nicodemus' need to believe in Messiah for salvation. Titus 3:5

11. John 3:6 – Nicodemus assumed that being a descendant of Abraham (flesh) automatically ensured his entrance into the Kingdom, but Jesus explained his **need** for a spiritual birth.
  - a) Nicodemus trusted in the wrong **birth** (physical) and the wrong family (Abraham's).
  - b) Nicodemus trusted in his natural (physical) birth, not in a spiritual **new** birth.
  
12. John 3:7 – Jesus saw Nicodemus' amazement and probable rejection of His words because they did not fit Nicodemus' **reason** or experience.
  
13. John 3:8a– Jesus changed His analogy and used the **wind**, which probably was blowing at that moment, to illustrate the invisible movement of the Spirit.
  - a) Even though no one has ever seen the wind, everyone sees its **effects**; therefore, no one denies its existence or great power.
  - b) Nicodemus, a teacher of Israel, should have understood Jesus' comparison of the wind to the Holy Spirit because Ezekiel 37:1-14 taught that the wind (the Holy Spirit) would blow **life** into Israel's dead bones.
  
14. John 3:8b – Just as man does not fully understand the wind, so he is **unable** to fully understand the Holy Spirit's work in regeneration. Eternity won't be sufficient to understand!
  
15. John 3:9 – Nicodemus foolishly questioned the possibility of **spiritual** regeneration.
  
16. John 3:10 – Jesus' exasperated response showed that Nicodemus should have already grasped this **Truth** from his extensive study of the Old Testament.
  - a) Ezekiel 37:4-10 used wind to symbolize the **Spirit** of God working to give new birth to the dead nation Israel.
  - b) Prior to the establishment of the Kingdom, the nation Israel **must** be born again.
  
17. John 3:11-12 – Jesus rebuked Nicodemus for **not** believing His message.
  
18. John 3:13 – A claim to deity: God the Son, Jesus Christ, who came down from Heaven, is the **only** One who has ever left Heaven to be born a man. John 8:23
  
19. John 3:14a – The Lord referred to the events of Numbers 21:5-9.
  - a) John 3:14b – In John's writings, to *lift up* (Greek: *HUPSOO*) refers to the **cross**.  
John 8:28, 12:32, 34
  - b) When Israel wandered in the wilderness, those bitten by snakes only needed to **look** at the bronze serpent on the pole to be delivered from death. Numbers 21:8
  
20. John 3:15 – To believe God's **Word** and then look at the serpent on the pole for deliverance is equivalent to simply trusting in Jesus Christ for salvation. Acts 16:31

21. John 3:16 – Usually, when Jesus spoke of the Father, He used the term *Father*, not *God*; therefore, we deduce that John 3:16-21 is John’s commentary on the Lord’s statements and not a direct **quote**.
- a) John 3:16a – *For God so loved the world...* The adverb translated *for* (Greek: *HOUTOS*) refers to the degree, extent, or manner of doing something; therefore, a more accurate translation is *in this way*, *God so loved the world...*
  - b) John 3:16b – God *gave* (Greek: *DIDOMI*) speaks of God’s **grace** in providing salvation in Christ.
  - c) John 3:16c – *Only-begotten* (Greek: *MONOGENES*) means uniquely **born**. John used this term in verses 16 and 18 to describe the distinctiveness of Jesus. He was both man and God and was born sinless because He was born of a virgin.
  - d) John 3:16d – The result of God’s giving His *one and only* Son is that anyone who **wants** to believe in Christ can believe in Him and receive life eternal.
22. John 3:17 – God’s purpose in sending Jesus into the world was to **save** all mankind.
23. John 3:18 – The world is under condemnation as a result of Adam’s **sin**. Romans 5:12
24. John 3:19 – People deserve judgment because the Light **came**, and they rejected Him.
- a) Light usually brings either rejoicing or recoiling. e.g. **moth** or cockroach
  - b) Knowledge of Jesus Christ, the Light of the world, **forces** people to make a decision, either to believe in Him or reject Him.
25. John 3:20 – Those who reject Jesus love darkness rather than the Light and **remain** under condemnation.
26. John 3:21 – God uses the believer who lives by the truth to produce spiritual **fruit**.
27. Summary
- a) In cleansing the temple, Jesus was confident because He knew God the Father’s **word**. We, too, must know God’s Word so we can boldly declare and obey it.
  - b) Follow Jesus’ example of giving the Gospel by first prayerfully preparing to give it and then giving it patiently in as **many** ways as necessary to make it understood.
28. **A QUICK OVERVIEW OF GOD’S LOVE**
- a) God’s love initiates or takes **action**. In John 3:16, God took the initiative in seeking fallen man. Genesis 3:8
  - b) God’s love is **active**, not passive. God chooses to pursue mankind because He wants all to be saved. 2 Corinthians 5:18-21
  - c) God’s love is humble. Though **equal** to God the Father, Christ was submissive to the Father’s will even to the point of death on the cross. Philippians 2:2-8



- d) God's love is **intense**. He was determined to provide salvation to all. Romans 1:16
- e) God's love is **loyal**. *Chesed*, the Old Testament (Hebrew) word for love, means steadfast, loyal loving-kindness.
- f) God's love is consecrated or based on His holy standard. Christ gave us His love for God's **glory**.
- g) God's love is dedicated. Despite the anguish, rejection, and hostility He constantly faced, Jesus focused His life and **death** on reconciling the world to God. Hebrews 12:2-3
- h) God's love is devoted. Christ gave His life for **us**. Romans 5:8. To give time, attention, and self entirely to an activity or person is true love. John 15:13

#### **D. John the Baptist's humility – John 3:22-36**

1. John 3:22 – Jesus was teaching and overseeing **baptisms**, not performing the baptisms Himself. John 4:2
2. John 3:23 – John the Baptizer's message and baptisms concerned **Jesus'** message and baptism. Matthew 3:2, 4:17
3. John 3:24 – John's ministry continued **until** his imprisonment.
4. John 3:25 – God the Holy Spirit did not provide the details of this dispute, but the religious leaders revealed their strategy through their efforts to alienate John the Baptist from Jesus in order to destroy this "**new** movement."
5. John 3:26 – People began following **Jesus** rather than John the Baptist.
6. John 3:27 – John expressed true humility in his statement that everything comes from **God**. Psalm 75:5-7
  - a) Humility is a Christ-centered life of self-denial, self-control, self-sacrifice, and self-examination to confess sins.
  - b) Humility produces stability, patience, courage, wisdom, and other fruit of the Spirit.
7. John 3:28 – In humility, John recognized his diminishing role in God's **plan** and was humbly grateful to have fulfilled his part.
8. John 3:29 – In a Jewish wedding, the friend of the bridegroom announced the bridegroom's **joy** at finding his bride a pure and chaste virgin.
9. John 3:30 – John emphasized that all **joy** belongs to the Bridegroom, Jesus Christ.
10. John 3:31a – John the Gospel writer commented on John the Baptist's **words**.
  - a) John 3:31b – John emphasized the **witness** (testimony) of Jesus Christ.
  - b) John 3:31c – Because **Jesus** came from Heaven, He was able to perfectly represent the Father, who lives in Heaven.
11. John 3:32 – Jesus told the **truth**, but most rejected His testimony.

12. John 3:33 – Believing the message of Jesus means accepting His testimony as **true**.
13. John 3:34 – Jesus, the one God the Father sent to earth, always communicated God's **Words**. The truth of His words verified that He was God and that He came from Heaven.
14. John 3:35 – In verses 34-35, John summarized all of John 3.
15. John 3:36 – This verse parallels John 3:18 and again emphasizes that salvation comes solely through faith alone in Christ **alone**. To believe is to *obey*.

## VIII. Jesus' departure from Judea and return to Galilee

### A. Jesus left Judea. Matthew 4:12, Mark 1:14, Luke 3:19-20, John 4:1-4

1. Matthew 4:12 – John the Baptizer's imprisonment prompted **Jesus** to depart Judea and go to Galilee.
2. Luke 3:19-20 – Herod the Tetrarch (ruler) of Galilee imprisoned **John** because he boldly criticized Herod's adulterous marriage to his brother's wife.
3. Mark 1:14 – Jesus did not **fear** going to Galilee. Herod did not intimidate Him.
4. John 4:1-3 – Jesus went to Galilee to **avoid** a premature showdown with the Pharisees.
5. Culture Note
  - a) The Jewish religious leaders used a **two** stage investigation to evaluate the many who claimed to be Messiah.
    - 1) In the observation stage, they sent a delegation to **watch** but not question the claimant and report back to the council in Jerusalem, which then made a judgment about the legitimacy of the claim.
    - 2) In the interrogation stage, if the council had judged the **claim** legitimate, they questioned the claimant and raised objections.
  - b) An understanding of this two stage process clarifies the **actions** of the religious leaders in the lives of both John the Baptist and Jesus Christ.
  - c) Christ left Judea to **postpone** the Pharisees' challenges.
6. John 4:4 – No Jew **chose** to travel through Samaria, but the Father desired that Jesus go there.
  - a) The Assyrian conquest of the Northern Kingdom of Israel in **722** BC resulted in the deportation of over 30,000 Israelites. 2 Kings 17:24-37
  - b) Pagan captives from throughout the Assyrian empire **replaced** the deported Israelites. 2 Kings 17:3-23
  - c) The Samaritans were the descendants of **these** pagan colonists. 2 Kings 17:29
  - d) When the Jews returned from Babylon, the Samaritans attempted to merge their **false** beliefs with the truth, but Zerubbabel and Joshua stood against them and for the truth. Ezra 4:1-3
  - e) The Samaritan's evil reaction to Zerubbabel and Joshua established **bad** relations between the two groups that continued into Jesus' day. Ezra 4:4-5

**B. The woman at the well – John 4:5-42**

1. John 4:5 – Sychar was a Samaritan village and the site of Jacob’s **well**. Genesis 33:19
2. John 4:6 – The trip from Jerusalem to Sychar was a hot and dusty 20 mile hike. The Lord became **weary**, an indication of His humanity.
3. John 4:7a – Noon was a strange time for a woman to **draw** water.
  - a) John 4:7b – The Lord was physically thirsty, but this Samaritan woman was spiritually thirsty and in **need** of the Gospel message.
  - b) John 4:7c – Jesus broke the **social** and Pharisaic rules that said a Jewish man could not speak to a woman or a Samaritan.
  - c) John 4:7d – This woman’s eternal destiny was important to Jesus, not the social and cultural taboos that **man** had concocted.
4. John 4:8 – Jesus sent the disciples to get **food**.
5. John 4:9 – The woman understood the barriers that the Lord broke by asking her for a **drink** of water.
6. John 4:10a – Jesus ignored the social and cultural barriers. He did not allow her to sidetrack Him from her eternal **need**.
  - a) John 4:10b – Jesus moved from His request for physical water to this woman’s need for spiritual **water** (the Gospel).
  - b) John 4:10c – The Lord showed us that we must be flexible as we **witness** during the everyday affairs of our lives.
  - c) John 4:10d – Jesus pointed out that the woman did not realize who He was (Messiah), what He offered (salvation), or how to receive it (by simple **faith**).
7. John 4:11-12 – Because the woman was focused on the physical, she did **not** understand the spiritual implications of Jesus’ statements.
8. John 4:13 – Physical **water** merely quenches physical thirst temporarily.
9. John 4:14 – The Lord told her of the **life**-giving water that quenches spiritual thirst forever.
10. John 4:15 – She continued to misunderstand the **Lord’s** teaching.
11. John 4:16 – The Lord shifted the focus by shocking her with His knowledge of her **life**.
12. John 4:17-18 – The woman claimed to have no husband. The Lord challenged her about this not-completely-true statement. Her half-truth was a full **lie**.
13. John 4:19-20a – The woman attempted to take the **focus** from herself and put it on a controversial topic concerning worship.
  - a) John 4:20b – The Samaritans considered Mt. Gerazim the proper **place** to worship God. In the fourth century BC, they built a temple for Him there.

- b) John 4:20c – With the building of Solomon’s temple in 964 BC, God had established Jerusalem as the **only** place of worship.
  - c) John 14:20d – This woman was not interested in theological debate but was trying to move the focus from her **sin** and desperate need of salvation. John 3:18-20
14. John 4:21 – After Christ paid the sin penalty on the cross, the location of worship was no longer an issue. Each believer is God's **temple**.
15. John 4:22 – Jesus pointed out the problem of spiritual ignorance and indicated that deliverance came from the **Jews**. Genesis 12:3
16. John 4:23-24 – God seeks those who will humbly worship Him in spirit and **truth**.
- a) As a creature **made** to worship, man either worships the Creator or some aspect of creation. Romans 1:18-25
  - b) Biblical worship demands an understanding of God's **holy** character.
  - c) Biblical worship comes from knowledge and application of God's **Word**.
  - d) God created man to **serve** Him in a worshipful setting. Genesis 2:15
  - e) Man destroyed that worshipful setting by choosing to **rebel** against God. Genesis 3:6
  - f) Human history is a record of God's quest to seek **true** worshipers. John 4:23-24
17. John 4:25 – The Samaritan woman knew Messiah would be recognizable when He came because He would declare **all** things. Jesus had done that very thing for her by declaring facts about her He couldn’t know.
18. John 4:26a – Jesus made a clear Messianic **claim** by saying *I am*.
- a) John 4:26b – *EGO EIMI*, meaning I am, is the Greek equivalent of the Hebrew **name** YAHWEH in the Old Testament. Exodus 3:12-14
  - b) John 4:26c – Each time Jesus used this title of **deity**, *I am*, He made a Messianic claim and identified Himself as the God who had shown Himself to Israel in years past. John 6:48, 51; 8:12, 58; 11:25; 14:6; 18:5-6
19. John 4:27-28 – The disciples returned with food, and the woman left to **tell** the people of the city the exciting news that Messiah had come.
20. John 4:29 – She recounted her conversation with Jesus and His **identity** as Messiah.
21. John 4:30 – The Samaritans came to Him based on the testimony of the **woman**.
22. John 4:31 – The disciples were hungry, but by tradition, they could not **eat** before the rabbi ate.
23. John 4:32-33 – The Lord indicated that a **higher** priority than eating existed at that moment, but the disciples didn’t understand. He used this as a teaching opportunity.
24. John 4:34 – The Father’s **will** included His Son going to the cross to pay for the sins of the world. 1 John 2:2

25. John 4:35-38 – A great harvest of **souls** that the disciples had not had helped sow was taking place.
26. John 4:39- The Samaritan woman’s testimony about Jesus’ **words** provided the information her fellow townsmen needed to believe and be saved.
27. John 4:40-42 – John contrasted the overwhelming response in pagan Samaria to the **negative** response in Galilee and Jerusalem.

### C. Return to Galilee – Mark 1:14-15, Luke 4:14-15, John 4:43-45

1. Mark 1:14 – Jesus began His Galilean ministry **after** John the Baptist’s imprisonment.
2. Mark 1:15a – Jesus’ message involved **two** declarations and two commands.
  - a) The two declarations
    - 1) Mark 1:15b – *The time is fulfilled.* The conditions in the world at that time were **perfect** for Messiah’s arrival. Galatians 4:4
    - 2) Mark 1:15c – *The Kingdom of God is near.* Jesus’ hearers recognized the Messianic **offer**, but most rejected Him. John 1:11
  - b) The two commands
    - 1) Mark 1:15d – *Repent.* The Jews needed to change their **minds** about their wrong concepts of the Kingdom and the way to enter it.
    - 2) Mark 1:15e – *Believe.* They needed to **believe** in Jesus as Messiah.
3. Luke 4:14-15 – Jesus taught in the synagogues, a **wise** strategy that increased the audience for His message.
4. John 4:43 – This transitional passage continued the discussion **begun** in John 4:1-3.
5. John 4:44-45 – The Israelites’ reception of the Lord was superficial because their interest focused on the miracles, not on Jesus’ message or **person**.

### D. Healing a royal official’s son (John’s second sign miracle) – John 4:46-54

1. John 4:46 – The **son** of this politically powerful man from Capernaum (probably a Gentile and maybe a Herodian) was sick.
2. John 4:47 – This royal official knew who Jesus was and that He had the power to heal, but he mistakenly thought that the Lord had to be present to be able to **heal**.
3. John 4:48a – Although Jesus was speaking to the man, He addressed and rebuked **all** the people (plural *you* = all Galileans).
  - a) John 4:48b – The people of Galilee insisted on a miracle as the condition for them to believe. They refused to believe based on Jesus’ **word** and testimony alone.
  - b) John 4:48c – Although the miracles authenticated Jesus’ message, He had already provided enough observable **evidence** for the Galileans to believe.

4. John 4:49 – The man communicated his sense of urgency about his son, still thinking Jesus had to be present to **heal**.
5. John 4:50a – Jesus simply **stated** that his son was alive.
  - a) John 4:50b – In contrast to the others, the royal official believed the Lord’s **Word**.
  - b) John 4:50c – The Lord worked this miracle from a distance and **not** publicly.
6. John 4:51 – Because he trusted the Lord, the man did not go straight home but rather made the **four** hour walk the next day.
7. John 4:52 – The very hour Jesus spoke to the official, his **son** was healed.
8. John 4:53 – The first two sign miracles in the book of John **moved** people to believe in Jesus Christ as Messiah.
9. John 4:54 – By comparing the two **sign** miracles, John seemed to urge his readers to note similarities.
  - a) In both cases, Jesus had just come back to Cana in **Galilee**. At the first miracle, he came from Judea, and at the second, he came from Samaria.
  - b) In both cases, someone came to Him with a request. (**Mary** and the royal official)
  - c) In both cases, Jesus spoke indirectly and seemed to **refuse** to answer the request.
  - d) In both cases, Jesus granted the **request**.
  - e) Jesus performed **both** miracles in private.
  - f) Both miracles resulted in **some** believing in Him.

#### 10. A SHORT STUDY ON HEALING IN THE BIBLE

- a) Sickness and the need for healing became problems because **Adam** sinned. The direct result of his sin was death. The consequences of his sin were the varied sufferings that precede death. Genesis 3:17-19, Romans 5:12, 8:18-22
- b) Supernatural healings occurred only during **brief** periods of human history: The exodus, the conquest of the Promised Land, Elijah and Elisha, Daniel in exile, Jesus’ Incarnation, and the early chapters of Acts. 1 Samuel 3:1; Luke 4:27
- c) Jesus healed many sick people, but He didn’t come to **end** suffering in the world. Isaiah 35:4-5, Jeremiah 8:22, 33:6, Acts 3:1-10
- d) Matthew 8:16 – Jesus performed **healing** miracles to establish His credentials as Messiah.
  - 1) In Matthew 9:6, Jesus healed to demonstrate His authority to forgive **sin**.
  - 2) In Matthew 11:2-19, Jesus healed to **confirm** His identity as Messiah to John the Baptist.
  - 3) In John 11:4, Jesus healed to demonstrate God’s **glory**.

- e) Before the **canon** of Scripture was completed, healings established an apostle's credentials, showing that God had given him authority to teach. 2 Corinthians 12:12
- f) God designed healings to verify the message and the messenger, not to cure all suffering; therefore, once the apostles' authority was established, supernatural healings **ceased**. Acts 19:11-12, Philippians 2:27, 2 Timothy 4:20
- g) Healings in the Bible were **always** instantaneous, complete, and verifiable. 2 Thessalonians 2:9. Beware of false healers as well as false teachers!

### E. Jesus' rejection in Nazareth, His hometown – Luke 4:16-30

1. Luke 4:16a – After a **year** of ministry, Jesus' reputation was well known.
  - a) Luke 4:16b – The custom at Sabbath meetings in the synagogue was for a man to stand up to **read** and then sit down to explain the passage.
  - b) Luke 4:16c – The Sabbath was the **sign** of the Mosaic Covenant. (The rainbow was the sign of the Noahic Covenant, and circumcision was the sign of the Abrahamic Covenant.) Luke included six key Sabbath day events in his Gospel. Luke 4:31, 6:1-2, 7-9, 13:10-16, 14:1-5
2. Luke 4:17 – The Old Testament Book of Isaiah contains the **most** prophecies about the Messiah.
3. Luke 4:18-19 – The *favorable year of the Lord* is an idiom for the **year** of Jubilee.
  - a) Every 50 years, as prescribed by the Mosaic Law, all **debt** was to be forgiven. Leviticus 25:10
  - b) This event illustrated divine forgiveness of sin. Jesus said that the time of **pardon** had arrived. Leviticus 25:10
4. Luke 4:20a – Jesus ended His **reading** of Isaiah at that spot because He had, indeed, come to offer the *favorable year of the Lord*, the Jubilee.
  - a) Luke 4:20b – Jesus stopped reading in the middle of Isaiah 61:2 since the **verse** continued with a prophetic judgment at the Lord's Second Coming.
  - b) Luke 4:20c – Everyone waited with anticipation to **hear** Jesus explain why He hadn't finished the reading.
5. Luke 4:21 – Jesus declared that He was fulfilling Isaiah 61:1-2a at that **very** moment.
6. Luke 4:22 – These Galileans were amazed at Jesus' Messianic claim. They rejected it (did not believe Him) because they knew Him to be Joseph the carpenter's **son**.
7. Luke 4:23 – Jesus knew their thoughts, that they wanted to **see** a miracle similar to those they had heard about.
8. Luke 4:24 – Jesus had declared to them the *favorable year of the Lord*. They had not accepted Him with **favor** but rejected Him with scorn.
9. Luke 4:25-27 – Jesus used examples from the Hebrew Scriptures about Israel's **past** rejections of God's prophets.
10. Luke 4:28-30 – These Jews who had gathered to worship wanted to **murder** the One they should have recognized as Messiah, but Jesus escaped miraculously.

11. Luke 4:16-30 summarizes Christ's **ministry**.
  - a) Jesus went to the **Jews** first; they rejected Him. John 1:11
  - b) Jesus told the Jews of Gentile participation in the Kingdom, and some Jews wanted to **kill** Him. Luke 4:28-29, 13:29-31
12. They were unable to kill Him. Even at the proper **time**, He thwarted their plans by *choosing* to die in obedience to the Father's plan. John 19:15, 17-18
13. Key Observation from Luke 4:16-30: Christ presented a grace message on a day of **grace** reflection, the Sabbath.
  - a) Grace tells us that God has done it **all** and we can do nothing; however, man arrogantly wants to contribute something to his salvation.
  - b) Grace tells us we cannot **earn** or deserve God's acceptance; however, man arrogantly wants to do something to earn God's approval.
  - c) Grace tells us that we are completely depraved, and God is **all** we need; however, man wants to believe he is good enough to do something to merit God's help.
  - d) Grace tells us that God's **love** is for everyone; however, man wants to exclude certain people he decides are unworthy.
  - e) Grace is God doing the work and man receiving the blessings; however, man wants to **work** and merit blessing for himself.

## F. Capernaum headquarters – Matthew 4:13-17

1. Matthew 4:13 – Capernaum, a centrally located city with a large population of **Jews** and Gentiles, was a crossroads for great caravans going from Egypt to Damascus.
2. Matthew 4:14 – Matthew quoted Isaiah 9:1 to show Jesus' **reason** for making Capernaum in Galilee His headquarters. *...He shall make it glorious...*
3. Matthew 4:15-16 – *The Light dawning* reflected Jesus' ministry to drive out darkness just as the rising **sun** does each morning.
4. Matthew 4:17 – Matthew summarized Jesus' message. "Change your **minds** about Me now!"

## IX. Early miracles, Sabbath day controversies, and choosing disciples

### A. Fishers of men – Matthew 4:18-22, Mark 1:16-20, Luke 5:1-11

1. Luke 5:1 – Luke wrote a section about Jesus' **second** year of ministry during which He began demonstrating His authority over nature, demons, sickness, etc.
2. Luke 5:2 – The major industry around the Sea of Galilee (Gennesaret) was **fishing**, which was usually done at night by lowering nets over the side of a boat.
3. Luke 5:3 – Jesus used a **boat** as a platform for teaching so all could see and hear Him.
4. Luke 5:4 – The fishermen had spent the **night** fishing with no success.



5. Luke 5:5a – Jesus’ command made no sense to Peter since experience told him the fish were now in **deep** water far from the reach of their fishing nets.
  - a) Luke 5:5b – Peter demonstrated humble **faith** by submitting to the Lord’s command even though it did not make sense to him.
  - b) Luke 5:5c – Peter did not allow his **doubts** to interfere with his obedience to Jesus’ clear command.
6. Luke 5:6-7 – This miraculous fish catch firmly established Jesus’ authority and allowed Him to **call** Simon Peter, James, and John to be His disciples.
7. Luke 5:8 – Peter’s recognition of **Jesus** as Messiah resulted from the realization of his own sinfulness (depravity).
8. Luke 5:9-10 – Instead of snatching living fish to put to death, Jesus called these men to join Him in snatching spiritually dead men from the sea of sin to give them **life**.
9. Luke 5:11 – This call to be *fishers of men* came **one** year after Jesus’ first call to these men to follow Him. John 1:35-42

## **B. Power over the demonic realm – Mark 1:21-28, Luke 4:31-37**

1. Mark 1:21a – Mark wrote the shortest Gospel as well as the longest narratives of Jesus’ miracles because he was writing to the **Romans**, men of action.
  - a) Mark 1:21b – Writing to show Jesus’ role as a servant, Mark used **action** words like *immediately* to emphasize the willing service of the premiere Servant of all time, Jesus Christ.
  - b) Mark 1:21c – Once again, Jesus went to a synagogue to **teach**. That they allowed Him to teach shows He was widely recognized as a spiritual authority.
2. Mark 1:22a – Jesus’ teaching struck **them** with amazement.
  - a) Mark 1:22b – Unlike the teachings of the **scribes** (Greek: *GRAMMATEUS*), who were the ordained teachers of the Mosaic Law, Jesus’ teaching carried *authority* (Greek: *EXOUSIA*).
  - b) Mark 1:22c – The scribes did not **teach** on their own authority about a particular Scripture but recited the opinions of other learned men.
  - c) Mark 1:22d – The *scribes* opposed **Jesus**.
3. Mark 1:23 – The demon-possessed man could not **resist** Jesus’ authoritative teaching.
4. Mark 1:24 – The demon’s fearful recognition of Jesus as Supreme Judge shows that the demons **knew** divine judgment awaited them.
5. Mark 1:25 – Jesus’ imperative command to *be quiet* (Greek: *PHIMOO*, shut-up, close the **mouth** as with a muzzle) came from His messianic authority.
6. Mark 1:26 – The demon’s obedience authenticated Christ’s teaching and gave further evidence of His **divine** authority.
7. Luke 4:35 – Dr. Luke noted that the man was **unharmmed** in this deliverance.

8. Mark 1:27 – This **miracle** prompted a long discussion about Jesus' authority.
9. Mark 1:28 – News of the miracle spread **quickly**.

### **C. Healing Peter's mother-in-law – Matthew 8:14-17, Mark 1:29-34, Luke 4:38-41**

1. Mark 1:29 – Peter was married and had a **home** in Capernaum.
2. Mark 1:30 – The Greek imperfect tense indicates that Peter's mother-in-law had been **sick** for some time.
3. Luke 4:38 – Dr. Luke pointed out that the **fever** was high, indicating a serious illness.
4. Mark 1:31 – Mark emphasized that the hands-on healing of the Great Servant produced **instant** and complete recovery. Matthew 8:15, Luke 4:39
5. Mark 1:32-33 – The people waited for the **end** of the Sabbath so they wouldn't offend the Pharisees and then brought those in need of healing from all over the area.
  - a) The **healings** in the Gospels teach a theological message.
  - b) Physical **death** and sickness are results of Adam's original sin. Genesis 3:19
  - c) Therefore, physical problems like **fever** and death are abnormal. Revelation 21:4
  - d) Those in the Gospels with physical problems and physical death **picture** our spiritual problems and spiritual death.
  - e) In like manner, through faith alone in Christ alone, we receive the eternal, life-giving touch of the Master's hand and then go on to **serve** Him for His glory.
6. Mark 1:34a – Jesus' healings of physical ailments foreshadowed the great atonement He accomplished on the **cross**.
  - a) Mark 1:34b – Mark carefully pointed out that illness and **demon** possession are two separate categories of problems. A believer can't be indwelt by a demon but sure can get sick!
  - b) Mark 1:34c – Jesus silenced the demons because the babblings of the demonic realm were unsuitable testimonies of His position as Messiah. People should have recognized His Messiahship based on **His** own testimony and work.

### **D. A preaching tour in Galilee – Mark 1:35-39, Luke 4:42-44**

1. Mark 1:35a – Mark recorded Jesus praying on **three** different occasions: At the beginning of His ministry (Mark 1:35), in the middle of His ministry (Mark 6:46), and at the end of His ministry (Mark 14:35-39).
  - a) Mark 1:35b – Mark contrasted Jesus' private prayers to the **long** public prayers of the scribes who prayed to be noticed and admired.
  - b) Mark 1:35c – **Prayer** was an important part of Christ's life.
2. Mark 1:36 – The disciples had to **hunt** for Jesus.
3. Mark 1:37-39 – Though many in Capernaum still needed to be healed and delivered, the Lord had other places in Galilee to go and **teach**. Luke 4:43

**E. Healing the leper – Matthew 8:1-4, Mark 1:40-45, Luke 5:12-16**

1. Mark 1:40a – Leprosy, a highly contagious disease, was incurable by **human** means. Lepers had to live in isolated communities apart even from their families.
  - a) Mark 1:40b – Leprosy was a physical, visible example of our invisible spiritual **sin** and wickedness, which are also highly contagious.
  - b) Mark 1:40c – This particular leper recognized Jesus’ **power** and submitted to His will for physical cleansing.
2. Mark 1:41a – Christ touched the leper even though He knew doing so would **make** Him ceremonially unclean.
  - a) Mark 1:41b – Jesus never violated **any** part of the Mosaic Law. 2 Corinthians 5:21
  - b) Mark 1:41c – The Greek grammar indicates that the Lord did not touch the man in order to **cleanse** him but to demonstrate that he was already physically clean. Telling him to be made clean was an order to go to the temple and follow the Mosaic requirements to prove cleansing commanded in Leviticus 14:1-20.
3. Mark 1:42 – God’s **power** in the instantaneous cleansing of the leper is the same instantaneous power used to cleanse us from sin at our new birth in Christ.
4. Mark 1:43 – Jesus warned the man to tell no one except the **priest**. Why?
  - a) Mark 1:44a – According to the Mosaic Law, only a priest could declare someone a leper, and only a priest could declare a leper **clean**. Leviticus 13:3
  - b) Leviticus 13 and 14 explained the declaration of a leper and the **ritual** for declaring a leper clean.
  - c) Mark 1:44b – Scripture **never** records that a priest used the cleansing rituals of Leviticus 14, and no record exists of an Israelite leper being cleansed (healed).
  - d) Mark 1:44c – The healing of a leper signaled to the priests that Messiah had **come**. Isaiah 61:1, Matthew 11:5
5. Mark 1:45 – The man’s **disobedience** hindered the Lord’s teaching and forced Him to leave the area.

**F. Healing the paralytic – Matthew 9:1-8, Mark 2:1-13, Luke 5:17-26**

1. Mark 2:1 – Jesus returned to Capernaum to **teach** the Word of God.
2. Mark 2:2a – The imperfect tense of *to speak* indicates that He taught for a **long** time.
  - a) Mark 2:2b – Jesus continued in His resolve to proclaim the **truth**.
  - b) Luke 5:17 – Religious leaders attended, probably because of the **cleansed** leper.
3. Mark 2:3-4 – The large **crowd** prevented entry through the door so the men removed the roof to make a hole so they could lower their friend into Jesus’ presence.
4. Mark 2:5a – The boldness and creativity of those carrying the paralytic showed their **faith** (Greek: *pistis*) in Jesus.

- a) God uses our faith in the content of the Gospel to **save** us from the penalty of sin. Romans 1:16
  - 1) Faith allows the positionally righteous to **live** righteously. Romans 1:17
  - 2) Faith comes from **hearing** the Word of Christ. Romans 10:17
- b) Mark 2:5b – The Lord did not heal the paralytic immediately but told him that his **sins** were forgiven. 2 Chronicles 7:14, Psalm 32:1-2
5. Mark 2:6 – The religious leaders thought within themselves that only **God** could forgive sins. They were correct.
6. Mark 2:7 – If Jesus was not God, He blasphemed; however, He **was** and is God eternally. Luke 5:21
7. Mark 2:8 – The Lord **knew** their thoughts. They thought He could not forgive sin.
8. Mark 2:9 - Christ proved that He could forgive sin by doing something equally impossible. He made the lame man walk. Jewish **logic** said that a man proved he could do one difficult thing by doing something else equally unlikely.
9. Mark 2:10a – The purpose of this **miracle** was to show the religious leaders that He was the Messiah.
  - a) Mark 2:10b – Jesus called Himself *Son of Man*, His **favorite** name to support His claim to be Messiah. Daniel 7:13
  - b) Mark 2:10c – Anyone humbly searching for Messiah recognized Jesus, but most arrogantly searched for a **political** Messiah to deliver Israel from **Rome**.
10. Mark 2:11-12 – Christ performed the miracle **quickly** with instantaneous results. Still, most of the crowd rejected Him as Messiah.

### **G. The call of Matthew – Matthew 9:9-13, Mark 2:13-17, Luke 5:27-32**

1. Mark 2:13 – The Lord’s primary purpose was to **teach** (Greek: *DIDASKO*) the Truth of God’s Word.
2. Luke 5:27 – The Romans used Jewish **tax** collectors to gather indirect taxes, tolls, and direct taxes from fellow Jews.
  - a) A tax collector had to bid against others for his job. The man promising the most money for **Rome** got the lucrative job.
  - b) A tax collector could attain great **wealth** by gathering more taxes than necessary.
  - c) The Jews despised tax collectors for taking **money** for a foreign government at the expense of their own people.
3. Matthew 9:9 – Jesus commanded Matthew to **follow** Him (Greek: *AKOLOUTHEO*, to come after or to follow as a disciple). Matthew obeyed immediately.
4. Matthew 9:10 – Matthew gave a big going away **party** for all His friends. Jesus and His disciples gladly attended.

5. Luke 5:30 – The Pharisees *complained/grumbled* (Greek: *GONGUZO*) about the **party**.
  - a) In 1 Corinthians 10:6-10, Paul used this **same** word to describe the Israelites of the Exodus generation, who were skilled whiners. Exodus 17:3
  - b) Psalm 106:24-25 – God’s judgment **often** followed their grumbling.
6. Matthew 9:11a – Partaking of a **meal** pictured fellowship, which Matthew and the others at the party were having with the Lord.
  - a) Matthew 9:11b – *Sinners* was a **word** normally reserved for female prostitutes.
  - b) Matthew 9:11c – Both prostitutes and tax collectors were prohibited from temple worship, yet the Lord **chose** to fellowship with them.
  - c) Matthew 9:11d – The Pharisees could not accept this familiarity because they thought salvation came from separating themselves from **every** form of impurity.
  - d) Matthew 9:11e – The Pharisee’s question implied that if Jesus really were Messiah, He would choose to be with **them** and would not associate with *sinners*.
7. Matthew 9:12 – Jesus responded with the principle that only **sick** people seek help. Those who recognize their need for perfect righteousness seek it. 2 Corinthians 5:21
8. Matthew 9:13 – Jesus challenged the religious leaders with the exhortation to go and **truly** understand the Scriptures. Hosea 6:6

#### H. The fasting problem – Matthew 9:14-17, Mark 2:18-20, Luke 5:33-39

1. Matthew 9:14a – Fasting, which was common in Israel, was accompanied by **prayer**.
  - a) Matthew 9:14b – The Pharisees, who fasted legalistically, watched Jesus to see if He obeyed **their** fasting traditions.
  - b) Matthew 9:14c – Since John the Baptist **fasted**, his disciples as well as the Pharisees challenged Jesus because He did not fast.
2. Matthew 9:15a – Jesus did not condemn **fasting**. He condemned hypocritical fasting. Matthew 6:16-18
  - a) Matthew 9:15b – Jesus used the Bridegroom concept to refer to Himself, a concept John’s disciples should have **easily** understood. John 3:29
  - b) Matthew 9:15c – Messiah was present and the Kingdom was being offered, so the Jews should have been feasting with **joy**, not fasting with mourning.
3. Matthew 9:16 – An old garment cannot be fixed by sewing **new** material into it, nor could the Pharisees make themselves acceptable to God by adding good works like fasting to their sinful condition.
4. Matthew 9:17a – A new wine skin is elastic and can expand with the gases of new wine, but an old wineskin is brittle and **breaks** under the pressure.
  - a) Matthew 9:17b – Jesus introduced a **new** spiritual system that could not be mixed with their old failed religious system.
  - b) Matthew 9:17c – A system of **law** does not mix with grace.

5. As **new** creations in Christ, we should not try to use the old system of the flesh (sin) to live the new life in Christ. 2 Corinthians 5:17, Galatians 3:3

## I. Healing the man at the Pool of Bethesda – John 5:1-18

1. John 5:1a – John organized His Gospel in part around the **feasts** the Lord attended.
  - a) John 5:1b – John 5 could refer to the **feast** of Passover, Pentecost, or Tabernacles.
  - b) John 5:1c – Traditionally, the Jews celebrated the feast of Pentecost as the anniversary of God’s giving of the **Law** on Mt. Sinai. Because Jesus challenged the Sabbath traditions in this section, the feast here was probably Pentecost.
2. John 5:2 – Interestingly, the Lamb of God entered the pool of Bethesda, which means house of mercy or grace, which is located near the **sheep** gate.
3. John 5:3a – These *physically ill* (Greek: *ASTHENEIO*) people picture the **sin**-sick condition of the world.
4. John 5:3b-4 – John explained the superstition of the moving waters at the **pool**.
5. John 5:5 – John carefully chose specific, historical events in the life of Christ to present theological themes in his gospel record. This crippled man pictured the spiritual condition of the **lost** people of the world.
6. John 5:6 – Jesus asked this man privately, quietly if he wanted to be healed. He didn’t **heal** everyone.
7. John 5:7 – The man’s answer told his evaluation of the problem and implied a **yes** answer to Jesus’ question.
8. John 5:8 – Jesus gave the man **three** commands as well as the ability to obey them.
9. John 5:9a – The man immediately obeyed the commands, and Christ instantaneously and completely restored him to **full** health.
10. John 5:9b – Because Jesus **chose** to perform this miracle on a Sabbath in violation of their traditions, the religious leaders attacked Him.
11. John 5:10 – Jesus intentionally healed on the Sabbath and gave the man specific commands that violated Pharisaic traditions about the Sabbath so that He could confront that **false** religious system, which was destroying Israel.
12. John 5:11 – The man did not know who had healed him, but he answered in a way that avoided personal responsibility for breaking the Pharisaic **law**.
13. John 5:12 – The questions the Pharisees asked the man showed they were interested in finding the “**law** breaker.”
14. John 5:13 – Jesus had kindly **healed** the man without revealing Himself to him.

15. John 5:14a – The man was in the **temple**, probably to offer thanksgiving to God.
  - a) John 5:14b – Jesus showed that the man’s illness was connected to **sin**.
  - b) John 5:14c – Not all illnesses result from a person’s individual sins, but all are connected to the original sin of **Adam** and the resulting curse (punishment).
16. John 5:15 – Upon learning that Jesus had healed him, the man quickly **told** the Sabbath “police,” i.e. the religious Jews.
17. John 5:16 – Because they held their traditions above God’s **Word**, these religious leaders missed the opportunity to recognize their Messiah.
18. John 5:17 – Jesus’ statement was an obvious **claim** to deity as shown by the reaction in verse 18. This event marked a turning point in His relationship with the Pharisees.
19. John 5:18 – The Pharisees wanted to kill Jesus because He claimed to be equal with the Father and defied the legalism of the Pharisees, especially concerning the Sabbath. He threatened their **power** and influence.

#### **J. Equality with the Father explained – John 5:19-30**

1. John 5:19a – Jesus’ actions (healing on the Sabbath) and His **words** in verse 17 put the Jewish religious leaders on the defensive.
  - a) John 5:19b – Jesus did not **deny** their charge that He was equal to God (John 5:18) but sought to prove His Messianic claim with evidence.
  - b) John 5:19c – Jesus argued that everything He did as the **Son** of God was in complete harmony with His Father’s plan. Philippians 2:8-9
  - c) John 5:19d – Anything the Son saw the Father do, He could do in the **exact** same manner, indicating His equality to the Father.
  - d) John 5:19e – Jesus taught that He is equal to the Father in both **power** and authority.
2. John 5:20 – The Father has an intimate **love** (Greek: *PHILEO*) for the Son.
3. John 5:21 – The Son has the same authority and power as the Father to give life as illustrated by His giving life to the **dead** legs of the lame man.
4. John 5:22 – The fact that the Father gave His Son the authority to **judge** proves that the Son is equal to the Father.
5. John 5:23 – The Father gave the Son authority to **judge** so that men would reverence the Son (fear Him) in the same way they reverence the Father.
6. John 5:24 – At the very moment we trust in Christ alone for salvation, eternal **life** instantly becomes our personal possession for all eternity. Acts 16:31, 1 John 5:12
7. John 5:25 – Those who hear the Gospel message and believe it are **saved**. Titus 3:5-7
8. John 5:26 – Jesus explained that the *life* in verse 25 was the eternal life that He, God the Son, bestows on **all** who believe on Him. Acts 4:12

9. John 5:27 – Because of God the Son’s work on the Cross, God the Father gave Him authority to judge humanity. Since Jesus is **human** (*Son of Man*) and since He paid the price for all humanity, He alone possesses the right to judge humanity.
10. John 5:28 – Jesus prophesied the resurrection of the **dead**.
11. John 5:29a – Man is incapable of doing **good** deeds through his own righteousness. Isaiah 64:6
  - a) John 5:29b – Christ’s righteousness in a believer is the **source** of all good deeds. At the moment of salvation through faith in Christ, God declares a believer righteous and capable of doing good when he walks by the power of the Holy Spirit. 2 Corinthians 5:21, Galatians 5:16-25
  - b) John 5:29c – Evil deeds come from unrighteousness. An unrighteous person cannot produce good **deeds**. 1 John 3:10, Revelation 20:11-15
12. John 5:30 – Jesus summarized His opening statement before moving to the next line of evidence in His **defense** of His Messiahship.

### K. The witnesses – John 5:31-40

1. John 5:31 – Jesus anticipated that people might **object** to His claim to be God, saying He based His claim solely on His own authority. (See Deuteronomy 19:15 for the Biblical rules of evidence.)
2. John 5:32a – Although Jesus’ testimony is **true** and confirming by itself (John 8:12-18), He graciously provided a defense in line with the Mosaic Law.
  - a) John 5:32b – John used the word testimony (Greek: *MARTURIA*) fourteen times and testify (Greek: *MARTUREO*) **33** times, making it a fundamental theme of his Gospel.
  - b) John 5:32c – Witnesses helped **prove** that Jesus is God and Messiah.
3. John 5:33 – Jesus referred to the interrogation committee in John 1:19-28 and noted that John the Baptist was a **good** witness who told the truth.
4. John 5:34 – Jesus did not reject John the Baptizer’s testimony, but He did not depend on it **alone** to legitimize His deity claim.
5. John 5:35 – As the **lamp**, John drew from the source of Light, Jesus Christ. John 1:8
6. John 5:36a – As good as John’s testimony was, Jesus’ **works** gave a greater testimony.
  - a) John 5:36b – Jesus’ works gave empirical evidence of His **deity**. John 3:2, 5:17
  - b) John 5:36c – God the Father *gave* (Greek: *DIDOMI*) the working miracles to the **Son**.
7. John 5:37 – The Father had testified at Jesus’ baptism, making the **issue** one of belief in His special revelation.
8. John 5:38 – Because the religious leaders had rejected the Word of **God**, they had rejected John the Baptizer and Himself.
9. John 5:39 – No one professed to know the Scriptures better than the religious Jews, yet Jesus declared they had **missed** the major testimony of the Hebrew Scriptures, Him as Messiah.
10. John 5:40 – The problem was not a **lack** of evidence proving Jesus’ deity but refusal to believe the overwhelming evidence. Romans 1:18-20



**L. Conclusion – John 5:41-47**

1. John 5:41 – The Pharisees, who prided themselves on loving God, sought glory from **men**.
2. John 5:42a – Jesus Christ told the Pharisees that they did not even begin to understand or show the **love** of God. John 5:38
3. John 5:43a – Jesus came to **earth** in the authority of the Father, and the religious leaders did not receive Him. John 1:11
4. John 5:43b – Having rejected the truth, they believed the **lie**. 2 Thessalonians 2:8-12
5. John 5:44 – Because they sought man’s praise, they were unwilling to believe in **Jesus**.
6. John 5:45 – The very Scripture in which they placed their confidence would testify against them on judgment **day** because that Scripture spoke of Christ.
7. John 5:46 – They did not believe Moses. If they had, they would have believed in the Lord Jesus Christ. They missed the very **Person** Moses identified in his writings.
8. John 5:47 – Since the Pharisees obviously did not believe Moses’ writings, they would **never** believe Christ’s teachings.
9. In conclusion, the Pharisees refused to believe the obvious witnesses to Jesus’ deity: The Father’s witness, John the Baptizer’s witness, the witness of Jesus’ **works**, and the witness of Scripture itself.

**M. Another Sabbath controversy – Matthew 12:1-8, Mark 2:23-28, Luke 6:1-5**

1. In Matthew, these episodes follow topically/thematically (not chronologically) after the Lord’s message about the **yoke** and the burden. Matthew 11:28-30
  - a) The Sabbath had become a heavy burden to the people of Israel because of the **oral** law (tradition).
    - 1) The Word of God is reliable. The written **law** of Moses is reliable.
    - 2) The oral **law** or tradition of the Pharisees was not reliable. Even though they claimed it came from Moses, religious men had written it.
  - b) Man-made tradition had taken precedence over the original intent of the Sabbath, which was to **rest** and reflect on God, the Creator of the world.
  - c) Religion had turned the Sabbath day into an **idol**. The Jews no longer understood God’s reason for instituting that day of rest.
2. Matthew 12:1 – The Law allowed picking **grain** on the Sabbath to sustain oneself on a journey (Deuteronomy 23:25), but harvesting crops was prohibited (Leviticus 23:3).

3. Matthew 12:2a – The Pharisees used their own distorted interpretation of the Law (the oral law) to **judge** the disciples.
  - a) According to the Pharisees' interpretation of the law, the disciples violated **four** Sabbath regulations.
    - 1) By taking wheat from the **stalk**, they were guilty of reaping on the Sabbath.
    - 2) By rubbing the wheat to separate the **wheat** from the chaff, they were guilty of threshing on the Sabbath.
    - 3) When the **wind** blew the chaff away, they became guilty of winnowing on the Sabbath.
    - 4) Eating the wheat **made** them guilty of storing it on the Sabbath.
  - b) Matthew 12:2b – The Pharisees accused Jesus and His disciples of breaking the Law of **Moses**.
4. Matthew 12:3 – Jesus wisely showed them an **example** from Old Testament Scriptures.  
1 Samuel 21
5. Matthew 12:4a – The Pharisees interpreted the Law to say that a Levite priest could **not** give the showbread to a non-Levite.
  - a) Matthew 12:4b – If the Pharisees were right, King **David** and his men broke the Law. The Pharisees were wrong.
  - b) Matthew 12:4c – Jesus understood the Pharisees' arrogant, legalistic thinking and **caught** them in their own religious system.
  - c) Matthew 12:4d – If David could break their **oral** tradition and not be condemned by them, they had no right to condemn the actions of the disciples of the greater Son of David, Jesus Christ.
6. Matthew 12:5 – The Law permitted men (priests) to **work** on the Sabbath in the Temple in serving God and fulfilling His plan. Numbers 28:9-10
7. Matthew 12:6 – If the **temple** priests could perform relatively unimportant work on the Sabbath, how much more should the important work of the Lord of the Sabbath take precedence over the Sabbath!
8. Matthew 12:7a – Quoting from Hosea 6:6, Jesus indicated that **God** delights in a righteous mental attitude more than in mindless adherence to ritual.
9. Matthew 12:7b – Jesus confirmed the innocence of His disciples in harvesting **grain** on the Sabbath.
10. Mark 2:27 – God in **grace** gave the Sabbath as a day of restful reflection on Him.
11. Matthew 12:8 – The *Son of Man* was the Lord's favorite Messianic **title** for Himself. He used it here to assert His authority over the Sabbath.

**N. Another Sabbath controversy – Matthew 12:9-13, Mark 3:1-5, Luke 6:6-11**

1. Luke 6:6 – Jesus continued focusing on teaching the **truth**.
2. Luke 6:7 – The religious leaders were determined to make a case against Jesus and may have planted the man with the withered **hand** to trap Him.
3. Luke 6:8 – The Lord knew their thoughts and confronted them by calling the **man** forward.
4. Matthew 12:11-12 – Jesus argued that people are more important than animals. If the religious leaders permitted **caring** for an animal on the Sabbath, then they must also permit caring for a man.
5. Luke 6:9 – Ironically, Jesus was trying to save a **life** while the religious leaders were seeking to destroy His life.
6. Mark 3:5 – The Lord was angered and disturbed by their *calloused* (Greek: *POROSIS*) **hearts**.
7. Luke 6:10 – Jesus did not touch the man but simply **spoke**, and he was healed.
8. Luke 6:11 – Jesus had publicly humiliated the religious leaders with **His** devastating arguments.
9. Mark 3:6 – The Pharisees sought to **murder** Jesus because He did not approve of their oral traditions. Their hatred of Jesus allied them with their Herodian enemies.

**O. Choosing the Twelve – Mark 3:13-19, Luke 6:12-16**

1. Luke 6:12 – Jesus spent all night in **prayer** about which twelve to choose.
2. Mark 3:13 – From the many disciples who followed Him, Jesus hand-picked twelve to be in His **inner** circle.
3. Mark 3:14 – The Greek word *APOSTELLO*, meaning to send or delegate, explains Christ's **purpose** in choosing the twelve. They were to *preach* (Greek: *KERUSSO*, to make a public proclamation) the message of the Kingdom throughout Israel.
4. Luke 6:13 – These twelve served as apostles to the nation **Israel**.
5. Mark 3:15 – With the sending out, Jesus **gave** them authority to verify His message.
6. Mark 3:16-19 and Luke 6:14-15 give the **names** of the twelve disciples.

**X. The Sermon on the Mount – Matthew 5-7, Luke 6:17-42****A. Introduction**

1. The Sermon on the Mount is the Lord's explanation of the **Law**.
2. It is IMPORTANT to understand that the Sermon on the Mount was specifically to Israel. While many of the sermon's principles are true for all dispensations, Christ specifically addressed **Israel** present there on the mountain.
  - a) For the unsaved Israelite: The clarifications of the Law meant **deep** conviction to self-righteous Israel showing that these standards were unattainable by any human efforts.

- b) For the saved Israelite: These standards of conduct were to be obeyed in the same way as all the other **law** found in the Torah.
  - c) For Israel in the **coming** Kingdom of Heaven: These standards will be strictly enforced. The teachings of the Sermon on the Mount will be required during the coming millennial kingdom.
3. There are many things in the Sermon on the Mount that are **true** in any dispensation.
- a) God's righteous standards are unchanging therefore many of these teachings are similar or even exactly the **same** as the teaching given in the epistles for the Christian life.
  - b) In order to remain true to the context we will teach this section and apply it directly to Christ's immediate audience. This is not to take away from any similar sounding truth for believers **today** as are found in the epistles.
4. You will not find any mention of the Holy Spirit's work or **help** in this teaching.
- a) As believers today we have the incredible advantage of having the indwelling Holy Spirit to empower us to **live** an obedient Christian life. Acts 1:8, Romans 15:13
  - b) As we walk by faith we are given the **grace** necessary to live righteous lives. Titus 2:9-11
  - c) We now have been given, as a **free** gift, the righteousness that exceeds the righteousness of the Scribes and Pharisees. Romans 8:3-4
5. Righteousness was a major theme of the sermon. In every dispensation, God imputes perfect righteousness through **faith** at salvation. Genesis 15:6
6. During the 400 years of silence before Jesus' birth, the Pharisees began teaching a **false** view of the righteousness required for entrance into the Kingdom.
- a) The Pharisees erroneously taught that **all** Israel would have a place in the Kingdom simply because they were Abraham's descendants.
  - b) John the Baptist preached against these **false** views of righteousness.
  - c) The righteousness needed to **enter** the Kingdom required a spiritual rebirth. "*Unless one is born again, he cannot see the kingdom of God.*" John 3:3
7. Matthew 5:20 – This verse is the interpretive **key** to the Sermon on the Mount.
- a) The multitudes questioned whether the righteousness of the Pharisees was sufficient to **enter** into the Kingdom.
  - b) In this sermon, Christ not only rejected the Pharisaic interpretation of the Law but also demanded a righteousness exceeding the Pharisees' righteousness, thereby rejecting the **entire** Pharisaic system.
  - c) The righteousness required to enter the Kingdom had to be greater than the righteousness of the Scribes and Pharisees, a **perfect** righteousness that God alone can provide.

8. The Pharisees based their interpretation of the Mosaic **Law** on the traditions they had handed down generation after generation.
  - a) Jesus based His interpretation on the standard of absolute **truth** He authored.
  - b) Jesus did not contrast Moses' teaching with His own teaching. Rather, He contrasted the Pharisees' misinterpretations of the **Law** with His own teaching.
  
9. Christ gave **six** contrasts in the Sermon on the Mount. Matthew 5:21-48
  - a) The statement *but I say to you* distinguished Jesus' message from the teaching of the men of **old**.
  - b) Jesus' statement *...but I say to you...* had no parallel in the Pharisees' teachings. Jesus was not replacing Old Testament law with new law but showing Himself to be the **true** expositor (commentator) of Old Testament Law.
  
10. The Sermon on the Mount showed Jesus' rejection of the Pharisees' interpretation of the **Law**.
  - a) Jesus used the **Law** to answer questions about the righteous requirement for entrance into the Kingdom.
  - b) Jesus did not say that the Pharisees did not **know** the Law but that they misinterpreted the Law.
  - c) Christ designed His message to **lead** the multitudes away from the Pharisees' false understanding of righteousness and to His true knowledge of righteousness.
  - d) The sermon gave an in-depth explanation of their **need** to *repent* (change their minds) from trusting in their ability to keep the Law.

## B. The Beatitudes – Matthew 5:1-12

1. Matthew 5:1 – Jesus assumed the role of a **rabbi** when He followed their tradition of sitting to teach.
2. Matthew 5:2 – The terms *opened His mouth* and *to teach* placed the **focus** on the authoritative Truth Jesus taught.
3. Matthew 5:3a – In verses 3-11, Matthew used the Greek word *MAKARIOS*, meaning *blessed* or *happy*, to emphasize **living** in a right relationship with God. Psalm 1:1-2, 33:12, 34:8, 40:4
4. Matthew 5:3b – The *poor in spirit* are those who recognize their **lack** of righteousness and understand they have no righteous standing before a perfect, righteous God.
5. Matthew 5:4 – *Mourning* is the proper attitude toward this lack of righteousness. Comfort comes from receiving righteousness as a free **gift** through faith in Messiah.
6. Matthew 5:5 – To receive an inheritance in the Kingdom (but not to **enter** it), the believer must have *gentleness* or meekness, the characteristic of humility that comes through submitting to God's authority. Galatians 5:17-23

7. Matthew 5:6 – *Hunger* and *thirst* emphasized the passionate longing for something needed to **live**. Christ implied that anyone who is satisfied with his/her own self-righteousness does not long for the righteousness of God.
8. Matthew 5:7 – Unlike the Pharisees who lacked compassion, those who manifest the righteousness of God will have compassion (***mercy***) on others. Matthew 9:13, 36
9. Matthew 5:8 – The Pharisees tested *purity* by their **human** standards, but Biblical purity is always measured by God's righteous character.
10. Matthew 5:9 – The Pharisees taught that everyone descended from Abraham was a son of God, but Christ taught that the **true** son of God was at *peace* with God through faith alone in the Messiah alone.
11. Matthew 5:10-12 – The justified (positionally righteous) person will face *persecution*, but **God** will *reward* those persecuted for *righteousness sake*.

### C. Salt and light – Matthew 5:13-20

1. Matthew 5:13a – Israel was to be the **salt** of the earth. Salt makes one thirsty for water, God's Word.
  - a) Matthew 5:13b – Because of widespread unbelief, Israel was not salty. They didn't **draw** unbelievers to God because they didn't obey Him.
  - b) Matthew 5:13c - In Bible times, salt that had lost its seasoning ability was used to seal roofs. Because Jews **walked** on their roofs, the salt was *trampled*.
  - c) Matthew 5:14 – Israel was to be a **light** to the world, but she often failed in this God-given responsibility. Isaiah 42:6, Luke 2:32, Acts 13:47
2. Matthew 5:15 – Because of Israel's **failure** as a nation, Jesus now addressed believing individuals in the nation.
  - a) Jesus invited each believer to fulfill this mandate by being a **light** (a lamp on the table) within the household of Israel.
  - b) Those who manifested the characteristics in verses 3-10 would serve as **lamps** to light the way to Messiah.
3. Matthew 5:16 – The shining of light brings **glory** to God the Father. (Christ referred to the Father fifteen times in the Sermon on the Mount, thereby emphasizing the need to always glorify the Father. Matthew 5:16, 45, 38; 6:1, 4, 8-9, 14-15, 18, 26, 32; 7:11, 21)
4. Matthew 5:17 – Jesus was providing proper understanding of the Law, not introducing a **rival** system. He implied that the Pharisees had destroyed God's original purpose in giving the Law, which was to reveal man's unrighteousness.
5. Matthew 5:18 – Using the strongest possible language to state the impossible, Jesus declared that **every** part of the Law would most certainly be fulfilled in Him.

6. Matthew 5:19 – Just as **living** in the land of Israel was different from having an inheritance in the land, so every believer (the least) will be in the Kingdom, but not all will possess an inheritance in the Kingdom.
7. Matthew 5:20 – In this verse (the interpretive key to the Sermon on the Mount), Jesus declared that the righteousness of the Pharisees was not acceptable to God. No one can **earn** salvation.

#### D. Contrasting Jesus' teaching with the Pharisees' – Matthew 5:21-48

1. Introduction
  - a) The Pharisees lived the letter of the law, the overt act. Jesus **taught** that the mental attitude was as important as the overt act.
  - b) The Pharisees contrasted their righteousness to other people's righteousness. Jesus said they must compare themselves to God's **perfect** righteousness.
2. Matthew 5:21-26 – Murder and conflict
  - a) Matthew 5:21 – Jesus quoted Exodus 20:13, implying that the Pharisees considered only the physical act to be **murder**. 1 John 3:15
  - b) Matthew 5:22a – Jesus pointed out that the mental attitudes of hatred and **anger** also violated the Law against murder and should bring death.
  - c) Matthew 5:22b – Anger is a sin as deserving of **death** as murder itself.
  - d) Matthew 5:23 – Presenting an offering at the **altar** was worship. Having a hateful thought created a barrier to that worship.
  - e) Matthew 5:24 – For his sacrifice to be acceptable to God, a believer had to first **seek** reconciliation with anyone he had offended.
  - f) Matthew 5:25-26 – Jesus said that adversaries had to quickly **agree** before the conflict escalated and the punishment was compounded.
3. Matthew 5:27-32 – Adultery and divorce
  - a) Matthew 5:27 – The Pharisees taught that the only way to commit **adultery** was through the physical act.
  - b) Matthew 5:28 – Jesus taught that every lustful thought was **sin** and violated the Law.
  - c) Matthew 5:29-30 – Jesus used exaggerated speech (hyperbole) to declare the importance of totally avoiding the adultery of **lustful** thoughts.
  - d) Matthew 5:31 – The Mosaic Law permitted divorce for a wife's unfaithfulness (Deuteronomy 24:1-5), but the Pharisees used the law to provide excuses for **them** to divorce for any reason.
  - e) Matthew 5:32 – Jesus taught that anyone who divorced his wife except for unfaithfulness caused **her** to commit adultery if she remarried. She was still under her marriage vows.

4. Matthew 5:33-37 – Concerning oaths (promises)
  - a) The Pharisees were so dishonest that they had to back their promises in the **name** of a higher authority, such as *heaven, earth, Jerusalem, or your head*.
  - b) Jesus told them to not make **oaths** but simply be faithful to their word.
  
5. Matthew 5:38-42 – Vengeance
  - a) Matthew 5:38 – The Law said punishment must **equal**, not exceed, the crime.
  - b) Matthew 5:39 – Jesus warned to not be vengeful. In fact, they should **allow** others to take advantage of them to glorify God and open the door to giving the Gospel!
  - c) Matthew 5:40 – Jesus said to give **more** than is demanded.
  - d) Matthew 5:41 – A Roman soldier could require a Jew to carry his things but only for a mile. Jesus told them to choose to go **two** miles instead, to be salt and light.
  - e) Matthew 5:42 – The Pharisees were **selfish**; Jesus taught gracious generosity. Jesus taught that all should be done to God's glory and to trust Him for all needs.
  
6. Matthew 5:43-48 – Love
  - a) Matthew 5:43 – Leviticus 19:18 said nothing about **hating** enemies; therefore, Jesus was refuting the oral tradition of the Pharisees. Christ required love for everyone.
  - b) Matthew 5:44 – Contrary to any teaching anywhere in the world, Jesus taught them to **love** their enemies. He provided the ultimate example on the cross when He prayed for the enemies who put Him there. Luke 23:24
  - c) Matthew 5:45 – Jesus wanted believing Israelites to represent their **Father**. Again, He rejected the Pharisaic interpretation of the Law.
  - d) Matthew 5:46-48 – Simple observance of the Law's externals could not make a man as perfect as the Father. Instead, God gives each believer Jesus' perfect righteousness as a free **gift** at the moment of salvation.
  
7. Observations from Matthew 5:21-48
  - a) God did not design the Law to bring man into a right relationship with Him but to point out man's **need** to have a right relationship. The Law is a mirror to our souls, but only Christ can fix our spiritual problems.
  - b) The Pharisees destroyed the Law's design through **wrong** interpretation.
  - c) Because of their **false** interpretation, the Pharisees came to believe that keeping the external aspects of the Law bought the righteousness God demanded.
  - d) Christ used six examples to demonstrate the Pharisees' **wrong** interpretations. Then, He gave the proper, divine interpretations.
  - e) Improper interpretations **always** lead to improper applications, a problem the Lord addressed in the next section.



## E. The wrong applications of the Law – Matthew 6:1-7:6

1. Matthew 6:1-4 – The wrong application of the Law in almsgiving (charity)
  - a) Matthew 6:1 – Doing things for the approval of **man** is improper motivation. The correct motivation must be to glorify God.
  - b) Matthew 6:2 – The Pharisees thought that sounding a **trumpet** made their prayers and fasting effective because they prayed and fasted to gain man’s notice and approval.
  - c) Matthew 6:3 – The Pharisees regarded almsgiving, **prayer**, and fasting as the principle expressions of righteous living.
  - d) Matthew 6:4 – Giving in order to be seen by man does not reflect God’s **grace**.
2. Matthew 6:5-15 – The wrong application of the Law to **prayer**
  - a) Matthew 6:5 – The Pharisees had made prayer a **public** act that proved their righteousness to men.
  - b) Matthew 6:6 – Praying in a private **place** allows a believer to shut out the distractions of the world so he can concentrate on praying to God the Father.
  - c) Matthew 6:7-8 – Jesus condemned the pagan use of the meaningless **sounds** that constituted their special prayer language. There is no prayer language.
  - d) Matthew 6:9-13 – The model prayer
    - 1) Matthew 6:9 – This prayer was an example and was not to become meaningless **repetition** or a good luck charm.
    - 2) Matthew 6:10 – The **context** of this prayer request was the fulfillment of God’s covenant promises to Israel.
    - 3) Matthew 6:11 – The request for God to supply daily physical **needs** demanded dependence on Him for daily life.
    - 4) Matthew 6:12 – No man should **expect** God’s forgiveness if he is unwilling to forgive others. Matthew 6:14-15
    - 5) Matthew 6:13 – The prayer closed with adoration of God in recognition of dependence on Him to **avoid** temptation.
3. Matthew 6:16-18 – The wrong application of the Law to fasting
  - a) Matthew 6:16 – The Pharisees fasted on Mondays and Thursdays, supposedly to commemorate Moses’ ascending and descending with the Law from Mt. Sinai. Actually, they fasted to be **seen** and admired by men.
  - b) Matthew 6:17-18 – Jesus did not rebuke the act of fasting but the Pharisees’ motivations and **public** display.
4. Matthew 6:19-24 – The wrong application of the Law to priority
  - a) Matthew 6:19 – *Storing treasures on earth* referred to self-righteous acts done for the approval of **men**, which is the only approval such a person will ever receive.

- b) Matthew 6:20 – One was to *store treasures in Heaven* to receive the Father’s approval.
  - c) Matthew 6:21 – A person’s heart follows his primary focus in life. His use of his treasure (money, investments, free time) shows His heart’s focus.
  - d) Matthew 6:22 – The eye pictures perception. If the eye is motivated to accumulate light (truth), then the entire body is filled with light.
  - e) Matthew 6:23 – If seeing the light (truth) does not motivate the soul, pursuing darkness results in even greater darkness, a slippery slope to increased depravity.
  - f) Matthew 6:24 – This interpretive key to understanding this section emphasized the impossibility of maintaining divided loyalties. No one can serve God and anything else.
5. Matthew 6:25-34 – The wrong application of the Law destroyed hope. Worry never profits either temporally or eternally.
- a) Matthew 6:25 – Jesus gave the command to not worry because man is incapable of controlling everything in his life.
  - b) Matthew 6:26 – The Father sustains helpless animals incapable of providing for themselves. Certainly, He will care for His children.
  - c) Matthew 6:27 – Worry cannot add a single day to life.
  - d) Matthew 6:28-30 – Jesus taught that if God provides for the least of animals and plants (and He does), He will certainly provide for His image bearers.
  - e) Matthew 6:31 – The conclusion to this section, *Do not worry* (Greek: *me MERIMNAO*), is a strong prohibition. DO NOT WORRY!!! EVER!!!
  - f) Matthew 6:32 – A full understanding of God would allow the believer to relax and trust Him to provide every daily need.
  - g) Matthew 6:33 – Jesus told believing Israel to prioritize the coming eternal Kingdom of God so they could deal correctly with the details of this fleeting life.
  - h) Matthew 6:34 – Each day has its own problems so the believer was to remain focused on God. He was saying, “Don’t ruin today by worrying about tomorrow.”
6. Matthew 7:1-6 – The wrong application of the Law to judging
- a) Matthew 7:1 – Contrary to the teachings of the Pharisees, Jesus said not to be judgmental about the conduct, thinking, motivation, and interests of others unless they violate God's clear standard for sin.
  - b) Matthew 7:2 – Those eager to pass judgment would receive judgment from others as well as God’s punishment.
  - c) Matthew 7:3 – The self-righteous hypocrite like the Pharisee failed to practice self-examination and deceived himself by judging others.
  - d) Matthew 7:4-5 – Jesus taught that thorough, honest self-examination must come first if one wanted to accurately critique others. Philippians 1:9-10
  - e) Matthew 7:6 – Using discernment, Jesus anticipated that the Pharisees would reject these truths.

## F. Closing instructions – Matthew 7:7-29

1. Matthew 7:7-11 – Knowing that His instructions would be difficult to obey, Jesus encouraged faith in God by providing clear teaching on **prayer**.
  - a) Matthew 7:7 – The Father opens the door to persistent **asking**, seeking, and knocking (prayer).
  - b) Matthew 7:8 – Even though God knows one’s **needs** before they ask, effective prayer is an essential part of the believers dependence on Him.
  - c) Matthew 7:9 – Jesus reinforced His statement by using something **lesser** to explain something greater. The father/son relationship reflects a believer’s relationship with God the Father.
  - d) Matthew 7:10 – If the lesser (earthly fathers) give **good** gifts to their children, how much more will the greater (the Heavenly Father) give good gifts to His children?
  - e) Matthew 7:11 – Since God the Father is perfect, He will surely give good gifts to those who **ask** properly. Effective prayers follow God's commands in His Word.
  
2. Matthew 7:12 – The Golden Rule
  - a) Matthew 7:12a – Jesus encouraged believers to treat **others** in the same way they want others to treat them; therefore, treat everyone in grace.
  - b) Matthew 7:12b – This **grace** loving summarizes the teachings in *the Law and the Prophets* (all Old Testament Scripture).
  
3. Matthew 7:13-23 – Jesus used contrasts to illustrate God’s concept of **love**.
  - a) Matthew 7:13 – The two **gates** did not lead to the same destination.
  - b) Matthew 7:14 – In context, **life** referred to the *Kingdom of Heaven* and thus meant *eternal life*. That *gate is small and the way is narrow*.
  - c) Matthew 7:15 – Jesus warned against those who advocate the **wide** gate. False teachers (prophets) look innocent but actually seek to destroy lives.
  - d) Matthew 7:16 – A tree produces **fruit** that reflects its core values, a reference to the characteristics of false prophets.
    - 1) The fruit of a false prophet was not his outward appearance. False prophets looked like **normal** sheep.
    - 2) The fruit of a false prophet was his teaching. A believer would discern a **false** teacher by comparing his teaching to the Word of God and finding the errors.
  - e) Matthew 7:17 – Discernment must be based on the quality of the **words** spoken. Bad words or teaching produce bad fruit.
  - f) Matthew 7:18 – Good fruit comes only from a **good** tree. The truth comes only from someone who knows and teaches it. Bad fruit or false teaching comes from a bad tree, from someone who does not know or teach the truth.

- g) Matthew 7:19-20 – God condemns a **rotten** tree for its failure to produce good fruit. The Pharisees stood condemned for not possessing the correct fruit, pure teaching.
  - h) Matthew 7:21- Only those who do the **will** of the Father by believing in His Son will enter the Kingdom of heaven (John 3:36, 5:23-29). Only believers are able to do His will. Romans 6:17-18
  - i) Matthew 7:22 - The highest act of disobedience is rejection of God’s special revelation as taught by the **Lord** Jesus Christ.
    - 1) Notice that false prophets did many *good things* in the **name** of the Lord.
    - 2) Notice that many of these “good” things are reportedly done in the **signs** and wonders movements of our day (prophesying, casting out demons, performing miracles).
    - 3) Notice that though they called Jesus Christ *Lord, Lord*, the context shows they **never** trusted in Him for salvation.
  - j) Matthew 7:23 – Rejection of Christ is disobedience to the Father’s will and results in no access to Heaven. No one gets into heaven apart from **Jesus**.
    - 1) Notice that Jesus did not tell these individuals that He knew them and then **forgot** them but rather that He *never* knew them. They were unbelievers.
    - 2) Religious activities and experiencing miracles do **not** provide the righteousness required to enter the Kingdom.
4. Matthew 7:24-27 – Two foundations and two builders
- a) Matthew 7:24 – Jesus taught this parable to emphasize the importance of applying (obeying) **His** teaching.
  - b) Matthew 7:25 – The person who **hears** and obeys the Lord’s words has stability in life because he has built his house on the Rock, Jesus Christ.
  - c) Matthew 7:26 – In context, the Pharisees and those Israelites who followed their teaching were those who **built** their houses on their own self-righteousness and self-effort. They built their houses on the unstable, changing sand of false teaching.
    - 1) They had exchanged the truth for the **lie**. Romans 1:25
    - 2) Eternal condemnation awaited those who would **not** believe in the Lord Jesus Christ, who paid for their sins. 2 Thessalonians 1:8-9
  - d) Matthew 7:27 – Jesus warned those following the Pharisees’ interpretation of the Law that they trusted in an evolving religious system as unstable as **sand**.
5. Matthew 7:28-29 – Jesus’ dogmatic teaching **amazed** His listeners.
- a) Matthew 7:28 – The imperfect tense of the Greek word *EKPLESSO* indicates they remained greatly astounded for some **time**.
  - b) Matthew 7:29 – They were amazed because the absolute **authority** of Jesus’ teaching radically differed from the changing opinions of the Pharisees that depended on the thinking of other men.

## XI. Events leading to the national rejection of Jesus as Messiah

### A. Healing the centurion's servant – Matthew 8:5-13, Luke 7:1-10

1. Matthew 8:5 – Matthew placed this account thematically (not chronologically) after the healing of the **leper** in order to demonstrate the Lord's absolute authority.
2. Luke 7:1 – Luke placed this account in its **proper** chronological order.
3. Matthew 8:6 – As commander of **one** hundred men, the centurion understood authority.
4. Luke 7:3 – The Gentile centurion sent a delegation of sympathetic **Jewish** synagogue officials to entreat the Lord on his behalf, a sign of his humility.
5. Matthew 8:6 – Matthew, whose Gospel emphasized the general **rejection** of Jesus by the religious Jews, summarized the event while Luke gave more details.
6. Matthew 8:7 – Jesus was willing to **heal** the centurion's servant.
7. Matthew 8:8 – The centurion knew that entering his Gentile **home** would cause more trouble for Jesus and that God's healing power did not require His **presence**.
8. Matthew 8:9 – The centurion's **grasp** of authority implied he also understood the authority of the God-Man, Jesus Christ.
9. Matthew 8:10 – The Lord was impressed with the centurion's **faith** and pointed out that He had sought such faith in Israel but hadn't found it.
10. Matthew 8:11 – The statement that *many would come from the east and west* emphasized that the entire **world** He came to save also included the Gentiles.
11. Matthew 8:12 – The *Sons of the Kingdom* were **Jews** who possessed a covenant relationship in Abraham and who should have been heirs of the Kingdom; however, because they failed to believe in the King of the Kingdom, Jesus Christ, God denied them entry into His kingdom.
12. Matthew 8:13 – Interestingly, the Gospel writers did not emphasize this miraculous healing but rather the conversations surrounding it. Jesus' **words** were the focus.

### B. Raising the widow's son from Nain – Luke 7:11-17

1. Luke 7:11 – Located ten miles southeast of Nazareth, Nain was the site of one of **three** times Jesus brought someone back to life.
2. Luke 7:12 – The widow's unique, one and only (Greek: *MONOGENES*) **son** had died, leaving no one to care for her.
  - a) John used *MONOGENES* as a **title** for Jesus Christ. John 1:14
  - b) God commanded Abraham to sacrifice his *MONOGENES*, but the pre-incarnate *MONOGENES* Jesus Christ **stopped** him. Genesis 22, Hebrews 11:17-19
  - c) God graciously sacrificed His *MONOGENES*, Jesus Christ, for the **sins** of the world. John 3:16, 1 John 2:2

3. Luke 7:13 – Jesus’ compassion came from His knowledge that **death** is not normal but rather the result of man’s sinful rebellion. Death is abnormal. Genesis 3
4. Luke 7:14 – Jesus stopped the coffin forcefully and addressed the **son** with authority.
5. Luke 7:15 – The son was instantaneously restored to **life**. Jesus presented the son to his mother, providing a wonderful picture of God’s grace. 2 Corinthians 9:15
6. Luke 7:16 – The people concluded that Jesus was a **great** prophet like Elijah or Elisha, each of whom brought a son back to life. 1 Kings 17:23, 2 Kings 4
7. Luke 7:17 – Word of Jesus’ **power** over death spread throughout the land.

### **C. The Twelve instructed for service – Mat. 9:35-10:42, Mark 6:6b-13, Luke 9:1-6**

1. Matthew 9:35-36 – These verses emphasize Jesus’ personal **concern** for the people.
2. Matthew 9:37-38 – The Lord’s compassion led to **prayer** to the Father for laborers to send out for the harvest.
3. Matthew 10:1-4 – Jesus delegated authority to the Twelve who would display that authority through miracles similar to **His**.
4. Matthew 10:5-6 – The Twelve’s mission related exclusively to the Kingdom **offer** being made to Israel.
5. Matthew 10:7-8 – The Twelve would preach this urgent message throughout Israel and use powerful **sign** miracles to authenticate it.
6. Matthew 10:9-15 – The Twelve would determine the worthiness of a city by its response to their message that the Kingdom of Heaven was close at hand; however, they weren’t responsible to **make** anyone believe.
7. Matthew 10:16-23 – The Lord implied difficulties and the continuation of them past His own lifetime. This same message of the Kingdom will also be preached during the Tribulation because the Kingdom will **again** be close at hand.
8. Matthew 10:24-25 – Jesus did **not** ask His disciples to do anything He wouldn’t do.
9. Matthew 10:26-33 – The Twelve did not need to **fear** the religious leaders because their Heavenly Father would care for them.
10. Matthew 10:34-39 – God’s Word divides people today just as Jesus’ presence divided people during His **life** on earth.
11. Matthew 10:40-42 – Jesus promised rewards to those who faithfully **serve** Him as well as to those who receive and care for His faithful workers.

#### **D. John the Baptist's doubts and Jesus' answer – Matthew 11:1-19, Luke 7:18-35**

1. Matthew 11:1 – This verse transitions Matthew's Gospel by moving into the rejection of **Jesus** as Messiah.
2. Matthew 11:2 – Jesus clearly did the works of Messiah, but He did not wield His absolute authority over their Roman and religious **rulers** as expected; therefore, John the Baptist's faith wavered.
3. Matthew 11:3 – Using a messianic **title** (*Coming One*) from Psalm 118:26, John asked for clarification from Jesus Himself.
4. Matthew 11:4-5 – Jesus did not have any additional evidence to give John that He hadn't already given the nation Israel. Equally, His **Word** must be sufficient for us.
5. Matthew 11:6 – Apparently, the forerunner of Messiah, John the Baptist, needed **no** additional confirmation. Malachi 3:1
6. Matthew 11:7-9 – Jesus commended His faithful **servant** John the Baptist.
7. Matthew 11:10 – Quoting Malachi 3:1, Jesus reaffirmed John's prophetic **ministry**.
8. Matthew 11:11 – This statement indicated that the Kingdom had not **yet** come.
9. Matthew 11:12-19 – These verses indicate that the Kingdom was being **rejected** by Israel, not accepted.

#### **E. Woes on the cities in which He performed the most miracles – Matthew 11:20-30**

1. Matthew 11:20 – Christ condemned **these** cities because they rejected the Kingdom and Messiah.
2. Matthew 11:21-22 – Jesus knew that the Jews in these cities had hardened their **hearts** more than the Gentiles of Tyre and Sidon.
3. Matthew 11:23-24 – Jesus knew that degenerate Sodom would have responded positively to Him had He performed the **same** miracles there as in Capernaum.
4. Matthew 11:25-26 – Christ's tone shifted from the condemnation of the previous verses to this invitation for His listeners to come to **Him** in faith.
5. Matthew 11:27 – No one can know the Father except through the Son. The Son desires to **reveal** the Father to all who come to Him in faith. John 17:25-26
6. Matthew 11:28 – The Pharisees had placed a *heavy* burden on the people with their subjective religious rules. In contrast, Jesus offered the true **rest** of eternal salvation to all who chose to believe in Him.
7. Matthew 11:29-30 – Jesus gave a gracious invitation to continue resting by yoking together with Him by **faith**.

## **F. Dining with the Pharisee and the second tour of Galilee – Luke 7:36-8:3**

1. Luke 7:36 – Simon was not honored to have Jesus in his **home** but thought Jesus should be honored to be in a Pharisee's home.
2. Luke 7:37-39 – Simon's thoughts revealed his **true** attitude about Jesus.
3. Luke 7:40-42 – Jesus answered Simon's thoughts with a **question**.
4. Luke 7:43 – Jesus used this story to contrast the Pharisee and **this** woman whom he called a *sinner*.
5. Luke 7:44-47 – Simon showed Jesus no **honor**, but this woman did.
6. Luke 7:48 – Jesus made a claim to deity by asserting His authority to forgive **sins**.
7. Luke 7:49 – The guests questioned Jesus' authority to **forgive** sins.
8. Luke 7:50 – This woman could go in **peace** because she had believed in Jesus.
9. Luke 8:1-3 – The second tour of Galilee

## **G. The Jewish religious leaders' blasphemy of Jesus – Matthew 12:22-37, Luke 11:14-26, Mark 3:19-30**

1. Matthew 12:22 – The **demon** was characterized by his effect on the man.
2. Matthew 12:23 – Because rabbis had taught for centuries that only Messiah could cast out **mute** demons, the people correctly understood this miracle as divine.
3. Matthew 12:24 – Having already rejected Jesus as Messiah, the Pharisees reacted to the people's question by criticizing God's **work**.
4. Matthew 12:25 – Logically, a divided organization (kingdom, **nation**, business, team, marriage, etc.) cannot be successful or overcome opposition.
5. Matthew 12:26 – Satan would **defeat** himself if he cast out demons because they belong to him.
6. Matthew 12:27 – Jesus' question implied His condemnation of the Pharisees' **actions**.
7. Matthew 12:28 – Jesus emphasized that He cast out demons by divine power, a **fact** that showed He was Messiah.
8. Matthew 12:29 – Jesus rejected the Pharisee's accusation and illustrated His point by claiming to have greater power than **Satan**, whom He created.
9. Matthew 12:30 – Jesus was laying the foundation for His announcement of special judgment on **that** generation of Israel for rejecting their Messiah.
10. Matthew 12:31 – When Israel's religious leaders charged Jesus with using Satan's **power** to cast out demons, they blasphemed the Holy Spirit by rejecting Jesus as Messiah.
11. Matthew 12:32 – This sin of blaspheming the Holy Spirit was committed **only** by the Jewish generation of Jesus' day and gained a special judgment that God executed in 70 AD.
12. Matthew 12:33-37 – The religious leaders produced only the fruit of self-righteous arrogance and would receive judgment from the **One** who condemned their self-righteousness. Only those following the Holy Spirit can produce good fruit.



## H. The request for a sign – Matthew 12:38-45

1. Matthew 12:38 – The implication behind their request was that they refused to accept the plentiful **sign** evidence Jesus had already provided.
2. Matthew 12:39 – The Lord’s strong response showed His **disgust** with their demand for another sign.
3. Matthew 12:40 – The national decision to reject Messiah had been made; therefore, the only **sign** left for the nation was the resurrection, the sign of Jonah.
4. Matthew 12:41 – Since the Ninevites had eagerly repented after merely hearing Jonah’s preaching, they would condemn the current generation for rejecting Messiah Himself.
5. Matthew 12:42 – The Gentile Queen of Sheba’s willingness to seek Solomon because of the testimony of his wisdom stood in judgment against the current generation that was unwilling to accept the One far **wiser** than Solomon.
6. Matthew 12:43-45 – This analogy taught that John the Baptist’s preaching *set Israel in order*; however, by rejecting Messiah, their present **state** was worse than before John cleaned house.
7. Matthew 12:46-47 – Matthew identified the subtle opposition that came from Messiah’s own **family**.
8. Matthew 12:48-50 – Jesus used this opportunity to recognize His real family members are those who have **believed** in Him.

## XII. A change in Christ’s ministry in response to His rejection

### A. Introduction to the parables

1. A parable is a true-to-life story used to illustrate or illuminate a **truth**.
  - a) The term comes from the Greek word *PARABALLO*, *PARA* meaning **beside** and *BALLO* meaning to throw.
  - b) Thus, a parable is an illustrative **story** thrown alongside to shed light on the lesson being taught.
2. Jesus taught in parables to encourage people to **think**.
3. Jesus **never** told a parable without a teaching context because He designed each parable to solve a problem, answer a question, or illustrate a principle.
  - a) Interpreting a parable involves searching its context to discover that problem, question, or **truth**.
  - b) If an interpretation does not answer the question, solve the problem, or illustrate the truth in context, then that interpretation is **wrong**.
  - c) Correct interpretation of parables depends on correct understanding of the **culture**.

4. Jesus expected believers to understand the message of each parable.
  - a) The literal **truth** Jesus taught through a parable can be correctly understood only through a literal interpretation.
  - b) Although parables may contain figures of speech like similes (a stated likeness) or metaphors (an implied likeness), their theological **truth** depends on the literal truth those figures of speech help communicate.

## **B. The parable of the sower – Matthew 13:1-9, Mark 4:1-12, Luke 8:4-10**

1. Matthew 13:1 – Just before Jesus taught six parables about the Kingdom of **Heaven**, He taught the Parable of the Sower to illustrate the importance of humbly listening to and obeying God’s message.
2. Matthew 13:2 – This parable did not teach anything new since the response to God’s message as reflected by the different soils is a dispensational **constant**, true of people in every age.
3. Matthew 13:3 – Since the **seed** is the message of the Kingdom (Matthew 13:19), the sower must be the messenger (in this case Jesus).
4. Matthew 13:4 – Birds (Satan) did not allow this seed to take **root** in the ground.
5. Matthew 13:5-6 – This seed sprouted **life** but was not able to take firm root; therefore, the heat (suffering) withered it.
6. Matthew 13:7 – This seed sprouted life, but **thorns** choked it.
7. Matthew 13:8 – This seed sprouted life, grew, and produced **fruit**.
8. Matthew 13:9 – The parable introducing this series of parables was meant to be **heard** by those willing to listen. Did the Pharisees have ears?

## **C. Jesus’ reason for the parables – Matthew 13:10-17, Mark 4:10-12, Luke 8:9-10**

1. Luke 8:9 – The disciple’s question indicated that Jesus was teaching a **new** Truth, something different.
2. Matthew 13:10 – This **shift** in the Lord’s ministry was connected to Israel’s national rejection of Him as Messiah. Matthew 12
3. Matthew 13:11 – Jesus’ used parables to provide understanding of unrevealed aspects of the Kingdom to those accepting Him and to conceal the mysteries of the Kingdom to those rejecting **Him**.
4. Matthew 13:12 – God had given much to **Israel**, His chosen people, but they had not handled the truth responsibly. They had wasted their unique opportunity.
5. Matthew 13:13-15 – Jesus quoted Isaiah to emphasize the Jews’ refusal to **listen** to God’s message.
6. Matthew 13:16-17 – Jesus said that the disciples’ willingness to see and **hear** placed them in a blessed position.

#### D. The parable of the sower explained – Matthew 13:18-23, Mark 4:13-20, Luke 8:11-15

1. Matthew 13:18 – Jesus wanted His disciples to understand the **parable** just as He wants us to understand His Word.
2. Matthew 13:19 – Jesus interpreted the Parable of the Sower for the disciples and in doing so set the interpretive principle for understanding parables. Symbols represent **literal** historical realities.
  - a) Matthew 13:19a – The seed was the **message** about the Kingdom proclaimed to Israel by John the Baptist, Jesus, and the disciples.
  - b) Matthew 13:19b – The first soil did not receive the **seed**, illustrating Israel’s religious leaders’ rejection of the message of the Kingdom.
3. Matthew 13:20-21 – The **rocky** soil represented a genuine response that resulted in life but did not allow strong root production. Some hearers failed to endure in the midst of persecution (suffering).
4. Matthew 13:22 – The **thorny** soil choked the growth of fruitful plants, illustrating a genuine response to the message that produced spiritual growth but later succumbed to the distractions (things) of this world.
5. Matthew 13:23 – The final soil responded by producing great **fruit**. The humble hearer received even greater understanding of the Kingdom by continuing to properly respond to the message in faith.

#### E. The parable of tares and its explanation – Matthew 13:24-30, 36-43

1. Matthew 13:24 – This first of the Kingdom parables introduced **new** facts about the Kingdom of Heaven.
  - a) Matthew 13:36 – Jesus told this parable in public to the **crowd** but explained it in private to His disciples to prepare them for His leaving.
  - b) Matthew 13:37 – The Son of **Man**, a Messianic title, identified Jesus as the Sower.
2. Matthew 13:25 – An **enemy** sowed tares among the wheat when the Sower’s men failed to keep watch.
  - a) Matthew 13:38a – The **good** seeds were those who responded with faith to the message, indicating that the *sons of the Kingdom* will be present in the world.
  - b) Matthew 13:38b - The **bad** seeds were those who did not respond to the message.
  - c) Matthew 13:39a – Satan, the enemy, sowed the **bad** seed.
3. Matthew 13:26 – The **truth** about the two seeds became known as the plants grew.

4. Matthew 13:27-30 – The landowner wanted to wait until the harvest to separate the two because the tares would uproot the wheat, illustrating that **good** and evil will coexist until the end of the age (the end of the time of the Gentiles).
  - a) Matthew 13:39b-40a – Good and **evil** will coexist until God establishes the Kingdom of Heaven.
  - b) Matthew 13:40b – The age mentioned here (the time of the Gentiles) extends from Christ's ascension until His **second** coming to establish the Kingdom.
  - c) Matthew 13:41-43 – After the Tribulation, which completes the times of the Gentiles begun during the reign of King Nebuchadnezzar, the righteous ones will **shine** forth in God's Kingdom.

#### **F. The parable of the mustard seed – Matthew 13:31-32**

1. Matthew 13:31 – Jesus compared His Kingdom to the sowing of a mustard seed (a **small** seed) in a man's field.
2. Matthew 13:32a – The **great** growth of this small seed corresponds to the growth and reception of the Kingdom message just before the establishment of the Kingdom at the end of the Tribulation.
3. Matthew 13:32b – The large tree provided a home for **birds**, possibly referring to the growth of the number of heirs of the Kingdom.

#### **G. The parable of the leaven – Matthew 13:33-35**

1. Matthew 13:33a – Leaven possesses an **evil** undertone in Scripture. Leviticus 2:11, Galatians 5:9
2. Matthew 13:33b – Hiding the leaven implied an evil intention and characterized the **age** before the Kingdom is established, the Times of the Gentiles. Revelation 6-19
3. Matthew 13:34 – Through these parables, Jesus described the world until evil is completed at the end of the **times** of the Gentiles, and the Kingdom is established.
4. Matthew 13:35 – With His **Jewish** audience in mind, Matthew pointed out the prophetic aspects of Jesus' use of parables.

#### **H. Parables of the hidden treasure and costly pearl – Matthew 13:44-46**

1. Matthew 13:44a – The **treasure** was the Kingdom, hidden from Israel for the moment.
2. Matthew 13:44b – The man who gave everything for the Kingdom spoke of the purchase **price** that made the Kingdom possible, the sacrifice of Messiah. Philippians 2:5-8, Hebrews 12:2
3. Matthew 13:44c – The unrevealed aspect of this parable was the fact that the Kingdom is hidden from **full** view until its establishment in the future.
4. Matthew 13:45-46 – The parable of the **pearl** reinforced the same Truths as the hidden treasure parable. Jesus Christ paid the great price for our salvation.

**I. The parable of the dragnet – Matthew 13:47-50**

1. Matthew 13:47 – This parable is the **final** one in the series of parables using the comparison formula ...*the Kingdom of Heaven is like*....
2. Matthew 13:48 – The **fish** catch included both good and bad fish with the bad fish being tossed away.
3. Matthew 13:49-50 – The *end of the age* referred to the **end** of the Times of the Gentiles, which will be completed at the end of the Tribulation (Daniel's 70<sup>th</sup> week) when this separation judgment will occur.

**J. Conclusion to the Kingdom parables – Matthew 13:51-53**

1. Matthew 13:51 – The disciples' understanding of the parables showed a **proper** response to the Kingdom message.
2. Matthew 13:52 – Jesus rejected the religious leaders by indicating that His disciples were **now** responsible for teaching about the Kingdom, not them.
3. Matthew 13:53 – Jesus' departure came at the end of a **long** and eventful day and resulted in an interesting night. All of Jesus' days were probably as exciting as this one!

**K. Stilling the storm – Matthew 8:18, 23-27, Mark 4:35-41, Luke 8:22-25**

1. Mark 4:35 – Mark and Luke wrote that this storm occurred on the **same** day as the events of Matthew 13, but Matthew placed it out of chronological order.
2. Mark 4:36 – The disciples obeyed Jesus and put out to **sea**.
3. Mark 4:37 – This unique storm in the Sea of Galilee frightened even experienced seamen like **Peter** and Andrew.
4. Mark 4:38 – After a long and tiring day, Jesus slept. The disciples rebuked **Him** for not acting with compassion toward them.
5. Mark 4:39 – Jesus addressed the sea and the **wind** separately, and they immediately obeyed Him and became calm. Jesus, the Creator, has authority over all creation.
6. Mark 4:40 – After rebuking the storm, Jesus rebuked the disciples for their **fear** and lack of faith. (Jesus had said, *Let us go over to the other side*, meaning they would arrive at the other side.) They focused on themselves, not their Savior.
7. Mark 4:41 - The disciples were filled with respect and awe for the identity and power of the Person who could command the wind and waters at will, cast out demons, **heal** diseases, and speak mysteries in parables.

**L. Casting demons into swine – Matthew 8:28-34, Mark 5:1-20, Luke 8:26-39**

1. Mark 5:1 – This extraordinary event **six** miles southeast of Galilee in a predominately Gentile area showed Jesus' authority over the demonic realm.
2. Mark 5:2-3a – Jesus' presence prompted the possessed man to leave the **tombs** that housed many other demented men.

3. Mark 5:3b-4 – The man’s strength was evident in the failed attempts to keep him bound with **chains**.
4. Mark 5:5 – The man spent his time repeatedly screaming and **cutting** himself.
5. Mark 5:6 – The presence of the Creator of **all** things forced the demon into a position of bowing. Demons always recognized Jesus’ authority. Man often didn’t.
6. Mark 5:7 – The indwelling **demon** immediately displayed knowledge of the Person standing before him and referred to the destiny that awaited him, the Lake of Fire.
7. Mark 5:8 – Jesus did not need to use an accepted demon-exorcising formula but simply commanded the demon to **leave** the man.
8. Mark 5:9 – The giving of the demon’s **name** made the event even more fantastic in that the Lord showed power over many demons at once.
9. Mark 5:10 – The spokesman demon begged to not be **sent** out of the country.
10. Mark 5:11-12 – Interestingly, the demons wanted to enter the **pigs** but could not do so without God's permission. Jesus did not command them to enter the pigs.
11. Mark 5:13 – The number of swine may reflect the **number** of demons in the man.
12. Mark 5:14 – The news of the event spread rapidly thanks to the herdsmen, who were concerned about the loss of their expensive **pigs**.
13. Mark 5:15 – After seeing the transformation of the **man** cleansed of the demons, people were seized with fear.
14. Mark 5:16-17 – Eyewitnesses recounted the miracle. The people wanted Jesus to leave that area for **fear** of further monetary loss (the pigs).
15. Mark 5:18 – In an act of gratitude, the cleansed man sought to go with Jesus.
16. Mark 5:19 – The Lord told the man to go and tell others of the **grace** he had received.
  - a) Grace depends on God's unchanging character and constitutes all that God is free to do for man on the basis of the work of Jesus Christ on the cross. 2 Peter 1:2-3
  - b) GRACE = **G**od's **R**iches **A**t **C**hrist's **E**xpense
17. Mark 5:20 – The man became a **witness** for the Lord in that region.

### **M. Resuscitation of Jarius’ daughter–Matthew 9:18-26, Mark 5:21-43, Luke 8:40-56**

1. Mark 5:21 – This section recounts **two** humanly hopeless situations.
2. Mark 5:22-23 – The leader of the synagogue fell at the **feet** of Jesus with confidence in His power to heal.
3. Mark 5:24 – While Jesus went with the **man**, people selfishly pressed close to Him.
4. Mark 5:25-26 – The **woman** who suffered from chronic hemorrhaging came near Jesus.
5. Mark 5:27 – The woman deliberately touched the **hem** of His cloak in a demonstration of her faith.

6. Mark 5:28 – She believed Jesus’ **power** could make her well even without His knowledge or consent.
7. Mark 5:29 – The result of her touch was the immediate **healing** of her bleeding.
8. Mark 5:30 – Jesus’ power did not **work** without His knowledge. He sought to proclaim the woman’s faith.
9. Mark 5:31 – The disciples, probably with Peter as the spokesman, considered Jesus’ question unreasonable since such a **large** crowd pressed against them.
10. Mark 5:32-33 – Realizing she could not retain her **secret**, she told Jesus her story.
11. Mark 5:34 – By calling her *daughter*, a term of affection, Jesus acknowledged the woman’s **faith** to everyone. He used her as an illustration of true faith.
12. Mark 5:35 – Jairus’ servants lacked **hope** for his daughter.
13. Mark 5:36 – Hearing that the girl had died, Jesus commanded Jairus to not **fear** and to believe. He wanted him to believe confidently as had the woman.
14. Mark 5:37 – The members of the **inner** circle (Peter, James, and John) accompanied Jesus to Jairus’ house.
15. Mark 5:38 – These professional mourners were intensely emotional, similar to those at Lazarus’ **grave** later in John 11.
16. Mark 5:39 – Jesus indicated that the wailing was unwarranted because the girl’s **death** was not permanent. She was asleep, a euphemism for death.
17. Mark 5:40 – The mourners’ **quick** shift to laughter showed the shallowness of their mourning.
18. Mark 5:41 – Jesus took the girl’s **hand** and gave a simple command to get up. She was alive before He touched her, or He would have been unclean.
19. Mark 5:42 – Once again, complete **healing** occurred, resulting in amazement.
20. Mark 5:43 – Jesus told her parents to **not** make her into a spectacle for curiosity seekers.

## **N. Healing two blind men and a deaf mute – Matthew 9:27-34**

1. Matthew 9:27 – These blind men called to Jesus using the Messianic title *Son of David*. Matthew implied that these blind men **saw** more than the Pharisees and other national leaders who failed to recognize Jesus as Messiah.
2. Matthew 9:28-29 – Jesus exercised Messianic authority by healing the **blind** in fulfillment of Isaiah 35:5-6.
3. Matthew 9:30-31 – News of Jesus’ Messianic healings **spread** throughout Israel.
4. Matthew 9:32-33 – The crowds recognized the Messianic implications of the healing of the demon possessed **mute**.
5. Matthew 9:34 – Since the Pharisees could not deny the **fact** of the miracle, they gave a false (blasphemous) explanation of it.

**O. A second rejection in Nazareth – Matthew 13:54-58, Mark 6:1-6a**

1. Mark 6:1 – The disciples accompanied Jesus on this trip to Nazareth, showing He was not visiting His **family** but conducting His public ministry.
2. Mark 6:2 – The people were astonished with His authority but did **not** believe Him.
3. Mark 6:3 – Since they were unable to explain **Jesus**, they rejected Him.
4. Mark 6:4 – Often, a person is respected **least** by those who know him best.
5. Mark 6:5 – Jesus refused to **force** Himself on those who did not want Him. He worked few miracles in the area because few sought Him.
6. Mark 6:6a – The Lord’s wonder about their unbelief was connected to their arrogant assumption that they **knew** everything about this son of Joseph and Mary.

**P. Death of John the Baptist – Matthew 14:1-12, Mark 6:14-29, Luke 9:7-9**

1. Mark 6:14 – Reports of Jesus’ miracles reached Herod Antipas, son of Herod the Great, who decided that John the Baptist was connected to the miracles in some way.
2. Mark 6:15 – People were willing to accept **Jesus** as a prophet but not as Messiah.
3. Mark 6:16 – Herod reluctantly admitted **guilt** in the death of John the Baptist.
4. Mark 6:17-29 – These verses give the historical circumstances of John’s **death**.

**XIII. Training the Twelve intensified**

**A. Feeding the 5,000 – Matthew 14:13-21, Mark 6:30-44, Luke 9:10-17, John 6:1-15.**

1. John 6:1 – All four Gospels describe this miracle that emphasized Jesus as the source of **life** and the means of sustaining life.
2. John 6:2 – Jesus was at the height of His popularity. That would change the **next** day.
3. John 6:3 – Jesus tried to withdraw from the **crowds** with His disciples, but the multitudes followed Him. Mark 6:33
4. Mark 6:34 – Jesus’ had compassion for the lack of spiritual nourishment in their souls caused by the religious leaders’ unwillingness to **feed** them God's Word.
5. Mark 6:35-36 – At the end of the day, the disciples pointed out to Jesus that the people needed to **eat**.
6. Matthew 14:16 – In order to train His disciples to **depend** on Him, He challenged them to provide food for the crowd.
7. John 6:4 – John noted the nearness of Passover, the **perfect** backdrop for this miracle of provision.
8. John 6:5 – Philip was from Bethsaida, the closest town, but Jesus designed this question to **test** the faith of all His disciples.



9. John 6:6 – Though Jesus knew He would provide **food**, He gave His disciples an opportunity to depend on Him to fulfill that need.
10. John 6:7 – The amount of money needed to feed the **crowd** was almost a year's salary and showed the physical, earthly focus of Philip's thinking.
11. John 6:8-9a – Five loaves of bread and **two** fish could not satisfy this large crowd.
  - a) Elisha had performed a similar miracle to provide for the **people**. 2 Kings 4:42-44
  - b) Someone **greater** than Elisha was present, the Messiah. 2 Kings 4:42-44
12. John 6:10 – The people were seated in orderly **groups** of 50 and 100. Mark 6:40
13. John 6:11 – Jesus **thanked** the Father for His provision, then gave the food to His disciples, who distributed it to the people. Everyone had enough to satisfy them. Grace!
14. John 6:12-13 – Twelve baskets (one for each disciple) were filled with the leftovers of the **five** loaves and two fish that fed the five thousand! Superabundant grace!
15. John 6:14 – In his Gospel, John presented this event as the **fourth** sign miracle. He wrote about it to point to Jesus as the only way to salvation. John 20:30-31
16. John 6:15 – Sadly, the people missed the point of the food miracle and focused on Jesus as a political or **social** deliverer rather than as the spiritual Savior of the world.

## **B. Walking on water – Matthew 14:22-33, Mark 6:45-52, John 6:15-21**

1. Matthew 14:22 – Jesus sent the disciples away to protect them from the influence of the crowd because they sought to make Him their **king**.
2. Matthew 14:23 – Spending much time in **prayer** with the Father was a priority in Jesus' life as He pioneered our spiritual lives. Colossians 4:2, 1 Thessalonians 5:17
3. Matthew 14:24 – About three and half miles from **land**, the disciples faced a head wind that forced them to struggle to move forward.
4. Matthew 14:25 – The **storm** prevented them from reaching land. Between 3 and 6 in the morning, after hours of struggle, they saw someone walking around on the water.
5. Matthew 14:26 – The disciples did not recognize Jesus and were afraid that He was a ghost or a **spirit**.
6. Matthew 14:27 – Immediately, Christ calmed them with His **Word**. Focusing on the Person of Christ removed their fear.
7. Matthew 14:28 – This event was the first of three in Matthew 14-17 that focused on **Peter**, the future leader of the new church.
8. Matthew 14:29 – Peter left the boat and **walked** on the water because he trusted the Lord.
9. Matthew 14:30 – Peter **shifted** his focus from Jesus to the danger and no longer trusted Jesus in his walk. Fear gripped him, and he began to sink.
10. Matthew 14:31 – The Lord rebuked Peter for having **little** faith, indicating that he had some. Peter had begun walking by faith but had allowed the world to distract him.

11. Matthew 14:32 – The wind stopped, and immediately the boat was at the shore, again verifying the Person and **power** of Jesus, the Messiah.
12. Mark 6:52 – The disciples had not thought through the miracle of the feeding of the five thousand even though they had twelve **full** baskets in the boat with them.
13. Matthew 14:33 – The disciples did not understand everything, but they understood enough to **bow** in worship of Jesus.
14. John 6:21 – Five lines of evidence occurred in one day to **testify** to Christ's deity.
  - a) The miracles in that **one** day included healing the sick, feeding over 5,000, walking on water, enabling Peter to walk on water, and stilling the storm, a typical day for Jesus.
  - b) Lack of evidence is never the problem; the problem is an unwillingness to **trust** the Lord and humbly submit to His authority. Romans 1:18-24

### C. The bread of life discourse – John 6:22-71

1. Introduction to the discourse
  - a) The crowd that saw the feeding of the multitude the day before also saw an opportunity to help themselves by making Jesus their healer, **food** provider, and king.
  - b) The crowd did **not** realize that their problem was spiritual, not Roman tyranny.
  - c) God had put them under Roman rule because of their **sin** of rejecting Him.
  - d) They rejected the Word of God and had no desire to find a spiritual solution to their **sin** problem. Instead, they sought Jesus as a political deliverer and social savior.
  - e) Jesus got into a question and answer dialogue with the people in this teaching session. He concluded with a **private** session with His disciples.
2. John 6:22 – The **crowd** from the day before did not know where Jesus had gone.
3. John 6:23-24 – The people hired small taxi **boats** to take them to the other side in search of Jesus so He could feed them.
4. John 6:25 – The crowd recognized Jesus as a **great** teacher but not as Messiah.
5. John 6:26 – Jesus knew that the crowd sought Him to fill their physical **desires**, not because they believed that the sign miracles proved He was Messiah.
6. John 6:27a – Jesus used the food miracle of the day before to teach the people (who had worked hard to **find** him) to not work for temporal political or social solutions.
  - a) John 6:27b – Jesus strongly contrasted free physical **food** with God's grace gift of eternal life, the bread of life.
  - b) John 6:27c – *The Son of Man*, a Messianic title, emphasized Christ's unique ability to provide eternal **life**.
  - c) John 6:27d – Jesus Christ's words and **works** showed the *seal of God*.

7. John 6:28 – With great difficulty, Jesus broke through their **legalistic** understanding by noting their recognition of needing a greater work; however, the crowd still desired to do some work **themselves** for eternal life. Romans 10:2-4
8. John 6:29 – Jesus identified the *work of God* as simply believing in Him to be saved. Just as He had provided a **meal** the day before by grace, so He also gives salvation by grace. Faith for salvation is the ultimate non-work. Romans 4:5
9. John 6:30 – Although the Lord had given a sign the day before, they not only asked for another **sign** but set the parameters for the type of sign they would accept.
  
10. John 6:31 – Quoting from Psalm 78:24, the crowd mistakenly declared that Moses had given Israel **bread** (manna) in the desert. In reality, Yahweh, in the Person of the pre-incarnate Jesus Christ, had given them the bread. Exodus 16:4
  - a) Psalm 78:1-4 – Asaph wrote this Psalm to show God’s amazing **grace** toward the rebellious Exodus generation.
  - b) Psalm 78:5-6 – God commanded every generation of Israelites to pass down **correct** understanding of Him to their children.
  - c) Psalm 78:7 – God designed His **miracles** to strengthen the Jews’ confidence and motivate obedience.
  - d) Psalm 78:8 – Although the Exodus generation **saw** God’s miraculous works, they remained stubborn and rebellious.
  - e) Psalm 78:9-10 – Interestingly, this crowd was from the area of Galilee near Ephraim, and this **Psalm** recorded their ancestors’ rejection of God’s provision.
  - f) Psalm 78:11-17 – Just as the Exodus generation **forgot** God’s works, these people in Jesus’ day forgot God’s incredible grace provision for them.
  - g) Psalm 78:18 – The Galileans in Jesus’ day were **also** testing God.
  - h) Psalm 78:19 – In John 6, the Galileans put God to the same **test**, thereby testifying to their own rebellious attitude.
  - i) Psalm 78:20-24 – God graciously provided for the rebellious Jews even though they did **not** deserve it.
  
11. John 6:32 – Jesus corrected these Jews on **three** misconceptions.
  - a) God the Father provided the **true** bread.
  - b) God was **still** giving them bread.
  - c) The True Bread was not **manna** but the Lord Jesus Christ who stood before them.
12. John 6:33 – Unlike the Old Testament manna that merely provided physical nourishment, the **true** Bread of heaven imparts eternal life.
13. John 6:34 – Although they seemed to grasp the idea, the aorist imperative of the Greek word *DIDOMI* (to give) showed that they still focused on the **physical** rather than the spiritual. According to the aorist tense, they wanted everything right then.

14. John 6:35 – Using *I am*, Jesus made another claim to deity. He invited them to come to Him, which He explained meant to **simply** believe in Him as Messiah.
15. John 6:36 – Although they had seen enough evidence, they refused to believe because they wanted another **sign**. Everyone is drawn to Jesus because He died for all, but not all believe in Him as their Savior.
16. John 6:37 – Remember that Jesus defined **coming** to Him as believing in Him. We no longer hunger and thirst after we believe in Him. John 6:35
17. John 6:38 – Jesus said His role was to do the Father’s **will**, a contrast to their refusal to do the Father’s will.
18. John 6:39 – The one who believes in **Christ** is saved and cannot be lost.
19. John 6:40 – The believer in Christ is guaranteed the resurrection **life**.
20. John 6:41 – Their grumbling reflected their rejection of Jesus’ **claim** to deity and showed another similarity with the whiny Exodus generation. Exodus 16:2, 7-9, 12
21. John 6:42 – Operating on their own self-appointed authority, they claimed to **know** everything about Jesus.
  - a) John 6:59 – At some point during His teaching, Jesus **moved** from the seashore to the synagogue.
  - b) Interestingly, an archeological dig uncovered the Capernaum synagogue, and the **door** has carved into it a scene of God giving manna in the wilderness.
22. John 6:43 – Jesus commanded them to **stop** grumbling because they could not recognize the Truth while focused on themselves.
23. John 6:44 – God **draws** all men to Himself through the Gospel message. John 12:32
24. John 6:45 – Hearing involves understanding, and those who **hear** and learn of the Father are able to understand and believe the Gospel message.
25. John 6:46 – Only the **One** who came from the Father can explain Him. John 1:18
26. John 6:47-48 – The only way to see **God** is by believing in Jesus Christ. John 3:16
27. John 6:49 – The generation that ate the physical manna died physically. Jesus contrasted this with the onetime eating (believing) of the Bread of **life** for eternal satisfaction and eternal life.
28. John 6:50 – Jesus is different from the Old Testament manna that sustained for one day. Believing in Him **one** time insures eternal life forever.
29. John 6:51a – The repetition of *bread of life* in verses 35, 41, and 48 was an attention grabber for the difficult statement that followed.
  - a) John 6:51b – The aorist subjunctive of the Greek word *ESTHIO* (to eat) indicates a onetime action that demands that the person choose to eat it (to believe).
  - b) John 6:51c – If someone believes, **God** guarantees him eternal life.
  - c) John 6:51d – Jesus would give His **life** as a substitute. John 1:29, Romans 5:8

30. John 6:52 – Still focused on the physical, the **crowd** did not understand the figurative way the Lord explained salvation.
31. John 6:53 – Eating bread and drinking **wine** is a metaphor used throughout Scripture for faith. Proverbs 9:1-6
32. John 6:54 – Eating means that someone has accepted the message and **made** it his own. Jeremiah 15:16
33. John 6:55-58 – Jesus continued the metaphorical use of eating and drinking to get them to **shift** their thinking from the physical to the spiritual.
34. John 6:59 – Jesus was teaching **in** the synagogue.
35. John 6:60 – Three groups of people were present during **this** teaching.
- The Jews: the unbelieving religious **leaders** and those who followed them
  - The disciples: students who believed in **Jesus** but struggled to understand this teaching
  - The Twelve: those whom Jesus had personally **chosen** for service
36. John 6:61 – Jesus knew that the concept of the **bread of life** caused them problems.
- John 6:61a – *This* refers to Jesus' message. What did He **say**?
    - The physical bread represented His **body**, specifically His death on the cross, which set the stage for His resurrection, ascension, and session (being seated at the Father's right hand in the third Heaven). 1 Peter 2:24
    - The penalty for sin is spiritual **death**, which penalty Jesus paid on the cross as He suffered as our substitute before God. Thankfully, death is not termination but separation (in spiritual death, separation from fellowship with God; in physical death, separation of the body from the soul and spirit). Genesis 2:17
    - The physical death of an animal to solve Adam and Eve's nakedness problem pictured **death** as the necessary payment of the sin penalty. Genesis 3:21
    - The life of the animal sacrifices was in the **blood** and pictured Christ's substitutionary spiritual death on the cross. Leviticus 17:10-11
  - John 6:61b – The disciples' continuing **focus** on the physical made this spiritual concept difficult for them to understand.
37. John 6:62 – Jesus tied the ascension and atonement together with a **clear** statement of His pre-existence.
38. John 6:63 – Living according to their fleshly agenda would not profit them, but believing the Lord's **words** would bring them life.
39. John 6:64 – Jesus knows the hearts of men, and He knew the one who would betray Him. He **chose** Judas Iscariot to fulfill prophecy.

40. John 6:65a – Those who had not believed could not **come** to Him.
  - a) John 6:65b – Throughout this discourse, Jesus equated coming to **Him** with believing on Him.
  - b) John 6:65c – Salvation is completely God’s work, but God’s plan involves the **choice** of the creature in accepting or rejecting His salvation offer.
41. John 6:66 – Unwilling to rethink their theological position, many believers left Jesus’ presence and no longer **walked** as His disciples.
42. John 6:67 – Jesus challenged His twelve **chosen** disciples about their faith.
43. John 6:68 – Speaking for the group, Peter said they would not leave Jesus because they could know **reality** only through His teaching.
44. John 6:69 – The **title** *the Holy One of God* recognized Jesus as Messiah. Mark 1:24
45. John 6:70 – Judas Iscariot continued to reject the Gospel and to challenge Christ’s claims. Christ **knew** his thoughts.
46. John 6:71 – After pointing out Judas’ rejection, John began emphasizing the events leading to the **cross**.
47. Summation thoughts from John 6:22-71, the bread of life discourse
  - a) We should never use **God** to promote our self-centered agenda. John 6:22-25
  - b) Continual suppression of the truth, which is always before us, results in exchanging the truth for a **lie**, which eventually leads to open opposition to the truth. John 6:30-40
  - c) Jesus compared the sustaining physical **life** to everyone’s similar need to have eternal life. John 6:41-51
  - d) Jesus is the source of spiritual life, and **faith** in Him results in salvation. John 6:48
  - e) No amount of **human** ability can acquire either truth or salvation. John 6:41-51
  - f) The more accurately the truth is communicated, the more abrasive it is to those who choose to **reject** it. John 6:60-71
  - g) Jesus Christ’s substitutionary sacrifice on the cross paid the **legal** requirement (penalty) for sin for the entire world. John 6:51, 1 John 2:2

#### **D. Controversy about defilement – Matthew 15:1-20, Mark 7:1-23, John 7:1**

1. John 7:1 – John indicated a major **shift** in the Lord’s ministry. The Synoptic Gospels provide information about the events in the six to seven month period between John chapters 6 and 7 (from Passover to the Feast of Tabernacles).
  - a) At least **three** changes marked a shift in Jesus’ ministry.
    - 1) Jesus no longer publicly presented **Himself** as the Messiah.
    - 2) Jesus’ ministry became primarily **private**.
    - 3) Jesus’ teaching **now** focused primarily on the Twelve.

- b) Four major events occurred in Christ's life during this time.
- 1) Jesus' popularity fell drastically because of His **clear** teaching of the truth.
  - 2) Many of Jesus' students (disciples) abandoned Him because of the religious leaders' challenges to His teaching of the **truth**.
  - 3) John continued to point out that **one** of the Twelve was an unbeliever who would eventually betray Him to His enemies.
  - 4) The Jewish religious leaders constantly looked for an opportunity to **kill** Him.
2. Mark 7:1-4 – The religious leaders came from Jerusalem to look for a way to criticize Jesus, which in this case meant accusing His disciples of not going through their elaborate hand washing **ritual** before eating.
  3. Mark 7:5 – This verse reveals the Pharisees' primary reason for disliking Jesus. He did not approve of or promote the traditions that gave them their **power** and prestige.
  4. Mark 7:6-7 – Jesus quoted Isaiah 29:13 to indicate that the Pharisees professed **outward** devotion but were inwardly corrupt.
  5. Mark 7:8 – Jesus directly attacked the Pharisees by accusing them of abandoning God's commands in favor of their **man**-made traditions.
  6. Mark 7:9-10 – Jesus validated His accusation with an example of their corrupt rejection and abuse of their own **parents**.
  7. Mark 7:11 – The religious leaders absolved themselves of the responsibility of honoring their parents by claiming they had dedicated to the Lord every bit of **money** that they could have used to assist them.
  8. Mark 7:12-13 – Jesus emphasized their hypocrisy and indicated they practiced **many** similar acts that violated the Word of God.
  9. Mark 7:14-16 – Jesus identified true defilement as the thoughts that come from **fallen** man rather than from something he eats.
  10. Mark 7:17-18 – The disciples didn't understand, and the Lord rebuked them.
  11. Mark 7:19 – Christ's rebuke of His disciples was **harsh**.
  12. Mark 7:20-23 – Words come from the **core** of man's thinking and defile him. Jeremiah 17:9

### **E. Gentile acceptance in Tyre and Sidon – Matthew 15:21-28, Mark 7:24-30**

1. Matthew 15:21 – The Lord left Israel, which rejected Him, and entered **Gentile** territory.
2. Mark 7:24 – The Lord did not intend to have a **public** ministry in Gentile lands.
3. Mark 7:25 – The Canaanite woman showed **respect** for Jesus through her worshipful attitude.

4. Mark 7:26 – With dignity and respect, this Gentile woman kept requesting the Lord to remove the **demon** from her daughter.
5. Matthew 15:22 – By calling Jesus *the **Son** of David*, this woman showed her knowledge of Him.
6. Matthew 15:23 – The Lord ignored the **woman** at first, and His disciples became annoyed with her.
7. Mark 7:27 – Jesus spoke to **both** the woman and His disciples. His trip into Gentile (*dogs*) territory did not mean He had abandoned His ministry to Israel (*the children*).
8. Mark 7:28 – This woman’s response revealed her knowledge of and her **place** in the Abrahamic Covenant. Genesis 12:3
9. Matthew 15:28 – Jesus recognized the woman’s humility and understanding of the **truth**, and He responded by cleansing her daughter completely.
10. Mark 7:30 – Upon her return home, the woman found her daughter **healed** just as Jesus had said. The demon was gone.

#### **F. Healing the deaf stammerer – Matthew 15:29-31, Mark 7:31-37**

1. Mark 7:31 – With His secrecy lost after healing the woman’s daughter of a **demon**, the Lord went to Decapolis in Galilee.
2. Mark 7:32 – Because the man was unable to **speak** for himself, the people who brought him implored the Lord to heal him.
3. Mark 7:33-34 – Mark vividly described Jesus’ actions and emphasized His **words**, which meant *be completely opened*.
4. Mark 7:35 – This man was completely healed as were **all** whom Jesus healed.
5. Mark 7:36-37 – Jesus kept commanding the astonished people to keep **silent** about the healings, but they did not obey Him.

#### **G. Feeding the four thousand – Matthew 15:32-39, Mark 8:1-10**

1. Matthew 15:32 – Jesus fed a large crowd **again** but this time Gentiles.
2. Matthew 15:33 – The disciples failed to think outside their circumstances to recognize Jesus’ **power** to create and provide.
3. Matthew 15:34 – Again, they had only a few loaves of bread and fish to **feed** the crowd.
4. Matthew 15:35-36 – Jesus showed His disciples His ability and willingness to provide for the Gentiles in the **same** way He had provided for the Jews.
5. Matthew 15:37 – Jesus was training His disciples to realize that God **cares** for Gentiles, too. Acts 11:1-18
6. Matthew 15:38-39 – Once again, the Lord **fed** a large crowd and then departed.



## H. Rejection in Magadan – Matthew 16:1-4, Mark 8:9-12

1. Matthew 16:1 – The Pharisees and Sadducees joined together to **kill** Jesus.
2. Matthew 16:2-3 – John the Baptist’s teaching ministry should have shown the religious leaders that they lived in the **time** of the visitation of the Messiah.
3. Matthew 16:4 – Jesus indicated that the only sign **left** for that generation was the resurrection. Then, He deliberately left them.

## I. Jesus’ warning to His disciples about the Pharisees’ teaching – Matthew 16:5-12, Mark 8:13-26

1. Matthew 16:5 – In the disciples’ **haste** to leave, they failed to bring bread.
2. Matthew 16:6 – Jesus used this lack of provision as a teaching moment to warn the disciples against the religious leaders’ **false** teaching.
3. Matthew 16:7 – The disciples did **not** understand that the Lord referred to the spiritual, not the physical.
4. Matthew 16:8-11 – The Lord’s rebuke was severe because they had witnessed **two** provision miracles that showed He could provide **all** necessary physical bread.
5. Matthew 16:12 – After Christ’s rebuke, the disciples understood His warning about the **dangers** of the religious leaders’ false teaching.
6. Mark 8:22 – The bringing of the **blind** man provided another teaching opportunity.
7. Mark 8:23 – Jesus intentionally only partially restored **this** man’s sight so He could make a spiritual point. (His only temporary, partial healing)
8. Mark 8:24 – The man could see enough to recognize **men** moving around. The disciples, in like manner, could see (recognize) the truth but often not very clearly.
9. Mark 8:25 – The Lord then healed the man completely causing him to see **clearly**. In like manner the disciples needed to continue getting spiritual insight from His teaching in order to see the truth more clearly.
10. Mark 8:26 – The Lord instructed the man to not tell anyone. He seemed to have obeyed.

## J. Peter’s confession – Matthew 16:13-20, Mark 8:27-30, Luke 9:18-21

1. Matthew 16:13 – Jesus began questioning His disciples to **test** them and give them the opportunity to verbally identify Him.
2. Matthew 16:14 – The people had varying opinions of **who** Jesus was.
3. Matthew 16:15 – The word *you* is in the emphatic position grammatically because Jesus wanted **their** thoughts about His identity, not others’ thoughts.

4. Matthew 16:16a – Peter identified Jesus as the Messiah, who the Hebrew Scriptures taught was more than a mere **man**. Isaiah 9:6, Jeremiah 23:5-6, Micah 5:2
  - a) Matthew 16:16b – Peter acknowledged the deity of Christ with the phrase ***Son of the living God***.
  - b) Matthew 16:16c – As seen in the next event, Peter **gained** understanding gradually.
5. Matthew 16:17 – Peter’s right relationship with God was based on His understanding of and faith in Jesus’ identity as Messiah.
6. Matthew 16:18a – Christ builds His **church** on faith like Peter’s.
  - a) Matthew 16:18b – A person becomes a **member** of the Church (the Body of Christ) in one way only, through faith alone in Christ alone.
  - b) Matthew 16:18c – Faith in **Christ** is the foundation of the church. 1 Corinthians 3:10-11, Ephesians 2:19-20
7. Matthew 16:19 – Jesus promised Peter a position of authority in the **coming** Kingdom.
8. Matthew 16:20 – Jesus strictly commanded them to not proclaim this information so nothing would interfere with His plan to go to the **cross** for our redemption.

#### **K. Christ’s rebuke of Peter – Matthew 16:21-23, Mark 8:31-33, Luke 9:22**

1. Matthew 16:21 – Jesus told His disciples that Messiah’s role as the suffering Servant had to come **before** He could reign as King.
2. Matthew 16:22 – Peter did not want Christ to die and thought he was right in speaking out **against** the Lord’s plan; however, he did not understand the entire plan.
3. Matthew 16:23a – Jesus completely reversed His earlier commendation of **Peter**.
  - a) Matthew 16:23b – Sadly, Peter’s suggestion was similar to Satan’s in Matthew 4. Both wanted Messiah to have the **crowns** without the cross.
  - b) Matthew 16:23c – Jesus’ death was central to His work as Messiah; therefore, standing in the way of His death was the same as **aiding** Satan.
4. Some thoughts regarding this exchange between Jesus and Peter
  - a) Peter believed in Jesus but did not understand everything about God’s **plan**.
  - b) We may not always understand God’s plan, but God remains God, and we must always **humbly** submit to His will. Habakkuk 1:12-2:1
  - c) God’s plan might **not** make sense to us. Joshua 5:1-5 Isaiah 55:8
  - d) Avoiding Peter’s mistake involves exchanging the thinking of this **world** for the thinking of Christ. Romans 12:2

## L. Taking up your cross – Matthew 16:24-28, Mark 8:34-9:1, Luke 9:23-27

1. Matthew 16:24a – Christ’s instructions are for believers in their discipleship, **not** for the salvation of unbelievers.
  - a) Matthew 16:24b – Following Jesus means continually obeying the commands to **deny** and **take up**.
  - b) Matthew 16:24c – *Deny* (Greek: *APARNEOMAI*, to pay no attention to) is an imperative command to lose sight of **self** in service to Christ. Romans 6:11-14
  - c) Matthew 16:24d – Taking up one’s **cross** had added significance for that generation.
    - 1) Historical note: The cross, an instrument of death for capital **crimes**, was greatly feared because of its excruciating torture.
    - 2) Jesus used the imagery of the cross to communicate the truth that a believer should view himself as positionally dead to his **sin** nature, which has no rightful authority over any believer. Romans 6:5-6
    - 3) Taking up our cross means living in the reality that we are **dead** to the authority of the sin nature because of our identity in Christ.
2. Matthew 16:25 – This paradoxical statement says that the only way to **truly** live is to lose self-focus and self-reliance and focus on Jesus (live by faith). Hebrews 12:1-3
3. Matthew 16:26 – The person who gains the world loses the eternal weight of **glory** (not salvation but rewards). 2 Corinthians 4:16-18
4. Matthew 16:27 – Knowing this truth should help us focus on eternal truths from **above** rather than on temporal things found here below. Colossians 3:2-3
5. Matthew 16:28 – Jesus referred to the **three** disciples who would shortly see His Kingdom-glory on the Mount of Transfiguration. 2 Peter 1:16-21

## M. The transfiguration – Matthew 17:1-13, Mark 9:2-13, Luke 9:28-36

1. Matthew 17:1 – Jesus took with Him the three disciples He said would not taste death before **they** saw His glory. Fulfillment of Matthew 16:28
2. Luke 9:28-29 – Luke emphasized that Jesus’ purpose in going up on the mountain was to communicate with God the Father in **prayer**.
3. Matthew 17:2 – For a short time, the Lord’s earthly body changed into its **future** resurrection form in His kingdom.
4. Luke 9:30-31 – Moses was Israel’s lawgiver and knew the pressures of being a deliverer. Elijah was the prophet of **future** restoration who knew rejection. The Lord fulfilled all these roles.
5. Luke 9:32-33 – Peter’s impulsiveness prompted his **babbling** response. James 1:19
6. Matthew 17:4-5 – Speaking from Heaven, God the Father interrupted Peter’s babbling, commanding him to be quiet and listen to His **Son**, the Suffering Servant.

7. Matthew 17:6-8 – Hearing the voice of the Father terrified the disciples. Jesus’ **words** calmed them.
8. Mark 9:9-10 – Jesus’ statement about the resurrection troubled the **three** men, but they obeyed Him.
9. Why did the Transfiguration happen?
  - a) Contextually in John 6, Messiah had just taught the people **Truth**, resulting in their rejection of Him and the bewilderment of His disciples.
  - b) Jesus warned His disciples not to tell anyone as He began instructing them on His **death**, burial, and resurrection. He didn’t want them distracted from His teaching.
  - c) Jesus’ difficult instructions prompted Peter’s reaction. The disciples began wondering if the **Kingdom** was forfeited since the Messiah was going to die.
  - d) The Transfiguration was for the disciple’s benefit because after the resurrection, they would declare all they saw and **teach** that the Kingdom would come in God’s perfect timing.  
2 Peter 1:16-18
10. Matthew 17:10 – In discussing the Lord’s statement about the resurrection, the disciples asked a legitimate question about Elijah’s prophesied **coming**.
  - a) The disciples knew something about the prophetic outline that did not line up with their **current** understanding of the Kingdom.
  - b) They knew four facts.
    - 1) They had **seen** Elijah on the Mount of Transfiguration.
    - 2) They understood the Old Testament prophecy of Malachi 3:1 and 4:5-6 that the messenger would come **before** the Messiah.
    - 3) They knew that Jesus said He would **suffer** and die. This information caused the confusion because they were still focused on the Kingdom beginning at once.
    - 4) They knew that the scribes taught that Elijah would come beforehand and anoint the Messiah with **oil**.
11. Mark 9:12 – Jesus brought a neglected aspect of the Messiah’s work into **focus**, namely His suffering and death. The Pharisees didn’t teach the Suffering Messiah.
12. Matthew 17:11-12 – Israel’s national rejection of both John the Baptist and the Messiah meant that guilt for Messiah’s sufferings would **belong** to that generation.
13. Matthew 17:13 – The implication behind the Lord’s statement was that if Israel had accepted John and Jesus’ **words**, then John the Baptist would have been the fulfillment of the prophecy regarding Elijah. Luke 1:76

**N. Instructions about faith – Matthew 17:14-21, Mark 9:14-29,  
Luke 9:37-43a**

1. Matthew 17:14-15 – As they came back from the transfiguration, a father vividly described his son's **demon** possession.
2. Matthew 17:16 – The father was justifiably disappointed that the disciples **failed** to cast out his son's demon.
3. Matthew 17:17 – The Lord rebuked that generation of Jews for their failure to trust Him. The disciples needed to learn to live by **faith** before He left them.
4. Matthew 17:18 – Through this demon, Jesus provided **more** miraculous evidence that He was, indeed, the Messiah.
5. Matthew 17:19 – The disciples did not understand the future ramifications of their **lack** of faith, which had manifested itself in their inability to drive out the demon.
6. Matthew 17:20a – Jesus pointed out that God **needs** only the smallest amount of faith to act on our behalf. Even so, our faith must continue to grow.
  - a) Matthew 17:20b – The disciples had to learn to live by faith because Jesus would not **always** be with them.
  - b) Mark 9:29 – Mark pointed out that as believers we express our mustard **seed** of faith through fervent prayer.

**O. Teaching about His death and taxes – Matthew 17:22-27, Mark 9:30-32,  
Luke 9:43-45**

1. Mark 9:30-31 – Jesus wanted to remain unrecognized so He could instruct His disciples privately on the events surrounding His **death** and resurrection.
2. Mark 9:32 – The disciples' presuppositions about Messiah as **King** made His death and resurrection hard for them to understand and even grieved them. Matthew 17:23
3. Matthew 17:24-25a – Peter impulsively responded with a *yes* to the question about this **tax** for using the temple.
  - a) Matthew 17:25b – The Lord used this situation as a teaching moment to again explain the **facts** of His Messiahship.
  - b) Matthew 17:25c – Christ made a subtle claim to deity by saying that everyone **paid** the temple tax but the Son of God because, as God, the temple was His house.
4. Matthew 17:26 – God the Son was exempt from the temple tax, and all those in the Son will be exempt also because He paid the **full** price so that believers are now the temple.  
1 Corinthians 3:16; 6:19-20
5. Matthew 17:27 – Having taught the necessary truth, Jesus paid the **tax** to avoid making it a distraction to His mission.

**P. Teaching on humility and arrogance – Matthew 18:1-14, Mark 9:33-50, Luke 9:46-50**

1. Mark 9:33 – This discussion of who would be greatest in the Kingdom indicated that the disciples continued to focus on the **crown** rather than the cross. Matthew 18:1
2. Mark 9:34 – The disciples' silence indicated they knew the discussion was **wrong**.
3. Mark 9:35 – Indicating the importance of the lesson by sitting, Jesus taught that the key to greatness is humility, total submission to God's **will**.
4. Mark 9:36 – The object lesson of a child illustrated the humility of simply **believing**.
5. Mark 9:37 – Spiritual **unity** exists between the humble believer who serves, Jesus who was sent, and the Father who sent Him.
6. Mark 9:38 – John's conscience was stirred by the Lord's **words**, and he wondered if he and the other disciples had acted correctly in trying to cast out demons for their own glory.
7. Mark 9:39-41 – The Lord taught the impossibility of maintaining neutrality about Him and His ministry. Everyone is either **for** Him or against Him.
8. Mark 9:42 – God will severely discipline those who cause a **weak** believer (a child) to stumble.
9. Matthew 18:7 – A stumbling block is any person who causes others to stumble in their spiritual walk. Jesus said that stumbling **blocks**, which will always be prevalent, should beware because God will judge them harshly. Romans 1:32
10. Matthew 18:8 – The hand emphasized actions, and the removal of the hand symbolized the need to remove wrong **actions**. Stop doing wrong things!
11. Mark 9:45 – The foot emphasized places visited. The removal of the foot emphasized the need to stop going to the **wrong** places.
12. Matthew 18:9 – The eye referred to things seen that stimulate **lust**.
  - a) The exaggerated image of removing the hand, foot, and eye shows the importance that Christ places on **holy** living. We must humbly submit to His will.
  - b) The use of hand, foot, and eye shows that temptation and stumbling come in different ways and **impact** different individuals differently.
13. Matthew 18:10 – Jesus sternly warned His disciples not to sidetrack, confuse, or sin against those **weak** in the faith as represented by the child.
14. Mark 9:48-49 – This difficult passage emphasized the necessity of being purified by the Holy Spirit and the **Word** of God.
15. Mark 9:50 – Contentious **pride** removes the believer's usefulness; therefore, humility must be like salt and preserve, flavor, and heal.
16. Matthew 18:12-13 – The humble believer goes and **seeks** that which is lost (a weaker brother who has strayed from spiritual Truth).
17. Matthew 18:14 – God the Father is the greatest example of seeking the one who has offended. He did not leave the **world** in a helpless state of sin but reconciled the world to Himself through Christ on the cross. 2 Corinthians 5:18-19

**Q. Teaching on discipline and forgiveness – Matthew 18:15-35**

1. Matthew 18:15 – Jesus introduced a general principle for dealing with a fellow believer and applied it to the **Church**.
2. Matthew 18:16 – If the initial private confrontation with an outwardly sinful believer does not produce a change, the next step is to take **two** witnesses to a second confrontation. Deuteronomy 19:15
3. Matthew 18:17 – The final step involves barring the believer with the overtly sinful lifestyle from fellowship until he repents (changes his thinking about his **sin**).
4. Matthew 18:18-20 – Contrary to popular usage, these verses deal with the judicial matter of corporate discipline, which should be executed by agreement of the whole church assembly after seeking restoration of the believer, **always** with humility.
5. Matthew 18:21 – Peter’s question concerned personal forgiveness rather than judicial matters for the **whole** church assembly.
6. Matthew 18:22 – Only humble dependence on God can produce this **high** level of forgiveness.
7. Matthew 18:23-35 – This parable about the Kingdom illustrates that God forgives us **more** than we will ever forgive others. Forgiving one another is important to Him.
  - a) This parable highlights the **need** for humility in forgiveness.
  - b) No one can **enter** the Kingdom apart from God’s complete forgiveness, which comes from believing in Jesus Christ.
  - c) Having been forgiven by God, the believer in Christ should humbly forgive **anyone** who wrongs him.

**R. Teaching on the demands of discipleship – Matthew 8:19-22, Luke 9:57-62**

1. Matthew 8:19-20 – After a scribe declared his loyalty, the Lord responded that discipleship has its **costs**. Faithful believers suffer the most.
2. Matthew 8:21 – The second man indicated his willingness to follow Jesus but only after the **death** of his father. He wasn’t willing to commit completely.
3. Matthew 8:22 – Being Christ’s disciple requires complete commitment.
4. Luke 9:61 – A third man expressed a desire to follow the Lord but only after saying **goodbye** to the folks at home.
5. Luke 9:62 – Jesus’ said the man’s divided loyalties would **hinder** his discipleship.

## **XIV. Increasing opposition**

### **A. Family antagonism – John 7:1-9**

1. John 7:1 – John summarized Christ’s Galilean **ministry** with this verse.
2. John 7:2 – John organized his gospel around the Jewish **feasts** (John 2, 5, 6, and 7). For a quick overview of the Jewish feasts see the Appendix
3. John 7:3-5 – Jesus’ brothers **mocked** Him because they did not believe in Him.
4. John 7:6 – Jesus pointed out that He operated on a different **time** schedule than His brothers. He would manifest Himself on God the Father’s schedule, not theirs.
5. John 7:7 – Jesus’ presence caused conflict and hostility in the world because He exposed its **evil** and urgent need for salvation.
6. John 7:8-9 – Jesus **knew** He would go to the feast but not on their arrogant agenda.

### **B. Confrontation at the Feast of Tabernacles – John 7:10-39**

1. John 7:10-11 – Jesus went to the feast in **secret** so that the religious leaders could not find Him until the right time.
2. John 7:12 – Because the Feast of Tabernacles anticipated the Messianic Kingdom, national anticipation of the **Messiah** was heightened. Malachi 3:1
3. John 7:13 – Because their religious leaders had publicly denounced Jesus, the Jewish people were divided and afraid to **talk** about Him.
4. John 7:14-15 – About the third or fourth day of the feast, Jesus began teaching publicly in such a profound way that He **amazed** the religious leaders.
5. John 7:16 – Jesus’ teaching came from a source **superior** to the religious leaders. His teachings were from above, from God.
6. John 7:17-19 – Jesus challenged their unbelief by pointing out the inconsistency of their accepting the **Law** that He wrote and fulfilled and rejecting Him.
7. John 7:20 – Murder violated the Law so they denied their desire to kill Him. As in Matthew 12, their accusation was that Jesus was **demon** possessed.
8. John 7:21 – This verse began a **chain** of thought about the Law that continued through verse 24.
9. John 7:22 – Circumcision was the sign of the Abrahamic Covenant and took precedence over the **Sabbath** Law even though it meant working on the Sabbath.
10. John 7:23 – To validate His work of **healing** on the Sabbath, Jesus pointed out that their own legitimate work of circumcision was often done on the Sabbath. John 5:9
11. John 7:24 – Jesus exposed their hypocrisy and inability to **judge** rightly.
12. John 7:25-27 – The crowd wanted a verdict from their religious leaders: If Jesus was a deceiver, then publicly reject Him, but if He was Messiah, **accept** Him!
13. John 7:28-29 – Raising His voice, Jesus declared that the Jewish crowd and religious leaders did not know **Him** or the Father who sent Him.



14. John 7:30 – No one could capture Jesus until the **time** was right.
15. John 7:31 – Because Jesus presented the Truth clearly, many understood and believed in Him and were immediately **saved**.
16. John 7:32 – The Pharisees tried to **stop** the crowd's acceptance of Jesus.
17. John 7:33-34 – Jesus responded to their attempt to take Him with a puzzling statement about His future ascension into **Heaven**. John 13:33, 16:7
18. John 7:35-36 – The religious leaders **quoted** Him accurately but did not understand His statement because they focused on the physical and rejected the spiritual.
19. John 7:37 – Jesus' invitation to **drink** was an invitation to believe in Him.
  - a) Leviticus 23:26 – The last day of the feast was treated as a Sabbath; therefore, no one could **work**. We are reminded that no one can work for salvation.
  - b) Exodus 17:1-7 – Each day of the feast, Jews ceremoniously carried water from the Pool of Siloam and poured it on the altar of burnt offering as reminders of God's **water** provision in the Exodus.
20. John 7:38 – As they got the **water**, Jesus made a proclamation, using drinking to picture believing.
21. John 7:39 – John's commentary indicated that Jesus spoke regarding the Holy Spirit, who would be in **all** believers after Jesus' ascension and session. John 15:26-27
22. Thoughts regarding the coming of the Holy Spirit
  - a) God did not give the Holy Spirit **before** Christ's ascension. Acts 1:8, 2:1-4
  - b) Man dwelt in **Eden** and freely communed with God there. A river flowed out of Eden. Genesis 2:10
  - c) God and man will commune in the millennial temple, which will have a **river** flowing from its center that will rejuvenate everything it touches. Ezekiel 47:1-9
  - d) The future temple of the New Heavens and New Earth with **water** flowing from it will reflect the original creation in Genesis 2. Revelation 22:1-3
  - e) Today, the body of Christ corporately is a temple, one made without **hands**. 1 Corinthians 3:16-17, Ephesians 2:20-22
  - f) The bodies of individual believers are temples for God's **Spirit** to abide in. 1 Corinthians 6:19-20. Living sacrifices are made there. Romans 12:1-2
  - g) Jesus said that anyone who believes in Him has the Holy Spirit as a well of water springing up for eternal life. John 3:5, 4:14, 7:38. Living water should flow out of the believer through the **work** of the Holy Spirit. Titus 3:5
  - h) Anyone can **drink** the water *without cost* (to us) because Jesus Christ paid it all. Anyone can believe and be saved. 1 Corinthians 1:18-31, Revelation 22:17

### C. Reactions and discussion among the religious leaders – John 7:40-53

1. John 7:40-43 – The Jewish people had **differing** opinions about Jesus' identity.
2. John 7:44-46 – The temple officers refused to arrest Jesus because they recognized something **special** in His teaching.
3. John 7:47 – The religious leaders were **quick** to pass judgment on these men.
4. John 7:48 – The assumption was that no learned person like a Pharisee would dare **believe** in this Galilean Jesus.
5. John 7:49 – According to the religious leaders, only the ignorant and untaught would **accept** Jesus' message.
6. John 7:50-51 – Realizing that the religious leaders had already passed judgment on Jesus, Nicodemus spoke up, asserting that they must give Jesus a **fair** trial according to the Law. Exodus 23:1, Deuteronomy 1:16–17, 19:15–21
7. John 7:52-53 – The religious leaders refused to admit that Nicodemus was **right** in asking for a fair trial. Instead, they ridiculed him, a common tactic of the religious.
  - a) **Jonah**, a prophet and Jesus' sign to them, was from Galilee. 2 Kings 14:25
  - b) The religious leaders conveniently **forgot** Jonah. Matthew 12:38-41

### D. The woman taken in adultery – John 8:1-12

1. John 8:1 – In contrast to the members of the Sanhedrin, Jesus probably went to the Mount of Olives to **pray** to the Father.
2. John 8:2 – Coming from the Mt. of Olives, Jesus would have entered the temple compound at the **east** gate and gone directly into the court of women.
3. John 8:3 – The religious leaders rudely interrupted the Lord's teaching with a case they should have taken before the **elders**. They were trying to trap Him to find evidence that would convince the people to go against Him so they could kill Him.
4. John 8:4 – How could a woman be caught in the act of adultery without a **man**?
5. John 8:5 – Jesus had repeatedly condemned their oral law, so now they tried to catch Him opposing the **written** Law of Moses.
6. John 8:6 – The religious leaders tried to put Jesus in a **moral** tight spot.
  - a) John 8:6a – If Jesus told them to stone the adulterous woman, He would seem to lack compassion and might cause Himself trouble with the **Roman** authorities. John 18:31
  - b) John 8:6b – If He told them not to **stone** her, He would violate the Mosaic Law.
  - c) John 8:6c – Jesus knew their **evil** intentions and simply ignored them by writing on the ground.
7. John 8:7 – Contrary to their expectations, Jesus acknowledged her **guilt** and ordered those who were without sin to carry out the punishment.
  - a) They needed more than **one** witness to carry out the execution. Deuteronomy 17:6
  - b) The witnesses who testified against her had to cast the **first** stones. Deuteronomy 17:7

8. John 8:8 – Having left them with a legal knot to untie, Jesus **again** ignored them.
9. John 8:9 - Interestingly, the morning **sun** was rising, and those who hated the light began scurrying away. John 3:19-21
10. John 8:10 – The issue was **legal** condemnation based on the Law of Moses. Since no witnesses came forward (no one threw a stone), she was not condemned.
11. John 8:11 – Jesus commanded her to go and **stop** committing adultery.
12. John 8:12 – As the woman walked out the east gate into the rising **sun**, Jesus made an *I am* statement. *I am the Light of the world.*
  - a) Light illustrates **God's** essence. 1 John 1:5
  - b) As the ultimate revealer of the Godhead, Jesus is **the** Light. John 8:12
  - c) The Gospel is **light**, revealing the message of the Light's work. 2 Corinthians 4:3-4

### **E. The testimony of the Father and the Son – John 8:13-20**

1. John 8:13 – Israel's oral tradition rejected the right to speak or vouch for one's self, but just as light bears testimony of itself simply by shining, because Jesus had simply been Himself, His **words** and works spoke for Him as Messiah.
2. John 8:14 – Jesus' witness about Himself was **true** even if it contradicted their technical rules of evidence. As the ultimate standard of truth, no greater evidence exists than His own.
3. John 8:15 – Their standard of evaluation was grounded in the human fleshly **nature**.
4. John 8:16 – In His first coming, Jesus did not come to judge; but if He judged, His judgment would reflect **divine** standards.
5. John 8:17-18 – Jesus presented testimony from **two** witnesses, Himself and the Father.
6. John 8:19a – The religious **leaders** were probably implying that He was illegitimate.
  - a) John 8:19b – Jesus indicated that they did not have a relationship with **God**.
  - b) John 8:19c – If they had a relationship with the Father, they would recognize His **Son**.
7. John 8:20 – Through the phrase *His hour had not yet come*, John again emphasized God's perfect **timing** for the cross.

### **F. The rejection of the religious crowd strengthened – John 8:21-59**

1. John 8:21 – If they died in their sin of unbelief, they could **not** enter Heaven as Jesus soon would.
2. John 8:22 – Jesus' audience continued thinking exclusively in the **natural** realm, not the spiritual. 1 Corinthians 2:9-16
3. John 8:23 – They were earthbound in their thinking and unwilling to understand the **Light** of the world.

4. John 8:24 – Everyone who chooses to **not** believe in Christ is separated from God for all eternity, dead in their sin of unbelief. John 3:36
5. John 8:25a – The Pharisees’ sarcasm showed their contempt for **Jesus** Christ.
  - a) John 8:25b - Jesus’ reply is tricky to understand in the **Greek** because it could have been a question, statement, or exclamation.
  - b) John 8:25c – If a statement, Jesus said, *I am what I have **told** you from the beginning.*
  - c) John 8:25d – The Pharisees were trying to **trap** Jesus in a blasphemous statement. He avoided their trap by saying He was who He had been saying He was.
  - d) Using the *I am* statements, Jesus claimed to be **God** numerous times, but the religious leaders refused to believe Him. John 4:26, 6:20, 35, 48, 51, 8:12
    - 1) Jesus claimed to perform **deeds** identical to God the Father’s. John 5:17-18
    - 2) Jesus claimed full deity by calling Himself the **Son** of God. John 5:19, 25
    - 3) Jesus claimed to be the source of **life** and to give life just as does God the Father. John 5:21, 28
    - 4) Jesus claimed to have the same power and authority to **judge** as God the Father. John 5:22
    - 5) Jesus claimed to have been sent directly from **Heaven**. John 6:29, 38, 51, 57, 7:28-29
    - 6) Jesus claimed to be the **only** one who had seen God and the only one who could reveal God. John 6:46
6. John 8:26 – Jesus re-emphasized that His purpose was to proclaim the message that the Father had authorized and provided for Him to give to the **world**.
7. John 8:27 – The Pharisees didn’t understand the **message** because they didn’t realize He was talking about God the Father.
8. John 8:28 – Being *lifted up* referred to Jesus’ substitutionary **death** on the cross.
9. John 8:29 – The **cross** was the Father’s plan. Jesus was completely committed to carrying out that plan. Philippians 2:8
10. John 8:30 – The aorist tense of the Greek word *PISTEUO*, meaning to believe, is in the active voice, indicating a onetime moment of **faith** in Christ. God makes salvation easy because He wants everyone to be saved. 2 Peter 3:9
11. John 8:31 – Jesus began teaching discipleship to those He **knew** had believed.
12. John 8:32 – All believers are delivered from sin’s penalty, but only those who abide in Christ are delivered from sin’s **power**. (Phase 1 versus Phase 2 salvation)
13. John 8:33 – The religious leaders interrupted Jesus with an arrogant statement that denied the reality that they were enslaved to **Rome** at that very moment.

14. John 8:34 – The unbeliever is enslaved to **sin**, but the believer in Christ has the choice to say no to sin and yes to the Spirit. Romans 8:5-13, Galatians 5:16
15. John 8:35 – Jesus contrasted the **slave** and the son.
- a) John 8:33 – Jews considered themselves **free** because they were descended from Abraham.
  - b) John 8:34 – Although physical sons of Abraham, they were sinners and, therefore, slaves and not **sons**.
  - c) John 8:35 – Even though Jews were genetic **sons** of Abraham, they were slaves. Slaves cannot remain in the household forever. They had to be identified with God the Son to be God's children.
16. John 8:36 – Jesus invited His enemies to **believe** in Him.
17. John 8:37 – The religious leaders wanted to **murder** the very one in whom God fulfilled His promises to Abraham.
18. John 8:38a – Jesus emphasized the intimate fellowship He has with the **Father**.
- a) John 8:38b – In contrast, Jesus identified the religious leaders with their father, the **Devil**, and his evil deeds.
  - b) John 8:38c – The Pharisees demonstrated Satan's **nature** in several ways.
    - 1) They **lied**. Genesis 3:4, John 8:33
    - 2) They devised **clever** schemes. Genesis 3:1, John 8:6
    - 3) They maligned **God's** character. Genesis 3:5, Matthew 12:24, John 7:49
    - 4) They **looked** for trouble. Genesis 6:1-6, John 7: 11
    - 5) They bore **false** witness. Job 1:9-11, John 8:4
    - 6) They sought to **murder**. Genesis 4:8; John 5:18
    - 7) They **were** arrogant. Isaiah 14:13-14; John 8:25, 33
    - 8) Proverbs 6:16-18 – It is interesting to compare this **list** with the Pharisees' activities.
19. John 8:39a – Attempting to counter the Lord's argument, they claimed Abraham as their **father**.
- a) John 8:39b – They wanted to clear the allegation that they had learned **evil** from their father. Abraham was their father; therefore, they weren't evil.
  - b) John 8:39c – Jesus challenged them to prove Abraham was their father by doing his **deed** of believing in Him to be saved. Genesis 15:6, Galatians 3:6
20. John 8:40 – Abraham rejoiced to **see** the Angel of the Lord (the pre-incarnate Christ), but the religious leaders wanted to murder Him.
21. John 8:41 – The religious leaders shifted their argument by judging Jesus and claiming **God** as their father.

22. John 8:42 – Jesus explained that if they were of God, they would **love** Him because He came directly from God with God's full authority. (In the Greek, *if* is in the 2<sup>nd</sup> class condition, meaning they were not from God.)
23. John 8:43 – The Jewish religious leaders could not understand Jesus' spiritual **truths** because they clung to their arrogant agenda of self-promotion.
24. John 8:44-45 – By rejecting the Truth and seeking to murder Jesus, the religious leaders chose to follow their father **Satan**.
25. John 8:46 – Jesus made the issue clear; if they had no evidence that He had **sinned**, they should believe His message. They should stop rejecting Him.
26. John 8:47 – They did not understand the Word of God because they had the **wrong** relationship with God.
27. John 8:48a – Being unable to refute Christ's argument, they resorted to making a **false** accusation that Jesus had a demon.
  - a) John 8:48b – The day before, they had called Him a **Galilean** (John 7:52). Calling Him a Samaritan now seems improbable.
  - b) John 8:48c – Since in the next verse Jesus answered only one charge, that of being a **demon**, we can assume they were probably not calling Him a *Samaritan* as translated but rather *ASHMEDAI*, the name of the prince of demons.
28. John 8:49 – By insulting God the Son, they insulted **God** the Father.
29. John 8:50 – In Jesus' first advent, His priority was not to **judge** but to be judged for our sins. 1 Timothy 2:5-6, 1 John 2:2
30. John 8:51 – The person who believes in Christ will never face eternal separation from God (spiritual **death**).
31. John 8:52 – As usual, the Jews focused on the physical and so could **not** understand Jesus. They failed to realize that He spoke of spiritual death, not physical death.
32. John 8:53 – Since Abraham eventually died, they thought Jesus was making Himself **greater** than Abraham.
33. John 8:54 – Although Jesus was greater than Abraham, He was **not** glorifying Himself. God the Father will glorify Him. Philippians 2:8-11
34. John 8:55 – Jesus told them they were ignorant of the **God** they claimed to worship.
35. John 8:56 – Since they were related to Abraham, Jesus said they should rejoice to see **Him** just as Abraham rejoiced. Hebrews 11:9-10
36. John 8:57 – Because the people responded sarcastically, Jesus gave one of the clearest claims to deity in the book of **John**. *Before Abraham was born, I am.*
37. John 8:58 – Before Abraham came into existence, Jesus existed **eternally** as God's Son.
38. John 8:59 – The crowd's violent reaction proved they understood but rejected His **claim** to deity.

## G. Healing the man born blind – John 9:1-12

1. John 9:1a – In chapters 8-10:21, John arranged his material to demonstrate that Jesus is, indeed, the Light of the **world**.
  - a) Chapters 8 and 9 provide an interesting contrast.
    - 1) In chapter 8, Jesus was inside the temple and rejected by the religious leaders who were spiritually **blind**.
    - 2) In chapter 9, Jesus was outside the temple and received spiritually by one who was **physically** blind.
  - b) In John 1:11-13, John showed the various responses to the **Light**.
2. John 9:1b – Jesus took special notice of this man who, having been **born** blind, suffered from a hopeless condition. By staring, He got the disciples to ask their question.
3. John 9:2 – The disciple’s question reflected the Pharisees’ teaching that a baby in the womb **kicking** its mother violated the command to honor mother and father.
4. John 9:3 – Correcting their theology, Jesus said that the man was blind so that He could have another opportunity to show God’s **power**.
5. John 9:4 – Building on the Truth that He is the Light of the **world**, Jesus indicated His need to fulfill the Father’s plan, to work the *works of Him who sent Me*.
6. John 9:5 – The miracle of bringing light to the man born in physical darkness allowed Jesus to demonstrate that He is the **Light** of the world.
7. John 9:6 – Jesus’ method of healing this man was a deliberate breaking of the oral tradition of the Pharisaic **law**, which not only forbid healing on the Sabbath but even spelled out how not to do it.
8. John 9:7 – The man obeyed Jesus’ instructions and was completely **healed**.
9. John 9:8-9 – Everyone knew this man, but with his sight restored, he had a **new** countenance that made some doubt his identity.
10. John 9:10 – This question, which was asked **again** in verses 15, 19, and 26, reflected the theological dilemma of the Pharisees.
  - a) For the first time in history, a man **born** blind had regained his sight, a miracle the Pharisees taught only Messiah could do.
  - b) The problem for the Pharisees was that the miracle was **done** on the Sabbath and in a specific way forbidden by tradition.
  - c) They had to choose between **their** oral traditions and God’s Word.
11. John 9:11-12 – Interestingly, the last time the Lord healed on the Sabbath in John’s Gospel, that man did not **know** who had healed him.

## H. Reactions to the healing of the man born blind – John 9:13-34

1. John 9:13-14 – Jesus deliberately forced the issue of obedience to legalistic traditions versus acceptance of the **clear** evidence that He was Messiah.
2. John 9:15-17a – Unable to simply **deny** the miracle, the Pharisees were divided over its meaning.
3. John 9:17b – The man gave a brilliant answer, *He is a Prophet*, which the Pharisees were **unable** to refute.
4. John 9:18-20 – In an attempt to discredit the blind man's witness, the religious leaders brought in his **parents**, who confirmed the fact that he had been born blind.
5. John 9:21-23 – The parents did not want to upset the Pharisees because they **feared** being excommunicated from the synagogue.
6. John 9:24-25 – This illogical statement from the religious leaders prompted the blind man's sarcastic response. He could not understand why they gave glory to God because a man was a **sinner** but did not glorify God for his great healing.
7. John 9:26-27 – Apparently tired of the proceedings, the man sarcastically implied that they, too, had changed their **minds** (repented) about Jesus as Messiah.
8. John 9:28 – The Greek word for reviled, *LOIDOREO*, means to speak in a highly insulting manner and reflected their disdain for **Jesus** and His followers.
9. John 9:29 – The reason the religious leaders accepted Moses (God had spoken to him) was the **same** reason they rejected Jesus (the miracles). (Check John 5:46 again.)
10. John 9:30 – The man expressed amazement at the inability of these teachers of Israel to **explain** his miracle.
11. John 9:31 – Using good Jewish logic, the man argued that since God **only** hears the prayers of righteous men, based on the miracle, Jesus must be a righteous man.
12. John 9:32-33 – If Jesus were not from **God**, He could not have performed the miracle. John 3:2
13. John 9:34 – Realizing they had no case, the religious leaders verbally attacked the **man** and excommunicated him. All religion can do to maintain control is engender fear.

## I. The Light of the world and the man born blind – John 9:35-41

1. John 9:35 – Jesus sought the formerly blind man and, using a Messianic **title**, Son of Man, invited him to be saved. Daniel 7:13, Revelation 1:13
2. John 9:36 – The man desired to be saved, but he needed **content** in order to believe. The Gospel's content is the person and work of Jesus Christ. 1 Corinthians 15:1-5
3. John 9:37 – Jesus revealed Himself to this man in the same way He did to the **woman** at the well, by making a Messianic claim. John 4:26
4. John 9:38 – The man simply believed in Jesus Christ and was **saved** –or his faith was strengthened if he had already believed.



5. John 9:39 – This verse requires study in light of John 3:17 and 19.
  - a) In John 9:39, under the inspiration of God the Holy Spirit, John chose to use the Greek word *KRIMA*, meaning a **legal** action with emphasis on the verdict.
  - b) In John 3:17, John used the verb *KRINO*, meaning the **act** of passing judgment.
  - c) In John 3:19 John used the word *KRISIS*, meaning the **legal** process of judgment.
  - d) Why is the difference in these words important?
    - 1) The Lord exercised *KRISIS* (legal process) during His **First** Advent.
      - (a) In John 3:19 and 12:31, people had to **make** a decision concerning Him, to believe or not believe.
      - (b) In John 5:22, God the Father gave the process of *KRISIS* to the **Son**.
    - 2) In John 9:39, *KRIMA* (the **verdict**) resulted from *KRISIS* (the process).
    - 3) In Revelation 19:11, *KRINO* judgment is reserved for the **Second** Advent.
  - e) Through John's arrangement of his Gospel, he illustrated the antagonism of **darkness** toward the Light. John 3:19-21
6. John 9:40 – Blinded by their self-righteous religious system, the religious leaders **lacked** the discernment to recognize Jesus' spiritual truths.
7. John 9:41 – Jesus accepted their statement to explain that they were, indeed, still blind (lost in **sin**). If they had recognized their blindness, they would have sought the Light.

## J. The Good Shepherd – John 10:1-21

1. Old Testament background is **needed** to correctly interpret John 10.
  - a) This first use of shepherding in John's Gospel reflected the Shepherd/**sheep** analogy of the Old Testament. Psalm 23:1, 79:13, 80:1, 95:7
  - b) Jeremiah 23:1-5 showed the relationship between Yahweh (the shepherd), the Jewish leaders (the shepherds), and Israel (the **flock**).
    - 1) Jeremiah 23:1 – God accused the shepherds (Jewish leaders) of scattering the **flock** (Israel).
    - 2) Jeremiah 23:2 – God's judgment would scatter the shepherds as they had scattered the **flock**.
    - 3) Jeremiah 23:3 – God also promised to gather the remnant of the flock and **return** them to the Land.
    - 4) Jeremiah 23:4 – God will provide shepherds who will not **lead** the flock astray.
    - 5) Jeremiah 23:5 – The *righteous Branch* is a Messianic **title** for Jesus.

- c) Ezekiel 34:1-31 is also crucial to understanding John 10.
- 1) Ezekiel 34:1 – The word of the Lord brought a message against the shepherds of Israel (the religious leaders) who **led** the flock (Israel) astray.
  - 2) Ezekiel 34:2-3 – The leaders failed to **feed** the flock, instead feeding off the flock. False teachers fleece the sheep to fatten their own purses. Mark 11:15-17, John 2:14-16
  - 3) Ezekiel 34:4-5 – The shepherds had no concern for the **sick** and afflicted of their flock. John 5, 8, 9
  - 4) Ezekiel 34:6-10 – God’s judgment **removed** them from leadership.
  - 5) Ezekiel 34:11-16 – God will gather the sheep (Israel) from everywhere and **feed** and heal them.
  - 6) Ezekiel 34:17-22 – Preparation for the re-gathering involves judging the individual sheep, the purpose of the **70** weeks in bringing iniquity to an end. Daniel 9:24
  - 7) Ezekiel 34:23-24 – Either King **David** will rule under Messiah’s authority, or the statement *My servant David* refers to Jesus Christ.
  - 8) Ezekiel 34:25-31 – These verses deal with the implementation of the **New** Covenant with all its promises and blessings for the Messianic Kingdom (which Jesus was offering to Israel at that moment).
- d) Zechariah 11:1-14 also helps explain John 10.
- 1) Zechariah 11:1-3 – The destruction of the Herodian temple in **70** AD was the devastation described in these verses.
  - 2) Zechariah 11:4 – God commanded Zechariah to act out the role of Messiah at His arrival at the **First** Advent.
  - 3) Zechariah 11:5 – The religious leaders who were Israel’s *own shepherds* were in fact slaughtering the **sheep**.
  - 4) Zechariah 11:6 – The religious leaders rejected Messiah and claimed Caesar as their **king**. Since they chose Caesar over Messiah, God handed them over to Rome to destroy them in 70 AD. John 19:14-15
  - 5) Zechariah 11:7 – The poor and needy referred to the righteous remnant of Israel during the time of visitation. The **staff** called *favor* indicated protection while the staff called *union* indicated unity.
  - 6) Zechariah 11:8 – Zechariah described the **fight** between the Good Shepherd and the other shepherds, the religious leaders. Matthew 23:1-37
  - 7) Zechariah 11:9 – The cessation of feeding the whole **flock** was fulfilled after the national rejection of Messiah in Matthew 12:22-24.
  - 8) Zechariah 11:10-11 – The breaking of *favor* was the removal of God’s protection. Only the believing remnant understood the **events** of 70 AD and left Jerusalem in time to escape destruction.

- 9) Zechariah 11:12 – The shepherds evaluated the Good Shepherd’s work to be worth that of a **dead** slave. Exodus 21:32
  - 10) Zechariah 11:13 – Judas fulfilled this prophecy when he threw the **30** *shekels of silver* into the potter’s section of the temple. Matthew 26:14-16, 27:3-10
  - 11) Zechariah 11:14 – The unity of Israel was destroyed in **70** AD with the destruction of the temple.
2. John 10:1 – The **door** was the only legitimate entry point into the fold (Israel).
  3. John 10:2 – Jesus came to the **flock** as prophesied in Scripture.
    - a) Micah 5:2 prophesied Messiah would be **born** in Bethlehem.
    - b) Daniel 9:24-27 gave the **time** of Messiah’s birth.
    - c) Isaiah 7:14 prophesied Messiah would be born of a **virgin** and named Jesus.
  4. John 10:3 – Jesus probably spoke of John the Baptist as the doorkeeper who prepared the way for the **Good** Shepherd. Malachi 3:1
  5. John 10:4 – The faithful remnant followed Messiah because they had accepted **Him**.
  6. John 10:5 – Because they knew the true Shepherd, the believing remnant did not follow the religion of the **false** shepherds.
  7. John 10:6 – The Pharisees did **not** understand that Jesus’ symbolism related to Israel and Messiah.
  8. John 10:7 – Shifting the focus with *amen, amen*, Jesus declared Himself the access point (the **door**).
  9. John 10:8 – The thieves and robbers were the religious leaders who did not care about the spiritual or physical welfare of their **sheep**.
  10. John 10:9 – Entering through Jesus means believing in Him for phase 1 salvation (justification, faith alone in Christ alone). Finding pasture means gaining the spiritual **food** for phase 2 salvation (sanctification, Faith alone in God’s Word alone).
  11. John 10:10 – Those who pass through the door of Jesus have **life** (phase 1) and the freedom to enjoy the abundant life (phase 2).
  12. John 10:11 – The fact that Jesus laid down His **life** willingly means that His coming was not for His own benefit but for the benefit of the sheep. John 1:29
  13. John 10:12-13 – The Pharisees were the **hired** hands who cared only for themselves.
  14. John 10:14-15 – Jesus again emphasized His substitutionary **death**.
  15. John 10:16 – The **fold** was Israel so the other sheep were Gentiles.
    - a) Jews and Jewish proselytes were the **first** converts on the Day of Pentecost. Acts 2:5, 14
    - b) Peter and Paul took the **Gospel** to the Gentiles. Acts 10-11, 13:11
    - c) The Church is composed of both **Jews** and Gentiles with Christ as the Chief Shepherd. Ephesians 2:11-22

16. John 10:17 – Because Jesus willingly obeyed the Father’s plan, He attained the place of highest honor at the Father’s **right** hand. Philippians 2:9, Hebrews 12:2
17. John 10:18 – Jesus’ bodily resurrection was the Father’s verification that His **death** on the cross pacified God’s wrath and met His righteous requirements (propitiation, 1 John 2:2).
18. John 10:19-21 – Again, Christ’s teaching **caused** a division (Greek: *schism*, a division into opposing groups). John 9:16

## **XV. Instructions and conflict – Luke 10:1-13:21, John 10:22-42**

### **A. Sending out the seventy ministers – Luke 10:1-24**

1. Luke 10:1 – The Lord’s earthly ministry was coming to a close, but **many** places still needed to hear the Gospel message.
2. Luke 10:2 – Jesus sent seventy disciples in pairs to preach and **heal** (to verify that their words truly came from God).
3. Luke 10:3-4 – The Lord pointed out that serving Him was dangerous and that they **needed** to prioritize their material possessions, not holding any in esteem.
4. Luke 10:5-11 – He authorized these disciples to authenticate their message with healings but **warned** them to expect rejection even with the miracles.
5. Luke 10:12-16 – God holds responsible those who receive **great** amounts of divine revelation and yet choose to not believe.
6. Luke 10:17-19 – Jesus pointed out that Satan is a defeated **enemy**.
7. Luke 10:20 – Jesus exhorted them to rejoice in the **fact** they are children of God.
8. Luke 10:21-22 – Jesus praised the Father for giving understanding to the humble. The proud reject the **Truth**.
9. Luke 10:23-24 – Jesus sent the disciples throughout Israel, urging them to be thankful for the abundant spiritual Truths they were privileged to **learn**.

### **B. The good Samaritan – Luke 10:25-37**

1. Luke 10:25 – This question, which the lawyer designed to **test** the Lord, was not about the righteousness required for salvation but the righteousness necessary to gain an inheritance.
2. Luke 10:26 – The Lord’s question referred to the authority of the Hebrew Scriptures; therefore, a man skilled in the Mosaic **Law** should have been able to answer it.
3. Luke 10:27 – Confidently, the **lawyer** quoted Deuteronomy 6:4 and Leviticus 19:18.
4. Luke 10:28 – Since the Lord said loving in this way was necessary for **life**, He was requiring perfect obedience which would be the requirement for justification by works which the man was seeking. No one can do this. Romans 2:6-11; Galatians 2:16

5. Luke 10:29 – The lawyer asked a second question, probably to justify his neglect of or refusal to practice the **love** he preached.
6. Luke 10:30a – Jesus told **this** parable to illustrate the correct way to *love your neighbor as yourself*.
7. Luke 10:30b – The road from Jerusalem to Jericho was winding and filled with rock crevices that **hid** robbers, ready to attack travelers.
8. Luke 10:31-32a – In the parable the priest and Levite may have been returning from their **Temple** duties. Sadly they ignored the dying man on the road.
9. Luke 10:32b – These two men of the temple did not love **God** because they did not love their neighbor. James 1:23-25, 2:8
10. Luke 10:33 – Jews despised the Samaritans, but this Samaritan showed compassion for his enemy, the dying **Jew**.
11. Luke 10:34 – The Samaritan took **care** of the man's injuries and saw to his comfort.
12. Luke 10:35 – The Samaritan made sure the man would receive good care, paying the expenses from his **own** resources.
13. Luke 10:36-37a – The Samaritan was the **obvious** answer to the Lord's question.
14. Luke 10:37b – Jesus emphatically commanded the man to go and do the same (demonstrate **mature** faith, put his knowledge of God's Word into practice in his life– phase 2 sanctification).

### C. Instructions on priorities – Luke 10:38-42

1. Luke 10:38 – Jesus was welcomed into Martha, Mary, and Lazarus' **home** as a friend.
2. Luke 10:39 – Mary was a humble disciple eager to **learn** from the Master.
3. Luke 10:40 – Martha was concerned about preparing a **good** meal for the Lord and expressed discontentment at Mary's lack of assistance.
4. Luke 10:41-42 – The Lord graciously explained to Martha the problem with making the temporal rather than the **eternal** her priority. 2 Corinthians 4:16-18

### D. Instructions on prayer – Luke 11:1-13

1. Luke 11:1 – Jesus' **prayer** life impressed His disciples. They requested a lesson on prayer.
2. Luke 11:2-4 – After warning against ritualistic prayer, Jesus gave **six** basic elements of an effective prayer.
  - a) *Father* – The basis for a believer's effective prayer is his relationship with the **Father** through his belief in Christ as Savior. Hebrews 4:16
  - b) *Hallowed be Your name* – Prayer asks **God** to make His character known.
  - c) *Your Kingdom come* – Prayer must conform to God's **will**.
  - d) *Give us each day our daily bread* – Asking the Father for provision reflects the believer's understanding of his **total** dependence on God for everything in life. Philippians 4:6

- e) *Forgive us* – A cleansed soul is necessary for effective prayer. A soul is cleansed through confession of all **sins** to God the Father. 1 John 1:9
  - f) *Lead us not into temptation* – An effective spiritual **walk** demands that we recognize our sin weaknesses and express our need for God’s help to say no to sin. Galatians 5:16-17
3. Luke 11:5-8 – Having provided the **basic** elements of prayer, Jesus illustrated the need to persist in legitimate prayer.
  4. Luke 11:9-10 – Jesus indicated that God the **Father** hears persistent prayer.
  5. Luke 11:11-13 – The believer must persist in prayer because his first approach to God in prayer may not line up with the Father’s will. As he continues bringing his request before the Father, he should re-evaluate his petition and motivation, hopefully eventually lining them up with God’s **will**.

### **E. Jesus’ rejection by the leaders after another healing – Luke 11:14-54**

1. Luke 11:14 – This situation is similar to the Matthew 12:22-24 account.
2. Luke 11:15 – However, Luke and Matthew’s accounts are **different** in several ways.
  - a) Luke’s account occurred in Judea while Matthew’s was in Galilee.
  - b) Luke’s man was dumb, but Matthew’s was dumb and **blind**.
  - c) After the healing in Luke, Jesus had a meal with a Pharisee whereas Matthew recorded that the Lord began to **teach** using parables after that healing.
3. Luke 11:16-26 – The Lord’s arguments **against** the accusations were similar to those in Matthew 12:25-45. (See the notes on that section)
4. Luke 11:27 – While refuting the accusation against Him, Jesus was interrupted by a **woman** who shouted about His mother’s happiness in having Him as her son.
5. Luke 11:28 – Jesus responded that **true** happiness comes only through hearing and obeying God’s Word.
6. Luke 11:29-36 – The Lord responded to these accusations by teaching Truths similar to those in Matthew 12 and the Sermon on the **Mount**. (See notes on those sections.)
7. Luke 11:37-38 – The Pharisee invited Jesus for a **meal** but judged Him harshly for not following the Pharisaic traditions for ceremonial cleansing.
8. Luke 11:39-41 – The Lord denounced the Pharisees for their attention to legalistic details and began announcing **doom** judgments (woes) on their actions.
9. Luke 11:42-52 – These woes against the pride and lack of love that made them unclean **inside** are similar to the woes of Matthew 23. (See those notes.)
10. Luke 11:53-54 – Reacting with hostility, the religious leaders renewed their efforts to catch Jesus in a **verbal** misstep that they could use to incriminate Him.

## F. Instructions for the disciples on hypocrisy – Luke 12:1-12

1. Luke 12:1a – Evidently, these confrontations between **Jesus** and the Pharisees captivated the interest of thousands.
2. Luke 12:1b – Hypocrisy develops slowly and gradually but eventually permeates every thought just as leaven permeates **bread**.
3. Luke 12:2-3 – Attempting to hide sins is short-sighted because **all** will be revealed in God's perfect timing.
4. Luke 12:4-5 – Jesus explained that men should not be feared but rather **God** who will judge them. All should respect Him. Proverbs 16:6
5. Luke 12:6-7 – Though God is the Judge, He **cares** for His creation, even the seemingly worthless sparrow.
6. Luke 12:8-9 – Denying Jesus indicates fear of man rather than respect for **God**.
7. Luke 12:10 – Blasphemy against the Holy Spirit was committed **only** by the generation of Jesus' day when they rejected the Messiah.
8. Luke 12:11-12 – The persecution described by Jesus is most severe when men are tempted to **fear** man and deny God. Jesus promised that the Holy Spirit would provide strength to those who trust Him in tense and dangerous situations. Acts 4:5-12

## G. Instructions for the disciples on covetousness – Luke 12:13-34

1. Luke 12:13 – Jesus was again interrupted, this time by a **man** who wanted Him to intervene on an inheritance matter.
2. Luke 12:14-15 – Jesus showed little concern about the legal matter but great concern about his attitude of **greed**.
3. Luke 12:16-20 – Jesus emphasized the dangerous problem of greed through the parable of the self-centered **rich** man who stored up riches for himself.
4. Luke 12:21 – Since material possessions cannot be taken into eternity and we could **die** at any moment, we need to remain focused on eternal treasures.
5. Luke 12:22 – Material possessions are not **wrong**, but we should not over-invest our time in these details of life.
6. Luke 12:23-24 – The key to defeating **greed** is to live life focused on the heavenly Father who loves and cares for us.
7. Luke 12:25-26 – Worry accomplishes nothing, but trusting the heavenly Father accomplishes **much**.
8. Luke 12:27-28 – Since we are more valuable than flowers, we can rest assured that our Heavenly Father will supply our **needs**.

9. Luke 12:29-31 – Jesus emphasized that the priority of life is not gaining material possessions but the investment of our **time** in God’s service. Ephesians 5:14-17
10. Luke 12:32-33 – Jesus did not call for no ownership of private property, but rather He encouraged the extreme opposite of greed, total lack of love for the material. He emphasized letting go of **greed**.
11. Luke 12:34 – We can identify our motivations by examining where we spend our **time** and money.

## **H. Instructions for the disciples on faithful watchfulness – Luke 12:35-48**

1. Luke 12:35-36 – Jesus used the imagery of a **wedding** feast to encourage us to always be prepared for His return at the Second Advent.
2. Luke 12:37-38 – Jesus continued emphasizing readiness for His return by connecting it to a **master** returning to find his servants faithfully doing his business.
3. Luke 12:39-40 – The timing of His return is unknown so we must **always** be ready.
4. Luke 12:41 – Peter was not sure to whom Jesus was talking.
5. Luke 12:42-48 – We must faithfully serve the Lord throughout each day since at the Second Advent, He will come as Judge to distribute **rewards** for faithfulness.

## **I. Instructions on the Second Advent and signs of the times – Luke 12:49-59**

1. Luke 12:49 – After the second advent Jesus will bring judgment on the **earth**.. Matthew 3:11
2. Luke 12:50 – Before judging the earth, Jesus had to be judged for the sins of the **world**.
3. Luke 12:51-53 – The Gospel narratives show the inevitable division among men caused by the Person and **work** of Jesus Christ. Matthew 10:34-36, John 7:43
4. Luke 12:54-56 – Before, Jesus had rebuked the religious leaders for their failure to discern their time, but now He rebuked the **crowd** for their lack of discernment.
5. Luke 12:57-59 – Jesus explained that judgment awaited them if they did not **change** their thinking (repent) about Him as Messiah.

## **J. Instructions on repentance – Luke 13:1-9**

1. Luke 13:1 – No historical accounts have yet been found that record this event, but Pilate was known for his cruel insensitivity toward the **Jewish** people.
2. Luke 13:2 – By asking about the dead Galileans, Jesus focused on the Jews’ false theology that taught that health and prosperity were **signs** of God's approval. He emphasized that, instead, they all deserved condemnation for their sins. Romans 5:12
3. Luke 13:3 – Jesus told them that they needed to change their thinking about Him (**repent**) as Messiah so they would not perish.
4. Luke 13:4-5 – Jesus referred to another **event**, the dead in Siloam, to emphasize the foolishness of their thinking. No one deserves God's blessings.



5. Luke 13:6a – Jesus told this parable to emphasize that they deserved God’s judgment and that He delayed judgment to give them time to **repent**. Romans 2:1-3
6. Luke 13:6b – The parable taught that a **fruit** tree is grown and nurtured for the sole purpose of producing fruit.
7. Luke 13:7 – A tree that does not bear fruit is worthless and needs to be destroyed. Later, Jesus would illustrate this parable by cursing a **fig** tree. Mark 11:12-13
8. Luke 13:8 – The vinedresser wanted to **wait** while he nurtured the unproductive tree.
9. Luke 13:9 – The delay in judgment was God’s **mercy** in allowing additional time for fruit production, but if the tree again produced no fruit, He brought judgment.

### **K. Instructions on Israel’s need to believe – Luke 13:10-21**

1. Luke 13:10 – Another Sabbath day healing gave the people another opportunity to choose between **Truth** and tradition.
2. Luke 13:11-13 – Satan had caused this woman’s illness. Jesus instantly **healed** her.
3. Luke 13:14 – The synagogue official angrily denounced this miracle because Jesus healed her on the **Sabbath**.
4. Luke 13:15-16 – Jesus explained that acts of **mercy** and necessity in no way violated God’s Sabbath Law.
5. Luke 13:17 – Luke did not record that Jesus taught in a synagogue after **this** rebuke.
6. Luke 13:18-21 – Jesus’ comparisons of the Kingdom to a mustard **seed** and leaven are similar to His teachings in Matthew 13:31-33 and Mark 4:30-32. (See those notes.)

### **L. Confrontation at the Feast of Dedication – John 10:22-42**

1. John 10:22 – During the 400 year period between the Old and New Testaments, the Jews initiated the **Feast** of Dedication (also known as Hanukkah and the Festival of Lights) to commemorate the cleansing of the Temple.
2. John 10:23 – The colonnade (portico of Solomon) provided some shelter from the **winter** weather.
3. John 10:24 – Because the religious leaders were tired of Jesus’ mysterious statements and sophisticated arguments that made them look foolish, they encircled Him and demanded that He tell them who He **really** was.
4. John 10:25 – Jesus told them that He kept on doing the **works** of the Father, works that testified to His identity, but they refused to believe.
5. John 10:26-28 – The religious leaders were not Jesus’ **sheep** because they had not believed, but those who had believed were eternally secure in God’s omnipotent hand.

6. John 10:29 – God’s **power** keeps believers saved. Understanding God’s many works at salvation is a major step in understanding eternal security.
  - a) The believer cannot be un-indwelt by the Holy **Spirit**. 1 Corinthians 3:16
  - b) The believer cannot be **unsealed** by the Holy Spirit. Ephesians 1:13-14, 4:30
  - c) The believer **cannot** be unregenerated. Titus 3:5
  - d) The believer **cannot** be unbaptized. 1 Corinthians 12:13
  - e) The believer cannot be **ungifted**. Romans 11:29
  - f) A believer absolutely cannot **lose** his salvation. 2 Timothy 2:19a
7. John 10:30 – Jesus claimed to be God by stating He and the Father are **one** in essence.
8. John 10:31 – Because the religious leaders understood Jesus’ claim to deity, they sought to **murder** Him.
9. John 10:32-33 – Jesus demanded they justify their attempt to **stone** Him. They declared His claim to deity as their justification.
10. John 10:34 – Quoting from the Psalms, the Lord presented a **wise** argument.
11. John 10:35-36 – If they considered it right to call human governing authorities gods when they were **human**, what was wrong with Jesus’ calling Himself God if He is God?
12. John 10:37-38 – Jesus indicated that His works gave evidence of His oneness with the Father. Anyone who examined the evidence honestly had to **agree** with His statement that He *and the Father are one*. John 10:30
13. John 10:39-40 – Once again, the religious leaders tried to arrest Jesus, but He escaped the area and did not return until the Sunday He presented Himself as Israel’s **king**.
14. John 10:41-42 – The aorist tense of the Greek word *PISTEUO*, meaning to believe, indicates a one-time decision to simply **trust** Christ for salvation.

## **XVI. Final preparation of the disciples before the triumphal entry – Matthew 19:1-20:34, Mark 10:1-52, Luke 13:22-19:28, John 11:1-54**

### **A. Instructions on entrance into the Kingdom – Luke 13:22-35**

1. Luke 13:22 – With the days of His earthly ministry drawing to an **end**, Jesus focused on Jerusalem. He traveled in that direction, teaching as He went.
2. Luke 13:23 – Because the Jews continued rejecting Jesus’ clear teaching, someone questioned who was being **saved**. In the Jewish mind, being saved equaled gaining entrance into the Kingdom.
3. Luke 13:24 – Jesus’ words encouraged the **few** who trusted in Him as Messiah.
4. Luke 13:25-28 – Many in Israel assumed that their relationship to Abraham, Isaac, and Jacob guaranteed them the Kingdom, but entrance into the Kingdom is dependent on trusting in **Jesus** as Messiah. Matthew 3:8-9

5. Luke 13:29-30 – The Kingdom offer to that generation would eventually end. Their bloodline connection to Abraham could not **gain** them access to the Kingdom.
6. Luke 13:31 – The Pharisees’ motivation in warning Jesus to **flee** for His life is hard to understand. Herod was seeking Jesus just as he had sought John the Baptist.
7. Luke 13:32 – Herod’s **threat** did not deter Jesus from His ministry.
8. Luke 13:33 – Jesus emphasized that His ministry was nearing its **end**.
9. Luke 13:34 – Jesus lamented the **nation** Israel’s rejection of Him as Messiah.
10. Luke 13:35 – The temple would be destroyed in 70 AD, and God would not deliver national Israel until the end of the Tribulation when **all** Israel will recognize Jesus as the Messiah.  
Romans 11:25-27

## **B. Instructions on Gentiles in the Kingdom – Luke 14:1-24**

1. Luke 14:1-2 – This dinner at a Pharisee’s house was not relaxing because several religious leaders kept a close eye on **Jesus** in hopes of trapping Him.
2. Luke 14:3 – The Lord asked a loaded question to reveal that the religious leaders were devoted to their traditions rather than to the **Word** of God.
3. Luke 14:4 – The religious leaders’ silence reflected their inability to justify their disregard for **others**.
4. Luke 14:5-6 – The religious leaders had **no** argument against Jesus’ challenge.
5. Luke 14:7 – This parable illustrated the correct and incorrect responses to **grace**.
6. Luke 14:8 – The invitation was a gracious offer, but taking the seat of **honor** was an arrogant promotion of self.
7. Luke 14:9 – Failure to humble **self** leads to being humbled by another, resulting in humiliation.
8. Luke 14:10 – Humility is the proper response to every **grace** offer.
9. Luke 14:11 – Humility is a character quality that God **honors**.
10. Luke 14:12-14 – Jesus continued the illustration by emphasizing the need to be hospitable to those who cannot **repay**. 1 Timothy 6:17-19
11. Luke 14:15 – The man’s statement was true, but the real question was who would be present to eat **bread** in the Kingdom.
12. Luke 14:16-17 – Jesus used the man’s statement to teach that not **all** who are invited to the Kingdom will attend.
13. Luke 14:18-20 – The guests who offered excuses for not attending represented Israel as a **nation** because they refused to recognize their Messiah.
14. Luke 14:21-23 – The invited outcasts represented Israel’s outcasts plus Gentiles who responded to the invitation, leaving no **room** for the original guests, the Jews.
15. Luke 14:24 – Being a part of the Kingdom requires believing in the **King**, Jesus Christ.  
Acts 16:31

### C. Instruction on discipleship – Luke 14:25-35

1. Luke 14:25 – The crowds were growing again. Jesus taught some difficult concepts to **test** the quality of their discipleship.
2. Luke 14:26 – Jesus designed the love/hate contrast to emphasize that their love (devotion) for Him must be so **great** that, in comparison, all else looked like hate.
3. Luke 14:27 – To follow Jesus, a believer must be willing to die to **self** and suffer for obedience's sake. 1 Peter 2:20-25
4. Luke 14:28-30 – Failure to count the cost of discipleship is akin to starting to build a watchtower but suffering embarrassment for not finishing it because the **costs** were not carefully calculated.
5. Luke 14:31-32 – A believer's failure to count the cost of discipleship is like a **king** failing to consider the cost of a battle before engaging in it.
6. Luke 14:33 – A follower of Christ must recognize that he is merely a steward of all **God** owns, not the true owner.
7. Luke 14:34-35 – Failure to count it all loss for the sake of Christ brings compromise. Like rejecting **salt** that has lost its usefulness, God rejects that person for service. Philippians 3:7-14

### D. Instructions on God's attitude toward sinners – Luke 15:1-32

1. Luke 15:1-2 – Jesus told these **three** parables because of the Pharisees' grumbling.
2. Luke 15:3 – The Pharisee's rejection of Jesus' close association with "sinners" prompted these parables that illustrated God's attitude toward the **lost**.
  - a) In each of these examples, that which was lost had been previously **owned**. The rightful owner regained his/her possession through great effort or patience.
  - b) Mankind originally belonged to God but sadly became lost through **sin**; therefore, they need to be found and returned (redeemed).
3. Luke 15:4-7 – Finding that which has inadvertently wandered away and become lost brings great **joy**.
4. Luke 15:8-10 – The extent of the joy depends on the **value** of that which was lost.
5. Luke 15:11 – The third parable contrasted two **sons** of a rich man.
6. Luke 15:12-20a – The younger son represented the sinners and **tax** collectors who came to their senses and returned home to the father.
7. Luke 15:20b-24 – The father was overjoyed to have his dear son home just as God rejoices when a sinner (**any** image bearer) believes in Christ.
8. Luke 15:25-30 – The older son represented the religious leaders who expressed bitterness at the father's **joy** in the younger son's return.
9. Luke 15:31 – All three parables rebuked the religious leader for their attitude toward **sinners** who came to God.
10. Luke 15:32 – The perspective in Heaven is joy at the homecoming of a **lost** sinner. Jesus accepted the sinners because He had a heavenly perspective.

**E. Instructions on wealth – Luke 16:1-31**

1. Luke 16:1a – This next parable seems to have followed immediately after the previous ones; therefore, the **same** audience heard them.
2. Luke 16:1b – Using a situation familiar to His audience, Jesus spoke of a steward who had **great** responsibility in managing his master's possessions.
3. Luke 16:2 – When the **rich** man realized his steward was a poor manager; he fired him but commanded him to prepare the books for an audit before he left.
4. Luke 16:3 – The steward devised a **plan** that would make others treat him favorably when he no longer had his job.
5. Luke 16:4-7 – The steward allowed the rich man's debtors to pay off their **debts** at a reduced rate.
6. Luke 16:8-9 – The master praised the steward for his **actions**. Jesus used the parable to emphasize the importance of planning for eternity.
7. Luke 16:10-12 – God will bestow Kingdom rewards and responsibilities based on faithfulness to **Him** on earth.
8. Luke 16:13 – Those who are slaves to money cannot **serve** God.
9. Luke 16:14 – The Pharisees ridiculed Jesus' **teaching**.
10. Luke 16:15 – Jesus rebuked them, declaring that **God** was not impressed with their outward conformity to a manmade standard.
11. Luke 16:16 – Jesus stated emphatically that they could **not** manipulate their way into the Kingdom based on their self-declared righteousness. 2 Corinthians 5:21
12. Luke 16:17 – The Law codified God's **holy** standard; therefore, the Law could not change because God's holy character cannot change.
13. Luke 16:18 – Although seemingly unconnected to Jesus' topic, this statement about divorce implied that the ethical principles of the law were **still** in effect.
14. Luke 16:19 -21 – This narrative contrasted an unnamed rich man with the poor man Lazarus. Since Jesus named Lazarus, He probably recounted a **true** story of two real men, not a parable.
15. Luke 16:22 – The **rich** man was an unbeliever, and Lazarus was a believer.
16. Luke 16:23-26 – Ironically, the rich man, who suffered torment in Hades, sought relief from Lazarus, who had received no relief from him in **life**.
17. Luke 16:27-28 – The rich man wanted Abraham to send a messenger from the **dead** to convince his family of the reality of Hades.
18. Luke 16:29 – Abraham explained that the testimony of God's written **Word** (*Moses and the Prophets*) was sufficient for them to recognize the reality of Hades.
19. Luke 16:30-31 – This story rebuked the religious leaders for refusing to **accept** the testimony of God's written Word.

## F. Instructions for the disciples on forgiveness and service – Luke 17:1-10

1. Luke 17:1 – Jesus cautioned His disciples to not become stumbling **blocks** to others.
2. Luke 17:2 – It is better to die a violent death than to lead others into sin or **false** teaching (millstone).
3. Luke 17:3 – We should graciously rebuke face to face anyone who offends us through **sin** and be willing to forgive him.
4. Luke 17:4 – We must forgive no matter the **number** of offenses because Christ forgave us all our offenses (sins) against Him.
5. Luke 17:5 – The disciples recognized the difficulty in obeying **these** commands.
6. Luke 17:6 – The disciples needed **faith** in the Lord to obey His commands.
7. Luke 17:7 -9 – A servant (disciple) should do his duty to God by fulfilling his obligations of **service** regardless of the difficulties.
8. Luke 17:10 – A disciple who applies faith does not **expect** special rewards for faithfully serving his Master as he should. His motivation is to glorify God.

## G. The death of Lazarus – John 11:1-16

1. John 11:1a – Lazarus is the Greek transliteration of the Aramaic name *Eleazar*, which means God **helps**. This Lazarus was not the one in Jesus' earlier story about the rich man.
  - a) John 11:1b – Bethany was about **two** miles east of Jerusalem on the eastern slope of the Mount of Olives.
  - b) John 11:1c – By recording Jesus' resuscitation of Lazarus, John continued the theme that Jesus is the **Light**.
2. John 11:2-3 – The Lord could heal from a distance (John 4:46-54) so His decision to **not** heal Lazarus was part of a deliberate plan.
3. John 11:4 – Jesus said Lazarus died not so he would remain **dead** but so God would be glorified.
4. John 11:5 – Lazarus' sisters, Mary and Martha, expected Jesus to **come** immediately, but He deliberately delayed His arrival.
5. John 11:6 – Chronologically, Lazarus died the same day the messenger delivered the news to Jesus. Jesus delayed going to Bethany for **two** more days. On the fourth day after Lazarus' death, Jesus arrived at his home.
6. John 11:7 – The religious leaders who sought to murder **Jesus** lived in Judea.
7. John 11:8 – Because the disciples were concerned about their own safety, they reminded Jesus of the **danger** to Him in going to Judea.
8. John 11:9 – Jesus is the Light of the world. The disciples needed to go with him everywhere while He, the Light, was **still** with them.
9. John 11:10 – A believer does not stumble when he **walks** in the Light of the Word of God because the Word illuminates his path through life. Psalm 119:105

10. John 11:11 – Jesus used *sleep* to refer to the **death** of Lazarus, a believer.
11. John 11:12 – When Jesus said that Lazarus was asleep, the disciples understood Him to mean that Lazarus had literally fallen asleep and, therefore, would **recover**.
12. John 11:13 – John’s commentary makes it clear that believers in Christ do not die but rather **fall** asleep in Him. 1 Thessalonians 4:13-18
  - a) That does not mean that believers are in “soul sleep” after **death** as some teach.
  - b) When a believer dies, the soul and spirit remain conscious and are immediately taken into the presence of the Lord to await the resurrection of the **body** at the Rapture.
13. John 11:14 – Since the disciples **failed** to understand this spiritual metaphor, Jesus clearly stated its meaning. Lazarus was dead.
14. John 11:15 – Lazarus’ death provided a unique opportunity for the Lord to not only give more evidence of His Messiahship but also to strengthen the disciples’ **faith**. 2 Corinthians 10:15
15. John 11:16 – Thomas’ **sarcasm** mirrored his doubts after Jesus’ resurrection. John 20:25-28

#### H. The resurrection (resuscitation) of Lazarus – John 11:17-46

1. John 11:17 – Four days in the tomb was significant because Rabbinic teachings claimed that a person’s spirit hovered above his dead body for three days, making it possible for him to come back to life; however, on the **fourth** day, a return to life was impossible.
2. John 11:18-19 – Professional mourners came from Jerusalem to mourn Lazarus’ death, an indication of his family’s prominence and **wealth**.
3. John 11:20-22 – Martha was disappointed with Jesus but at the same time recognized His **power** and close relationship with the Father.
4. John 11:23-24 – Jesus emphatically stated that Lazarus would rise. Martha expressed a correct eschatological position concerning the **future** resurrection from the dead; however, the Lord meant that Lazarus would be alive and with her soon.
5. John 11:25-26 – Jesus stated a proposition (plan) that if believed brought salvation. Faith must have an **object**. The object of faith can be clearly expressed to others.
6. John 11:27 – Martha acknowledged her **faith** and declared that Jesus was Messiah.
7. John 11:28-29 – Martha discreetly informed Mary of Jesus’ arrival. She may have been trying to **keep** the religious leaders from knowing.
8. John 11:30-31 – Jesus avoided the crowds. When Mary left to meet Him, the professional mourners thought she was going to the **tomb** to weep and followed her.
9. John 11:32 – Mary expressed her faith at the **feet** of Messiah. Luke 10:39, John 12:3
10. John 11:33 – Unlike the professional mourners, Jesus was *greatly agitated* (Greek: *EMBRIMAOMAI*) and *deeply troubled* (Greek: *TARASSO*) in His **inner** being.
11. John 11:34 – Jesus wanted to know the location of the tomb, indicating He was not **using** His omniscience.

12. John 11:35 – The Creator of the universe wept, probably because **death** was not part of the plan for creation. Death is abnormal.
13. John 11:36-37 – John pointed out the different opinions concerning Jesus' **actions**.  
John 7:43, 9:16, 10:21
14. John 11:38-39 – When Jesus commanded that the **stone** be removed, Martha cautioned Him against being defiled (becoming unclean) by death.
15. John 11:40 – The disciples' faith was strengthened because just as Jesus had declared in John 11:4, His **glory** was manifested in this miracle.
16. John 11:41a – No one had ever opened the tomb of a **dead** person and resurrected him. Tension mounted as the stone was removed.
17. John 11:41b-42 – Jesus prayed to the **Father** so those listening would understand that the purpose of the miracle was to show Him to be Messiah.
18. John 11:43-44 – Jesus spoke directly to Lazarus. Immediately, by the **power** (Word) of God, Lazarus was alive.
19. John 11:45-46 – Jesus' revelation of His glory **always** produced one of two responses, faith or rejection. Acts 17:32-34

#### **I. Conspiracy reaction to Lazarus' resurrection – John 11:47-54**

1. John 11:47 – From this time forward, the **chief** priests took the lead in trying to kill Jesus.
2. John 11:48 – The religious leaders operated in **self**-interest and, therefore, wrongly interpreted Jesus, His healings, and His message.
  - a) Their plans resulted in the wrong decision to **reject** Jesus as the promised Messiah.
  - b) Their decision to reject Jesus led to the very destruction they were trying to avoid. In 70 AD, the **Romans** came and destroyed both Jerusalem and the temple.

John 11:49-50 – When Caiaphas spoke of Jesus dying on **behalf** of (Greek: *HUPER*) the people, he spoke in political terms. He did not realize he was prophesying.
3. John 11:51-52 – Caiaphas is an interesting example of God **moving** men, including prophets, to speak prophetically. 2 Peter 1:20-21
4. John 11:53 – Sadly, the Pharisees and Sadducees finally agreed on something, that Jesus must **die**.
5. John 11:54 – Since Jesus knew their evil plans, He avoided public appearances until the Father's time for His **death** (Passover).

#### **J. Cleansing the ten lepers and instructions on gratitude – Luke 17:11-19**

1. Luke 17:11a – In the context of Luke, Jesus had been teaching on **humble** service, a fact that must be remembered when examining this miracle and His instructions.
2. Luke 17:11b – Note that Luke reminded the reader of Jesus' **goal** in going to Jerusalem, which included going through Samaria.



3. Luke 17:12 – The Law required **lepers** to live outside the community because they were unclean. Leviticus 13:46
4. Luke 17:13 – These lepers recognized Messiah’s authority and asked for **mercy**.
5. Luke 17:14 – Jesus commanded them to go and show themselves to the priests. As they **obeyed**, they were cleansed. (See Mark 1:40-45 for notes on leprosy.)
6. Luke 17:15-16 – The Samaritan leper was the only one who returned to **thank** Jesus for his healing.
7. Luke 17:17-19 – The Jewish lepers’ failure to show gratitude for being healed illustrated the attitude of the **entire** Nation of Israel at the time of their visitation by Messiah.
8. Luke 17:20-18:8 – This material is **similar** to that found in Matthew 24-25 and will be harmonized with that section later.

### **K. Instructions on self-righteousness – Luke 18:9-14**

1. Luke 18:9 – Jesus addressed the **problem** of prideful self-righteousness with a descriptive parable.
2. Luke 18:10 – Jesus contrasted the religious leader with one of the most despised members of society, the **tax** collector.
3. Luke 18:11-12 – The Pharisee listed the deeds that made him feel justified before men and to himself; however, his **good** deeds did not justify him before God.
4. Luke 18:13 – The humility of the tax collector starkly contrasted the self-righteousness of the Pharisee. His **prayer** showed that His faith was in God’s mercy and grace, not in his own works.
5. Luke 18:14 – Only those who believe in Jesus Christ are justified before **God**.  
Romans 3:22, 26, 28

### **L. Instructions on divorce – Matthew 19:1-12, Mark 10:1-12**

1. Matthew 19:1-2 – Still headed to Jerusalem, Jesus entered Judea with **crowds** following Him.
2. Mark 10:1 – Mark emphasized that Jesus continued **teaching** as He traveled.
3. Matthew 19:3 – In order to challenge and **trap** Jesus, the Pharisees asked a question.
4. Matthew 19:4-5 – Jesus answered **them** from Scripture.
  - a) His response unified the creation of **man** in Genesis 1:26-28 (a summary) with the details in Genesis 2:18-25, proving they did not record two different events.
  - b) Genesis 1:26-28 gave a general overview of Day Six’s creation of man while Genesis 2 gave more **details** of that same day.
5. Matthew 19:6 – God designed marriage. Divorce not only destroys God’s design for those created in His image but also the oneness between husband and **wife**.

6. Matthew 19:7 – The Pharisees’ follow-up question reflected their **failure** to understand the passage.
  - a) Deuteronomy 24:1a – Moses did not command **divorce** but made an allowance for *some indecency*.
  - b) Deuteronomy 24:1b – God allowed divorce, but the one seeking to **fulfill** God’s plan would seek restoration of his marriage.
7. Matthew 19:8 – Jesus emphasized that divorce does not reflect the Creator’s **design** but the plan of rebellious man.
8. Matthew 19:9 – Jesus said that the *indecent act* involved sexual sin. If the husband and wife could not **repent** and/or forgive, divorce was permitted.
9. Matthew 19:10 – The disciples’ question indicated their failure to understand God’s purpose for marriage. They suggested marriage was **more** appealing if easily dissolved.
10. Matthew 19:11-12 – Jesus indicated that most people need to marry, but those born celibate or those who choose to be celibate for a **higher** calling do not need marriage.

### **M. Instructions on entrance into the Kingdom – Matthew 19:13-20:16, Mark 10:13-31, Luke 18:15-30**

1. Mark 10:13a – Having just heard Jesus’ teaching on the sanctity of marriage, many brought their children to Him so He could **pray** for them. Matthew 19:13a
  - a) Mark 10:13b-14a – The disciples tried to keep the children from coming to Jesus, who used **two** commands (*permit, do not hinder*) to show His displeasure and then used it as a teaching moment.
  - b) Mark 10:14b – A child’s **simple** faith and dependent character are the qualities that gain entrance into the Kingdom.
  - c) Mark 10:15 – Jesus taught that a child’s willingness to depend on someone else for its needs shows the humility needed to **gain** salvation.
  - d) Mark 10:16 – Jesus compassionately bestowed a blessing on the children in the same way a **rabbi** would.
2. Matthew 19:16 – The rich young man’s question showed his false belief that he could do something **good** to gain entrance into eternal life.
  - a) Matthew 19:17 – Jesus’ answer implied that since the rich man thought he could do good to earn God’s favor, he did not understand **goodness**.
  - b) Matthew 19:18-20 – The proud rich ruler claimed to have obeyed these commandments in his relationships with men but realized he still **lacked** something he needed to enter the Kingdom.

- c) Matthew 19:21 – Jesus was not teaching a works salvation but showing that this man’s faith was in his wealth. His money and possessions kept him from having simple, childlike **faith** in the Lord. He needed to change his mind (repent) about wealth as his idol and believe the salvation message about Jesus as Messiah.
  - d) Matthew 19:22 – The man’s grief at the Lord’s words showed he depended on his wealth more than on Jesus’ **grace** offer.
3. Mark 10:24 – Only Mark’s Gospel recorded that Jesus said **wealth** was the object of the rich man’s faith, his idol.
- a) Matthew 19:23 – In Jesus’ day, many believed that the wealthy automatically went into the Kingdom because their wealth was a **sign** of God’s blessing for their superior spirituality.
  - b) Matthew 19:24 – Because of this false understanding of wealth, a rich person could be saved only if he first repented (changed his mind) about his **false** belief.
  - c) Matthew 19:25 – By their question, the disciples showed that they had believed some aspects of the “prosperity blessing of God” theology (the prosperity gospel). They, too, had to have their **thinking** renovated.
  - d) Matthew 19:26 – Man cannot save himself. He must depend exclusively on God’s **work** through Jesus Christ.
4. Matthew 19:27 – Peter’s question implied that the disciples expected material rewards because they had forsaken **all**. They weren’t focused on the eternal.
- a) Matthew 19:28 – These men will be administrators over Israel during the **future** Messianic Kingdom. Note that Jesus taught a literal, future Messianic Kingdom.
  - b) Matthew 19:29 – Looking forward to the future renewal of all things, Jesus said that present sacrifices were insignificant compared to future **rewards** in the Kingdom. 2 Corinthians 4:16-18
  - c) Matthew 19:30 – Those submitting to the Lord with childlike faith will receive a great reward in eternity. This submission involves being **last** from the world’s perspective but first from God’s. 1 Peter 5:5-6
5. Matthew 20:1 – Jesus taught a parable to illustrate God’s fairness in handing out rewards and to demonstrate the principle that the **last** shall be first.
- a) Matthew 20:2-7 – Throughout the day, the landowner recruited men to work his vineyard; therefore, some worked more of the day than others. Each worked for the agreed on **wage**.
  - b) Matthew 20:8-10 – The landowner paid each worker the same wage regardless of the **length** of his work.
  - c) Matthew 20:11-12 – The men who worked the longest hours complained about their wage. They thought they should receive more **money** even though they had agreed to that amount before starting.

- d) Matthew 20:13-14 – The landowner was fair in his payment to each worker. He was generous in paying the latecomers the **same** wage as those who had worked all day, but that was his choice.
- e) Matthew 20:15 – The landowner represented **God**, who is the absolutely fair and gracious Creator. Every believer gets into heaven for his child-like faith.
- f) Matthew 20:16 – Every one of these men worked. Serving the Lord at every opportunity should be the goal of every believer. All believers should leave the results and rewards to their **fair** and generous God.

## **N. Instructions on Messiah's death – Matthew 20:17-28, Mark 10:32-45, Luke 18:31-34**

1. Mark 10:32 – Jesus and the disciples traveled toward Jerusalem. The crowd followed in great **fear**, but the disciples followed in amazement, astonished that He would go to the headquarters of His enemies.
  - a) Mark 10:33-34 – Jesus pulled His disciples aside for special instruction, explaining to them the suffering He would **soon** endure.
  - b) Luke 18:34 – Though Jesus explained the Truth clearly, the disciples still could not believe Messiah could both **die** and rule. Isaiah 52:13-53:12
2. Mark 10:35 – After Jesus' teaching on humility, Mark indicated that James and John wanted places of authority in the Kingdom while Matthew wrote that their **mother** also made the request.
  - a) Matthew 20:20 – Their mother was probably the **sister** of Mary, the mother of Jesus. She may have thought their familial relationship made a difference.
  - b) Mark 10:36 – Instead of saying **yes**, Jesus asked a question to clarify their request.
  - c) Mark 10:37 – They asked for positions of **honor** and authority in the Kingdom.
  - d) Mark 10:38 – Jesus revealed the foolishness in their request. They did not understand the suffering (*baptism*) that must come **before** Messiah could come into His glory.
  - e) Mark 10:39a – Their eager reply showed their loyalty to Jesus; however, they still did not understand the suffering required for Him to come to **power** in His Kingdom.
  - f) Mark 10:39b – Jesus said that they would suffer (be baptized) in the same way He would **suffer**, but their suffering would not redeem mankind. 1 Peter 2:21-25
  - g) Mark 10:40 – Like the landowner in the previous parable, God the Father determines **rewards** and positions of authority in His future Kingdom.
3. Mark 10:41 – The other ten disciples resented James and John for trying to **gain** a higher position. Their reaction showed they were just as selfish as James and John.
  - a) Mark 10:42a – Jesus used this event to **teach** a lesson on humility.

- b) Mark 10:42b-44 – Jesus showed the difference between the world’s principle of greatness and God’s **grace** principle of greatness.
- c) Mark 10:45 – Jesus is the greatest example in the world of the humble **servant**.  
Philippians 2:5-8

#### 4. **A SHORT SUMMARY OF HUMILITY**

- a) Humility is a **virtue** that should be pursued with the whole heart. Zephaniah 2:3a
- b) Only those with humility **can** be taught and will obey God. James 1:21-22
- c) Humility is a product of the Holy Spirit produced in the believer who **walks** in total dependence on the Holy Spirit and His Word. Galatians 5:22-23
- d) God gives **grace** to the humble believer. 2 Chronicles 33:10-13, James 4:6
- e) God will **not** promote a believer unless he is humble. James 4:10

### **O. Healing the Jericho beggar – Matthew 20:29-34, Mark 10:46-52, Luke 18:35-43**

- 1. Mark 10:46-48 – Again, a **blind** man recognized Jesus as Messiah.
- 2. Mark 10:49-50 – Bartimaeus obeyed Jesus’ call immediately. Obedience is the only **correct** response to God’s Word.
- 3. Mark 10:51 – Jesus had the man make his **faith** request loudly so all would hear.
- 4. Mark 10:52 – Jesus completely healed this blind man, who responded to God’s **grace** by following Him.

### **P. Instructions on Messiah’s mission – Luke 19:1-10**

- 1. Luke 19:1-2 – Zaccheus was responsible for collecting the **taxes** in his district, so the Jews despised him.
- 2. Luke 19:3-4 – No one would let the **hated** tax collector through to see Jesus.
- 3. Luke 19:5 – Jesus called to Zaccheus and invited Himself to dine at his home. In the religious leaders’ minds, tax collectors were the **worst** people in society. Jesus purposely broke their social code, thus provoking the religious leaders to react.
- 4. Luke 19:6 – Zaccheus gladly complied with Jesus’ **plan** to go to his home, giving Jesus another opportunity to demonstrate His mission. Luke 19:10
- 5. Luke 19:7 – When Jesus went to fellowship in the home of this **tax** collector, the crowd expressed their disapproval.
- 6. Luke 19:8 – Zaccheus’ actions to give his money away were voluntary and resulted from his changed **mind**. He is an example of humility in action.
- 7. Luke 19:9 – Deliverance had come to this **rich** man’s home. Contrast this with the negative response of the rich young ruler in the previous chapter.
- 8. Luke 19:10 – Zaccheus was saved not because he **gave** away his riches but because he trusted in Christ instead of depending upon his wealth.

## Q. Instructions on the delayed Kingdom – Luke 19:11-27

1. Luke 19:11a – Jesus’ **grace** to Zaccheus divided people into grumblers and enthusiastic followers who expected the Kingdom to begin soon.
  - a) Luke 19:11b – With this parable, the Lord taught believers that the Kingdom would **not** come immediately. He would return later.
  - b) Luke 19:11c – Believers need to be faithful until Jesus returns to **earth**.
2. Luke 19:12 – The nobleman
  - a) The nobleman represented **Jesus Christ**, who will return to establish His Kingdom on earth.
  - b) The journey to a **distant** country was Jesus’ imminent ascension to Heaven.
  - c) The nobleman’s **return** referred to the Second Advent when Jesus will return to rule on earth.
3. Luke 19:13 – The slaves
  - a) The slaves represented believers in Christ who have a personal relationship with Him and should choose to **serve** Him.
  - b) The slaves willingly accepted responsibilities from the nobleman, which represented the believer’s opportunity to **serve** God using the resources He provides. 2 Peter 1:3
4. Luke 19:14 – The citizens
  - a) The citizens represented unbelievers who have **no** personal relationship with the nobleman (Jesus Christ).
  - b) The citizens rejected the nobleman’s **rule** just as national Israel rejected Messiah.
5. Luke 19:15 – After the nobleman received his kingdom, he returned to evaluate his servants. Jesus will **judge** His servants upon His return.
6. Luke 19:16 – The first slave brought his master a 1000% return on the money. The nobleman gave him authority over **ten** cities.
  - a) Luke 19:17a – The nobleman commended this faithful **slave**.
  - b) Luke 19:17b – The cities did not belong to the slave, but he was given the right to **rule** them. He was blessed because he shared the nobleman’s authority. Christ will give faithful believers His authority to rule over part of His Kingdom.
7. Luke 19:18 – The second slave brought a 500% return on his master’s investments. The nobleman gave him authority over **five** cities.
8. Luke 19:19 – The master gave the second slave a different degree of **honor**. He was faithful and rewarded but received no commendation.
9. Luke 19:20 – The third **slave** was *another* slave of a different kind (Greek: *ETEROS*).

10. Luke 19:21 – The unfaithful slave said **fear** caused him to not multiply the investment, indicating he had a wrong understanding of the nobleman’s character. 2 Corinthians 5:14
11. Luke 19:22 – The master declared this slave **worthless** (Greek: *PONEROS*, bad, evil, or unprofitable), but he still had a personal relationship with his master.
12. Luke 19:23 – Even though the third man was a personal slave of the nobleman and had his master’s resources, he **chose** to not serve him.
13. Luke 19:24 – The punishment for this worthless slave was not loss of relationship with the nobleman but loss of **reward**.
14. Luke 19:25 – The third slave will enter the Kingdom but not **rule** like the faithful slaves.
15. Luke 19:26 – Believers had to **choose** to serve the Lord until He returned to establish His Kingdom even though that would not be as immediate as they had hoped.
16. Luke 19:27a – Jesus made a clear distinction between the slaves and citizens. The two groups of slaves belonged to the nobleman. The noblemen did not **own** the citizens, but they were responsible to him and under his authority.
17. Luke 19:27b – The citizens received a **just** punishment for rejecting the nobleman.

## **R. Arrival in Bethany before the Passover – John 11:55-12:1, 9-11**

1. John 11:55-56 – The people in Jerusalem for Passover waited excitedly for a confrontation between **Jesus** and the religious leaders.
2. John 11:57 – Take note of the religious leaders’ extreme **control** of the crowd.
3. John 12:1 – Six days before Passover, Jesus arrived in Bethany. He **slept** there until the Last Supper.
4. John 12:2-8 – This event is probably the same as the **dinner** in Simon the Leper’s house, which we will study in Matthew 26.
5. John 12:9 – The people came to see Jesus as well as Lazarus, who had a unique testimony, having been dead for **four** days.
6. John 12:10-11 – Lazarus’ testimony led many to believe in Jesus. The religious leaders wanted to **kill** him, too, to silence his witness.

## **XVII. The triumphal entry and events leading to Passover**

### **A. The triumphal entry of Jesus into Jerusalem – Matthew 21:1-11, 14-17, Mark 11:1-11, Luke 19:29-44, John 12:12-19**

1. Luke 19:29 – Jesus *sent* (Greek: *APOSTELLO*) two of the disciples. *APOSTELLO* means to **send** for a specific purpose and implies going with the authority of the one sending.
2. Luke 19:30-31 – Jesus commanded them to find something unusual, an unriden colt. He told them that if anyone challenged them and would not let them take the colt, they had authority to say that the **Lord** needed it.

3. Matthew 21:4-5 – Matthew pointed out the fulfillment of Zechariah 9:9 and also **one** aspect of Isaiah 62:11.
4. Luke 19:32-34 – A deep theological **truth** is subtly declared in these verses, that we must obey God in everything, even that which we don't understand.
  - a) 1 Corinthians 2:16 – The Word of God is the thinking or **mind** of Christ, the one who is God. John 1:1
  - b) John 3:16, 36 – The Word of God tells us that if we believe in Christ, we have **eternal** life.
  - c) Romans 10:17 – Faith in the **Person** of Christ is also faith in the Words of Christ.
  - d) Theological Point: Confidence about salvation and the spiritual life comes from **knowing** that Christ was correct about everything He stated and promised.
5. Luke 19:35 – The **colt** had never been ridden but submitted to its Creator.
6. Luke 19:36 – Riding a donkey emphasized Messiah's humility in His **first** coming. Philippians 2:5-8
7. Matthew 21:8 – The **palm** branches were tokens of rejoicing. Leviticus 23:40, Nehemiah 8:15. Jesus would soon be victorious over sin.
8. Mark 11:8 – The Jews used palm branches for **victory** celebrations.
9. John 12:13 – The easily swayed crowd used palm branches in a misguided attempt to solve their political problems because they looked for a **ruling** Messiah, not for God's suffering Servant. Isaiah 52:13-53:12
10. Luke 19:37 – In God's perfect timing, two groups of people were in the crowd, pilgrims from around the world who had come for the **Feast** of Passover and residents of Jerusalem. News of Jesus' death and resurrection would reach everywhere.
11. Matthew 21:9 – The crowd combined three terms to form one statement that stated their **desire** for Jesus to fulfill their Messianic expectations as King.
  - a) Hosanna, meaning **save us please**
  - b) Yeshua, meaning **deliverance or safety**
  - c) Son of David, a Messianic **title**
12. Luke 19:38 – To *come in the **name** of the Lord* meant to come with the authority to fulfill God's purpose. Psalm 118:26
13. Luke 19:39 – The Pharisees were worried that the crowd would **accept** Jesus; however, they rejected Him because He did not come as King as they desired.
14. Luke 19:40 – Jesus said that the **stones** would literally cry out at His coming in the same way the stones cried out in witness against the Babylonians. Habakkuk 2:10-12
15. Luke 19:41 – Jesus wept (sobbed) over Jerusalem because of her lack of faith much as Jeremiah had **wept** over her 600 years earlier. Lamentations 2:11, 3:51
16. Luke 19:42-44 – Because the Jews did not recognize Jesus as Messiah, He prophesied a coming judgment, which was fulfilled in **70** AD. John 1:11, 14



## **B. Second temple cleansing and the withered fig tree – Matthew 21:12-13, 18-22, Mark 11:12-26, Luke 19:45-48**

1. Mark 11:12 – The day after the triumphal entry, Jesus returned to Jerusalem after spending the night with Lazarus, **Mary**, and Martha in Bethany.
2. Mark 11:13 – In Israel, **fig** crops were gathered about June and August. Around March, the underdeveloped figs and leaves appeared.
3. Mark 11:14 – For the sake of the disciples, Jesus **cursed** the fig tree. Later, He would use it to teach them an important lesson. The tree was dishonest.
4. Mark 11:15-16 – For the second time, Jesus threw out the temple merchants and overturned the moneychangers' tables. This time, He prevented people from using the temple courtyard as a shortcut to cart their merchandise to another part of the **city**.
5. Mark 11:17 – The temple was supposed to be a place of **worship**. Sadly, the religious leaders had made it into a marketplace for thievery. Isaiah 56:7, Jeremiah 7:11
6. Mark 11:18-19 – The plot to **kill** Jesus intensified as the religious leaders increasingly feared His influence on crowds of responsive Jews.
7. Mark 11:20-21 – The next day, Peter pointed out that the cursed **fig** tree had withered from the roots up.
8. Matthew 21:19-20 – Matthew's account is different from Mark's but with no contradictions. Matthew tended to summarize **events**.
9. Mark 11:22 – Instead of explaining the meaning of the withered fig tree, Jesus taught the principle of faith in God's character as the foundation of **all** prayers. James 1:5-8
10. Mark 11:23-25 – Jesus used hyperbole (intentional exaggeration) to emphasize the importance of having **faith**. The nation Israel was not placing faith in God.

## **C. The explanation of the fig tree**

1. The fig **tree** must be understood in light of Jesus' earlier observations.
  - a) When young leaves appeared in spring, every fertile fig tree had some young **unripe** figs on it even though the season for edible figs had not arrived.
  - b) When the leaves fully developed, the fruit should have matured. A tree with leaves but no **fruit** would be barren for the entire season.
  - c) Thus, Jesus **cursed** the fig tree for its deceit, foreshadowing God's judgment on the fruitless Jewish nation because it lacked believers.
2. The fig tree represented the nation **Israel**.
  - a) The fig tree full of leaves seemed in good health, but in reality it bore no **fruit**.
  - b) National Israel with all of its religious fervor seemed to be prospering spiritually but in reality was spiritually **barren**, lacking true understanding or knowledge of God and not expectantly awaiting Messiah's appearance.

#### **D. John's record of Jesus' final public teaching – John 12:20-50**

1. John 12:20 – Gentiles were in Jerusalem to **worship** at the Passover Feast.
2. John 12:21 – Amazingly, unlike Jews, these Gentiles did not come to see a sign but to **see** Jesus. This *wicked and adulterous* Jewish generation sought signs.
3. John 12:22 – Philip and Andrew were often together. Andrew **often** brought people to Jesus.
4. John 12:23 – Because Gentiles were seeking Him, Jesus said that the time of His crucifixion had arrived. John 2:4. He would be the final Passover **Lamb**.
5. John 12:24 – The death of wheat **seeds** is necessary for a harvest. In the same way, the death of Messiah was necessary for a great spiritual harvest. 1 Corinthians 15:20, 23, 36
6. John 12:25-26 – Losing one's life in service to Christ requires the humility to die to one's **self** in order to glorify the Father.
7. John 12:27 – Having Gentiles wanting to see Him *stirred up* (Greek: *TARASSO*) the Lord's soul like a **wind** stirs up the sea. Jesus' soul was deeply troubled as He thought about being separated from the Father while on the cross. He would be identified with our sins, and God the Father would judge Him for them.
8. John 12:28 – By focusing on the goal of salvation for the world, the Lord's soul was stabilized. Then, He **prayed** and received an immediate answer from the Father.
9. John 12:29 – The people misunderstood the Father's answer, another indication of the **nation's** rejection of Messiah.
10. John 12:30 – The voice of the Father verified **Jesus** as the Messiah.
11. John 12:31 – Christ's *judgment* (Greek: *KRISIS*) on the cross was the main purpose for His First Advent. The cross resulted in the judgment of Satan, the **ruler** of this world. Jesus judicially defeated Satan on the cross, but his punishment is yet to come.
12. John 12:32a – Being *lifted up* was Jesus' way of explaining His death on the cross, which He willingly suffered on behalf of the **whole** world. John 3:14
  - a) John 12:32b – The word *draw* (Greek: *HELKUO*), meaning to draw or attract, was used **four** other times in John's Gospel. John 6:44, 18:10, 21:6, 21:11
  - b) John 12:32c – God clearly draws or **attracts** people to Himself through the Gospel.
13. John 12:33 – John clarified Jesus' statement. Being *lifted up* on the **cross** was the basis for Jesus' ultimate exaltation. Isaiah 52:13, Philippians 2:9, Hebrews 12:2
14. John 12:34 – The crowd did not understand the significance of the suffering servant of Isaiah 53. They refused to believe that Jesus could be Messiah and at the same time predict His own **death**.
15. John 12:35 – Jesus issued another urgent invitation for them to believe in Him. As the Light of the world, He was right there with them. Their continual **walk** in the darkness was a type of spiritual blindness.

16. John 12:36a – A faith response to The Light made the believer a **son** of Light who is to walk in the Light. John 1:12
17. John 12:36b-37 – Despite the massive number of miracles that **proved** Jesus was Messiah, the Jews refused to believe so He secretly departed.
18. John 12:38 – Spiritual deliverance had **come** to Israel, and they flat out rejected it.
19. John 12:39-41 – If the Gospel message remains rejected after being heard, God is **just** in allowing that person to continue in his rejection.
20. John 12:40 – After sufficient rejection of the truth, God gives that person over to his own decision against **Him**. The Pharaoh of the Exodus is an example.
21. John 12:41 – Isaiah foretold the Messiah’s rejection. God allows everyone to choose for or against Him. He never forces His power, truth, or **grace** on anyone.
22. John 12:42-43 – Many men of **power** and influence, like Nicodemus and Joseph of Arimathea, believed in Jesus. They could have spoken up for Him, but they were afraid to lose that which the world values. John 19:38-39
23. John 12:44-45 – Jesus emphasized His **unity** with the Father. To believe in Him is to believe in God. John 5:22-24
24. John 12:46 – Jesus’ **every** word and action explained the Father. John 1:18
25. John 12:47-48 – Jesus emphasized the gracious purpose of the **First** Advent (to be the world’s Passover Lamb) but warned that those who reject the Truth face judgment.
26. John 12:49-50 – Jesus continually stated that His message was from the Father who had sent Him and given Him **full** divine authority.

**E. Challenge to the Lord’s authority – Matthew 21:23-22:14, Mark 11:27-12:12, Luke 20:1-19**

1. Matthew 21:23 – The religious leaders’ questions implied they did not approve Jesus’ actions because He had no **legitimate** authority because they hadn’t given it to Him.
2. Matthew 21:24-25a – Instead of answering their questions, Jesus challenged **them** by questioning them about John the Baptist’s authority.
3. Matthew 21:25b-26 – Jesus’ brilliant challenge placed them in a dilemma. They had to either **admit** their lack of faith or risk upsetting the people.
4. Matthew 21:27 – Since they refused to answer Jesus’ challenge, He refused to answer theirs, thereby publicly rejecting **them**.
5. Matthew 21:28-31 – This parable illustrated their failure to accept **both** John the Baptist’s ministry and His own. They were unwilling to do the Father’s will.
6. Matthew 21:32 – Jesus said John the Baptizer’s message was righteous. Sadly, those claiming to be righteous **rejected** his message.

## F. Challenge by the Pharisees and Herodians – Matthew 22:15-22, Mark 12:13-17, Luke 20:20-26

1. Mark 12:13 – Men who were probably part of the Sanhedrin (the Jewish ruling authorities) came to **trap** the Lord in a wrong statement.
2. Mark 12:14a – If these leaders truly believed their statement about Jesus' truthfulness, they would not have been trying to **trap** Him.
3. Mark 12:14b-15a – The tax question was really a theological question stated in a way to force Jesus to deny His **duty** either to God or Caesar.
4. Mark 12:15b – Aware of their hypocrisy, Jesus commanded them to bring him a **coin**.
5. Mark 12:16 – The coin had a likeness of Tiberius on one side and *pontifex maximus*, meaning **high** priest, on the other side.
6. Mark 12:17a – God establishes governing authorities but **places** limitations on them. Genesis 9
7. Mark 12:17b – The believer in Christ is obligated to be a **law** abiding citizen. Romans 13:1-7, 1 Peter 2:13-17
8. Mark 12:17c – If a government makes demands that contradict the clear commands of the biblical spiritual life, the believer is obligated to obey **God**, not man. Daniel 6

## G. Challenge by the Sadducees – Matthew 22:23-33, Mark 12:18-27, Luke 20:27-40

1. Luke 20:27 – The Sadducees accepted only those parts of God's Word that **agreed** with their false theological system. They believed only the Torah, Moses' writings.
2. Luke 20:28 – The Sadducees quoted Deuteronomy 25:5 about Levirate marriage. A Jewish man was required to produce an heir for his brother's **widow**. The Sadducees questioned Jesus about this practice to catch Him in a theological mistake.
3. Luke 20:29-33 – This hypothetical situation was **highly** improbable!
  - a) This question assumed a resurrection, which the Sadducees **denied**.
  - b) This question also assumed that resurrection **life** will be the same as earthly life.
4. Matthew 22:29 – Jesus pointed out their failure to understand the Scriptures, resulting in their **failure** to understand God's omnipotence.
5. Luke 20:34-35 – Jesus contrasted the present world with the **next** (eternity).
6. Luke 20:36 – Since no one in Heaven will **die**, no one will need to *be fruitful and multiply*.
7. Luke 20:37 – Jesus argued from a portion of Scripture **accepted** by the Sadducees.
8. Luke 20:38 – From the Sadducees viewpoint, Abraham, Isaac, and Jacob were extinct, but God had said in essence, "I am *right now* the God of Abraham, Isaac, and Jacob."
9. Luke 20:39-40 – Even though the Scribes despised **Jesus**, they enjoyed having Him refute the Sadducees' argument.
10. Matthew 22:33 – The crowd was amazed to **hear** the Lord's successful arguments against their learned religious leaders.

## H. Challenge by the Pharisees – Matthew 22:34-40, Mark 12:28-34

1. Matthew 22:34 – The Pharisees enjoyed having **Jesus** embarrass their enemies; however, they would have applauded had they been successful in trapping Him.
2. Matthew 22:35 – This lawyer attempted to **place** Jesus in a difficult position by asking a sticky question.
3. Matthew 22:36 – Some historical background is needed to understand this **loaded** question.
  - a) Jewish rabbis spent much time weighing the differences between **heavy** (more important) and light (less important) commandments.
  - b) Since they recognized that no one could fully obey the **613** commandments of the Old Testament, they tried to make things easier by deciding which were heavy and which were light.
  - c) Their purpose was not to neglect lighter commandments but to determine which commandments had **greater** importance.
  - d) James 2:10 – Scripture refutes their system because breaking one law made a Jew **guilty** of all. Deuteronomy 27:26. They missed the whole point of the Law.
  - e) Over the years, many debated this issue. The lawyer designed his question to place Jesus in a position that angered one **side** or the other.
4. Matthew 22:37-38 – By quoting Deuteronomy 6:5, Jesus declared that **loving** God with your entire being was the greatest commandment.
5. Matthew 22:39 – Jesus quoted Leviticus 19:18, declaring it the second greatest commandment. Obviously, no one can fulfill the second commandment without **first** obeying the greatest one. 1 John 4:7-21
6. Matthew 22:40 – God designed all the commandments of the Law to emphasize these two major commands: Love your **God** and love your neighbor.
  - a) God proved His faithfulness by keeping His **Word** and fulfilling His promises. Deuteronomy 5:10, 7:9
  - b) In a similar way, God measures our love for Him by our faithfulness to **obey** His Word. John 14:15, 21, 23, 1 John 5:2-3
  - c) We obey God's **Word** when we obey the commands in His Word. Jude 21
7. Mark 12:32-33 – This Scribe understood that the mental attitude motivating an action is far more important than the **action** itself. 1 Samuel 15:22, Hosea 6:6
  - a) Obedience without this necessary **heart** attitude becomes ritualistic legalism.
  - b) Paul spoke of this obedience of faith or the obedience that springs from **faith** in Romans 1:5 (cf. 16:26).
8. Mark 12:34a – This Scribe was close to grasping the concepts that the other religious leaders missed. He was close to being **saved**.
9. Mark 12:34b – After this confrontation, no one put Jesus to the **test** again. He had shut the mouths of those who hoped to trap Him.

## I. Jesus' challenge – Matthew 22:41-46, Mark 12:35-37, Luke 20:41-44

1. Matthew 22:41 – After the Scribe showed **some** understanding, Jesus asked the Pharisees a question. He wanted to challenge their thinking and perhaps provoke some understanding in them, too.
2. Matthew 22:42a – Jesus' question **dealt** with the ancestry of Messiah.
3. Matthew 22:42b – Their confident **answer** was correct but not complete. 2 Samuel 7:12-13, Micah 5:2
4. Matthew 22:43 – Preparing to **quote** from Psalm 110, Jesus made several implications to set up the Scripture.
  - a) The author of the Psalm was King **David**.
  - b) The Psalm is **Messianic**.
  - c) David wrote **under** the inspiration of the Holy Spirit. Acts 4:25, 2 Peter 1:20-21
  - d) Implied Conclusion: Since David's writings were inspired by the Holy Spirit, everything He wrote is indisputable **truth**.
5. Matthew 22:44 – David's reference to Messiah as Lord was a definite reference to someone he considered **greater** than himself.
  - a) Psalm 110:1a – The first *LORD* is *Yahweh*, referring to God the Father. The second *Lord* is *ADONAI*, referring to God the **Son**.
  - b) Psalm 110:1b – This verse is a prophetic statement about the place of **honor** Jesus holds at this present moment at the Father's right hand. Hebrews 1:3, 12:2
6. Matthew 22:45 – Jesus used this question to point out their failure to **fully** understand their expected Messiah.
7. Matthew 22:46 – Jesus had given the Pharisees another opportunity to seek the truth. They ignored the **truth**, prompting Jesus to give the woes in Matthew 23.

## J. Jesus addressing the crowd about their religious leaders – Matthew 23:1-39, Mark 12:38-40, Luke 20:45-47

1. Matthew 23:1 – Jesus' detailed condemnation of the religious leaders is unique to Matthew's Gospel because he wrote to the **Jews**.
2. Matthew 23:2 – The Pharisees had given themselves authority over the **Law** of Moses.
3. Matthew 23:3 – The Jews needed to obey the Word of God and use discernment to distinguish it from the Pharisees' **man**-made religious traditions.
4. Matthew 23:4 – Because the Pharisees were harder on **others** than on themselves, their traditions placed heavy burdens on the people. Matthew 11:30, Luke 11:46
5. Matthew 23:5-7 – Jesus declared that the Pharisees were motivated by lustful desires for man's **praise**.
6. Matthew 23:8-10 – Jesus' followers, who are all under one authority, namely Jesus Himself, must not **seek** spiritual positions of honor.

7. Matthew 23:11-12 – Jesus continued to contrast the arrogant self-service of the Pharisees with His followers’ humble **service** to God.
8. Matthew 23:13a – Jesus used the Greek word *OUI*, meaning **woe** or dreadful, eight times as an interjection of grief to announce the Pharisees’ doom.
  - a) Matthew 23:13b – Jesus called the Pharisees *HUPOKRITES*, meaning pretenders, because they falsely claimed to teach the truth but actually preached **lies**.
  - b) Matthew 23:13c – Jesus’ indictment was serious because the Pharisees **led** the Jews in the wrong way, thereby keeping them from entering the Kingdom.
9. Mark 12:40 – The Scribes, who were not paid for their services, were dependent on others for support; therefore, they falsely convinced **widows** to give their homes to the temple and then took them for themselves.
10. Luke 20:47 – Jesus did not condemn **long** prayers but the religious leaders who prayed to be seen and praised by men.
11. Matthew 23:15 – The Pharisees’ converts to their religious system were often more zealous to **reject** Messiah than the Pharisees themselves.
12. Matthew 23:16 – The fourth **woe** condemned the religious leaders’ spiritual blindness.
  - a) Matthew 23:16a – Jesus condemned their intricate, foolish system of **oath** taking.
  - b) Matthew 23:16b – Those whose lives prove their words truthful don’t need to swear oaths to be believed because everyone knows that they say what they **mean** and mean what they say. Only the deceitful use oaths. Matthew 5:37
  - c) Matthew 23:17 – Only **blind** fools would make the petty distinctions the scribes and Pharisees demanded in their oaths. They failed to understand that God values integrity and truthfulness, not self-serving oaths.
  - d) Matthew 23:18-22 – Jesus continued His strong criticism by citing other foolish **oaths** they made.
13. Matthew 23:23 – Jesus condemned their attention to the **minor** parts of the Law (herb tithing) and neglect of the major parts like fairness, compassion, and trustworthiness.
  - a) Matthew 23:24a – Jesus used an idiom about **two** unclean animals, a gnat and camel. Leviticus 11:4, 41
  - b) Matthew 23:24b – Their failure to be fair and compassionate proved their failure to practice the very **Law** they boasted they understood better than anyone.
14. Matthew 23:25 – Jesus contrasted the religious leaders’ evil **inner** motivations to their outwardly pious actions.
  - a) Matthew 23:25a – Just because the outside of a cup or dish is **clean** does not mean it is suitable for serving food.
  - b) Matthew 23:25b – In comparison, a person’s exemplary behavior does not mean his inner motivations are acceptable to **God**.
  - c) Matthew 23:26 – Jesus used the singular *blind Pharisee*, to challenge each individual Pharisee to be **clean** in his soul according to God’s standard.

15. Matthew 23:27 – The sixth woe emphasized the Pharisees’ **actions** while the seventh woe emphasized their appearance.
  - a) Matthew 23:27a – Tombs were whitewashed on the outside to prevent ceremonial uncleanness by inadvertent contact with the **dead**. Numbers 19:11-22
  - b) Matthew 23:28 – The religious leaders thought themselves righteous, but they were **not** because they didn’t believe in Christ. Matthew 5:20, 2 Corinthians 5:21
16. Matthew 23:29 – The Pharisees claimed to honor the prophets but had rejected **both** John the Baptist and Jesus, prophets sent to them by God.
  - a) Matthew 23:30 – The Pharisees gave lip-service to the prophets of old but **lived** just like their ancestors who rejected the prophets’ messages from God.
  - b) Matthew 23:31 – The Pharisees wanted to **murder** the very One about whom the prophets of old had prophesied, Messiah.
  - c) Matthew 23:32 – Jesus challenged the Pharisees to go ahead with their evil **plan** because He knew they had passed the point of no repentance. For that reason, He gave these eight woes.
17. Matthew 23:33 – Jesus used familiar words, those of John the Baptist in Matthew 3:7, to indicate they faced the **same** punishment for murdering Messiah as their ancestors had faced for murdering the prophets, removal from the Land and destruction of the temple.
18. Matthew 23:34 – This verse seems to prophesy their **evil** actions toward faithful believers like Stephen. Acts 7
19. Matthew 23:35 – Their ancestors **set** the pattern of murdering the prophets.
20. Matthew 23:36 – Severe judgment for murdering their **own** Messiah would fall on their generation in 70 AD.
21. Matthew 23:37 – The capital city Jerusalem represented the whole nation Israel, which had killed God’s messengers, the prophets. Jesus wanted to **protect** the Jews from their hopeless situation, but they were unwilling to accept their Messiah.
22. Matthew 23:38 – The temple was **destroyed** in 70 AD.
23. Matthew 23:39 –The condition for Christ’s Second Advent is that Israel recognize Him as Messiah at which time (the end of the Tribulation) He will deliver the **entire** nation. Psalm 118:26, Zechariah 12:10

#### **K. The widow’s gift – Mark 12:41-44, Luke 21:1-4**

1. Mark 12:41 – Jesus chose the treasury area of the temple for His **final** accusation against Israel for rejecting Him as Messiah.
2. Luke 21:1-2 – Christ singled out **two** different givers placing their money in metal receptacles that clanged loudly as the coins entered them.
3. Mark 12:42 – Christ contrasted the **rich** Jews of the day to the poor widow, who had no one to provide for her and had no means of support yet she gave all she had.



4. Mark 12:43-44 – The Lord praised the widow for giving more than all the others because she gave sacrificially, trusting the Lord to provide her next **meal**.
5. Luke 21:3-4 – The others gave a little of their abundance to gain the praise of **men**, but this widow gave all she had to worship the Lord.

6. **A SHORT DOCTRINE ON WORSHIPFUL GIVING**

- a) Biblical giving begins by understanding that God graciously **gave** Heaven’s greatest treasure, Jesus Christ, to the world that hated Him. John 3:16
- b) 2 Corinthians 8:1-5 – The characteristics of grace giving are
  - 1) True generosity. Romans 12:8
  - 2) Cheerfulness in response to God’s generosity to us. Matthew 10:8b
  - 3) A willingness to give as unto the **Lord**. Philippians 4:18
- c) Worshipful giving should be prayerfully decided beforehand, **never** done under pressure or manipulation. 2 Corinthians 9:7a
- d) In Biblical giving, the believer gives his resources gladly, confidently trusting the Lord to provide for his **needs**. 2 Corinthians 9:7b
- e) Grace giving does not promise a harvest but does promise to keep our seed bags **full**. 2 Corinthians 9:10
- f) Grace giving recognizes that the Giver (God Himself) is more important than the gift and that He alone should get the **glory**. 2 Corinthians 9:11-12
- g) 2 Corinthians 9:13-14 – Biblical giving allows every believer to participate in the ministries of others without leaving **home**. Prayer does, too.
- h) 2 Corinthians 9:15 – Biblical giving reflects God giving us the indescribable **gift** of Jesus Christ, His own dear Son.

**L. The Olivet Discourse – Matthew 24-25, Mark 13:1-37, Luke 17:22-37**

1. Matthew 24:1 – With Jesus’ **words** on their minds, the disciples pointed to the temple, which represented God’s presence among the people.
  - a) Mark 13:1 – The disciples expressed their fascination with and **praise** of the temple’s magnificent outward appearance.
  - b) Matthew 24:2 – Rejecting their subjective assessment, Jesus prophetically declared the destruction of the **temple**.
2. Hermeneutical considerations regarding the Olivet Discourse
  - a) The Olivet Discourse, which gives a concise overview of **future** events, must be understood in context, including Jesus’ judgment announcement in Matthew 23.
  - b) The establishment of the Kingdom depended on **Israel’s** acceptance of Jesus as Messiah. Sadly, they rejected Him; therefore, He would not begin the Kingdom until later (after the Tribulation). Matthew 23:37-39

- c) The Olivet discourse deals with **Israel**, not the Church. The content of the discourse is distinctively Jewish and refers to Old Testament prophecies.
    - 1) Sabbath - Matthew 24:20
    - 2) Judea - Matthew 24:16
    - 3) Abomination of desolation - Matthew 24:15 (quoting from Daniel 7)
    - 4) False Prophets - Matthew 24:11. The church has problems with **false** teachers, not false prophets.
  
  - d) Jesus gave this discourse to definitively answer His disciples' question which basically involves the single thought regarding His **return**.
  
  - e) The Lord delivered this discourse about the Second Advent on the very mountain He will return to at the **Second** Advent. Zechariah 14:1-4, Acts 1:10-11
3. Matthew 24:3 – Having moved from the temple compound to the Mount of Olives, the disciples questioned the Lord about His **final** statements to the people.
- a) Matthew 24:3a – *These things* referred to the destruction of the **temple**, which the Lord had mentioned only minutes before in verses 1-2.
  - b) Matthew 24:3b – The disciples wanted to know the **sign** of His Second Advent.
4. Matthew 24:3c – The *end of the age* referred to the **time** that will precede the Second Advent, i.e. Daniel's 70<sup>th</sup> week, also known as the Tribulation.
5. Jesus answered the disciples' question by addressing the **end** of the age sign first. What will be the *sign of the end of the age*?
- a) Matthew 24:4-14 – These verses describe events in the first **half** of the Tribulation.  
Daniel 9:27
    - 1) The information in this section parallels the seven **seal** judgments and seven trumpet judgments of Revelation 6, 8-9.
    - 2) The Tribulation period is divided into **two** 3 ½ year periods. The events of the desolation in the temple will occur between these two 3 ½ year periods.
  - b) Matthew 24:4 – Jesus commanded discernment so that they would not be deceived by these **events**.
    - 1) Matthew 24:5a – The Tribulation will be a time of great difficulty, and in such times, people are easily **led** astray.
    - 2) Matthew 24:5b – Daniel's 70<sup>th</sup> week will bring the greatest deception earth has ever known. Most in Israel and the world will accept the **false** Messiah. Daniel 9:27, Revelation 6:1-2

- c) Matthew 24:6 – The instability of that time will **bring** violent conflicts and threats of more conflicts. Revelation 6:3-4
- 1) Matthew 24:7 – Wars will bring economic depression, famine, and **food** shortages. The world will also be distraught over widespread geological calamities. Revelation 6:5-6, 12-13
  - 2) Matthew 24:8 – These events, the *birth pangs* that correspond to the **seal** judgments, will mark the beginning of devastating judgments.
- d) Matthew 24:9 – Those who believe in Jesus during the Tribulation will be **hated**, hunted, and killed if caught. Revelation 6:9
- 1) Matthew 24:10-12 – Because of **fear** and deception, many will betray others, even within their families. Mark 13:12
  - 2) Matthew 24:13 – God will deliver into the Kingdom all believers alive at the **end** of the Tribulation. They will repopulate the earth during the Millennium.
- e) Matthew 24:14 – Amazingly, in the midst of this horrific chaos, the good news of the coming Kingdom, of the One who was **slain** for their sins, will be proclaimed throughout the entire world.
- 1) Revelation 7:1-8 – The 144,000 sealed **Jewish** evangelists will take the Kingdom message to the world.
  - 2) Revelation 7:9-10 – *Multitudes from every nation* will believe the Gospel message and **trust** Jesus as Savior, just as they have throughout every age.
  - 3) Revelation 11:3-12 – Through their words, actions, and deaths, the **two** witnesses will also spread the Gospel message to the world.
  - 4) The witness of the 144,000 and the two witnesses will be a final grace offer before God intensifies His judgments. He always provides everyone ample opportunity to change his mind (**repent**) about Christ and believe in Him.
  - 5) Revelation 6:15-17 – Sadly, most will **refuse** to accept the Gospel message.
- f) Matthew 24:15 – Jesus identified the dividing **point** of the Tribulation by quoting Daniel 9:27.
- 1) The antichrist will take over the newly reconstructed temple and declare himself **god**. 2 Thessalonians 2:3-10
  - 2) The False Prophet will have an **image** of the antichrist placed in the temple, which will cause the desolation of the temple. Revelation 13:11-15
  - 3) Matthew 24:15b – The **words**, *Let the reader understand*, will be important.
  - 4) Matthew 24:16 – At this clearly identifiable event, Israelites must run **from** Jerusalem and the land of Israel to find protection. Revelation 12:13-17
  - 5) Titus 2:13 – Church Age believers are not looking for the antichrist but for Jesus Christ, who will return for His **bride** before these events. Titus 2:13. Church Age believers will be in Heaven before the Tribulation.

- g) Matthew 24:17-18 – Because this intense persecution will **begin** quickly, haste in escaping will be highly important. Nothing will be valuable enough to retrieve.
  - 1) Matthew 24:19-20 – Some circumstances (e.g. pregnancy, nursing, winter weather, the Sabbath) will make escaping Israel **more** difficult.
  - 2) Matthew 24:21 – The Tribulation will be Satan’s final attempt to wipe all **Jews** off the face of the earth to prevent God from fulfilling His promises to them. Genesis 12:1-3
  - 3) Matthew 24:22 – The Tribulation will cause many millions of deaths, but believers left **alive** at the end will enter the Kingdom. This good news will encourage those believers who survive until the end.
- h) Matthew 24:23 – Their urgent desire for deliverance from this horrific time will make many vulnerable to deception; therefore, they **must** be on guard.
  - 1) Matthew 24:24 – Satan has great power to deceive, and many will fall prey to his clever **false** signs and wonders.
  - 2) Matthew 24:25 – Jesus’ clear **words** will forewarn those living during the Tribulation.
  - 3) Matthew 24:26 – Jesus continued emphasizing discernment and preparedness because **false** claims will be everywhere.
  - 4) Matthew 24:27 – Unlike Christ’s secret coming for His bride at the Rapture when the unbelieving world will not see Him (1 Corinthians 15:51-52), His coming to establish the Kingdom will be **public** (Revelation 1:7, 19:11-20).
  - 5) Matthew 24:28 – This puzzling statement explains that corruption will **cause** God’s judgment of the world.
- 6. Jesus now answered the disciples’ regarding His coming. *What will be the **sign** of Your coming?*
  - a) Matthew 24:29 – Jesus described the geophysical disasters during the judgment of the **Day** of the Lord. Joel 2:31, 3:15-16
  - b) Matthew 24:30 – The Lord will come with **glory**. Daniel 7:13, Revelation 19:11-21
  - c) Matthew 24:31 – The Second Advent will result in the restoration of Israel as prophesied throughout the **Old** Testament. Deuteronomy 30:1-6, Ezekiel 36:22-31, Zechariah 14:3-10
- 7. Matthew 24:32-51 – Jesus taught **five** parables about how to get ready for the Kingdom. Although we can learn from these parables now during the Church Age, they will be very meaningful to those who read them during the tribulation period.
  - a) Matthew 24:32a – The Olivet Discourse ended with parables illustrating Israel’s **need** to be prepared for the Lord’s Second Advent.
    - 1) These parables can only be correctly understood by giving careful attention to the **context** in which Christ gave them.
      - (a) The subject of Christ’s discourse was the end of the **age** and His return to set up the kingdom. Matthew 24:3
      - (b) Christ spoke specifically of those who will be living during the Tribulation and who will be **waiting** for His Second Coming. Matthew 24:29-31

- 2) Failure to observe this context causes **many** to mistakenly apply these parables to the church.
- b) Matthew 24:32-35 – The first parable concerning readiness - the parable of the **fig** tree – has to do with the signs of Christ’s coming.
- 1) Matthew 24:32-33 – A fig tree **with** leaves signals the approach of summer. In the same way, these events will signal the nearness of Christ’s second (visible) coming.
  - 2) Matthew 24:34 – The generation that sees these signs (verses 3-31) will not completely pass away before Messiah comes, because the Tribulation will last only **seven** years.
  - 3) Matthew 24:35 – A new heaven and new earth will follow the end of the Messianic Kingdom, but God’s **Word** will never pass away. Isaiah 40:8
  - 4) Matthew 24:36 – This verse is a transitional verse. It speaks about the **need** for Tribulation believers to be prepared for Christ’s coming, since no one will know the exact day or hour of His arrival (Second Coming). When they see these signs, they will know that Christ will soon appear.
  - 5) Matthew 24:37-39 – The coming of Messiah will be sudden, much like the swift coming of the global **flood** in Noah’s day, which came upon an unprepared world even though Noah had consistently warned about it.
  - 6) Matthew 24:40-41 – When Messiah comes at the **end** of the Tribulation, He will remove all unbelievers from the planet and will leave all believers to enter the Kingdom.
- c) Mark 13:34-37 – The second parable concerning readiness is the parable of the watchful doorkeeper.
- 1) Mark 13:34 – Jesus used this parable to show His followers the need to be **alert**.
  - 2) Mark 13:35-37 – The knowledge of an *any-moment* **return** of the Master will make everyone watchful so they will be found faithful when he arrives.
  - 3) Matthew 24:42-44 – As with the last parable, every believer in the Tribulation must be watchful and ready for the Lord’s return because no one can know the **exact** time.
- d) Matthew 24:45-51 – The third parable concerning readiness is the parable of the faithful versus unfaithful servants.
- 1) General observations
    - (a) These verses speak of servants who were put in charge of the people of Israel (the Lord’s household) during the Tribulation to **give** them food (sustenance) at the proper time.
    - (b) Obviously, these are individuals whom the Lord will command to take **care** of Israel in special ways during the time of her greatest suffering.
    - (c) We should note that these servants will be **alive** at the Second Coming, therefore they should not be confused with the already raptured church.

- 2) Matthew 24:45-47 – The faithful servant represents special people whom the Lord will **reward** at His Second Coming.
  - (a) Matthew 24:45 – A question is **asked** concerning who the faithful and sensible servant might be.
  - (b) Matthew 24:46 – The answer: It is the servant who has been faithful to **care** for God’s household. This person is declared to be blessed.
  - (c) Matthew 24:47 – The faithful servant will be commissioned to **attend** to the Lord’s possessions during the millennium.
  
- 3) Matthew 24:48-51 – The unfaithful servant is the one whom the Lord will harshly **judge** at the Second Coming.
  - (a) Matthew 24:48-49 – The unfaithful servant will not be watching for the Lord’s **return** nor fulfilling his responsibilities, instead he will be enjoying life and mistreating God’s household.
  - (b) Matthew 24:50-51 – This person will be unprepared to **meet** the Lord at the Second Coming and will not have a place of service in the Millennial Kingdom but will be confined to a place of punishment.
    - (i) These strong statements may simply be exaggerated **speech** aimed at getting the attention of the hearer.
    - (ii) Or, this could be speaking of an actual **harsh** judgment for unfaithfulness during the Tribulation. Since this is part of the day of the Lord, we know He will rule with a rod of iron. Matthew 8:12, 22:13, Psalm 2:9, Rev. 12:5, 19:15
  
- e) Matthew 25:1-13 – The fourth parable concerning readiness is a parable that contrasts two groups who come out from the Tribulation period.
  - 1) One group is **saved**, and therefore prepared for Christ’s coming.
  - 2) The other group is unsaved, and therefore unqualified to **enter** the Kingdom.
- f) Matthew 25:14-30 – The fifth parable concerning readiness is about the Messiah’s return to reward faithful (obviously saved) slaves and **judge** wicked (obviously unsaved) slaves.
  
8. Matthew 25:31-46 – The sheep and goat judgment
  - a) Matthew 25:31-33 – After coming at the end of the Tribulation, Jesus will sit on His throne and judge the **nations** (Gentiles).
  - b) Matthew 25:34-40 – God the Father will bless those on the right, qualifying them for the Kingdom, because in faith they responded to the Gospel as evidenced by their **kind** treatment of the Jewish evangelists during the Tribulation (*brothers of mine*).
  
9. Matthew 25:41-46 – Jesus will send away the *accursed* ones on the left because they did not respond in faith to the Gospel message as evidenced by their mistreatment of the **Jewish** evangelists during the Tribulation.

10. The parallel account in Luke 21 gives the Lord's description of the events related to the destruction of the Herodian Temple in **70 AD**.
- a) Luke 21:20-24 – Although similarities exist between the destruction of the **Temple** in 70 AD and the Tribulation, these are two different scenarios separated by over 2,000 years.
    - 1) Luke 21:20 – Jews would know that the **time** for the temple's destruction had come when armies surrounded Jerusalem.
    - 2) Luke 21:21a – In 66 AD, a Roman army laid siege to Jerusalem but had to lift the siege temporarily to secure **supply** lines.
    - 3) Luke 21:21b – Jewish believers who understood the Lord's words used the siege cessation to **flee** Jerusalem and cross the Jordan to the city of Pella.
    - 4) Luke 21:22 – In **68** AD, the Roman army returned and again besieged Jerusalem, overthrowing the city. They utterly destroyed the temple in 70 AD.
  - b) Luke 21:23-24 – Israel will remain under **Gentile** dominance until the times of the Gentiles are completed. Daniel 2, 7

### **M. Plot to murder Messiah – Matthew 26:1-5, Mark 14:1-2, Luke 22:1-2**

1. Matthew 26:1 – Matthew began transitioning to the **events** leading up to the crucifixion and resurrection.
2. Matthew 26:2 – Jesus' crucifixion was no tragedy or accident but happened exactly according to God the Father's **plan**. Colossians 1:19-20
3. Matthew 26:3 – As Passover approached, Israel's leaders, who should have been focused on the **spiritual**, Messiah's fulfillment of Passover, instead planned evil against Him.
4. Matthew 26:4 – Their hatred of **Jesus** motivated their treachery.
5. Matthew 26:5 – To avoid problems with the crowds, the religious leaders wanted to **wait** until all Passover visitors returned home before capturing the Lord.
6. Luke 22:2 – They feared the Jewish multitude that had **heard** Jesus during the week.

### **N. The anointing by Mary – Matthew 26:6-13, Mark 14:3-9, John 12:2-8**

1. Mark 14:3a – Simon, who had been **healed** by Jesus, was an outcast.
  - a) Mark 14:3b – The nard perfume came from India in sealed alabaster **jars**.
  - b) Mark 14:3c – Mary broke the seal and poured the expensive perfume on the Lord's **head** and feet. John 12:3
2. John 12:3 – With this act, Mary reverently worshipped Messiah.
3. Mark 14:4 – Judas, the spokesman for the group, expressed his disapproval of the woman's actions as a waste of **money**.

4. John 12:4-6 – By disapproving Mary’s adoration, **all** the disciples failed. John particularly singled out Judas, who regretted missing an opportunity to steal.
5. Mark 14:5 – The disciples’ were **angry** with Mary for showing her appreciation of Messiah in a way they did not approve.
6. Mark 14:6 – Jesus strongly rebuked His disciples, explaining that Mary’s action was not wasteful but a wonderful demonstration of devotion and **love**.
7. Mark 14:7 – Opportunities to help the **poor** are always available, but Jesus would soon be gone.
8. Mark 14:8 – Mary did **all** she could to worship Messiah while He was present.
9. Mark 14:9 – Jesus promised that the whole **world** would know of Mary’s worship.

### **O. The plan to betray – Matthew 26:14-16, Mark 14:10-11, Luke 22:3-6**

1. Luke 22:3 – Satan played a **role** in the betrayal of Jesus, but Judas willingly allowed Satan to influence him.
2. Mark 14:10 – Judas Iscariot, one of Jesus’ **inner** circle, purposely sought the Lord’s enemies so he could betray Him.
3. Matthew 26:15a – Judas’ treachery was motivated by **lust** for money. 1 Timothy 6:10
  - a) Matthew 26:15b – Matthew’s **wording** reflects the prophecy of Zechariah 11:12.
  - b) Matthew 26:15c – According to the Mosaic Law, a slave’s value was thirty pieces of silver, reflecting the **low** value Judas placed on Jesus. Exodus 21:32
4. Luke 22:5 – The Jewish leaders were overjoyed and perhaps surprised at Judas’ **offer**.
5. Luke 22:6 – Judas worked **hard** to find a suitable time and way to turn Jesus over to the religious leaders.

## **XVIII. Passover and betrayal**

### **A. Passover preparations–Matthew 26:17-19, Mark 14:12-16, Luke 22:7-13**

1. Mark 14:12 – The Galileans observed Passover a **day** early because they calculated time from sunrise to sunrise instead of from sunset to sunset as did those in Judea.
2. Matthew 26:17 – The disciples were looking for an opportunity to **serve** Jesus.
3. Mark 14:13-15 – The Lord Himself had **made** arrangements for the Passover observance.
4. Luke 22:8 – Jesus sent Peter and John to look for a man carrying a pitcher of **water**. He would be easy to spot because women normally fetched water.
5. Matthew 26:18 – The term *the Teacher* showed that Messiah had **made** the request.
6. Mark 14:15 – This house may have been the home of **Mark** and the place the disciples gathered for the day of Pentecost.
7. Mark 14:16 – Finding everything as the Lord had said showed that He had made preparations for the **place** also.



## B. The foot washing event – John 13:1-11

1. John 13 marks a **shift** in John's Gospel as evidenced by crucial vocabulary changes.
  - a) John used the Greek word *PHOS*, meaning **light**, 23 times in chapters 1-12 and zero times after.
  - b) John used the Greek word *ZOE*, meaning **life**, 32 times in chapters 1-12 but only four times after.
  - c) John used the Greek word *AGAPAO*, meaning to **love**, only seven times in chapters 1-12 but over fifteen times after.
  - d) John used the Greek word *AGAPE*, meaning love, one time in chapters 1-12 but over **six** times in chapters 13-17.
  - e) John used either *AGAPAO* or *AGAPE* 5 ½ **times** per chapter in chapters 13-17.
  - f) John used the Greek word *KRISIS*, meaning judgment, 29 times in chapters 1-12 but only **four** times in chapters 13-17.
2. John 13:1 – Jesus was **fully** aware of the crucifixion events of the next day.
3. John 13:2 – Satan's motives were now Judas' motives; therefore, Judas was **ready** to deliver Jesus over to the religious leaders. Matthew 26:14-16
4. John 13:3 – Knowledge of the Father's plan and purpose gave Jesus a proper **focus** in the midst of unimaginable pressure.
5. John 13:4 – Jesus prepared to take on the role of the lowest **servant** to demonstrate the crucial principle of humility to the disciples.
6. Luke 22:24 – Sadly, the disciples were **again** arguing about who would be the greatest in the Kingdom. They still failed to understand the importance of humility.
7. John 13:5a – People of that time needed their **feet** washed because they reclined to eat, exposing their dusty, dirty feet.
  - a) John 13:5b – A person **fully** bathed before going to an engagement but still needed his feet cleansed upon arrival.
  - b) John 13:5c – The Greek word *NIPTO* meant to wash only **part** of the body.
8. John 13:6a – Peter may have sat across from Jesus and if so he would have been the **last** person to receive the washing. John was to Jesus' right, and Judas was to His left in the seat of honor.
  - a) John 13:6b – Peter strongly objected to having his feet washed by the Master.
  - b) John 13:6c – Peter's statement was emphatic. "You, You wash my **feet**?!"
9. John 13:7 – The Lord patiently told Peter that he did not yet understand his need to be washed, both rebuking him and inviting him to **humble** himself to His authoritative word.
10. John 13:8a – Peter used the strongest negation in Greek (*OU ME*, never-not) to express his disapproval of the **Lord's** subservient action.
  - a) John 13:8b – Peter refused to adjust his thinking even though God's Word clearly showed he was **wrong**. Many Christians today fail to make similar attitude adjustments to the authority of God's Word.

- b) John 13:8c – Jesus’ strong rebuke indicated that Peter would have no **part** (Greek: *MEROS*) with Christ. *MEROS* spoke of fellowship or the result of fellowship.
11. John 13:9 – Peter was enthusiastic and sincere but wrong nonetheless because he failed to **listen** carefully to the Lord’s words.
12. John 13:10a – The Greek word *LOUO*, meaning to bathe, refers to a full body bath. Jesus used this word to express the onetime cleansing that takes place at the moment of faith **alone** in Christ alone (justification). Titus 3:5
- a) John 13:10b – Cleansing (*LOUO*) for salvation happens only **once**, but cleansing (*NIPTO*) from post-salvation sins takes place many times during a believer’s life (sanctification), every time he confesses a sin to God the Father. 1 John 1:5-2:2
- b) John 13:10c – Jesus’ shift from singular to plural indicated that someone there was not saved (not **clean**/justified).
13. John 13:11 – John’s commentary confirms that Jesus referred to Judas Iscariot, the *one* **unsaved** disciple (unjustified).

### C. Instructions on the foot washing illustration – John 13:12-20

1. John 13:12 – The disciples did **not** understand the Lord’s teaching at that time. They did grasp that Messiah had just performed the lowliest task in humble service to them.
2. John 13:13 – As Teacher (rabbi) and **Lord**, Jesus had authority. The disciples should have submitted to Him.
3. John 13:14 – The Lord was not establishing a ritual of **foot** washing but helping the disciples recognize their role as servants.
  - a) John 13:14a – Major Premise: They considered Jesus **greater** than themselves as evidenced by their titles for Him.
  - b) John 13:14b – Minor Premise: As their superior, Jesus took on the **role** of the lowest servant to illustrate the doctrine of humility that He taught.
  - c) John 13:14c-15 – Conclusion: The disciples, who were lesser, should become **servants** because the One who was greater had done so. 1 Peter 2:21
4. John 13:16 – God gives all believers the responsibility to teach the Gospel, which belongs to the **Lord**. 2 Corinthians 5:20
5. John 13:17 – The first conditional clause (*if*) assumed that they understood the principle of humility, but the second conditional clause (*if*) insured happiness only if they obediently applied it to every aspect of their **lives**. James 1:22-25
6. John 13:18 – The Lord handpicked the Twelve for service. One of them He purposely **chose** to fulfill the prophecy about His betrayal. Psalm 41:9
7. John 13:19 – Jesus told them in advance so that **seeing** His Words fulfilled would strengthen their faith.
8. John 13:20 – Anyone who receives the message of an ambassador in essence receives the one who **sent** him. John 5:24

9. Biblical Observations: Many application principles in Scripture depend on understanding the **Person** of Christ, who is our example and the focus of all biblical teaching. 2 Corinthians 4:5
  - a) If we understand Christ's acceptance of us, we can accept **others**. Romans 15:7
  - b) Understanding Christ's Person and work allows us to understand **grace** and make sense of the problems we face in life. 2 Corinthians 12:9
  - c) Christ's **work** allows us to understand forgiveness. Ephesians 4:32, Colossians 3:12-13
  - d) A successful marriage depends on a correct, in-depth understanding of **Christ**. Ephesians 5:23-25
  - e) 2 Corinthians 10:5 – The key to thinking biblically in every area of life is thinking like Christ through intense, life-long **study** of His Word. 1 Corinthians 2:16
  - f) Stability and discernment come from growing spiritually by means of the **grace** and knowledge of Christ. John 1:16, 2 Peter 3:17-18
  - g) The key to joyful living and dying is **knowing** Jesus Christ. Philippians 1:21

#### **D. Prediction of betrayal – Matthew 26:21-25, Mark 14:18-21, Luke 22:21-23, John 13:21-30.**

1. John 13:21 – Emotionally stirred in His **soul**, Jesus stated that one of the Twelve would betray Him.
2. John 13:22 – The surprised disciples could not imagine which one would betray **Him**.
3. Matthew 26:22 – The disciples questioned the Lord **one** at a time, indicating that they did not know the identity of the betrayer. Mark 14:19
4. Matthew 26:23-24 – Answering them collectively, Jesus did not clearly designate the betrayer since a number of them had dipped **bread** in the same bowl. Mark 14:20-21
5. Matthew 26:25 – Jesus' response to Judas was not definitive. The disciples could have taken His answer as either **yes** or no.
6. John 13:23-25 – Peter motioned for John to discover **who** would betray Jesus.
7. John 13:26 – Jesus answered John. Now, he was the **only** one who definitely knew the identity of the betrayer.
8. John 13:27a – By giving Judas the morsel, Jesus set him apart as the guest of **honor** in this Passover observance and offered him grace (salvation) for a final time before he passed the point of no return.
  - a) John 13:27b – The grammar emphasizes Satan's possession of **Judas**.
  - b) John 13:27c – Jesus **knew** the horrific results for Himself but still commanded Judas to go ahead with his betrayal, such is His love for us, sinners all.
9. John 13:28-29 – These verses indicate that Jesus had not **clearly** identified Judas as the betrayer to any disciple but John.

10. John 13:30 – John pointed out the *night* to draw attention to Judas' rejection of the **Light** and his desire to do his evil under the cover of darkness.
11. John 13:31-32 – With the unbeliever Judas gone, Jesus gave the remaining eleven disciples special instructions about the **Church**.
12. John 13:33-17:26 – This section, known as the Upper Room Discourse and High Priestly Prayer, is covered in the Panorama of the New Testament lessons.

## **E. New meaning assigned to two Passover elements – Matthew 26:26-30, Mark 14:22-26, Luke 22:17-20**

### **1. A QUICK SUMMARY of the PASSOVER RITUAL in CHRIST'S TIME**

- a) Preparation for the Passover Seder included cleansing the home of all leaven, which typically represents **sin** in Scripture.
- b) The mother of the home began the Passover by lighting the lamps or candles. She represented the woman Mary whose **seed** would bring restoration. Genesis 3:15
- c) After a prayer of sanctification to set the day apart, they drank the cup of **joy**, the first of four cups of wine.
- d) A wash basin for the washing of **hands** symbolized purification. (Jesus may have stopped to wash the disciples' feet at this point. John 13:4-5)
- e) The *KARPAS* (green vegetable) dipped into a **salt** water solution and eaten symbolized the suffering of the Jewish slaves in Egypt.
- f) Three pieces of matzah (unleavened **bread**) were placed into a bag with three pockets.
  - 1) The piece of bread in the middle pocket was taken out and broken in **two**. One of the pieces was placed back in the bag.
  - 2) The other piece was wrapped in a **linen** napkin and hidden in the house.
- g) The youngest person would ask **four** questions related to the difference between this night and all other nights.
- h) The second cup was poured, and the leader gave a lengthy historical narrative, starting with the **call** of Abraham, moving to the giving of the Law, and concluding with the first half of the Hallel (Psalm 113-118).
- i) The middle matzah (unleavened bread) was taken, broken, and passed around so everyone could take a piece, dip it in horseradish and haroset (an **apple** mixture), and eat it. John 13:26
- j) A dinner of roasted **lamb** served with bitter herbs and unleavened bread (matzah) was eaten while reclining.
- k) After the meal, the children would hunt for the piece of hidden bread (matzah) called *Afikomen* (meaning *He has come*). When found, it would be broken and passed around to eat. (Jesus said this piece of bread represented His **body**.)

- l) The third cup, the Cup of Redemption, was poured and sipped as it was passed around. (Jesus equated this cup to His **blood**.)
  - m) The fourth cup, the Cup of Praise, was poured and drunk. (Jesus said He would **not** drink this cup again until the Kingdom.)
  - n) The service ended with the singing of a hymn, the last half of the Hallel (Psalm 115-118). (Note the verses the Lord would have **sung** in Psalm 118:22-29.)
  - o) The events of the Passover pictured redemption through the **death** of a substitute that satisfied God's justice.
  - p) God provided a **grace** means of escaping His wrath.
  - q) The blood on the **door** was a sign that they had accepted the substitute.
  - r) Communion remembers the death of the **Lamb** of God who is THE substitute.
2. Matthew 26:26 – Jesus gave **thanks** to God the Father and assigned a new representative meaning to the bread, His body.
  3. Matthew 26:27-28 – Again, Jesus gave thanks and gave a new representative meaning to the **cup**. His substitutionary spiritual death on the cross.
  4. Matthew 26:29 – Jesus declared He would not drink wine again until the **day** He came into the Kingdom, probably a reference to the Marriage Banquet of the Lamb. Revelation 19:7, 9
  5. Matthew 26:30 – The Garden of Gethsemane was on the western **slope** of the Mount of Olives.

#### **F. Prophecy on Peter's denial – Matthew 26:31-35, Mark 14:27-31, Luke 22:31-38, John 13:37-38**

1. Mark 14:27 – Jesus declared that the disciples' **faith** would stagger that night, fulfilling Zechariah 13:7.
2. Mark 14:28 – Jesus further declared that He would gather them together **again** after the resurrection.
3. Mark 14:29 – Peter arrogantly declared himself the exception to **Jesus'** prophetic statement.
4. Luke 22:31-32 – Jesus **prayed** that Peter's faith would not be completely shipwrecked and that he would recover and become an encouragement to others.
5. Luke 22:33 – Peter continued to declare his steadfast **loyalty** to Jesus.
6. Mark 14:30 – Jesus told Peter that his failure was a certainty and would be **worse** than the other disciples' failures.
7. Mark 14:31 – In his zeal, Peter did not realize he was calling Jesus a **liar**.
8. John 13:37-38 – John's account of Peter's denial was short because his Gospel focused on the **content** of Jesus' teaching that evening.

## **G. Prayer in the Garden of Gethsemane – Matthew 26:36-46, Mark 14:32-42, Luke 22:40-46, John 18:1**

1. John 18:1 – After completing the High Priestly **prayer** (John 17), Jesus entered the Garden of Gethsemane.
  - a) Luke 22:36 – Jesus had prepared His disciples for the coming **events**.
  - b) Luke 22:37 – Jesus was about to face the most important event in human history, and the disciples needed to be **ready**.
  - c) Luke 22:38 – The disciples needed sufficient protection from the possible repercussions of the arrest, trial and crucifixion.
2. Matthew 26:36 – With pressure mounting, Jesus sought **time** with the Father.
3. Matthew 26:37 – Matthew used strong **words** to describe the emotions and torment assailing Jesus' humanity. Hebrews 4:15
4. Matthew 26:38 – The Lord was facing extraordinary sufferings beyond human imagination; therefore, He requested the men to be **alert** in prayer.
  - a) Luke 22:40 – They should have stayed on the **alert** through prayer for themselves.
  - b) Luke 22:41 – Jesus **prayed** to the Father in private.
5. Matthew 26:39 – The agony in His soul reflected His knowledge that the **next** day He would, for the first and only time, be separated in His humanity from the Father while He suffered substitutionary spiritual death for the whole world. Romans 5:8, 1 John 2:2
  - a) Mark 14:36 – Calling the Father *Abba* (**Daddy**) showed that the relationship that would be severed the next day was a close one.
  - b) Luke 22:42 – Note the Lord's determination to obey the Father's plan regardless of personal **cost**. Repeatedly, He spoke of doing His Father's will, not His own.
6. Matthew 26:40 – The disciples were **asleep** instead of keeping watch with Him.
  - a) Matthew 26:41a – According to Jesus, temptation is avoided through fervent **prayer**. 1 Thessalonians 5:17
  - b) Matthew 26:41b – No one could question Peter's spiritual zeal, but his **flesh** (his Sin Nature) hindered him.
7. Matthew 26:42 – Again, the Lord made the **same** petition of the Father.
  - a) Matthew 26:43 – The men fell asleep **again**, thereby failing to provide any encouragement for Jesus at this difficult time.
  - b) Mark 14:40 – The disciples had no excuse for their failure to watch and **pray**.

8. Matthew 26:44 – After receiving no support from the disciples, the Lord went away a third time to **pray**.
  - a) Luke 22:43 – Because Jesus received no encouragement from the disciples, an **angel** arrived to strengthen Him.
  - b) Luke 22:44 Some early manuscripts do not have this verse; however, the earliest church fathers wrote about the information in verses 43-44, attesting to the accuracy of the **event**.
  - c) Luke 22:44a – Luke recorded the intense **sweat** as a sign of the great physical agony of our Lord Jesus Christ.
    - 1) Luke, the medical doctor, recorded the sweat *as* drops of **blood**. Jesus was in extreme agony.
    - 2) The intense sweat would have been because of His great physical and emotional agony because of the thought of His coming separation from the **Father**.
    - 3) Christ work of redemption was done exclusively on the **cross**.
  - d) Luke 22:44b – Christ’s work of redemption would not have been necessary had the **first** Adam not brought condemnation on the world through sin. Genesis 3:19
9. Luke 22:45 – The disciples were asleep, having again **failed** the Lord.
10. Matthew 26:45 – The hour of betrayal began the process that led to Christ’s **death**.
11. Matthew 26:46 – Judas was approaching with the **Roman** cohort.

#### **H. The betrayal – Matthew 26:47-56, Mark 14:43-52, Luke 22:47-53, John 18:2-12a**

1. John 18:2 – Judas probably had gone to the upper room and, finding them **gone**, assumed they were in the Garden of Gethsemane, a common destination.
2. John 18:3 – A Roman cohort consisted of about 600 men; therefore, as many as 1,000 men may have come to arrest Jesus. Each would have had a **weapon** in his hand.
  - a) Matthew 26:47 – The arrest was so serious that **high**-ranking authorities, both Roman and Jewish, came.
  - b) LFP #1 (Literally Fulfilled Prophecy): Psalm 41:9 prophesied Messiah’s betrayal by a **friend**. Prophecy is always fulfilled literally.
3. John 18:4 – Jesus was not taken by surprise. He calmly approached the **armed** men with a question.
  - a) John 18:5 – Jesus’ *I am* deity claim caused strong Roman soldiers and everyone else to **fall** to the ground. Sinful man can’t stand in the presence of holy God.
  - b) John 18:6 – For a brief moment, the very **power** of God exploded forth, forcing the entire group backwards and down to the ground. Surely that served as an invitation to believe!

- c) John 18:7 – Even this undeniable manifestation of Jesus’ deity did not stop their **evil** plan.
  - d) John 18:8 – Jesus willingly surrendered to **them**. He lovingly sought protection for His beloved disciples.
  - e) John 18:9a – The **fact** that Christ’s Words were fulfilled exactly witnesses to His divine authority and the authority of the entire Bible.
  - f) LFP #2: John 18:9b – Jesus had said very these **words** in the High Priestly prayer of John 17:12.
4. Matthew 26:48 – Judas had prearranged a **kiss** as the sign to arrest Jesus.
- a) Matthew 26:49 – Judas’ actions were premeditated and a deliberate **insult**.
  - b) Matthew 26:50 – Jesus used the word *friend* (Greek: *HETAIROS*) about Judas to indicate his was a misleading friendship because he had attached himself to Jesus solely to **benefit** himself. (Compare *HETAIROS* with the Greek word *PHILOS*, meaning friend, that Jesus used in John 15:14-15)
5. Luke 22:49 – Because they did not outnumber or match the skill of the Roman cohort, the disciples’ **zeal** was foolish.
- a) Luke 22:50 – Before the Lord could answer, **Peter** jumped into action. John 18:10
  - b) Luke 22:51 – Jesus stopped Peter and in grace healed the man’s ear. Then, He **rebuked** Peter. John 18:11
  - c) Matthew 26:52 – Peter had used violence. The arresting party carried weapons, too. Jesus’ words not only rebuked **all** the men arresting Him but Peter also.
  - d) Matthew 26:53 – If Jesus needed defending, He had an army of angelic warriors ready to **serve** Him.
  - e) Matthew 26:54 – Everything happened **exactly** according to prophecy.
  - f) Matthew 26:55 – Jesus had not been hiding. They could have taken Him at any time during the **day** while He was teaching.
  - g) Luke 22:53 – They did this evil deed under the cover of darkness to **hide** it from the people in Jerusalem who loved Jesus.
  - h) Matthew 26:56a – Jesus continued to **focus** on the Word of God, which prophetically outlined these events.
  - i) LFP #3: Matthew 26:56b fulfilled Zechariah 13:7 (**swords** and the scattering of the disciples) and John 16:32 (the scattering).
6. Mark 14:50 – The disciples all fled in **fear**. Jesus was alone with His enemies.
7. Mark 14:51-52 – Since **only** Mark recorded this event; he may have been the one who escaped naked.



## XIX. The six trials of Jesus

### A. The first trial (before Annas, the former high priest) – John 18:12-24

1. John 18:12-13a – Soldiers led Jesus, bound like a criminal, to His **first** trial, which only John's Gospel recorded.
  - a) John 18:13b – Annas, who belonged to the aristocratic party of the Sadducees, profited from the temple business that Jesus had disrupted earlier that **week**.
  - b) John 18:13c – Everything about the trial was illegal. Annas had no **real** judicial authority, and trials could not be held after sunset or in private.
  - c) John 18:14 – Annas, who was related by marriage to Caiaphas, the high priest, had earlier suggested that Jesus' **death** would appease the Romans. John 11:50
2. John 18:15a – John was probably the unnamed disciple **known** by Caiaphas.
  - a) John 18:15b-16 – The unnamed disciple was able to get **Peter** into the courtyard.
  - b) John 18:17-18 – While warming himself by the fire, Peter committed the first of the **three** denials prophesied by Jesus.
3. John 18:19-21 – Ignoring Annas' first question, Jesus contrasted His **public** teaching with their secret, illegal actions hidden under the cover of darkness.
  - a) John 18:22 – Responding to Jesus' obvious rebuke of the **high** priest, the officer illegally struck Jesus, an un-convicted person.
  - b) John 18:23 – Instead of reacting, Jesus calmly challenged the officer's authority to **hit** Him.
  - c) John 18:24 – Faced with injustice and rejection, Jesus remained relaxed as He was **sent** to Caiaphas for the second trial.

### B. The second trial (before Caiaphas, the high priest) – Matthew 26:57, 59-68; Mark 14:53, 55-65; Luke 22:54a, 63-65.

1. Matthew 26:57 – Christ's interrogation before **Annas** had been more an informal hearing than a trial.
2. Matthew 26:59 – The religious crowd had already decided Jesus' **guilt**. They were illegally trying to find legitimate testimony to use against Him.
  - a) Mark 14:56 – Many witnesses came forward, probably at the invitation of the council, but **their** testimonies contradicted each other.
  - b) Mark 14:57-59 – These false witnesses could not **agree** because their testimonies were untrue.
  - c) LFP #4 – Psalm 35:11 prophesied that *malicious witnesses* would **rise up**.
3. Matthew 26:60 – They finally found **two** false witnesses who agreed. Deuteronomy 17:6
  - a) Matthew 26:61 – Jesus actually said that the temple would be destroyed (John 2:19-21), but he was speaking of His own **body**.

- b) Matthew 26:62 – The religious leaders felt that if they could prove this accusation about destroying a holy place, **Rome** would consider it a capital crime.
  - c) Mark 14:60 – An enraged Caiaphas **hoped** Jesus would make an unguarded statement that would incriminate Him.
  - d) LFP #5 – Mark 14:61a – Psalm 38:12-14 prophesied that snares would be placed for Messiah, and He would be **silent** (Isaiah 53:7).
  - e) Matthew 26:63b – Caiaphas placed Jesus under an **oath** and asked a direct question. Although He had answered this question many times and in various ways, Jesus responded. Matthew 12:38-42, 16:1-4, 21:1-11
  - f) Matthew 26:64 – Under oath, Jesus affirmed He was Messiah. He also pointed to a future time when He would **judge** them. Psalm 110:1, Daniel 7:13
4. Matthew 26:65 – Understanding the implication of Jesus’ words, Caiaphas, the **final** person needed to condemn Him, pronounced Jesus guilty of blasphemy.
- a) Mark 14:64 – The charge of blasphemy, given as a question, was not clearly **stated**. Caiaphas sought the punishment on illegal grounds.
  - b) Matthew 26:66 – The death sentence was certain because blasphemy was a capital crime punishable by stoning under the **Law**. Leviticus 24:16
  - c) LFP #6 – Matthew 26:67 – The religious leaders committed **more** illegal actions *without cause*, fulfilling Psalm 69:4.
  - d) LFP #7 – Matthew 26:68 – Punching Him without **mercy** marred His appearance, fulfilling Isaiah 52:14.

### **C. Fulfillment of Jesus’ prophecy about Peter’s denial – Matthew 26:69-75, Mark 14:66-72, Luke 22:54b-62, John 18:25-27**

1. John 18:17-18 – Flashback to the first denial
- a) Matthew 26:69 – Matthew recorded that Peter’s **first** denial came after people mocked the Lord.
  - b) Matthew 26:70 – Peter’s lies and claim of ignorance about Jesus showed that he **feared** being associated with Him. Mark 14:68
2. Matthew 26:71 – Feeling uncomfortable by the **fire**, Peter headed to the gate only to be confronted with another clear accusation.
- a) Luke 22:58 – In his **second** denial, Peter responded more emphatically.
  - b) Matthew 26:72 – Peter moved from lying to swearing an **oath** as he threw himself farther into sin.
3. Luke 22:59 – About an hour later, Peter **denied** Jesus for the third time.
- a) Matthew 26:73 – Peter’s **speech** and mannerisms showed he was a Galilean.
  - b) Matthew 26:74 – Peter’s **third** denial was even more intense than the others as he yielded to the pressure.

- c) John 18:27 – As soon as Peter denied Jesus the **third** time, the rooster crowed, fulfilling Jesus' prophecy.
- d) Luke 22:61 – Jesus made eye contact with Peter at that very moment. Peter knew that the Lord knew he had denied Him **three** times.
- e) Luke 22:62 – Peter's soul was in a turmoil of **guilt** over his denials of Jesus.
- f) Luke 22:63-65 – Physical brutality as well as psychological cruelty increased as the soldiers mocked Jesus, demanding that He prophesy who had **hit** Him.

#### **D. The third trial (before the Sanhedrin) – Matt. 27:1-2, Mark 15:1, Luke 22:66-71**

- 1. Luke 22:66 – At daybreak, the religious leaders convened the Sanhedrin in order to provide the appearance of a **legal** trial.
- 2. Luke 22:67a – The religious leaders demanded a statement from Jesus regarding His **claim** to be Messiah.
- 3. Luke 22:67b-68 – Jesus pointed out that such a statement was useless because they would **not** believe it.
- 4. Luke 22:69 – Jesus referred to the future place of **honor** He would receive because He fulfilled the Father's plan. Philippians 2:8-11
- 5. Luke 22:70 – Again, Jesus made a **clear** claim to be Messiah.
- 6. Luke 22:71 – The religious leaders condemned their **Messiah** for claiming to be Messiah.
- 7. Matthew 27:2 – Jesus would remain in Roman custody until His **body** was removed from the cross.
- 8. LFP #8 – Compare Matthew 27:1-2 with Matthew 20:18-19a.

#### **E. The death of Judas – Matthew 27:3-10**

- 1. Matthew 27:3a – Matthew interrupted his narrative of Jesus' trials to record Judas' **death**.
- 2. Matthew 27:3b – Judas felt *remorse* (Greek: *METAMELLOMAI*) but did not change his **mind** (Greek: *METANOEO*, repent) about Jesus as Messiah. He died an unbeliever.
- 3. Matthew 27:4 – Judas had been a **pawn** in the religious leaders' scheme, but to agree that he had shed *innocent blood* would be to admit their own guilt.
- 4. LFP #9 – Matthew 27:5 fulfilled Zechariah 11:12's prophecy of **30** pieces of silver.
- 5. Matthew 27:6 – The religious leaders had broken the **Law** by condemning an innocent Man, but they refused to break the Law by placing the money used to break the Law into the temple treasury. Hypocrites!
- 6. Matthew 27:7-8 – The religious leaders used Judas Iscariot's money to purchase **land** to use for the burial of foreigners who died in Judea.
- 7. LFP #10 – Matthew 27:9-10 fulfilled Zechariah 11:13 about the potter and **silver**.

**F. The fourth trial (before Pilate) – Matthew 27:11-14, Mark 15:1-5, Luke 23:1-5, John 18:28-38**

1. John 18:28 – The religious leaders did not enter the residence of the Gentile Roman governor. As usual, they did not violate the **details** of the Law but overlooked the more important issue of the law that stated, *You shall not murder*. Matthew 23:23
  - a) John 18:29 – Jesus was inside with Pilate, and the Jews were outside; therefore, Pilate went outside and asked a reasonable question about the **facts** of the case.
  - b) John 18:30 – Instead of stating specific charges, the religious leaders inferred that they would not waste Pilate’s **time** were Jesus not the worst of criminals.
  - c) John 18:31 – Pilate first attempted to get out of the mess by putting it back on the **Jewish** leaders. They pointed out they lacked power to execute anyone.
  - d) John 18:32 – Earlier, Jesus had used the term *lifted up* to refer to His **death** on the cross. John 3:14, 12:32
2. Luke 23:2a – The religious leaders cited **three** charges against Jesus.
  - a) Luke 23:2b – Their understanding of Jesus was **false**. He was not guilty of misleading the nation.
  - b) Luke 23:2c – Jesus never told anyone to not pay **taxes**. Matthew 22:21
  - c) Luke 23:2d – Jesus had presented Himself as Messiah but had not claimed He would rule on earth as **King**.
  - d) Interestingly, the religious leaders **failed** to mention the charge of blasphemy that they had leveled against Him in their own court. Matthew 26:65
3. John 18:33 – Pilate examined Jesus and decided He was innocent of the Jews’ charges of rebellion against **Rome**. This hardened ruler was impressed by Jesus.
  - a) John 18:34 – Jesus’ indirect answer focused on Pilate’s personal opinion of Him as King of the Jews.
  - b) John 18:35 – Pilate’s response that he wasn’t a **Jew** showed his lack of concern for Jewish theological squabbles.
  - c) John 18:36 – Jesus explained that His Kingdom was of a different realm, knowing that His right to rule was granted by the Father, not by the **world**.
  - d) John 18:37a – Pilate was surprised to hear this man **claim** authority to a Kingdom.
  - e) John 18:37b – Jesus proclaimed the **truth** of His Kingship.
  - f) John 18:38a – Pilate made this sarcastic remark because he held to **no** absolute truth.

4. John 18:38b – Pilate had the objectivity to declare Jesus’ innocence but lacked the integrity to **save** Him. The religious leaders had neither objectivity nor integrity.
  - a) Mark 15:3 – Pilate’s declaration of Jesus’ innocence caused the religious leaders to level vicious charges against **him**.
  - b) Mark 15:4 – Pilate’s question implied that he did not think **Jesus** should let the charges go unanswered.
  - c) Mark 15:5 – Pilate was amazed at Jesus’ **refusal** to respond. Isaiah 53:7
5. Luke 23:5 – The religious leaders continued **listing** charges, including that He was a Galilean.
  - a) Luke 23:6 – When Pilate learned that **Jesus** was from Galilee, he realized he could legitimately remove himself from this predicament.
  - b) Luke 23:7 – The **ruler** who had beheaded John the Baptist was in town for the Passover so Pilate sent Jesus to Herod.

### **G. The fifth trial (before Herod) – Luke 23:8-12**

1. Luke 23:8 – Herod was excited to see Jesus **only** because he wanted to see a miracle.
2. Luke 23:9-10 – Herod decided Jesus’ silence showed His **guilt**.
3. Luke 23:11-12 – Herod had **fun** at Jesus’ expense and sent Him back to Pilate.

### **H. The sixth trial (before Pilate again) – Matthew 27:15-26, Mark 15:6-15, Luke 23:13-25, John 18:39-19:16**

1. Luke 23:13-15 – Pilate declared Jesus innocent again and pointed out that Herod had found **no** guilt in Him either.
  - a) Luke 23:16 – Pilate attempted a compromise to satisfy the bloodthirsty **crowd**. He would punish Jesus and then release Him.
  - b) Matthew 27:15-16 – Roman law did not require Pilate to cooperate with this custom, but he saw it as a quick and easy way to get the issue behind him. He would suggest that a notorious and dangerous criminal die rather than Jesus, assuming the Jews would **want** Jesus released instead.
  - c) Mark 15:7 – As a murderer, robber, and revolutionary, Barabbas was one of the **worst** criminals in Judea. Pilate assumed no one would want him roaming the streets.
  - d) Matthew 27:17 – Pilate presented the Jews with an easy-to-make decision, sure they would choose to have **Jesus** released rather than the vile Barabbas.
  - e) Matthew 27:18 – Pilate had the objectivity to recognize that **hatred** and jealousy motivated the religious leaders, but he was a weak man.
  - f) Luke 23:18-19 – Pilate was certain he had found a way to save an innocent man, but he was mistaken. He underestimated the **power** of religion.

2. Matthew 27:19 – Matthew alone recorded the message and **dream** of Pilate’s wife, who also declared Jesus innocent.
  - a) Matthew 27:20 – While Pilate contemplated his wife’s message, the religious leaders persuaded the crowd to **ask** for Barabbas. John 18:40
  - b) Matthew 27:21 – Pilate could not **believe** the crowd’s evil, irrational demand.
3. Matthew 27:22 – The crowd demanded that Jesus be crucified. Luke 23:20-21
  - a) Luke 23:22 – Pilate declared Jesus innocent a third time and offered to **beat** Him lightly (Greek: *PAIDEUO*, a word used for child training, meaning to spank) and let Him go.
  - b) John 19:1 – They flogged Jesus with whips (Greek: *MASTIGOO*), the first of His **two** beatings. Pilate hoped this beating would satisfy the crowd.
  - c) John 19:2-3 – Roman soldiers were ordered to humiliate everyone **sent** to them.
  - d) John 19:4 – After the beating, Pilate **again** declared *the man* innocent.
  - e) John 19:5 – Pilate did not understand that he was drawing attention to the **greatest** man in history, the God-Man.
4. John 19:6 – Pilate mocked the crowd because he **knew** that as Jews they had no authority to crucify Jesus.
  - a) John 19:7 – Finally, the real issue was clear; they wanted Jesus **dead** because they rejected His claim to be God.
  - b) John 19:8 – Pilate was **afraid** because he recognized something special about *the man* Jesus.
  - c) John 19:9 – Because Pilate’s question was irrelevant, **Jesus** refused to answer it.
  - d) John 19:10 – Pilate used the authority he thought he had to **try** to intimidate Jesus.
  - e) John 19:11 – Jesus recognized God as the source of **all** authority and pointed out that the religious leaders had the greater guilt in these events.
5. John 19:12 – Pilate **still** sought a way to release Jesus, prompting the religious leaders to question his loyalty to Caesar and implying that they might complain to Caesar if he released Jesus.
  - a) John 19:13 – Fearing the loss of his position, Pilate took his **seat** on the Bema.
  - b) John 19:14 – The **sixth** hour was 6:00 am when affairs of the Roman state began. Jesus didn’t go to the cross until 9 am.
  - c) John 19:15 – After Pilate presented Jesus to Israel as their **King**, they declared that Caesar was their only King. Hypocrites! Zechariah 11:6
6. Luke 23:23 – Through intense pressure, the **mob** persuaded Pilate to release Barabbas.
  - a) Matthew 27:23 – Pilate’s final attempts to release the innocent man Jesus were met with the Jews’ frenzied **cries** of *Crucify Him!*

- b) Matthew 27:24 – Pilate’s hand washing ritual symbolized his disgust at condemning an innocent man to crucifixion; however, **water** could not cleanse him of his sin.
  - c) Matthew 27:25 – The Jews willingly took responsibility for Jesus’ **death**.
  - d) Matthew 27:26a – Barabbas was released. Jesus probably died on the very **cross** meant for him.
7. Matthew 27:26b – Jesus was scourged (Latin: *PHRAGALLOO*, to punish or impel by whipping in association with crucifixion). This beating was much more severe than His **first** beating. John 19:16
- a) Matthew 27:27 – Some of the members of this Roman cohort (**600** men) had arrested Jesus the night before.
  - b) Matthew 27:28 – The scarlet robe would have **hurt** Jesus’ mutilated back.
  - c) Matthew 27:29 – All these actions were designed to **show** contempt for Christ.
  - d) LFP #13– Matthew 27:30 fulfilled the **spitting** and beating of Isaiah 50:6 and Psalm 69:19.
  - e) Matthew 27:31 – The soldiers finished their **fun** and moved on to the serious business of crucifixion.

## XX. The crucifixion and burial of Jesus

### A. Simon of Cyrene – Matthew 27:32, Mark 15:21, Luke 23:26-32, John 19:17

1. John 19:17 – As was the **custom** of crucifixion, weary Jesus carried his own heavy cross-beam to the place of execution.
2. Matthew 27:32a – The man Simon was from the **Roman** province of Cyrenaica in North Africa.
  - a) Simon **may** have been in Jerusalem for the Passover.
  - b) LFP #14 – Mark 15:21. Evidently weakened from His beatings, Jesus struggled with the weight of the **≈75** pound cross-beam as prophesied in Psalm 109:24-25.
3. Luke 23:27 – The Gospel accounts did **not** record a woman or group of women being hostile toward Jesus but rather showed them mourning and lamenting.
4. Luke 23:28 – Jesus remained aware of His surroundings and thought of **others** in the midst of His suffering as He warned the women of Jerusalem’s coming judgment.
  - a) Luke 23:29 – According to reports, when the Romans laid siege to Jerusalem, Jewish men took **food** from their starving wives and children.
  - b) Luke 23:30 – If Jesus was rejected while providing undeniable evidence that he was indeed Messiah, how much **more** would He be rejected in His absence?
  - c) Luke 23:31a – If the Romans could be used to crucify Him even when He was a blessing, what would they do when He was **gone**? The *green tree* as a time of blessing referred to Jesus’ time on earth.

- d) Luke 23:31b – If the Roman government could be used to **kill** an innocent man, imagine their barbarism to the guilty (i.e. 70 AD).
- 5. Luke 23:32 – The two crucified robbers **may** have been in league with Barabbas.

**B. The first of seven statements from the cross: *Father, forgive them for they do not know what they are doing.***

- 1. Matthew 27:33 – Located just outside Jerusalem, Golgotha was the place of **public** executions.
  - a) Luke 23:33 – Golgotha may have resembled a **skull**, or its name may have referred to the gory deaths there.
  - b) Mark 15:22 – The term Calvary comes from the Latin Vulgate’s term for **skull**, *calvaria*.
- 2. Matthew 27:34 – Jesus refused the painkilling drink (*gall*) because He didn’t want His mental faculties diminished while He **paid** for our sins.
  - a) Mark 15:23 – Even though the soldiers kindly urged Him to take the **drink**, Jesus adamantly refused. *Offered* is in the imperfect active indicative active in the Greek, implying repeatedly offered.
  - b) LFP # 15 – Psalm 69:21 prophesied **gall** and vinegar.
- 3. John 19:18a – The crucifixion
  - a) LFP #16 – Psalm 22:16 prophesied the piercing of His hands and **feet**.
  - b) LFP #17 – Luke 23:34b fulfilled the prophecy of Isaiah 53:12 that Jesus would be crucified between **two** criminals.
  - c) John 19:18b – Ironically, traditional Jewish teaching said that, in the presence of **three** people, the middle person was the most honorable.
- 4. Luke 23:34a – Jesus interceded on behalf of those who were crucifying Him, asking the Father to not hold them accountable for their **deeds**.
  - a) LFP #18 – In fulfillment of Isaiah 53:12, Jesus **prayed** for those who transgressed against Him.
  - b) 1 Peter 2:20-24 – Jesus gave us the perfect example of suffering righteously for the sake of the **truth**.

**C. Dividing Jesus’ garments and abusing Him**

- 1. LFP #19 – Matthew 27:35 literally fulfilled the prophecy of Psalm 22:18 that Jesus’ garments would be divided by the casting of **lots** (dice).
  - a) Mark 15:24 – The soldiers acted in their own interests in not wanting to destroy Jesus’ expensive, seamless **robe**.
  - b) John 19:23-24 – John gave a more precise account of these actions because he was an eyewitness, the **only** disciple who hadn’t stayed away.



- c) Matthew 27:36 – The soldiers in charge of the crucifixion were professionals who had seen men **die** by crucifixion many times.
2. Mark 15:25 – During the three hours between Pilate’s verdict and the crucifixion, Roman soldiers continually **abused** and mocked Jesus and led Him in the disgraceful procession to Golgotha.
3. Matthew 27:37– The custom was to place on the cross a placard recording the criminal’s **crime** so everyone would know.
- a) John 19:19 – Pilate wrote Jesus’ charge to **insult** the religious leaders.
- b) John 19:20 – The **three** languages may have significance because they were the main languages of Jerusalem at the time. Jesus was on the cross for the whole world.
- c) John 19:21 – The religious leaders understood Pilate’s **insult** and protested.
- d) John 19:22 – No longer concerned with the **mob** or a possible adverse report to Caesar, Pilate returned to his normal uncooperative ways and refused to change the placard.
4. Matthew 27:39 – The imperfect tense of the Greek **word** *BLASPHEMEO*, meaning to slander or speak evil of, indicated that the Jews continued insulting Jesus.
- a) LFP #20 – Psalms 22:7 and 109:25 prophesied this verbal **abuse**.
- b) Mark 15:29 – *Wagging the head* was an ancient gesture of **scorn**. 2 Kings 19:21
- c) Matthew 27:40 – The religious leaders twisted Jesus’ **words** and challenged Him to give proof of His deity.
- d) Mark 15:30 – The religious leaders failed to understand that if Jesus had accepted their challenge to save Himself from the cross, the entire **world** would be lost.
5. LFP #21 – Matthew 27:41 – Psalm 22:8 predicted the **mocking** of the religious leaders.
- a) Matthew 27:42a – While the general public taunted Jesus directly (verse 40), the religious leaders attempted to maintain a certain dignity by mocking **Him** slyly.
- b) Matthew 27:42b – The religious leaders would not have believed in Jesus as Messiah even if He had obeyed them and **saved** Himself. Furthermore, they would have had no reason to believe in Him then because He would not have attained salvation.
- c) Matthew 27:43 – Ironically, Jesus had the power to **save** Himself but to do so would have meant eternal judgment for those insulting Him.
- 1) Shamefully, the religious leaders quoted Psalm 22:8, a Messianic psalm that predicted that some would say those very **words** of the Messiah.
- 2) Psalm 22:7-8 – *All who see me sneer at me; they separate with the lip, they wag the **head**, saying, “Commit yourself to the LORD. Let Him deliver him. Let Him rescue him because He delights in him.”*
6. Luke 23:36-37 – The soldiers joined in the mocking, reflecting the whole world’s hateful attitude toward the **Truth**. John 15:18-19, 17:14

**D. Jesus' second statement from the cross:** *Today you shall be with Me in Paradise.*

1. Matthew 27:44 – Matthew briefly stated that **both** criminals crucified with Jesus verbally attacked Him.
2. Luke 23:39 – Luke provided more details of the robbers' verbal abuse, which was a small-scale version of the utter depravity of **all** humanity.
  - a) Luke 23:40 – One of the thieves acted in arrogance, the **other** in humility in recognizing his own guilt and Jesus' innocence.
  - b) Luke 23:41 – The first step toward believing the Gospel message is to recognize your own condemned status and personal **need** for salvation.
  - c) Luke 23:42 – On the **cross**, the humble thief became a believer in Jesus Christ.
  - d) Luke 23:43 – Jesus' second statement from the cross was a promise to the believing thief. **Today**, you shall be with Me in Paradise.
3. The **two** thieves and their responses to Christ illustrate salvation.
  - a) Jesus is the one and only mediator between God and **man**. 1 Timothy 2:5-6
  - b) Both thieves had **equal** access to the Lord.
  - c) Both thieves were powerless to **save** themselves from the judgment they deserved.
  - d) In the same way, every human is powerless to **save** himself from judgment and to provide for himself the righteousness that God requires to fellowship with Him.
  - e) In their helpless condition, the **only** thing the thieves could do to be saved was simply believe in Christ. One chose to believe in Jesus, and the other chose to reject Him.
  - f) The two thieves were separated physically by Christ on His cross but even more so by their differing responses to the One **dying** for them.
  - g) The faith of one and **lack** of faith of the other separates them for all eternity.
  - h) Salvation is not a process but an instantaneous **event** that comes by simply trusting in the Person and work of Jesus Christ.

**E. The third statement from the cross:** *Behold, your mother!*

1. John 19:25 – Four **women** were near the cross.
  - a) Mary, the mother of the humanity of Jesus
    - 1) The Bible teaches that Mary was blessed among (not above) all women because God **chose** her to birth Jesus. Luke 1:28, 42
    - 2) Even though she bore the humanity of Jesus, she was not the “mother of God,” a false idea based on the **false** idea that Mary was somehow eternal.
    - 3) The Bible does not teach that she remained a perpetual virgin. This idea comes from tradition and **not** from the Bible. She clearly had other children. Matthew 1:24-25, Mark 3:31-35, Galatians 1:19

- b) Salome, Mary's **sister** and the mother of the disciples James and John
  - c) Mary, the wife of Clopas, whom tradition teaches was the **brother** of Joseph
  - d) Mary Magdalene, the woman from whom Jesus cast out **seven** demons Luke 8:2
2. LFP #22 – John 19:26a fulfilled Luke 2:35. Simeon said Mary's **soul** would be pierced (Greek: *ROMPHIAN*), and she was by her Son's horrible suffering and imminent death.
    - a) John 19:26a – With Joseph apparently dead, as the eldest son, Jesus was the **head** of the family. Even on the cross, Jesus took responsibility for the care of His mother.
    - b) John 19:26b – Jesus had at least four brothers and **two** sisters, but they had not yet believed in Him as Messiah so He didn't entrust Mary to them. John 7
    - c) John 19:27 – His disciple John accepted the responsibility to **care** for Mary.

**F. Darkness and the fourth statement from the cross: *My God, My God, why have You forsaken Me?* = *ELI, ELI, LAMA SABACHTHANI?***

1. Matthew 27:45 – During these **three** dark hours, Jesus suffered separation from God (spiritual death) for the entire world. 1 John 2:2
  - a) Mark 15:33 – Darkness is symbolic of **judgment** throughout the Scriptures. Amos 8:9-10, Isaiah 5:30, 9:9-10
  - b) LFP #22 – Luke 23:44 fulfilled the prophecy in Isaiah 53:8 that the **sin** judgment would occur in complete darkness with Jesus cut off from humanity.
2. Matthew 27:46 – Jesus' fourth statement (at the ninth hour) was prompted by His separation from His **Father**.
  - a) For the only time, the Lord cried out with a **loud** voice. The night before in the Garden of Gethsemane, the thought of this separation had deeply distressed Him.
  - b) LFP #24 – Mark 15:34a fulfilled Psalm 22:1. Jesus was repulsed to be identified with **sin** because it separated Him from the Father, not in His deity but in His humanity, for the first and only time ever.
  - c) Mark 15:34b – Jesus' calling out *My God* rather than "My Father" indicated His broken fellowship with the Father because of our **sins**. Romans 5:8, 2 Corinthians 5:21
3. Matthew 27:47-49 – The Hebrew **words** for *My God* and *Elijah* are similar. The crowds' response was sarcastic. Mark 15:35-36

**G. Fifth, sixth, and seventh statements from the cross**

1. John 19:28 – Jesus was aware of everything going on around Him both physically and prophetically. He focused on fulfilling the details of **every** prophecy. 1 Corinthians 15:3
2. John 19:29 – Interestingly, hyssop was also used to apply **blood** to the doorposts during the first Passover. Exodus 12:22

3. John 19:30a – On the cross, Jesus Christ victoriously accomplished the redemption solution through His spiritual death, which paid our judicial penalty (death for the **sinner**) as He died spiritually to the Father as our Substitute.
  - a) LFP #25 – Psalm 22:31 prophesied they would *proclaim his **righteousness***... He performed that righteousness!
  - b) Salvation stands completed. We can **add** nothing to Christ's perfect, fulfilled work. *It is finished!*
4. John 19:30b – Jesus completely controlled His **physical** death. John 10:17-18
  - a) Luke 23:46 – As He gave up His spirit, Jesus addressed God as His **Father**, indicating that fellowship was restored. He was coming home.
  - b) LFP #26 – Mark 15:37 fulfilled Psalm 31:5. *Into **Your** hands I commit my spirit.*
  - c) John 3:16 – Jesus' substitutionary death is the greatest demonstration of God's **love** for the world.
  - d) 2 Corinthians 10:4-6 – Studying Jesus' willingness to lay down His **life** on our behalf should motivate us to reciprocate that love through obedience to Him and His Word.  
2 Corinthians 5:14, Ephesians 5:2, Hebrews 12:1-2

## H. Events immediately following Jesus' death

1. Matthew 27:51a – The **top** to bottom tearing of the thick temple veil was the Father's visible evidence to the priests serving in the temple that Jesus' death had achieved entrance for mankind into His presence. Hebrews 4:15-16, 10:19-22
  - a) Matthew 27:51b – The earthquake emphasized that Christ's death had also dealt a blow to the physical problems related to **sin**. Romans 8:20-22
  - b) Matthew 27:52-53 – These unique evangelists whom God gave **new** life would have died again like Lazarus, but until their deaths, they verified Christ's salvation work.
2. Matthew 27:54 – The hardened Gentile centurion, a veteran of many **wars**, had seen death many times, but he recognized a difference in Jesus' death.
3. LFP #27 – Matthew 27:55-56 literally fulfilled Psalm 22:17. The women who witnessed the Lord's **death** literally fulfilled prophecy by staring up at Him.
4. John 19:31 – Ever mindful of the **details** of the Law, the religious leaders asked for the *cruifragium* (the breaking of the legs) to hasten death.
  - a) John 19:32-33 – Not breaking Jesus' legs because He was already dead fulfilled the typology of the Passover **Lamb**. Exodus 12:46
    - 1) The only reason for not breaking the legs of the Passover lamb was to create a **type** of Christ because breaking its bones made it easier to cook and eat.
    - 2) While Jesus did not picture the Passover sacrifice, the Passover sacrifice certainly pictured Him. After years of wondering why the lamb's bones were not broken, any thinking Israelite would have been moved by the fact that Jesus' **bones** did not need to be broken as was normal in crucifixions.

- b) LFP #28 – John 19:34a literally fulfilled Zechariah 12:10. Piercing Jesus’ **side** ensured that He was dead.
  - c) John 19:34b – Blood and clear serum came out of his side because His body had been **dead** for some time. Psalm 22:14
  - d) John 19:35-37 – John, who witnessed these **events**, emphasized the literal fulfillment of prophecy. Exodus 12:46
5. Mark 15:43a – Joseph of Arimathea was a member of the Sanhedrin and a **silent** believer in Christ. John 19:38
- a) Luke 23:50-51 – Joseph, a justified saint (a righteous man), did not consent to the **illegal** actions of the Sanhedrin.
  - b) Mark 15:43b – The Romans, who had possession of Jesus’ **body**, had to give Joseph permission to take it.
  - c) Mark 15:44a – The fact that Joseph **could** arrange an audience with Pilate meant he was an influential man.
  - d) Mark 15:44b – One wonders about Pilate’s thoughts as he considered Jesus and the multitude of geophysical **events** that day. Dead men were alive!
  - e) Mark 15:45 – After confirming that Jesus was, indeed, dead, Pilate allowed Joseph to have His **body**.
6. John 19:39 – Nicodemus, who had first come to Jesus at night, brought expensive **spices** to be used to prepare his Savior’s body for burial.
- a) Matthew 27:59-61 – These believers showed **respect** for Jesus’ body and laid it in an expensive, unused tomb.
  - b) LFP #29 – John 19:40-42 fulfilled Isaiah 53:9. Wealthy men took Jesus’ body and placed it in a borrowed **tomb**. Jesus didn’t use it for long!
  - c) Luke 23:54-56 – The Marys watched the burial and planned to return after the Sabbath to finish preparing Jesus’ **body**.
7. Matthew 27:62-63 – The Pharisees wanted to discredit **Jesus’** predictions about His resurrection, proving that they understood His teachings about it.
- a) Matthew 27:64 – They wanted to **guard** against any possibility of the body being taken since that would verify Jesus’ teachings and prophecies.
  - b) Matthew 27:65 – Pilate said, *Go, take a guard, and seal it.* After the resurrection, the guards feared that if Pilate, the Roman governor, found out about their failure, they would be in grave trouble (no pun intended). If they were merely **temple** guards, they would not have cared if he knew. Matthew 28:11-15
  - c) Matthew 27:66 – Ironically, wonderfully, the religious leaders’ great efforts to secure Jesus’ tomb against every type of fraud validated the **truth** of the resurrection, the opposite of their intention.

## XXI. Jesus' resurrection appearances

### A. The empty tomb – Matthew 28:1-10, John 20:2-18

1. Matthew 28:1 – Jesus was resurrected sometime between sundown Saturday and sunrise **Sunday**.
  - a) Mark 16:1-2 – Sunday morning was the **first** opportunity the women had to finish properly caring for Jesus' body.
  - b) John 20:1 – Scripture did not state how many women came to the tomb but emphasized that **only** women came at first. Luke 24:1, 10
2. Mark 16:3 – Sadly, the women did **not** expect to find Jesus resurrected.
  - a) Matthew 28:2 – As the women approached the tomb, an earthquake (associated with an angel) **shook** the earth. The earthquake pointed to creation and testified that Jesus Christ was the Creator/God He claimed to be.
  - b) Matthew 28:3 – The angel rolled the stone away, not so Jesus could get **out** but so the women and others could get in to see that Jesus lived.
  - c) Matthew 28:4 – The angel paralyzed the Roman guards with **fear**, the usual response to an angel's presence.
  - d) Mark 16:4 – Each Gospel writer provided different **details** of these events without any contradictions.
  - e) Luke 24:4a – The confusion of the women at the sight of the rolled-away stone indicates they had not expected to find the tomb **empty**.
3. Luke 24:4b – Luke reported two angels that appeared to be **men**. Acts 1:10-11
  - a) Matthew 28:5 – Interestingly, the angels ignored the guards and **spoke** only to the women, who should have realized the significance of the events.
  - b) Luke 24:5-7 – These angels reproved the women for seeking Jesus in the tomb since He had so clearly taught that He would be resurrected in **three** days.
  - c) Matthew 28:6 – The angels invited the women to *come* into the **tomb** to verify Jesus' message about His resurrection.
4. Mark 16:5-6 – An angel directed the **women** to examine the evidence in the tomb.
  - a) Matthew 28:7 – Before His **death**, Jesus had arranged this rendezvous point in Galilee. Matthew 26:32
  - b) Mark 16:7a – The strong *go* and *tell* contrasted their awe at the resurrection with their responsibilities to the resurrection. They **must** go to tell the good news.
  - c) Mark 16:7b – The angel's singling out of Peter proved that he was **still** part of the group even though he had failed by denying the Lord.

- d) Matthew 28:7b – *Now, I have told you.* The angel had fulfilled his **job** of delivering the message so he left.
  - e) Mark 16:8 – The women planned to share this message **only** with the disciples because it was so remarkable, so unbelievable.
  - f) Matthew 28:8 – Matthew’s account focused on the resultant joy of understanding that Jesus was alive and only briefly mentioned their **fears**. John and Luke recorded that the women and the disciples needed time to come to the point of joy.
  - g) John 20:2 – Mary Magdalene reported all she **saw** but not the words of the angel.
  - h) Luke 24:8-11 – The women relayed the angels’ message to the disciples, who **failed** to believe them.
5. John 20:3-4 – Peter and John ran to **see** the evidence. John arrived first.
- a) John 2:5 –John *saw* (Greek: *BLEPO*), meaning he took notice of something. He looked into the tomb and processed the evidence he **saw**.
  - b) John 20:6 –Peter *saw* (Greek: *THEOREO*), meaning he observed or stared. Peter was bewildered by all he **saw**. Luke 24:12
  - c) John 20:7 – John and Peter saw the **same** facts but responded differently.
  - d) John 20:8 – When John processed the information he saw and connected it to the Lord’s teachings, he understood and believed. Jesus truly was **alive**!
  - e) John 20:9 – In his commentary, John pointed out that the other disciples did **not** remember Jesus’ teachings on the resurrection and, therefore, did not understand and could not believe in it yet. (No one can believe what he does not understand.)

## **B. Jesus’ revelation of Himself to Mary – John 20:11-18**

- 1. John 20:11 – Mary Magdalene was emotional, making it difficult for her to understand; therefore, she had not **yet** believed in Jesus’ resurrection.
- 2. John 20:12-13a – The **two** angels were surprised that Mary would be weeping.
- 3. John 20:13b – Her answer revealed that she did **not** understand the resurrection.
- 4. John 20:14-15a – Jesus met her and encouraged her with His **first** appearance after His resurrection.
- 5. John 20:15b – Mary mistook Jesus for the groundskeeper and asked Him the location of His **body**!
- 6. John 20:16 – The Lord’s way of saying her **name** helped her recognize Him.
- 7. John 20:17 – Jesus lovingly made a theological promise to comfort Mary’s heart. She let Jesus go, obeying His three clear commands of **stop clinging**, *go*, and *say*.
- 8. John 20:18 – Mary immediately **went** and announced the resurrection to the disciples.

### C. The guards' report to the religious leaders – Matthew 28:11-15

1. Matthew 28:11 – While the women and disciples were coming and going from the tomb, the soldiers who guarded it reported the amazing events to the **chief** priest.
2. Matthew 28:12 – Realizing the significance of the guards' report, the religious leaders immediately attempted to hide the **truth** by bribing them to keep quiet.
3. Matthew 28:13 – The lie they concocted is still believed by some who refuse to accept the testimony of God's Word about Christ's resurrection.
4. Matthew 28:14 – Interestingly, the religious leaders had placed guards at the **tomb** to prevent the very miracle they didn't believe could happen. Matthew 27:62-66
5. Matthew 28:15 – The soldiers took the money even though their **lie** made no sense. How could they have known what happened if they were asleep?

### D. The stranger on the road to Emmaus – Luke 24:13-35

1. Luke 24:13-14 – On their seven mile walk from Jerusalem to Emmaus, **two** disciples tried to make sense of the weekend's tragic events.
2. Luke 24:15-16 – Jesus joined them and prevented them from recognizing Him so they would not be distracted and **fail** to remember His words.
3. Luke 24:17-18 – The Lord's question puzzled these disciples. They could not understand how He could have been near Jerusalem for the past few days and not **know** about Jesus' death.
4. Luke 24:19-24 – Their explanation of the *things* revealed they understood **some** theological points but lacked in-depth understanding of Christ's teachings.
5. Luke 24:25 – The Lord rebuked them for lacking the Scriptural understanding that would have prevented their **sad** hearts. Luke 18:31-33
6. Luke 24:26 – Their selective understanding of Scripture caused their failure to recognize the events that **had** to take place before Messiah could be glorified. 1 Corinthians 15:3-4, Philippians 2:8-11
7. Luke 24:27a – *Explained* (Greek: *DIERMENEUO*) means to clarify something to make it understandable. Jesus' teaching clarified the **entire** Hebrew Scriptures.
  - a) Luke 24:27b – Jesus' teaching centered on the Scripture's testimony of **Himself**.
  - b) Luke 24:27c – Jesus would have mentioned all **four** types of Messianic prophecies.
    - 1) Messianic age prophecies focused on the **times** and conditions the Messiah would bring at His coming.
    - 2) Indirect prophecies related to David's line or Abraham's **seed**.
    - 3) Suffering prophecies focused on Messiah's **first** coming.
    - 4) Kingdom prophecies focused on Messiah's second coming to **rule**.
8. Luke 24:28-29 – Because Jesus did not seem to have reached His destination, the men hospitably asked Him to **stay** the evening with them.



9. Luke 24:30-31 – Normally, the head of the home would break the bread and **ble<sup>s</sup>s** it, but the Lord broke protocol to get their attention and reveal Himself to them.
10. Luke 24:32a – *Our hearts burned...* The Greek word *KAIO*, meaning to cause to be lighted on **fire**, explained their response to listening to Jesus.
  - a) Luke 24:32b – *Our hearts...* The Greek word *KARDIA*, meaning heart, refers to the **core** of thinking.
  - b) Luke 24:32c – *...and opened...* The Lord opened/explained (Greek: *DIANOIGO*) the Scriptures to them. He ignited their thinking on **fire** with the accurate teaching of God's Word.
11. Luke 24:33-35 – Although late, the disciples hurried back to Jerusalem to tell the **good** news. They learned that Peter had also seen the resurrected Jesus.

### **E. Jesus' first appearance to the disciples as a group – John 20:19-25**

1. John 20:19 – At the end of resurrection Sunday, Jesus appeared to the disciples who were probably gathered in the **upper** room, trying to understand what had really happened and what they should do.
  - a) Luke 24:36 – The Lord verified the testimonies of the women and the **two** men who had met Him on the road to Emmaus.
  - b) Luke 24:37-40 – To calm their **fears**, Jesus showed them the nail marks in His hands and feet as well as the wound in His side. John 20:20a
  - c) Luke 24:41-43 – The Lord's resurrection body could be touched, He could eat **food**, and He could appear and disappear at will.
2. John 20:20b – When the disciples recovered from their **fear**, they rejoiced with the resurrected Savior.
3. John 20:21 – The Lord's commission of them was similar to the Father's commission of Him (1 Corinthians 15:58). As Jesus was sent with the Father's authority so He sent the disciples with the **same** divine authority.
4. John 20:22 – God the Holy Spirit gave the disciples a temporary gift to help them through the next 50 days. The indwelling of the Holy Spirit, a permanent gift, would not come until **after** His ascension. John 14:16-17, 25-26, 15:26-27, 16:7-15
5. John 20:23 – Jesus did not give them authority to forgive **sins** because only God has that power. Jesus connected their authority to the giving of the Gospel message, which when believed brings forgiveness.
6. John 20:24-25 – Thomas was unwilling to believe the testimony of his fellow disciples. He wanted to see Jesus for himself before he would believe.

## **F. Jesus' second appearance to the disciples for Thomas' benefit – John 20:26-31**

1. John 20:26 – Over a week later, Thomas was with the disciples when Jesus **again** appeared to them.
2. John 20:27a – Jesus singled out Thomas. Though Jesus had not been bodily present when Thomas expressed his doubts, in His omniscience, He **knew**.
  - a) John 20:27b – Jesus graciously offered Thomas the **proof** he wanted.
  - b) John 20:27c – Thomas was born again under the dispensation of the **Law**, but he was a doubting believer, just like the women, Peter, John, etc.
    - 1) After the resurrection, the Gospel message included **belief** in Christ's resurrection.
    - 2) Thomas could **never** have witnessed for Christ if he had continued doubting the resurrection.
3. John 20:28 – The text indicates that Thomas did not **touch** the Lord but simply looked and believed.
4. John 20:29 – Jesus told Thomas that those who believe based only on the message of God's **Word** without physical evidence will be blessed.
  - a) Faith is not an irrational thought contrary to evidence but a rational thought based on historical **events** in history.
  - b) Faith is not an intellectual **leap** into darkness but a reasonable acceptance of Scriptural evidence.
5. John 20:30 – John could have provided **more** evidence of Jesus' Messiahship, but he chose to arrange his message around eight specific signs.
  - a) #1 – The Wedding at Cana. John 2:1-11
  - b) #2 – Healing the Official's Son. John 4:46-54
  - c) #3 – Healing the Invalid at the Pool of Bethesda. John 5:1-9
  - d) #4 – Feeding the Five Thousand. John 6:1-14
  - e) #5 – Walking on Water. John 6:15-21
  - f) #6 – Healing the Man Born Blind. John 9:1-41
  - g) #7 – The Restoration of Lazarus to Life. John 11:1-44.
  - h) #8 – The Resurrection of Christ, the ultimate sign. John 20
6. John 20:31 – John described these signs to provide the **evidence** necessary to believe in Jesus as Messiah and be saved.

## **G. Jesus' third appearance to the disciples for Peter's benefit – John 21:1-25**

1. John 21:1 – Jesus had promised to **meet** the disciples in Galilee. Matthew 28:7
2. John 21:2-4 – After a long, dark night of unsuccessful fishing, the disciples returned to shore at daybreak, unaware that the **Light** of the world was on the beach.

3. John 21:5-6 – Even though they did not recognize Jesus, they obeyed His command and caught a miraculous amount of **fish**.
4. John 21:7-8 – John recognized Jesus, prompting Peter to leave the **boat** while the others brought it and the fish to shore.
5. John 21:9 – John used these **words** to prepare the reader for Jesus’ restoration of Peter to His service. John 18:18
6. John 21:10-11 – Peter was **eager** to serve His Lord and Savior.
7. John 21:12-13 – With the word **come**, the Lord invited the disciples to breakfast. John 1:39, 7:37, 21:12
  
8. John 12:14 – Jesus’ third manifestation to the disciples was significant on several levels, but **Peter** was the focus.
  - a) Peter’s earlier response to being told Jesus was Messiah was to go see Him. Here, he immediately **went** to Jesus again. John 1:41<>John 21:7
  - b) Earlier, Peter had received his **call** after a miraculous catch of fish. Here again was a miraculous catch. Luke 5:1-11<>John 21:1-11
  - c) Peter’s failure in Christ’s service was by a charcoal fire. Here, Peter’s restoration to service was again by a charcoal **fire**. John 18:18<>John 21:9
  - d) Peter’s confession of Jesus as the source of eternal life was closely associated with a meal that included **fish** and bread. Here, he was in the presence of the resurrected Christ eating fish and bread. Eating a meal together symbolized fellowship. John 6:68<>John 21:9-12
  - e) Conclusion: This **meal** and commissioning by the Lord indicated Peter’s public restoration to fellowship and service.
  
9. John 21:15a – Jesus’ reinstating of Peter connected physical food provision with the need for **spiritual** food provision.
  - a) John 21:15b – Jesus asked Peter if he *loved* (Greek: *AGAPAO*) Him **more** than the others. *AGAPAO* love is unconditional.
  - b) John 21:15c – Peter responded with *PHILEO* love, an intensive, intimate **love**.
  - c) John 21:15d – Jesus responded with a present imperative for Peter to *feed His lambs* (Greek: *BOSKO*). The Lord wanted Peter to **teach** His flock. 1 Peter 5:1-4
  
10. John 21:16a – Again, the Lord used *AGAPAO* **love** in his question to Peter, who again responded with *PHILEO* love.
  - a) John 21:16b – Jesus used the verb *shepherd* (Greek: *POIMAINO*, to shepherd or guide) to emphasize the need for His disciples to guide His flock to the **truth** through teaching both young (*lambs*) and maturing believers (*sheep*).
  - b) John 21:16c – Jesus commanded Peter to demonstrate his **love** by teaching foundational truths that would establish the flock in His service. John 14:15, 15:10

11. John 21:17a – This time, the Lord shifted to *PHILEO* **love** to emphasize the priority of His commands.
  - a) John 21:17b – This third time troubled Peter because it reminded him painfully of his **three** denials of the Lord.
  - b) By using *tend* (Greek: *BASKO*) in the present tense, imperative mood, active voice, the Lord emphasized that Peter must show his **love** by immediate willingness to carefully communicate the Lord's truth to (*tend to*) His flock.
12. John 21:18-19 – Peter died crucified upside down in Rome but only **after** he learned to *follow* Christ.
  - a) *Follow* (Greek: *AKOLOUTHEO*) is in the present tense, **active** voice, imperative mood.
  - b) Christ commanded Peter to immediately, actively follow **Him** and be a disciple by adhering to His teachings.
13. John 21:20-22 – Attempting to take the focus off himself, Peter inquired about John, but the Lord told Peter to take care of his own spiritual life and not **worry** about John's.
14. John 21:23 – John, the last Apostle to **die**, died sometime after 95-96 AD after writing the Book of Revelation.
15. John 21:24 – John identified himself as the one providing this **legal** testimony or witness (Greek: *MARTUREO*).
16. John 21:25 – Jesus performed many other miracles and taught often. We have only a **small** portion of His life preserved for us in God's infallible Word.

#### 17. **THOUGHTS ON TEACHING THE FLOCK**

- a) The sheep belong to the Lord; therefore, the Lord sets the priorities for the sheep in His **Word**.
- b) The Lord set the priorities for the care of the **Church** and for the pastoral leadership. They match the priority He revealed to Peter; **feed** His lambs and sheep. Ephesians 4:11-16
- c) Peter understood that spiritual growth depends on feeding the church with the Word of **God**.  
1 Peter 2:1-2, 2 Peter 3:18
- d) Biblical thinking in every area of life comes from a steady diet of the meat of God's Word, which **trains** the believer to take every thought captive for Christ. 2 Corinthians 10:5, Hebrews 5:14
- e) Our spiritual service of worship **depends** on the transformation of our thinking by God's Word and the Holy Spirit. Ephesians 5:18, Colossians 3:16, Hebrews 5:14
- f) The pastor who **loves** God will demonstrate his love by faithfully teaching God's Word to His sheep. 2 Timothy 4:1-5

## H. The Great Commission – Matthew 28:16-20

1. Matthew 28:16 – Matthew **omitted** Jesus' appearances to the disciples in Jerusalem.
2. Matthew 28:17 – Since *some* were said to be **doubtful**, probably more than just the eleven disciples were present. Paul may have referred to this event in 1 Corinthians 15:6 when Christ appeared to more than 500 people at one time.
3. Matthew 28:18 – God the Father gave authority to Jesus Christ, a **fact** emphasized throughout Matthew's Gospel.
  - a) Matthew 7:29 – Jesus' authority was manifested by His **teaching**.
  - b) Matthew 8:1-13 – Jesus' authority was manifested by His **healing**.
  - c) Matthew 8:28-34 – Jesus' authority was manifested by casting out **demons**.
4. Matthew 28:19a – The primary command in this commission, (Greek: *MATHETEUEO* in the aorist imperative, to cause someone to be a follower), set the priority for the **Great** Commission. Make followers of Christ!
  - a) Matthew 28:19b – Three participles identify the **means** by which the command to make disciples is fulfilled: *going, baptizing, and teaching*.
  - b) Matthew 28:19c – To fulfill this command, the disciples had to go forth. They would have been reluctant to **go** to the Samaritans and Gentiles.
  - c) Matthew 28:19d – Baptism is an **easy** step of obedience for the young believer, who is baptized to become a disciple, not to be saved.
5. Matthew 28:20a – Teaching the Word of God to **make** disciples connects to the Lord's emphasis to Peter in John 21.
  - a) Matthew 28:20b – A disciple does not just understand God's Word. He also **obeys** its commands.
  - b) Matthew 28:20c – This **final** clause is an assurance of the Lord's ongoing presence that should generate the confidence and courage to carry out His commission.

## I. The ascension – Acts 1:1-11

1. Acts 1:1-3 – The Book of Acts, Luke's second letter to Theophilus, chronicled the operations of the Holy Spirit in and through the **early** Church.
2. Acts 1:4-5 – Jesus commanded His followers to wait for the coming of the Holy Spirit, who would be sent after His ascension and session (to be seated) at the right **hand** of the Father.
3. Acts 1:6 – The disciples expected the Kingdom to arrive **soon**.
4. Acts 1:7-8 – They understood **more** after the Holy Spirit arrived. Jesus focused them on their commission and not on His coming Kingdom.

5. Acts 1:9 – As the disciples stood watching, the Lord ascended into the clouds to take the place of **honor** at the right hand of the Father. Hebrews 12:2
6. Acts 1:10-11 – The two angels gently rebuked the disciples because they hadn't obeyed the Lord by waiting in Jerusalem until the Holy Spirit came. Then, the angels encouraged them with a promise of Jesus' imminent, public, visible **return** at the Second Advent.

## XXII. Conclusion: The importance of the Person and work of Christ

### A. Resurrection reality – 1 Corinthians 15:1-11

1. 1 Corinthians 15:1 – The Corinthians stood secure in the **Gospel** (phase 1 salvation).
  - a) The Gospel is the good news about the Person and **work** of Jesus Christ; the Son of God came, died for all sins, and was resurrected. 2 Corinthians 5:21
  - b) A person is justified by simply believing in the Lord Jesus Christ, whom God resurrected from the **dead**. Romans 4:24-5:1
  - c) False teachers were denying the resurrection, which Paul taught was a vital part of the **Gospel** message. 1 Corinthians 15:12-19
2. 1 Corinthians 15:2 – To the Corinthians, experiential sanctification (ongoing phase 2 salvation) was possible **only** if they accurately understood the Gospel message.
  - a) *...by which also you are saved, if...* Our deliverance (*saved*) comes in part from holding **fast** to the gospel because if we do not understand the grace and permanence of our salvation, we won't understand God's grace path to experiential sanctification (phase 2 salvation). Galatians 3:1-5
  - b) *...if you hold fast the word which I preached to you...* They would have believed the gospel in **vain** (to no effect) if they now denied or neglected the resurrection, which is an essential part of Paul's gospel message about Jesus' victory over death.
  - c) *...unless you believed in vain...* This does not mean they would not have been saved but that they would **not** be benefiting from their salvation in a practical way (Phase 2 of their salvation, experiential sanctification).
3. 1 Corinthians 15:3-4 – Christ's **work** on the cross secured the redemption that God promised from the very beginning after Adam's first disastrous sin. Genesis 3:15
  - a) 1 Corinthians 15:3 – Christ – His Person
    - 1) The Son of God – divine: totally **God**
    - 2) The Son of Man – human: totally **man**
    - 3) The Promised **One** – Messiah

- b) 1 Corinthians 3:3-4a – Christ’s work: He died for our **sins**.
  - 1) Proofs – The **Old** Testament Scriptures give extensive testimony that Jesus died as our substitute for our sins. Psalm 22, Isaiah 53, etc.
  - 2) Proof – Christ was buried on a specific **day** in history.
- c) 1 Corinthians 3:4 – Christ’s work – Christ **rose** from the dead on the third day.
  - 1) Proofs – The Old Testament Scripture give extensive testimony that God the Father resurrected Jesus Christ as part of His eternal **plan**. Psalm 16:10, Hebrews 13:20
  - 2) Proofs – Many people **saw** Jesus alive from the dead, and each gave an undeniable, eyewitness testimony.
- 4. 1 Corinthians 15:5-11 – Paul recounted several of Jesus’ resurrection appearances, including His personal appearance to him on the **road** to Damascus.
- 5. Revelation 5:6-10 – Jesus’ death and resurrection are the **most** important events in human history. They will never be forgotten, even in Heaven.
  - a) 1 Corinthians 15:14-17 – Jesus’ resurrection was a historical event that undergirds the **entire** framework of Christianity.
  - b) 1 Corinthians 15:54-57 – When we understand that Christ’s victory over death became our victory, we will never again **fear** death.
  - c) John 11:25-26 – Confidence in our own resurrections should motivate us to live lives of faithful **service** to the One who gave us life. 2 Corinthians 5, 1 John 3:1-3
  - d) 1 Corinthians 15:58 – Understanding Christ’s resurrection produces stability and good **fruit** production.

**B. The study of Christ’s life includes the study of His Person and work.**

- 1. The members of the human race are divided by **belief** or lack of belief in the Person and work of Jesus Christ. Revelation 20:15
- 2. The Person of Christ cannot be separated from His work because if He is not who He claimed to be (God and man in one Person), then His work does not provide our **only** access to the Father. John 14:6
- 3. As believers and disciples, we are ambassadors with the responsibility of understanding **all** we can about the Person we represent. 2 Corinthians 5:18-20
- 4. Apart from a correct understanding of Jesus Christ, we absolutely cannot advance in the spiritual life, and we **fail** to glorify God. 2 John 9
  - a) Jesus Christ is **fully** God, existing eternally as part of the Godhead (the Trinity). John 1:1-2
  - b) As eternal God, Jesus Christ **created** the universe. John 1:3, Colossians 1:16, Hebrews 1:3
  - c) Jesus is also true **humanity** because He was born of a virgin. Luke 1:31-33

5. This unique Person of the universe, Jesus Christ, paid the penalty for the **sins** of the world. Philippians 2:5-8, 1 John 2:2
6. God designed all history **before** Christ's incarnation to prepare the world for the coming of *the Lamb of God who takes away the sins of the world*. Galatians 4:4
7. Gaining an in-depth understanding of the Person and work of Christ is the responsibility of **every** Church Age Believer. John 1:16-18
8. *"Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne and to the Lamb, be blessing and honor and glory and dominion forever and ever."* Revelation 5:12-13



## XXIII. APPENDIX

### A. A QUICK OVERVIEW OF THE JEWISH FEASTS

1. Israel's religious calendar was divided into two sets of feasts, **spring** and fall.
  - a) God designed these feasts to teach certain aspects of His **plan** for human history, specifically as related to the Nation Israel.
  - b) The feasts were **shadow** images of the Messiah's work in His advents.
  - c) The spring feasts were Passover, Unleavened Bread, **Firstfruits**, and Pentecost.
    - 1) They foreshadowed certain events of Messiah's life at His First Advent, His **saving** work.
    - 2) These foreshadows were literally fulfilled during Christ's life on the **exact** days of the feasts.
  - d) The fall feasts were **Trumpets**, Day of Atonement and Tabernacles.
2. Passover was the first feast and the first of **three** required annual pilgrimages for all Jewish males to the temple in Jerusalem. Exodus 23:17, Leviticus 23:4-8, Deuteronomy 16:16
  - a) Passover, which memorialized the **redemption** of Israel from slavery in Egypt, was observed on the fourteenth day of Nisan.
  - b) Passover foreshadowed the **fulfillment** of the redemption solution when the *Lamb of God* was sacrificed on the cross.
  - c) Jesus Christ was crucified the morning before Passover as a **substitute** for the sins of the world. At the same time that Jews slaughtered their lambs for Passover, Jesus Christ hung on the cross.
3. The Feast of Unleavened Bread began the day **after** Passover.
  - a) No Jew worked during this week. **Sacrifices** were made on the first and last days. Numbers 28:16-25, Deuteronomy 16:1-8
  - b) This feast pictured the sinless nature and **perfection** of the humanity of Jesus Christ.
  - c) The prohibition of work meant they had to trust **God** to provide.
4. The Feast of Firstfruits occurred on the **third** day of that week.
  - a) At the time of the first harvest, the first sheaf of barley was brought in, cut, and waved before Yahweh, signifying **divine** blessing. Leviticus 23:9-14
  - b) This feast portrayed the **resurrection** of Christ. 1 Corinthians 15:20
  - c) The feast occurred on the day after the Passover **Sabbath**, the first day of the week.

5. Fifty days after Passover came the Feast of Weeks, also known as **Pentecost**.  
Exodus 34:22; Leviticus 23:15-22
  - a) This pilgrimage feast celebrated the wheat harvest, the arrival of God's **provision**.
  - b) Pentecost represented the **fulfillment** of God's promise of the Spirit to Israel.  
Isaiah 44:3; Ezekiel 39:29
  - c) The Holy Spirit was supposed to come to create a unified nation, but since the Jews rejected Messiah, the Spirit came in a new way to build a new **body** (the Body of Christ).
  - d) Pentecost as it relates to **Israel** has not yet been fulfilled. Joel 2:28-32
  
6. The Feast of Trumpets announces the **Second** Advent. Leviticus 23:23-25, Numbers 29:1
  - a) This feast took place in the fall of the year and pictured the **re-gathering** of the Nation Israel to the Land. Deuteronomy 30:5-10
  - b) The re-gathering of the Nation in **belief** will not occur until the end of the Great Tribulation.  
Matthew 24:29-31
  
7. The Day of Atonement (YOM KIPPUR) Leviticus 23:26-32
  - a) This feast was the Jews' national recognition of Jesus as **Messiah** who would die as a substitute for their sins.
  - b) Still to be fulfilled, national **atonement** is connected to the purpose for Daniel's 70 weeks.  
Daniel 9:24
  
8. The Feast of Tabernacles, Feast of Booths, or Ingathering
  - a) The harvesting was complete so the people **rejoiced**. Exodus 23:16, 34:22,  
Leviticus 23:33-44, Deuteronomy 16:13
  - b) The first and last days of this seven day feast were marked by sacrifices and commemorated the commencement of the **Millennial** reign.
  - c) Every Jew was to build the same style tent or tabernacle out of the **Lord's** provision.
  - d) This feast pictured the Jews safety during the Millennial Kingdom because of **Messiah's** protection.