

CHRIST: IN THE GOSPELS

Christ in the Gospels 3-14 NEW 02-19.doc

In February of 2019 all of the Warren Wiersbe material was replaced with material from other sources but mainly from the Preacher's Outline Sermon Bible Commentary used by the kind permission of Leadership Ministries Worldwide.

DEAR INSTRUCTOR:

May God bless and anoint you as you prepare to teach about the life and love of Jesus Christ the Messiah. This 40-hour course is a compilation of the four gospels: Matthew, Mark, Luke, and John. Extensive commentary and background information has been included for your assistance; much more than you will have time to teach. Please teach the main outline points (I,A,1,a,1...) and include any of the extra commentary notes as God leads you. Also note the “**Personal Study**” options scattered through the outline. These are suggestions for further study, for anyone who is interested; but are not required (unless you decide otherwise). It would be helpful to use a map of “Palestine in Jesus’ time” if you have one. Suggested quizzes / tests are located at the end of the document.

Sources of information for this class are indicated as shown below. Each quote will begin with the appropriate letters of the source in (**BOLD parenthesis**) and end with the same letters in (parenthesis with normal print). Also note that the material in this presentation, though in outline form, does not follow the outline form as strictly as most other CTC courses. **Sources of information for this class include:**

- (**POSB**) NavPress Software Cdrom “**The Preacher’s Outline & Sermon Bible**” used by permission of Leadership Ministries Worldwide.
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- (**QV**) denoting quotes from the “**Matthew Henry Bible Commentary**,” as presented by Parsons Technology “Quick Verse” Bible program for Windows. Used by permission.
- (**UBD**) “**Unger’s Bible Dictionary**,” by Merrill F. Unger, Moody Press, Chicago, Parsons Technology CD-rom. Used by permission.
- (**RP**) **Through The Bible Study: “Jesus Christ the Son of God, part 1 & 2”; and “Declaring His Deity, part 1 & 2”; Roper Press, 1979.**
- (**BT**) **Basic Theology**, by Charles C Ryrie; Victor Books, 1982.
- (**DK**) **Dake Bible.....**Used by permission.
- (**revc**) Comments added by Rev. Dick Christensen.

- (PK) **Exposition of the Gospel of John**, by Athur W. Pink

BEGIN LESSON 1

THE LIFE AND TEACHINGS OF JESUS CHRIST, THE SON OF GOD

- I. INTRODUCTION: “The Story of Jesus”** (drama, family conflict, challenges, weddings & funerals, heartbrakes, tradgedy, mystery, temptations, suspense, villains & heroes, powerful rulers & humble servants, murders & resurrections, betrayals, conspiracies, injustice, victories, happy endings...

John 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen

A. CHRIST OUR SAVIOR: (TO READ ALOUD IF YOU WISH)

1. He was born in an obscure village - of a peasant woman.
2. Worked in a carpenter shop until He was 30.
3. For three years He was an itinerant preacher.
4. He never set foot inside a big city. 200 miles is as far as he ever traveled.
5. He never did things that usually accompany greatness in the eyes of the world.
6. When he was 33, the tide of popular opinion turned against Him.
7. He was turned over to his enemies and went through the mockery of several trials.
8. He was nailed to a cross between two thieves. While He was dying, his executioners gambled for the only piece of property He owned—His coat.
9. After he died, he was laid in a borrowed grave.
10. Nineteen centuries have come and gone—and no one from then until now has ever affected the life of man upon this earth as **THIS ONE MAN**.

B. “RELATIONSHIP” WITH CHRIST:

1. The **2 most important facts about Jesus Christ** you already know.
 - a. He is **God**
 - b. He wants to be **with you in relationship**
2. The **Holy Spirit revealed this to you** when you were born again.
 - a. Knowledge of Scriptures alone cannot make you know Christ
 - b. Jesus told his enemies, the Pharisees, that even though they searched the Scriptures diligently, they did not know Him: He must be revealed to our hearts by **grace**, and received by **faith**.

3. We study the Scriptures about Jesus Christ's life to **know Him more** fully, to **love Him more** deeply, and to **serve Him more** faithfully.
4. In other words, **Jesus wants us to study His life so that He can have more intimate RELATIONSHIP WITH US.**

The story and truths of the life of Christ revolve around a long, strong, deep relationship—between God and Man. An eternal relationship, stronger than any force on earth, including sin and death; deeper than any human mind can fully understand. Jesus came to us because of **LOVE**. We must **never** forget this.

- Please have students (as a class discussion) compose a list of words that pertain to “relationship”
 - Example: together, love, communicate, plan, commitment, patience, trust,
 - or maybe negative ideas such as: fear, disloyalty, conflict, etc.
- The words on the students' list will generally describe the primary ideas and issues that fill the study of Jesus' life.
- Suggest that students keep a copy of the list in their class notes and periodically notice how “relationship” is the focus of Christ and Christianity.

II. CHRIST IS CALLED “EMMANUEL” = “GOD WITH US”

CHRIST CAME TO EARTH, WILLING TO DIE FOR US, BECAUSE OF **HIS VERY GREAT DESIRE TO “BE WITH US” ALWAYS.**

A. (RP) In the Old Testament, Christ often indicated His desire to dwell on the earth WITH man:

Gen 28:15 And, behold, **I am with thee**, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. (speaking to Jacob, see other verses “I will be with thee”...)

Exo 25:8-9 And let them make me a sanctuary; **that I may dwell among them.** 25:9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Exo 40:34 Then a cloud covered the tent of the congregation, and **the glory of the LORD filled the tabernacle.**

B. But “will God really dwell with man?”

1. As corrupted and sinful and weak as humans are...
2. After Israel forsook the Lord continually, (after the days of Moses and Joshua) King Solomon built the Lord a magnificent temple and wondered...

1 Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

1 Ki 8:10-11 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, 8:11 So that the priests could not stand to minister because of the cloud: for **the glory of the LORD had filled the house** of the LORD.

1 Ki 9:3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and **mine eyes and mine heart shall be there perpetually.**

- C. Even though God’s people forsook Him again and again, and His glory finally departed from dwelling with men.... **at the promised time, the Lord came in the flesh, to redeem man and dwell with us forever.**

John 1:14 And **the Word was made flesh, and dwelt among us**, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1. Note that the word “dwelt” literally means “to pitch one’s tent with”, which is just what Christ originally did with the Israelites. (**Exodus 25:8-9; 40:34**) (RP)

Mat 1:22-23 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which being interpreted is, **God with us.**

2. **Jesus’ sacrifice provides the way for us to be with Him (forever):**

Psa 145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode **with him.**

3. Even when Jesus went back to Heaven, **He arranged to be with us**

John 14:16-18 And I will pray the Father, and he shall give you another Comforter, that he may abide **with you** for ever; 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth **with you**, and shall be in you. 14:18 I will not leave you comfortless: **I will come to you.**

Mat 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am **with you** alway, even unto the end of the world. Amen.

D. When it is time for all earthly kingdoms to end, Jesus will call us to dwell with Him in His mansions.

John 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that **where I am, there ye may be also.**

THE ONLY WAY CHRIST COULD ARRANGE FOR US TO BE TOGETHER WITH HIM THROUGH ALL ETERNITY, WAS FOR HIM TO BECOME A “HOLY” HUMAN SACRIFICE; TO SUBSTITUTE HIS HOLY LIFE FOR MAN’S SINFUL LIFE, TO SATISFY GOD’S RIGHTEOUSNESS.

WE STUDY THE EARTHLY “LIFE OF CHRIST” TO KNOW HIS CHARACTER, TO SEE HIS MIRACULOUS DEEDS, TO LEARN OF HIS TEACHINGS, TO SEE HIS GREAT LOVE FOR US, AND TO RECEIVE HIS ETERNAL LIFE—TO BE WITH HIM.

PART I: WHO IS JESUS CHRIST

**THROUGHOUT THE BIBLE, JESUS IS CALLED BY MANY TITLES, SUCH AS:
Alpha and Omega; Immanuel; King of Kings; Light of the World;
Morning Star; Prince of Peace; Wonderful Counselor; Lamb of God;
Savior of the World; The Good Shepherd; The Way; Lord of Lords;**

**Anointed One; Bread of Life; Chief Cornerstone; Great High Priest;
Heir of All Things; Holy and Righteous One; Lord of Glory; Messiah;
Teacher; The Most Holy; The Truth; Word of God.**

III. JESUS: FROM ETERNITY PAST TO ETERNITY FUTURE

It is not truly possible for finite man to tell the story of the infinite Christ. His “being” and “deeds” precede Genesis, from eternity past, and follow Revelation into eternity future. As human beings we can only know Him from man’s (relatively) short history of experience with Him, recorded in every page of the Bible from Genesis to Revelation. Far beyond the scope of human knowledge, we can only begin to know about the life of the eternal Christ, the creator and sustainer of all of creation, from the hints that Scripture provides.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Certainly, the **New Testament is the record of** the incarnate (“in flesh”) life of **Christ, on Earth, as Jesus the Son of Man**, the Lamb of God, born to die for the sins of the world. But to gain a deeper understanding of the work and character of Christ, it is also essential to observe how He has been intimately involved with His beloved “creation”. From his formation of Adam, the first man, to his redemption of all mankind, **Christ’s passion is evidenced by all his interactions with man that are recorded in the Old Testament.** Notice how, even before He humbled Himself to be born as a member of the human race, He often stepped down from his glory in heaven to involve himself in the lives of people.

Teacher: please share some of the following examples of Christ’s presence on earth throughout the history of man. Notice how Christ is continually coming to **be with**, to **guide, protect, and help** His people, in spite of their weaknesses and shortcomings!

A. BEFORE MAN WAS CREATED, JESUS CHRIST WAS WITH GOD THE FATHER IN HEAVEN AS:

1. THE WORD (“communication, revelation, expression of the inner being”)

John 1:1-2 In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 The same was in the beginning with God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Rev 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

(POSB) The Word—Jesus Christ, Son of God: the *Word* (logos) is Jesus Christ. John faced a serious problem in writing to the Gentiles, that is, the non-Jewish world. Most Gentiles had never heard of the Messiah or Savior who was expected by the Jews. The idea was foreign to them....

- a. The Jews saw a word as something more than a mere sound. A word was something active and existing. It was power—it possessed the power to express something, to do something. This is seen in the many Old Testament references where **The Word of God** was seen as the creative power of God, the power that made the world and gave light and life to every man (**Genesis 1:3, 6, 11; Psalm 33:6; Psalm 107:20; Psalm 147:15; Isaiah 55:11**).
- b. The Gentiles or Greeks saw the **Word** more philosophically.
 - (I) When they looked at the world of nature, they saw that things were not chaotic, but orderly. Everything had its place and moved or grew in an orderly fashion, including the stars above and the vegetation below. Therefore, the Greeks said that behind the world was a mind, a reason, a power that made and kept things in their proper place. This creative and sustaining mind, this supreme reason, this unlimited power was said to be the **Word**.
 - (II) The **Word** was also seen as the power that enabled men to think and reason. It was the power that brought light and understanding to man’s mind and enabled him to express his jumbled up thoughts in an orderly fashion.
 - (III) More importantly, the **Word** was the power by which men came into contact with God and expressed their feelings to God.
 - (IV) ...John proclaimed that Jesus Christ was the **Word**. John saw that a word is the expression of an idea, a thought, an image in the mind of a person... Thus, he proclaimed that in the life of Jesus Christ, God was speaking to the world, speaking and demonstrating just what He wanted to say to man.

John 12:44-45 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. {45} And he that seeth me, seeth him that sent me.

John 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

c. John said three things.

(I) God has given us much more than mere words in the Holy Scriptures. God has given us Jesus Christ, **The Word**. As **The Word**, Jesus Christ was the picture, the expression, the pattern, the very image of what God wished to say to man. The very image within God's mind of the **Ideal Man** was demonstrated in the life of Jesus Christ. Jesus Christ was the perfect expression of all that God wishes man to be.... Jesus Christ was the **Word** of God who came down to earth in human flesh to bring man into a face to face relationship with God (cp. John 1:1-2). Jesus is the Word of God who came to earth to live out the written Word of God.

John 1:1-2 In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 The same was in the beginning with God.

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

(II) Jesus Christ is the Mind, the Reason, the Power that both made and keeps things in their proper order. He is the creative and sustaining Mind, the Supreme Reason, the unlimited Power (cp. John 1:3).

John 1:3 All things were made by him; and without him was not any thing made that was made.

(III) Jesus Christ is the Light, the Illumination, the Power that penetrates the darkness of the world. He, the Life and Light of the world, is what makes sense of the world and enables men to understand the world (cp. John 1:4-5). (POSB).

John 1:4-5 In him was life; and the life was the light of men. 1:5 And the light shineth in darkness; and the darkness comprehended it not.

END OF LESSON 1

QUIZ QUESTIONS FOR LESSON 1

1. T or F The two most important facts about Jesus is that He is God, and He wants to be in relationship with you.

2. **T or F** Knowledge of the Scriptures alone cannot make you know Christ or have relationship with Him.

3. **T or F** The word “dwelt” literally means “to stay near”.

4. **T or F** The WORD (logos) is Jesus Christ. The Jews saw a word as something more than sound. It was active, existing, and has power.

5. The term Emmanuel means:

- A. God in us
- B. God over us
- C. God with us**
- D. None of these

BEGIN LESSON 2

2. THE CREATOR

John 1:3 All things were made by him; and without him was not any thing made that was made.

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Col 1:16-17 For by him [the Son of God] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. 1:17 And he is before all things, and by him all things consist.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over ... all the earth

(see also: **John 1:3; 1 Corinthians 8:6; Hebrews 1:2**)

3. THE CHRIST : (UBD) means “Messaias” (Greek); “the Messiah” (Hebrew).

“Jesus Christ”, in the New Testament, literally means “Jesus the Messiah”.

- a. **“messiah”,** a Hebrew word, means **“the anointed one”**. see **Ps.2:2**
- b. in the Old Testament, prophets, priests, and kings were “anointed to serve God’s people, but **“the anointed one”** refers only to the promised **savior** of God’s people, (the “Seed of Abraham”; “Son of David”; the “Branch”; the “Prince of Peace”...). see **Dan.9:25-26**
- c. in spite of OT scriptures predicting His coming, as the Lamb of God, to save humans from their fallen, sinful state through His sacrificial death; the writings and teachings of the later Jewish leaders ignored the problem of human sinfulness and need for a **saviour**. This made it difficult for people to recognize the Messiah when He arrived. They were looking for Messiah, the deliverer and conquering king to restore them to national glory. (UBD)
- d. Most modern Jews still hold a similar view and expectation of the Messiah which they look for. Jesus said:

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **5:40** And ye will not come to me, that ye might have life.

- e. (MH) “ The Jews considered that eternal life was revealed to them in their Scriptures, and that they had it, because they had the word of God in their hands... Jesus urged them to search those Scriptures with more diligence and attention... They did indeed search the Scriptures, but it was with a view to their own glory... They slighted and undervalued Christ, because they admired and overvalued themselves.” (MH)
- f. Jesus warned that those who do not understand and accept Messiah’s First coming as the sacrifice for human sin, will be deceived by glory-seeking false messiahs.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

B. FROM THE MOMENT JESUS CREATED MAN, HE APPEARED IN MANY PRE-INCARNATE (Pre-incarnate refers to the time before He came to earth as human flesh) **MANIFESTATIONS ON THE EARTH.**

1. THE LORD, or, THE ANGEL OF THE LORD:

(BT) means **“messenger”** of “adonai” (the owner and governor of the whole earth). In these references we see what we believe is a manifestation of our Lord before He came to earth and took on human flesh as Jesus. He speaks as God,

identifies Himself with God, claims the prerogatives of God, receives worship from men as only God is allowed to do. In these instances He is the presence of God interacting with man. However, though He is referred to as “The Angel of the Lord” **we should not confuse Him**, (who is without beginning or ending, and not a creation of God but is Himself the creator) with “**angels**” who are a creation of God.

Gen. 16:7-13 And **the angel of the LORD** found her (Hagar) by a fountain of water in the wilderness, by the fountain in the way to Shur. 16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 16:9 And **the angel of the LORD** said unto her, Return to thy mistress, and submit thyself under her hands. 16:10 And **the angel of the LORD** said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 16:11 And **the angel of the LORD** said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the **LORD** hath heard thy affliction. 16:12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Exo. 3:2-6 And **the angel of the LORD** appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 3:4 And when the LORD saw that he turned aside to see, **God called unto him out of the midst of the bush**, and said, Moses, Moses. And he said, Here am I. 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Exo 14:19 And **the angel of God**, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Exo 23:20-21 Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. (God the Father talking about Christ; *compare to: **Isa. 63:9**

Isa 63:9 In all their affliction he [the Savior] was afflicted, and **the angel of his presence saved them**: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Judges 6:22-24 And when Gideon perceived that **he was an angel of the LORD**, Gideon said, Alas, **O Lord GOD!** for because I have seen an **angel of the LORD face to face**. 6:23 And **the LORD said** unto him, Peace be unto thee; fear not: thou shalt not die. 6:24 Then Gideon built an altar there unto the LORD, and called it **Jehovahshalom**: unto this day it is yet in Ophrah of the Abiezrites.

These appearances of “The Angel of the Lord” cease after the incarnation as Jesus (**after that time**, “an angel of the Lord” seems to refer to any created ministering angel; see MATT. 28:2; Luke 2:9 and others in Acts + Acts 27:23 “angel of God”) (BT, p.239)

2. FROM THE VERY BEGINNING, HE WAS PRESENT WITH MAN (in a variety of forms) AS A FRIEND, MESSENGER, GUIDE, PROTECTOR, AVENGER,.....

a. Christ walked and talked with Adam and Eve in the garden

Gen 1:1-3:8 In the beginning God created the heaven and the earth.

“And God said.....”(Christ talking: Christ’s voice, Christ walking in the garden...)

Gen 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

b. Christ grieved over making sinful man and decided to destroy man

Gen 6:5-7 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

(**Compare to: Mat 23:37-39** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:38 Behold, your

house is left unto you desolate. 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.)

c. Christ walked with Noah, redeemed him from destruction, made a covenant with him and his descendents

Gen 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Gen 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

d. Christ visited Sarai's maidservant to protect and guide her.

Gen 16:6-10 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. 16:7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Gen 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

e. Christ offered an everlasting covenant to Abraham, to be evidenced in human flesh.

Gen 17:1-2 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

Gen 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

f. Christ confided in Abraham his plans to destroy wicked cities

Gen 18:1-3 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 18:3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Gen 18:17-21 And the LORD said, Shall I hide from Abraham that thing which I do; 18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. 18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 18:21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

Gen 18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

g. Christ spoke from heaven to commend Abraham for obedience.

Gen 22:15-18 And the angel of the LORD called unto Abraham out of heaven the second time, 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

h. Christ confirmed the covenant with Isaac

Gen 26:24-25 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

i. Christ spoke in a dream to confirm the covenant with Jacob

Gen 28:12-17 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. 28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

j. Christ prevailed when Jacob wrestled him for a blessing; the “blessing” was not what Jacob expected

Gen 32:24-30 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. 32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 32:27 And he said unto him, What is thy name? And he said, Jacob. 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 32:29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

k. Christ, in a vision, directed Israel to move his family to Egypt

Gen 46:2-4 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

END OF LESSON 2

QUIZ QUESTIONS FOR LESSON 2

- 1. T or F “Messiah”, a Hebrew word, means “the anointed one.”**
- 2. T or F Christ has been present with man in a variety of forms from the very beginning in the Garden of Eden.**
- 3. T or F There have been many appearances of “The Angel of the Lord” both before and after the incarnation.**

4. “Messenger of adonai” refers to:

- A. THE LORD
- B. The Angel of THE LORD
- C. Jesus Christ
- D. None of these
- E. A, B, and C

BEGIN LESSON 3

3. JESUS FORMED A PARTNERSHIP WITH MOSES (Exodus, Leviticus, Numbers, Deuteronomy)

- a. Christ, from a burning bush, calls Moses to lead Israel out of bondage in Egypt

Exo 3:4-14 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? **3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.**

(compare with John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.)

- b. Jesus, as a pillar of fire, protected Israel

Exo 13:21-22 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exo 14:19-20 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

c. Christ provided “Bread from heaven”

Exo 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

(**compare John 6:33-35** For the bread of God is he which cometh down from heaven, and giveth life unto the world. 6:34 Then said they unto him, Lord, evermore give us this bread. 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

and John 6:49-51 Your fathers did eat manna in the wilderness, and are dead. 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.)

d. Christ provided water for Israel in the desert

Exo 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

(**compare 1 Cor 10:4** And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

and John 7:37-38 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

and John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.)

e. Christ revealed His glory to Israel's leaders to confirm His covenant with them

Exo 24:8-12 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 24:10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

f. Christ wanted to dwell on earth with Israel

Exo 25:8-9 And let them make me a sanctuary; that I may dwell among them. 25:9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

g. Christ "dwelt" with Israel in the Shekinah glory cloud

Exo 40:34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

h. Christ had a special regard for Moses, His friend

Exo 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Exo 33:17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Exo 33:21-22 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

Num 12:5-8 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 12:7 My servant Moses is not so, who is faithful in all mine house. 12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

i. Christ was a consuming fire of judgment to disobedient Israel

Num 16:35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

j. Christ buried Moses when he died

Deu 34:5-6 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 34:6 And he [the Lord] buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

4. CHRIST BEFRIENDED JOSHUA TO HELP HIM LEAD ISRAEL

Josh 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Josh 5:14-15 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? {15} And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Christ hurled hailstones from the sky, and made the sun stand still in order to defeat Israel's enemies

Josh 10:11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Josh 10:13-14 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 0:14 And there was no

day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

5. CHRIST SAT UNDER AN OAK TREE TO TALK WITH GIDEON

Judg 6:11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

Judg 6:22-23 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. 6:23 And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.

6. CHRIST APPREARED TO SAMSON'S MOTHER TO INSTURCT HER ABOUT RAISING SAMSON

Judg 13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

Judg 13:5 ...and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

7. CHRIST SHARED HIS PLANS WITH THE YOUNG BOY SAMUEL

1 Sam 3:10-12 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 3:11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 3:12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

8. CHRIST PREPARED A MEAL FOR ELIJAH

1 Ki 19:5-7 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. 19:6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. 19:7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

9. CHRIST DEFEATED 185,000 ASSYRIAN SOLDIERS WHO THREATENED TO DESTROY ISRAEL

2 Ki 19:34-35 For I will defend this city, to save it, for mine own sake, and for my servant David's sake. 19:35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

10. CHRIST LEVELLED HIS SWORD TO BRING JUDGEMENT TO 70,000 ISRAELITES

1 Chr 21:14-16 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. 21:15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. 21:16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

11. CHRIST CALLED ISAIAH TO HIS THRONE ROOM TO COMMISSION HIM AS A PROPHET TO ISRAEL

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

12. CHRIST TOUCHED JEREMIAH'S MOUTH TO COMMISSION HIM AS A PROPHET TO ISRAEL

Jer 1:9-10 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

13. CHRIST WALKED WITH THREE MEN IN THE FIERY FURNACE.

Dan 3:24-25 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 3:25 He answered and said, Lo, I see

four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

C. AFTER THE COMPLETION OF HIS EARTHLY LIFE, CHRIST REVEALED HIS HEAVENLY GLORY TO JOHN, THE APOSTLE

Rev 1:13-18 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

FOLLOWING HIS DEATH TO PAY FOR OUR SINS, THE STORY OF JESUS ALSO CONTINUES INTO ETERNITY FUTURE, WITH HIS RETURN TO HEAVEN. HE IS THERE NOW, AT WORK, AS ALWAYS, ON BEHALF OF MANKIND WHOM HE LOVES

END OF LESSON 3

QUIZ QUESTIONS FOR LESSON 3

1. **T or F** Christ provided water for Israel in the desert.
2. **T or F** No man knows where Moses was buried because he was buried by Christ.
3. **T or F** Christ made the sun stand still, and broke open the fountains of the earth to help Israel defeat it's enemies.
4. **T or F** Christ cooked a meal for Gideon.

BEGIN LESSON 4

IV. WORKS OF CHRIST, CONCERNING MANKIND, AFTER HIS RETURN TO HEAVEN

A. HEAD OF HIS BODY, THE CHURCH

Eph 1:18-23 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 1:22 And hath put all things under his feet, and gave him [Christ] to be the head over all things to the church, 1:23 Which is his body, the fulness of him that filleth all in all.

Eph 4:15-16 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

B. SANCTIFIER AND NOURISHER OF THE CHURCH

Eph 5:25-28 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 5:26 That he might **sanctify and cleanse it** with the washing of water by the word, 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 5:29 For no man ever yet hated his own flesh; but **nourisheth and cherisheth it, even as the Lord the church:** 5:30 For we are members of his body, of his flesh, and of his bones.

C. GIVER OF GIFTS TO THE CHURCH

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Eph 4:11-13 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

1 Cor 12:7-11 But the manifestation of the Spirit is given to every man to profit withal. 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

D. HE EMPOWERS THE CHURCH

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

E. HE IS A PRIEST (MEDIATOR, INTERCESSOR) FOR THE CHURCH

Heb 2:17-18 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Heb 4:14-16 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Heb 7:24-26 But this man, because he continueth ever, hath an unchangeable priesthood. 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

F. HE PREPARES A PLACE IN HEAVEN FOR THE CHURCH

John 14:1-3 Let not your heart be troubled: ye believe in God, believe also in me. 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

G. HE WILL RAISE THE DEAD TO EVERLASTING LIFE

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

1 Th 4:16-17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

H. HE WILL JUDGE ALL PEOPLE, REWARDING BELIEVERS

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:27-30 And hath given him authority to execute judgment also, because he is the Son of man. 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

1 Cor 3:11-15 For other foundation can no man lay than that is laid, which is Jesus Christ. 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2 Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Rev 20:11-12 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

I. HE, AND HIS CHURCH, WILL RULE THE EARTH

Rev 19:14-16 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

2 Tim 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

V. MESSIANIC PROPHECIES FULFILLED IN JESUS CHRIST

THE BIRTH AND EVENTS OF THE EARTHLY LIFE OF JESUS WERE PROPHECIED FOR CENTURIES BEFORE HIS HUMAN BIRTH. PRIESTS AND PROPHETS FROM GENESIS TO MALACHI SPOKE OF HIS COMING (Mal. 4:5-6). THE POSSIBILITY THAT ALL THE PREDICTIONS COULD BE FULFILLED IN ONE MAN BY CHANCE IS SO VERY VERY SMALL THAT WE KNOW IT WAS NOT BY CHANCE, BUT BY THE WILL OF GOD. SEE HOW THE NEW TESTAMENT REPORTS THE FULFILLMENT OF THE PROPHECIES:

A. SEED OF A WOMAN

Gen 3:15 And I (God) will put enmity between thee (serpent) and the woman (Eve), and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Satan, represented by the serpent, will “bruise” Jesus’ heel when he attempts to kill Him; but Jesus, the seed of woman, will bruise Satan’s head when he imprisons him forever and finally takes back the throne of the earth from His enemy.

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

B. PROMISED SEED OF ABRAHAM, ISAAC, AND JACOB

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Gen 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Num 24:17 there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel

Luke 3:34 (Jesus) ...Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

C. DESCENDENT OF THE TRIBE OF JUDAH

Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (Messiah) come; and unto him shall the gathering of the people be.

Mat 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

The beginning of Matthew’s “geneology of Jesus Christ”

Rev 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

D. HEIR TO THRONE OF DAVID

Isa 9:7 Of the increase of his (Christ's) government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. (ALSO **Isa 11:1-5** ; **2 Sam7:16**)

Mat 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

E. BORN IN BETHLEHEM OF JUDEA

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea ...

Mary and Joseph had no reason to be in Bethlehem when Jesus was born, except for an unusual decree by the Roman Caesar. (**LK.2:1-7**)

F. BORN OF A VIRGIN

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (ALSO **MT.1:22-23**; **LK.1:26-38**)

G. CALLED "EMMANUEL"

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa 8:8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

H. MASSACRE OF BETHLEHEM'S INFANT SONS

Jer 31:15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

(**Gen 35:16-20** And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. {17} And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. {18} And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. {19} And **Rachel died**, and was buried in the way to **Ephrath, which is Bethlehem**. {20} And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.)

Mat 2:16-18 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

I. FLIGHT INTO EGYPT (a little bit vague prophecy)

Hosea 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

Mat 2:14-15 When he arose, he took the young child and his mother by night, and departed into Egypt: 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

J. MINISTRY IN GALILEE

Isa 9:1-2 ... beyond Jordan, in Galilee of the nations. 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Mat 4:12-16 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 4:14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of

death light is sprung up.

Mat.2:23...he went and lived in a town called Nazareth...He will be called a Nazarene.

Ps.22:6; Isa.53:3...he will be “despised” (NT equivalent to word “Nazarene”).

END OF LESSON 4

QUIZ QUESTIONS FOR LESSON 4

1. T or F The Spirit is the giver of gifts to the Church.
2. T or F Christ is the “High Priest” of the Church.
3. T or F It was necessary for people to return to the city of their birth to record any new birth in their family thus Mary and Joseph returned to Bethlehem near the time of Jesus’ birth.

BEGIN LESSON 5

K. RECOGNIZED AS A PROPHET

Deu 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Deu 18:18-19 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
Deu 18:19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

(also: **Jn.4:25-26; 5:46-47; Acts 3:22-26**)

L. A PRIEST LIKE MELCHIZEDEK

Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

1. Melchizedek was a priest of God whom Abraham paid tithes to.
(**Gen.14:18-20**)
2. He was not of the priesthood order of Aaron (which was established through Moses many generations later)

3. He had Christ-like characteristics (see **Heb.7:1-4** below)
4. He may have been another pre-incarnate appearance of Christ on earth.

Heb 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

5. Like Jesus, Melchisedec:
 - a. was the priest of the Most High God (**Gen.14:18**)
 - b. gave bread and wine to God's devoted servant (**Gen.14:18**)
 - c. spoke blessings to God's servant (**Gen.14:19**)
 - d. spoke praises about God (**Gen.14:20**)
 - e. received tithes (**Gen.14:20**)
 - f. was the king of Salem (Jerusalem) (**Heb.7:1**)
 - g. was King of righteousness (**Heb.7:2**)
 - h. was King of peace (**Heb.7:2**)
 - i. was without father, mother, or descent (**Heb.7:3**)
 - j. had no beginning of days nor ending of life (**Heb.7:3**)
 - k. "like unto the Son of God" (**Heb.7:3**)
 - l. abides a priest continually (**Heb.7:30**)
6. Just as Melchizedek was God's Priest apart from the worldly "priesthood", which had not been established yet; likewise, Jesus was ordained to be The Priest Forever, in spite of the fact that he had no "earthly qualifications":
 - a. (DK) He was not of the tribe of Levi
 - b. He was believed to be an illegitimate son of Mary (conceived outside of marriage), and no illegitimate was allowed to be a priest.
 - c. He was the "son" of a carpenter, who was considered too low in social class to be a priest. (DK)
7. Jesus was to be a priest of the Melchizedek "order", which is in all ways greater than the Levitical order. While the Jewish religious system placed all its value and confidence in the earthly and corrupted priesthood, God intended to come to us to deliver a "true" priesthood, which truly has the power to save us.

M. REJECTED BY JEWS

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Luke 4:28-29 And all they in the synagogue, when they heard these things, were filled with wrath, 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luke 17:25 But first must he suffer many things, and be rejected of this generation.
(ALSO **John 5:43**)

John 1:11 He came unto his own, and his own received him not.

N. TRIUMPHANT ENTRY TO JERUSALEM

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

John 12:12-13 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

O. BETRAYED BY A FRIEND

Psa 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Mark 14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

P. SOLD FOR 30 PIECES OF SILVER

Zec 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

Mat 26:14-15 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Q. SILVER EXCHANGED FOR A POTTER'S FIELD

Zec 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Mat 27:3-10 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 27:6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 27:7 And they took counsel, and bought with them the potter's field, to bury strangers in. 27:8 Wherefore that field was called, The field of blood, unto this day. 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 27:10 And gave them for the potter's field, as the Lord appointed me.

R. ACCUSED BY FALSE WITNESSES

Psa 27:12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

Psa 35:11 False witnesses did rise up; they laid to my charge things that I knew not.

Mat 26:60-61 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

S. SILENT IN RESPONSE TO ACCUSERS

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (ALSO **PSA.38:13-14**)

Mat 27:12-14 And when he was accused of the chief priests and elders, he answered nothing. 27:13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 27:14 And he answered him to never a word; insomuch that the governor marvelled greatly.

T. SMITTEN AND SPAT UPON

Isa 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Mat 27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Mark 15:19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. (ALSO **MK.14:65; 15:17-20; JN.18:22; 19:1-3**)

U. HATED WITHOUT CAUSE (OT prophecy is a little vague)

Psa 69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. (Also **Ps.109:3-5**)

John 15:23-25 He that hateth me hateth my Father also. 15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

V. SUFFERED FOR THE SAKE OF OTHERS

Isa 53:4-6 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Mat 8:16-17 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

W. CRUCIFIED WITH SINNERS

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Mat 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left. (Also **MK.15:27-28; LK.23:33**)

X. HANDS AND FEET PIERCED

Psa 22:16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. (Also **ZEC.12:10**)

John 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

Y. HIS SIDE WAS PIERCED

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

Z. HIS BONES WERE NOT BROKEN

Psa 34:20 He keepeth all his bones: not one of them is broken.

Exo 12:46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. (Speaking of the Passover Lamb)

John 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

AA. MOCKED AND INSULTED

Psa 22:7-8 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 22:8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

Mark 15:29-32 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 15:30 Save thyself, and come down from the cross. 15:31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

BB. GIVEN GALL AND VINEGAR

Psa 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

John 19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

Mat 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

CC. PRAYS FOR HIS ENEMIES

Psa 109:4 For my love they are my adversaries: but I give myself unto prayer.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Luke 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

DD. SOLDIERS CAST LOTS FOR HIS COAT

Psa 22:18 They part my garments among them, and cast lots upon my vesture.

Mark 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. (Also **JOHN.19:24**)

EE. BURIED WITH THE RICH

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Mat 27:57-60 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 27:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

FF. HE ROSE FROM DEATH

Psa 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Mat 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mat 28:5-7 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

GG. HE ASCENDED TO HEAVEN

Psa 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Luke 24:50-51 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

END OF LESSON 5

QUIZ QUESTIONS FOR LESSON 5

1. T or F Melchizedek was a priest after the order of Aaron and the Levities.
2. T or F Abraham paid tithes to Melchizedek before the law of tithing was given to Moses.
3. T or F Abraham was served bread and wine by Melchizedek just as Jesus served the bread and wine to His disciples in the upper room prior to His crucifixion.
4. T or F Melchizedek gave Abraham the title of “King of Salem”.
5. T or F Jesus was ordained to be “The Priest Forever”, in spite of the fact that He had no “earthly qualifications”.
6. T or F The only right that Jesus had to be a priest was due to the fact that His lineage through Mary could be traced back to the royal bloodline of King David.
7. T or F The Melchizedek “order” of the priesthood is in all ways greater than the Levitical order.
8. Which of the following is true about Jesus:
 - A. Rejected by His own people
 - B. Sold for 30 pieces of gold
 - C. Was silent before His accusers
 - D. Hands, Feet, and Side were pierced
 - E. All of the above
 - F. All but one of A, B, C, & D

BEGIN LESSON 6

VI. THE ACCOUNT OF JESUS CHRIST’S LIFE ON EARTH IS RECORDED IN THE FOUR GOSPELS: Matthew, Mark, Luke, & John.

- A. **Background:** These four “gospels” or “good news” reports about Jesus Christ, were written by men who knew Him personally. The gospels were authored over a period of about 30 years, by followers of Christ from a variety of social and educational backgrounds; and each one provides a unique perspective and emphasis in portraying Jesus as perfect man, and holy God.

B. (RP) The three SYNOPTIC GOSPELS: Matthew, Mark, and Luke are known as “synoptic”, meaning “**to view together**”. Much of the material they present is common to all three books. Most of Mark is contained in the other two books; about 2/3 of Matthew is recorded similarly by the others; over ½ of Luke is also found in Matthew and Mark. **What could be the purpose for such apparent repetitions?**

Repetition itself is a valuable teaching strategy to emphasize and reinforce the important truths to be told. Unique objectives are achieved as the Holy Spirit inspires telling the same events and facts from the unique perspectives of the different authors:

1. **MATTHEW:** wrote mainly to the Jews, (and, of course, to Gentile believers) to provide evidence of Jesus as “Messiah, King of the Jews”, Son of David, Son of Abraham, the fulfillment of O.T. prophecy. Over 60% of his writings record Jesus’ teachings; focusing on His parables more than the other gospels do. He also emphasizes teachings about the “kingdom” of God. His writings, arranged in topical rather than chronological order, helped to settle differences and create unity among the two different races in the church (Hebrew and Gentile). He often emphasizes Jesus’ love for Gentiles. Also known as Levi, (**Mk 2:14; Lk.5:27-28**) from Capernaum, before he met Jesus, Matthew (name means “gift of God”) was one of the despised tax-collectors, or “publicans”, employed by the Roman govt. to oversee the exorbitant taxing of impoverished citizens. Tax-collectors were seen as traitors and thieves. When Jesus called him to become His disciple, Matthew immediately left his profitable job and followed the Lord.

Mat 9:9-10 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.
9:10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

KEY VERSES

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

2. **MARK:** wrote to Gentiles (all non-Jewish people) to portray the deeds of the Lord Jesus, as Jehovah’s “Powerful Servant.” (the majority of the world, at that

time was in servitude to the Roman Empire.) **Activity**, rather than teaching, is a major theme, as he shows Jesus quickly moving from place to place meeting people's needs. ("Straightway", or "immediately" is used 41 times in this book.) Though most servants are under authority, Jesus is the "Powerful" Servant, with all authority, to serve God.

Mark was probably an eyewitness to the events he wrote about. He lived in Jerusalem with his mother, Mary, where they hosted church meetings in their home (**Acts 12:1-19**). Mark is likely the young man mentioned in the account of Jesus' crucifixion:

Mark 14:51-52 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 14:52 And he left the linen cloth, and fled from them naked.

Mark was a traveling companion with Paul, and Barnabas (Mark's cousin: **Col.4:10; Acts13:5**); called by Paul "a useful servant" (**2 Tim.4:11**), and "fellow-worker" (**Philem.24**). He also worked with Peter in Babylon, and may have been his spiritual son:

1 Pet 5:13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

Tradition says Mark was martyred in the 8th year of Emperor Nero.

KEY VERSE:

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

- 3. LUKE:** Possibly the first gospel written, it was directed to all mankind (especially the Greek-speaking world) to show Jesus Christ as the "Perfect Man." His "good news" included Jesus' compassion and ministry to people from all social and economic levels, all ages, both male and female. The "perfect man" came to save all people.

Luke, a Greek physician, is mentioned only 3 times in the Bible (**Col.4:14; 2 Tim.4:11; Philem.24**), and is the only Gentile author in the Bible. (**Col.4:11,14**). (Luke also wrote the book of **Acts**.) His account of the Life of Christ was the first written Word of God in 400 years (since Malachi), written about 60 a.d. (about 30

years after Jesus ascended to Heaven). Being a scientific thinker, his account was “carefully investigated” and “orderly” (though not very chronological) (**Lk.1:3-4**). Chapters 9:51 to approximately 17:10 contain information found only in this gospel. Luke traveled with Paul from Troas to Phillipi in Macedonia (**Acts 16:10-11**); and after several years there, he seems to have traveled with Paul to Jerusalem (**Acts 20:6—21:18**), and later was shipwrecked with him on the way to Rome (**Acts 27:1; 28:16**). Most traditional accounts say he was martyred.

a. KEY VERSES:

Luke 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luke 19:10 For the Son of man is come to seek and to save that which was lost.

Luke 2:30-32 For mine eyes have seen thy salvation, 2:31 Which thou hast prepared before the face of all people; 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.

PRAYER; REVIEW

4. The GOSPEL OF JOHN; written about 60 years after Jesus returned to Heaven, has much different style, content, and purpose than the Synoptic Gospels. He wrote especially to the Church of 90 A.D. (as well as to all non-believers) **to show evidence that the perfect Man, Jesus, was also “Powerful, Almighty God” who had power to grant eternal life to all who believe in Him.**

Often, the gospel of John is given by itself to new believers or to non-believers to help them know the power of God and the clear necessity to be born-again.

a. Key Words: believe, eternal life, Son of God , miracle (sign), witness

b. KEY VERSES:

John 20:30-31 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

- c.** John recorded seven “miraculous” acts that demonstrated Jesus’ divine power:
- (I)** Changing water into wine (**2:1-11**)
 - (II)** Healing of the nobleman’s son (**4:46-54**)
 - (III)** Healing of the impotent man (**5:1-9**)

(IV) Feeding the five thousand (**6:1-14**)

(V) Walking on the water (**6:16-21**)

(VI) Healing of the blind man (**9:1-12**)

(VII) Raising of Lazarus (**11:1-46**)

- d. John wrote to defeat heresies developing in the church, which was largely influenced by Greek and Roman thinking, that mistakenly said that Jesus could not be God, if He was a man, because many believed all flesh was evil (**1 Jn.4:2; 2 Jn.7**).
- e. About 90 % of his writings are unique to his gospel and are not found in the synoptic gospels. John records Jesus' teachings, miracles, and direct claims that indicate His Deity.
- f. We know that John had Gentiles in mind as well as Jews, because he often "interpreted" Jewish words or customs for his readers (**John 1:38, 41-42; 5:2; 9:7; 19:13, 17; 20:16**). To the Jews, John showed Jesus as God by explaining that Jesus not only fulfilled the Old Testament prophecies, but He also fulfilled the types. Jesus is the Lamb of God (**John 1:29**), the Good Shepard (**10:11-14**) and the Ladder from heaven to earth (**1:51**; and see **Gen. 28**). He is the New Temple (**2:19-21**), and He gives a new birth (**3:4ff**) and is the Resurrection and Life (**11:25**). He is the "serpent lifted up" (**3:14**), the Bread of God that came down from heaven (**6:35ff**), and the Living Water (**7:37-38**). Also, the Light of the world (**8:12; 9:5**), the Door (**10:7**), the True Vine (**15:1**), and the Way, the Truth, and the Life (**14:6**).
- g. Whereas the first three Gospels major on describing events in the life of Christ, John emphasized the meaning of these events. For example, all four Gospels record the feeding of the 5,000 but only John records Jesus' sermon on "The Bread of Life" which followed that miracle when He interpreted it for the people.
- h. John, the brother of James (the "Sons of Zebedee"; "Sons of Thunder" as Jesus called them) is called "the disciple Jesus loved" (**Jn.21:20; 21:4**). John was a fisherman, from a somewhat wealthy family (**Mk.1:20; Jn.19:27, 18:15**) at Bethsaida (**Jn 1:44**); Answering Jesus' call to be His disciple, he was often named among the inner circle of three disciples who appeared to have an especially close relationship with Jesus. At the crucifixion, Jesus entrusted His mother's care to John. In later years, he was one of the "pillars of the church" (**Gal.2:9**) After many years of leading the Church in Jerusalem,

and surviving its destruction by the Romans, he ministered at Ephesus, the commercial, political, and religious center of western Asia (the site of the temple of Diana, one the the Seven Wonders of the Ancient World). Tradition says he was shipwrecked, taken to Rome in the persecution of Emperor Domitian, placed in boiling oil (which did not hurt him), banished to Patmos, where he received and recorded Jesus' Revelation. Freed after Domitian's death, he returned to Ephesus where he wrote the gospel and 3 letters. It is interesting to note that when he was too old and weak to teach in the church, he simply said, "Little children, love one another." (RP)

COMPARISON OF THE FOUR GOSPELS

	MATTHEW	MARK	LUKE	JOHN
PORTRAITS OF JESUS	The Prophesied King	The Obedient Servant	The Perfect Man	The Divine Son
PROMINENT WORDS	"fulfilled"	"straightway"	"Son of man"	"believe"
CULTURES OF THE ORIGINAL READERS	Jews (Jesus, Son of Abraham)	Romans (Action: no geneology)	Greeks (Jesus, Son of Adam)	Church (Jesus, Son of God)
OUTLOOK AND STYLE OF THE WRITERS	Teacher	Preacher	Doctor, Researcher	Theologian
OUTSTANDING SECTIONS	Sermons	Miracles	Parables	Doctrines

PROMINENT IDEAS	Law	Power	Grace	Glory
BROAD DIVISIONS	“SYNOPTIC GOSPELS” stressing the humanity of Christ; from the outward, earthly side			“FOURTH GOSPEL” stressing the deity of Christ

VII. JESUS WAS BORN INTO A DARK AND TROUBLED WORLD? (UBD)

To fulfill every intent and purpose of His mission to save man, Jesus chose the precise place and time to come to Earth to live in human form: to the occupied land of Palestine during the ruthless rule of the Roman Caesars. World-wide poverty & slavery, military conflict, and political intrigue and conspiracies made daily life difficult and hazardous; and public ministry dangerous. But regardless of the hardship, Jesus knew this was the “right time” to fulfill His purposes, and so He,

Phil 2:6-8 Who, being in the form of God, thought it not robbery to be equal with God: 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Crucifixion was one of the cruelest, most painful forms of death known to man, and was employed by Roman authorities to maintain control over the many rebels in the empire. Jesus willingly chose to come at this time, knowing what type of death He would suffer. It was necessary for Jesus to be killed by crucifixion, rather than any other way, because it was the only way the “curse of sin” could be transferred to His sinless life.

Deut. 21:23 his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God's curse. You must not defile the land that the LORD your God is giving you for possession.

- A. GREEK RULE IN PALESTINE: (333 b.c. – 63 b.c.):** in previous centuries Palestine was dominated by the rule of Greece, through the conquests of Alexander the Great and his successors, which brought the Greek language to the land of the

Jews. It was a clear and precise language that was ideally suited to recording the supernatural deeds and words of Jesus Christ.

END OF LESSON 6

QUIZ QUESTIONS FOR LESSON 6

1. T or F The four gospels were authored over a period of more than 100 years.
2. T or F Matthew wrote mainly to the Jews to show them that Jesus was the Messiah, and focused more on His parables more than the other gospel authors.
3. Which of the following is not part of the “synoptic” gospels?
 - A. Matthew
 - B. Mark
 - C. Luke
 - D. John**
4. Which of the following was the last of the 4 gospels to be written, and was written especially to the Church to show Jesus is “Almighty God”.
 - A. Matthew
 - B. Mark
 - C. Luke
 - D. John**
5. Which of the following was also known as Levi?
 - A. Matthew**
 - B. Mark
 - C. Luke
 - D. John
6. Which of the following wrote to show Jesus as the “Perfect Man”.
 - A. Matthew
 - B. Mark
 - C. Luke**
 - D. John
7. Which of the following wrote mainly to the Gentiles to show Jesus as God’s “Powerful Servant”.
 - A. Matthew
 - B. Mark**

- C. Luke
- D. John

8. About 90% of his writings are not found in the other gospels, who is this gospel author?
- A. Matthew
 - B. Mark
 - C. Luke
 - D. John

BEGIN LESSON 7

B. ROMAN RULE IN PALESTINE: (63 b.c. – 476 a.d.)

About 60 years before Jesus' birth, nearly 12,000 Jews in Palestine were killed in a Civil War, attempting to revolt against domination by Rome. The following years, up to the time of Jesus' birth, were filled with bitter resentments, strife, conspiracies, and cruelties. Heavy taxation consumed one-third of individual incomes; another open revolt was brewing among Jewish zealots. Roman and Palestinian rulers were ambitious and treacherous. There was no real "peace".

1. **Augustus Caesar:** (real name: **Octavius**) was the nephew of Julius Caesar. After the assassination of Julius, Augustus shared rulership with Mark Anthony and another Roman general until about 25 years before Jesus' birth. Then he became emperor of Rome, ruling at the time of Jesus' birth, and during the first half of Jesus' life.
2. **Tiberius Caesar:** (stepson of Augustus) became emperor when Jesus was about 20 years old. He was known as self-indulgent, despotic, cruel, vindictive. He died about 7 years after Jesus' death and ascension. (Succeeded by Caligula, one of the cruelest persecutors of the Church.)
3. **Pontius Pilate:** the Roman procurator (governor) of Judea from 26- 36 A.D.; appointed by Tiberius Caesar. He greatly offended the Jews by moving the Roman headquarters of Palestine from Caesarea to Jerusalem. It was a blatant disregard for Jewish culture and religious sanctity as Roman soldiers carried flags with the Caesar's image into the holy city, and installed them within sight of the temple. The Jewish people were enraged and thus set against Pilate's authority from the very start of his rule. Though he finally removed the flags, he continued to alienate the Jewish people by setting up golden shields in his palace on Mt. Zion, inscribed with the names of Roman gods (eventually removed by a direct order of Caesar);

and by confiscating some temple funds to be spent on building an aqueduct. Worst of all, in killing many innocent people; one occasion which is mentioned in

Luke 13:1 There were present at that season some that told him [Jesus] of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

Jewish leaders later made use of Pilate's hatred for their countrymen by delivering Jesus to Pilate, to be condemned to death, citing "political" crimes which the Roman governor would likely agree to punish. (**John 18; Luke 23**). It seems Pilate could not find true evidence of any wrong behavior by Jesus; and he probably wished to release him just to spite the Jews who wanted Jesus killed. But Pilate had also learned that these Jewish leaders could cause him unwelcome trouble from Rome, so he intended to skirt the issue by putting the problem back on the Jewish rulers; namely Herod. Eventually, Pilate was obligated to pass judgement on Jesus, and hoping to assure his loyalty to Rome, Pilate reluctantly sentenced Jesus to be crucified.

History records that Pilate was later recalled to Rome to be disciplined for brutalities he inflicted on Samaritan rebels during an uprising. As part of his hearing before the new emperor Caius Caligula, Pilate made an official report of the trial and execution of Jesus. He later fell into "misfortunes" and finally killed himself.

C. PALESTINIAN POLITICAL RULERS: After the failure of the earlier Civil War to win freedom from Roman rule, a family by the name of Herod schemed, plotted, and murdered their way to local rulership over the Jews in Palestine. Most of the Herods were distrusted and hated.

- 1. Herod the Great:** by race, half Jew, half Idumaeon (Edomite); consequently viewed with suspicion and prejudice by the Jews. Mark Anthony of Rome persuaded the Roman Senate to make Herod king in Palestine (including Galilee, Jerusalem and Judea), about 30 years before Jesus was born. Known as a cruel, despotic ruler, it is suspected his motive for rebuilding Solomon's Temple in Jerusalem was to gain access to genealogies of the priestly families in order to destroy the genealogical record of the promised Messiah. He also built a fortress temple at Samaria to honor himself, and built many other extravagant buildings, burdening the Jewish people with taxes for these projects.

The history of the paranoid Herod includes executing the entire Sanhedrin of Jerusalem because they dared to question him for political murders (Josephus xiv, 9,4). Later, having ten wives, he executed his favorite wife, her brothers, and her mother for a mere suspicion of disloyalty; and 5 days before his own death, ordered his son Antipater to be slain. Thus, it surprised no one that he slew the infant children of Bethlehem when he feared the rise of a “new King” (Jesus) reported to be born there. Herod the Great died in 4 b.c. when Jesus was a small child living in Egypt (where his parents took him to escape from Herod). As he was dying, Herod the Great commanded “the principal men of the entire Jewish nation” (Sanhedrin, Pharisees, Sadducees, etc.) to come before him. He locked them in the hippodrome and ordered them to be slain immediately after his own death, to give the public appearance of a great act of mourning for his death. The order was not carried out, but **this record emphasizes the reason for the fear Jewish religious leaders had of the non-Jewish government rulers.** Herod the Great’s kingdom was divided among three of his sons.

Some Jews under Herod developed a political party known as the “Herodians” with the purpose of cultivating the friendship of Rome by paying homage to the rule of the Herods. Though despised by the Pharisees for their affiliation with the despised Roman invaders, the Herodians often conspired with the Pharisees to oppose Jesus, whom they viewed as a common enemy. (see **Matt.22:16-17; Mk.3:6; 12:13**)

2. **Herod Archelaus:** ruled half of his father’s kingdom (Judea, Jerusalem, and parts of Galilee) for about 10 years (4b.c.-6a.d.) after Herod the Great’s death. He ruled with cruelty and terrorism. During one Passover holiday he murdered 3 thousand Jews so that, “the temple was full of dead bodies”. When Joseph brought Mary and Jesus back from Egypt, he settled them in parts of Galilee out of Archelaus dominion (**Matt.2:22**) Because of his excessive violence, Rome exiled him to Gaul (France) in 6 a.d., when Jesus was about 10 years old. Rulership of Archelaus “kingdom” was given to a series of Roman procurators, one being Pontius Pilate who came to power about the same time Jesus began his ministry.
3. **Herod Antipas:** brother of Archelaus, ruled about ¼ of his father’s, (Herod the Great) kingdom (Perea [east of Jordan] and parts of Galilee) from 4 b.c. until 39 a.d. (when Jesus was a small child in Egypt, until about 9 years after Jesus’ death and ascension). Antipas was ambitious, sly, self-indulgent, without principles; resulting in a prevalence of injustice, crime, and fear in the land. Jesus called him “that fox” (**Lk.13:32**). Antipas stole Herodias, the wife of his half-brother Herod

Phillip, creating a major religious scandal in Palestine. John the Baptist denounced their behavior (**Mk.6:18, Lk.3:19-20**) and was imprisoned and beheaded by Antipas.

Antipas was frustrated about not receiving the full “kingship” of all Palestine, as had been originally promised to him in his father’s will, and he was beginning to conspire with enemies of Rome to seize the kingdom. Meanwhile, the rumors of the imminent “kingship” of Jesus in Palestine was a constant source of humiliation and irritation to Antipas. When Jesus was arrested, Pilate, the procurator of Judea, sent Him to be tried by Antipas (who was visiting Jerusalem at Passover) since Jesus was technically from Antipas’ jurisdiction of Galilee. Offended by Jesus’ answers, Antipas and his soldiers mocked Him and sent Him back to Pilate to be dealt with by Rome. Less than 10 years after Jesus’ death, Antipas’ anti-Rome conspiracies were exposed by his nephew Herod Agrippa I, and he was exiled, by the new Emperor Caligula, to Gaul in 39 a.d.. His dominion was confiscated and ruled by Rome.

4. **Herod Phillip II:** the third son of Herod the Great who also received rulership of ¼ of his father’s kingdom (northeastern Palestine) upon his death in 4 b.c. (Phillip’s mother was Cleopatra of Egypt!) At the base of Mt. Hermon he built the magnificent new city Caesarea Philippi (**Matt.16:13**) and developed Bethsaida. Jesus and His disciples often traveled and ministered in Phillip’s territory, where they must have felt a little safer (**Lk. 3:1; 9:22; Matt. 16:13-17; Mk; 8:27-30; 9:32**). Phillip ruled mostly Syrians and Greeks, and was a peaceful, beloved ruler until his death in 34 a.d. (4 years after Jesus’ death). Then his territory was annexed to the Roman province of Syria.
5. **Herod Agrippa I:** grandson of Herod the great, son of Antipater (the son who was murdered by Herod the Great). Though he rose to power in Palestine in 37 a.d. (after Jesus’ death), he should be noted due to the effect he had on the early church. He was great friends with the Emperor Caligula, who crowned him king in Phillip’s territory. He also gained favor of the next Emperor, Claudius, who granted him rule throughout all Palestine. He was highly embraced as a good ruler by the Jewish people, but his eagerness to please the Jews led him to greatly persecute Christians. He had the apostle James killed, and moved against Peter also (**Acts 12:1-3**). In 44 a.d., he died “mysteriously” five days after accepting adoration by a festival crowd, who exclaimed he was “a god”. (see **Acts 12:19-23**)
6. **Herod Agrippa II:** son of Agrippa I; he ruled a third of his father’s territory, to the north and east of central Palestine (confronted by Paul: **Acts 25 & 26**). He was

granted full authority over the Temple, which he defiled flagrantly. Consequently, he was hated by the Jews and was exploited by the Romans to incite the Jews to revolt. When the revolt occurred, he joined forces with the Romans and made war on his Jewish subjects. His government was overthrown when the Roman government completely conquered the Jewish state in 70 a.d. Agrippa II moved to Rome and died there in 100 a.d. (UBD)

BESIDES THE POLITICAL DIFFICULTIES AND CRUELITIES OF THE ROMAN AND HERODIAN RULERS, JESUS AND HIS FOLLOWERS ALSO HAD TO COPE WITH THE THREATENINGS AND HARASSMENT OF THEIR OWN RELIGIOUS LEADERS.

D. JEWISH RELIGIOUS LEADERS: (UBD) During the world domination by the Greeks, 333-63 b.c. , “there were **two opposing parties** forming among the Jews; **Hellenizers (“Greek supporter”)** and anti-Hellenizers. The Hellenizers cared little for their own Jewish religion; they were worldly, intellectual, sophisticated and conformed to the world. Later they **became the Sadducees** who hardly believed in anything that was spiritual. The **anti-Hellenizers** repudiated anyone who opposed traditional Judaism; they were proud of their orthodoxy. Later they **were called Pharisees.**”

Both groups, along with the **Scribes**, heavily influenced Temple life, which was the heart of Jewish life in Jerusalem and all Palestine.

1. Sanhedrin: beginning around 200 b.c.; Jewish aristocrats (high priests, esteemed elders, scribes, Pharisees and Sadducees) formed a ruling council of seventy members, headed by the hereditary “high priest”. When Judea was politically ruled by Roman procurators starting in 26 a.d., the Sanhedrin became the **supreme ruling Jewish authority**. Technically, they had no authority in Galilee, where Jesus lived; though their influence was powerful wherever Jews lived. They function especially as a supreme court of justice; a final court of authority for questions of Mosaic law. Their decisions were binding “on pain of death” to be obeyed. The Sanhedrin sat in judgment of Jesus (**Matt.26:65; Jn.19:7**); of Peter and John (**Acts 4 & 5**); of Stephen (**Acts 6:13**); of Paul (**Acts 23**). The Sanhedrin could make arrests by its own officers (**Matt.26:47; Mk.14:43; Acts 4:3; 5:17-18**).

When a person was brought before the Sanhedrin, charged with breaking Mosaic law, the defendant was expected to appear in a self-defacing manner, in sackcloth, head covered with ashes and bowed, speaking humbly and apologetically to show a repentant attitude. This would not affect the court's judgement, but was expected by the powerful and authoritative Sanhedrin. When they imposed the death sentence, they were required to gain agreement of the Roman procurator (**Jn.18:31**). The Sanhedrin was apparently abolished following the fall of Jerusalem to Rome in 70 a.d.

2. **Sadducees:** the most powerful of the Jewish religious groups (including the Pharisees and the Essenes) which ruled over Jewish national life through political power and influence in Palestine in Jesus' time. They were wealthy, **aristocrats from high-priestly families**, who became a powerful ruling group during the age of Greek rule (@300 b.c.) They held **no respect for the religious "traditions" developed** through study and "interpretation" of Mosaic law **by the Scribes**. Being **worldly**, they had little true interest in preserving Jewish beliefs and culture, but in matters of law, insisted that the only true law was in the written words of Moses, nothing else. Thus, they were **the most rigid and legalistic of all Jewish leaders**. They insisted upon "an eye for an eye, tooth for a tooth" type of moral justice. Concerning daily adherence to "clean" vs. "unclean" practices, they **criticized the Pharisees for their odd and inconsistent rules** developed by "traditions" of men. Besides their **strict adherence to the "letter of the law"**, Sadducees held some doctrinal differences from the Pharisees:
 - a. **They completely rejected the idea of bodily resurrection or any form of "afterlife";** which they disputed with Jesus ([**Ex.3:6**] **Mat.22:23-33**; **Mk.12:18-27**; **Lk.20:27-40**). Though other OT books speak more clearly of resurrection (**Isa.26:19**; **Dan.12:2**; **Job 19:26**), these books are not allotted the status of Moses' writings, which they say gives no mention of resurrection. Therefore, "scarcely any Jew would have felt the necessity of believing man's resurrection, unless the doctrine had been proclaimed by Moses" (Unger, p.953) Jesus' teaching of "eternal life" was quite revolutionary and "blasphemous" to the ruling Sadducees.
 - b. **They also reject the the existence of angels or any spirit beings.**
 - c. **Sadducees, unlike the Pharisees, reject any thought of God, working together with man to complete man's pre-destined position in God's plan** for the creation (as co-heirs with Him, through Christ). Sadducees see the destiny of man depending only on his own free-will and self-determination (destiny determined by "good works").

Because of their aristocratic, and narrowly dogmatic, position in Jewish life, they were largely unpopular with the common people, and therefore, often had to accommodate Pharisaic teachings in order to maintain their ruling power. The Sadducee group ceased to exist after the fall of Jerusalem.

- 3. Scribes: the non-priestly students of Mosaic law.** “Scribe” literally means **“learned in the law”** or **“jurist”** or **“teacher of the law”**. Without any scriptural basis for their public function, the scribes came to exist in the days after Israel returned from Babylon and the priests were being corrupted by the Greek Hellenistic philosophies. The scribes were **intellectual men who took it upon them selves to study, interpret, teach, and become attorneys and judges of the law**; until eventually they were considered the **ultimate experts on matters of Mosaic law—above the Levitical priests themselves**—and came to have **absolute influence over Jewish people**. They were considered the **expert spokesmen for all Jewish citizens, in every issue of everyday life**. (From them, a smaller, elite group called Pharisees attempted to live out standards of “holiness” based on their own interpretation of Moses’ law.)

The scribes demanded so much respect from the people that they eventually gained the **title “my master” or “Rabbi”**. They **required absolute reverence** from their pupils and everywhere **presumed to rank first preference in all social situations**, even to deserving more respect than a person’s own parents! (Mat.23:6-7; Mk.12:38-39; Lk.11:43; 20:46)

Scribes, as legislators and jurists of Jewish law, over the centuries **wrote their own “theories” into the growing body of “oral”, or “traditional” law**. It became an extensive, complicated “science”. Their rules and legalistic demands generally **placed a heavy religious burden on the people**. Their teachings focused on all manner of outward behavior, but **ignored matters of the “inner life” (faith, conscience, attitudes, etc.)**; which is why Jesus’ authoritative teachings about the inner life so amazed the common people, and so infuriated the religious leaders.

In order to teach and implement their laws, the scribes (rabbis) **held perpetual teaching classes in major locations**, (which is believed to be the start of synagogue worship). Some scribes were members of the ruling Sanhedrin, and taught in the Temple. They **viewed Jesus as an enemy of their established law**, and challenged him as he taught. It is interesting that the common people recognized so much authority in Jesus’ teaching that they automatically called

Jesus, “Rabbi”. Scribes held their influential position in Jewish history until about 1038 a.d.

END OF LESSON 7

QUIZ QUESTIONS FOR LESSON 7

1. T or F Octavius was the real name of the Roman Caesar who was in power at the time of Christ’s birth and through the first half of His life.
2. T or F Pontius Pilate was appointed Roman procurator (governor) of Judea by Tiberius Caesar. Pilate got along well with the Jewish people even releasing a prisoner of their choice at the celebration of Passover.
3. T or F Herod the Great was King over Palestine at the time of Jesus’ birth. He was by race, half Jew and half Edomite and thus never fully trusted by the Jews.
4. T or F Herod was known for his paranoid behavior often executing even family members out of suspicion and fear of their disloyalty.
5. T or F About 200 years before the birth of Christ, Jewish aristocrats formed a ruling council of 100 members headed by the “high priest”. Eventually the Sanhedrin, as they were known, became the supreme ruling Jewish authority.
6. T or F The Sadducees were worldly wealthy aristocrats who placed the written law of Moses above Jewish religious traditions.
7. Which of the following groups were experts in the Mosaic law, became attorneys and judges, and held great influence over Jewish people?
 - A. Priests
 - B. Pharisees
 - C. **Scribes**
 - D. Sadducees
 - E. None of the above

BEGIN LESSON 8

4. **Pharisees:** taking their name from the word “**Pharaoh**”, the literal translation means the “**separated**” ones (also inferring “specialness”), reflecting their effort to separate themselves **from the “worldly” influence of Greek rulers** upon the Jewish religious rulers, during the Hellenistic Age. Their aim became

“association with the full ceremonial law” in order to observe it strictly. They were an **offshoot from the Jewish Scribes**, just as the Sadducees were derived from the Priests. They developed as a “religious” group (about 6000 members) **in opposition to the power of the “worldly” Sadducees**, becoming the more **popular among the common people** due to their adherence to Jewish traditions.

They became the source of **authority in all matters of religious duty: in public worship, prayers, sacrifices, and personal behavior and morality**. In these practical ways, the Pharisees eventually became **the more politically powerful of the two parties**, even though the Pharisees denied political intentions. They were **proud, haughty, and self-righteous**; generally **corrupt and hypocritical**. They expected to receive money or gifts for their public prayers.

a. Pharisaical teachings include:

- (I) **Immortality of human soul**; the righteous pass to another life, the wicked to eternal torment; rewards or punishments respectively.
- (II) **Angels and spirits exist. (Acts 27:7-8)**
- (III) **Pre-destination of man: everything in man’s life is accomplished by faith** and the direct intervention of God’s providence. God and man cooperate in the ultimate result. The question of whether the ungodly Roman government was to be obeyed, as part of God’s pre-destined will for them, was always controversial (**Mat.22:15-22; Mk.12:13-18; Lk.20:22**)

b. Pharisaical practices include:

- (I) Maintaining religious purity by **avoiding all contact with non-Pharisees**:
- (II) **observing the law to receive reward or avoid judgment**
- (III) **hanging down the head** to appear humble
- (IV) **walking with eyes closed** in order to avoid looking at a woman, thus, may frequently have bleeding wounds
- (V) **wearing a mortar-shaped hat** to cover his eyes so he will not see any impurities or indecencies
- (VI) **after every act, asking himself, “what should I do now?”**
- (VII) some sincerely obey God because they love Him with their whole heart.

c. Jesus’ teachings were basically in direct opposition to Pharisaical teachings. He taught us that:

- (I) the Kingdom of God was within, not in outward forms and performance.
- (II) our righteousness was through faith in God’s love, not through our imperfect good works.
- (III) God was far more interested in our learning about mercy, love, and faith; than in learning all the details of law.

- (IV) our relationship and communion with God was private and personal, not a public display to be admired by men.
- (V) our service to God is to reach out to the poor, lowly, sinful to show His love, rather than shunning them to avoid “contamination”.

A major part of Christ’s work on earth was to correct the teachings of the Pharisees, which hindered people from truly “knowing” God and His saving grace. He spoke boldly in challenging them publicly; he challenged their authority and became their enemy. It was inevitable that they sought to kill Him on many occasions. (UBD)

SUMMARY OF JEWISH RELIGIOUS LEADERS

SANHEDRIN = Jewish Supreme Court

(Sadducees, Scribes, Pharisees, lesser Priests, Elders)

SADDUCEES = elite Levitical Priests
Worldly, Political power

SCRIBES = self-appointed
Teachers and judges of the law;
“Religious”; “Rabbis”

PHARISEES = ultra-legalistic
Scribes, separated from all
Society; self-exalted “holy” men

PART 2: THE EARTHLY LIFE OF JESUS CHRIST, THE SON OF GOD

The format for this study will follow the events of Jesus’ birth, ministry, death, resurrection, and ascension in a chronological order, though the gospels themselves are not written in a purely chronological way. As time and space do not permit us to include all scriptures, this study is based on a selection of scriptures from the four gospels which most fully and sequentially tell the story of Jesus. We trust you will fulfill your study by reading the complete record in all four gospels. You will find many details that are repeated by several gospel writers, as well as some insightful and powerful teachings that are recorded by only one of the writers. In all, may the Holy

Spirit, himself reveal to you the essence and passion of Jesus' love for you, through the story of His coming to **BE WITH YOU**.

VIII. JESUS' BIRTH AND CHILDHOOD (RP)

A. KEY VERSES:

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1. The term “dwelt” means to “pitch one’s tent with”. This phrase recalls earlier centuries when the “glory of Israel, the Shekinah Glory” **dwelt** in the Tabernacle in the wilderness with the Israelites whom He loved. (**Exo 25:8; 40:34** Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. **35** And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.)

2. In ancient days, King Solomon had wondered:

1 Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

3. As God had promised, far beyond Christ’s many previous visitations to the people of earth, He was now come in vulnerable flesh, in human form, to live “like” us, among us.

“Only begotten” means “like an only child of the father”

4. The world Jesus came to was indeed **sealed** in political and spiritual darkness. The “worldly” powers did not know Him or welcome Him.
5. There had been no word from God in 400 years!

THEN CAME THE LIGHT!

John 1:4-5 In him was life; and the life was the light of men. **1:5** And the light shineth in darkness; and the darkness comprehended it not.

(The holy man Simeon said...)

Luke 2:30-32 For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

6. Throughout the gospels, it is emphasized that Jesus came, not only for his Jewish people, but just as certainly to all people (Gentiles).

B. GENEALOGIES: are provided by the Holy Spirit to emphasize Jesus' legal lineage to Abraham, Father of the Jews (in Matthew); and to Adam, Father of all mankind (in Luke).

Mat 1:1-17 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 1:5 And Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 1:6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 1:10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 1:11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 1:13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 1:14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 1:15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 1:17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Luke 3:23-38 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 3:24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 3:25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 3:26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 3:27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 3:28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 3:29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 3:30 Which was the son of Simeon,

which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 3:31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 3:32 Which was the son of Jesse, which was the son of Obed, which was the son of Boaz, which was the son of Salmon, which was the son of Naasson, 3:33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 3:34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 3:35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 3:36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 3:37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

1. Compare the differences in these two genealogies:

a. Matthew:

(I) Abraham → Jesus

(II) Lineage thru Joseph (**vs.16**) proves Jesus as **legal heir** to Promises to Abraham (**Gen.12:7**) and David (**2Sam.7:12-16**) (It was promised to Abraham that Christ should descend from him: **Gen.12:3; 22:18**)

(III) Joseph listed as “husband of Mary by whom (feminine) Jesus was born” (Joseph not specified as Jesus’ “father”)

(IV) Four women included:

(A) three immoral: Tamar [Thamar](**Gen.38**), Rahab [Rachab](**Jos.2; Ruth 4:20**), Bathsheba (**2Sam.11**)

(B) three Gentiles: Tamar, Rahab, Ruth

b. Luke:

(I) Jesus → Adam → God

(II) No women listed, not even Mary His mother

(III) Lineage thru Mary (**vs. 23** Heli was Mary’s father) proves Jesus as **blood heir** to David’s throne .

2. (It was promised to David that Messiah should descend from him: 2Sam.7:12; Ps.89:3; 132:11)

a. (Special note: Jewish genealogies begin with a man’s name and go backwards through the ancestors. They do not name women, but substitute the woman’s husband’s name in the lineage as “sons” of the woman’s father; thus Joseph appears as the “son of Heli”. Notice the list refers to these men as “sons of”, but not “begotten of” as in the Matthew genealogy.)

- b. (Also note: the list of a “**royal lineage**” begins with the ancient family, or dynasty source, and follows it forward to the current king, as in the Matthew genealogy.)
- 3. Joseph listed as “supposedly” the father of Jesus, BUT
 - a. Blood descendents of Joseph are disqualified from kingship:
 - b. Jeconiah (Mat.1:11) the king, called Jehoiachin in **2 Ki. 24:8**, was so evil that God cursed his descendents; that none should ever sit on the throne of David (**Jer.22:24-30**)

Jer 22:28-30 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? **22:29** O earth, earth, earth, hear the word of the LORD. **22:30** Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah

- c. Thus, it is essential to show Jesus’ descent thru Mary and not Joseph. (Thus the need for Luke’s report)
- d. It is essential that Jesus the Messiah be a descendent both of Abraham, and of David.

C. Jesus’ coming birth announced by the angel Gabriel:

1. **To Zacharias the Priest**, husband of Elizabeth (parents of John the Baptist; Elizabeth was Mary’s cousin, **Lk.1:36**) (about 7 b.c.)

Luke 1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. **1:13** But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. **1:17** And he shall go before him in the spirit and power of Elias (Elijah), to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. **1:76** And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

2. **To Mary, the virgin** (about 6 b.c.)

Luke 1:26-35 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, **1:27** To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. **1:28** And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. **1:29** And when she saw him, she was troubled at his saying, and cast in her mind

what manner of salutation this should be. **1:30** And the angel said unto her, Fear not, Mary: for thou hast found favour with God. **1:31** And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. **1:32** He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: **1:33** And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. **1:34** Then said Mary unto the angel, How shall this be, seeing I know not a man? **1:35** And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (notice “trinity” reference)

The name **JESUS is the earthly name of Christ**. It is the Greek form of the Hebrew name **Yehoshua (Joshua)**, meaning “**Savior**”, or “**God Who is Salvation**”.

3. To Joseph, the man engaged to Mary

Mat 1:18-25 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. **1:19** Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. **1:20** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. **1:21** And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. **1:22** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, **1:23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **EMMANUEL**, which being interpreted is, God with us. **1:24** Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: **1:25** And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Emmanuel (Immanuel); used one time in NT (**Matt. 1:23**); 2 times in the O.T. (**Isa.7:14; 8:8**)

END OF LESSON 8

QUIZ QUESTIONS FOR LESSON 8

- 1. T or F** The Pharisees took their name from the word “Pharaoh”.
- 2. T or F** The Pharisees were an offshoot of the Priest, in much the same way as the Scribes were an offshoot of the Sadducees.

3. **T or F** The Pharisees were considered an authority on all matters of religious duty, and were for the most part proud, and self-righteous.
4. **T or F** The Pharisees would often walk with their eyes closed to avoid looking at a woman.
5. **T or F** In the genealogy of Luke's gospel, Jewish genealogies begin with a man's name and go backwards through the ancestors. However, they do not name women, but substitute the woman's husband's name in the lineage as "sons" of the woman's father, thus Joseph appears as the "son of Heli".
6. **T or F** Joseph is listed in Luke's genealogy as the "supposed" father of Jesus. This is important because if he was the true father of Jesus, Jesus would be disqualified from sitting on the throne of David as there was a curse upon the blood line through which Joseph came that none of that bloodline would ever sit on the throne of David.

BEGIN LESSON 9

D. Angels announce Jesus' birth to shepherds on the hills

1. The shepherds were despised by the Pharisees because of their lowliness and "uncleaness", yet Jesus the Messiah came to them!

These shepherds were guarding "temple sheep": those used for sacrifices in the temple.

Luke 2:8-11 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. **2:9** And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. **2:10** And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. **2:11** For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

2. "The City of David", Bethlehem (**1Sam.20:6**), translated "city of bread" was about 100 miles (167km) south of Nazareth, Mary & Joseph's home town.

Luke 2:12-20 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. **2:13** And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, **2:14** Glory to God in the highest, and on earth peace, good will toward men. **2:15** And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even

unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. **2:16** And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. **2:17** And when they had seen it, they made known abroad the saying which was told them concerning this child. **2:18** And all they that heard it wondered at those things which were told them by the shepherds. **2:19** But Mary kept all these things, and pondered them in her heart. **2:20** And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

3. The “peace” of vs.14, is the peace we have with God, through faith in Christ (**Rom.5:1**)

In a world where there was “no peace” among men, God offered a “higher form of peace”

E. Jesus’ birth announced by the prophets in the Temple:

Luke 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

1. His parents took Him to the Temple in Jerusalem for the **circumcision and naming** as required by law. (**Lev.12:3**)
2. Redemption of the first born son, at the Temple one month after birth (Exodus 13:2; Num.18:15-16)

“Redemption” = “release by payment of a ransom”

Luke 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

3. **Purification of the mother**, an offering made at the Temple to declare the Mother clean after childbirth. (**Lev.12:1-5**) 40 days after birth of a son; 80 days after birth of a daughter.
4. **Prophecy of Simeon**

Luke 2:25-35 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. **2:26** And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ. **2:27** And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, **2:28** Then took he him up in his arms, and blessed God, and said, **2:29** Lord, now lettest

thou thy servant depart in peace, according to thy word: **2:30** For mine eyes have seen thy salvation, **2:31** Which thou hast prepared before the face of all people; **2:32** A light to lighten the Gentiles, and the glory of thy people Israel. **2:33** And Joseph and his mother marvelled at those things which were spoken of him. **2:34** And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; **2:35** (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

5. Anna, the Prophetess

Luke 2:36-38 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; **2:37** And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. **2:38** And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

F. Heavenly signs appeared to the Magi (wisemen, or rulers) of the east; they learned of Jesus' birth through their study of heavenly signs (**Numbers 24:16-17**) and ancient prophecies (**Dan.2:48**).

Mat 2:1-2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, **2:2** Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. **Mat 2:10-11** When they saw the star, they rejoiced with exceeding great joy. **2:11** And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Jesus was probably one or two years old at this time.

G. News of Jesus' birth came to King Herod (in Judea) from the Magi

Mat 2:7-8 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. **2:8** And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

Mat 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

1. Jesus survived the world's earliest attempt to kill Him

Mat 2:13-18 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. **2:14** When he arose, he took the young child and his mother by night, and departed into Egypt: **2:15** And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. [Hosea 11:1;] **2:16** Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. **2:17** Then was fulfilled that which was spoken by Jeremy (Jeremiah) the prophet [**Jer.31:15**], saying, **2:18** In Rama [Bethlehem] was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. [**Gen.35:16-20**] (RP)

2. (Note previous historical info about the Herods and the Roman Empire)

H. The chief priests and scribes also heard of Jesus's birth from the Magi, but did not seek to worship Him! (Mat.2:3-4)

Mat 2:3-6 When King Herod heard this he was disturbed, and all Jerusalem with him. 2:4 When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born. {5} And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, {6} And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. (**Mic.5:2**)

(OPTIONAL PERSONAL STUDY): You may wish to begin a separate notebook to record topical observations for your personal study and enrichment. Deeper insights may be gained by recording observations, then noticing patterns, themes or contrasts that emerge. Throughout this course you will find suggestions for this personal study; and you may add ideas of your own. One good way to do this is to keep various continuing lists of topics on separate pages, according to individual headings; adding information as you read and study. This is not a course requirement, but is highly recommended for your own spiritual growth.

Personal Study: Begin a continuing list of all who worshipped Jesus. (and / or those who refused to).

Personal Study: Note each person who exercised obedience to God's will concerning Jesus' birth. Consider: how much faith did it take to obey God in each of their circumstances?

Personal Study: Read aloud the Song of Mary (**Lk.1:46-56**) and the Song of Zechariah (**Lk.1:67-79**); imagine the depth of emotion and insight and joy they are expressing about their intense encounters with God. Compare these two Songs with the expressions of Hannah (**I Sam.2:1-10**), of Moses (**Ex.15:1-18**), or others you may find in Scriptures. Perhaps you would find it rewarding to record your own thoughts and feelings toward the Lord in your times of powerful or especially meaningful encounters with Him. You may notice your words also reveal indications of inspiration by the Holy Spirit. These are beautiful forms of worship.

I. Jesus' family life in Nazareth. (RP)

Mat 2:19-23 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, **2:20** Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. **2:21** And he arose, and took the young child and his mother, and came into the land of Israel. **2:22** But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: **2:23** And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. (**Isa.11:1**; "shoot" comes from Hebrew "nazer" (eth); not sure of exact meaning, probably Nazareth had close ties to Bethlehem, hence "shoot will come up", and since the ancestors of Mary & Joseph of Nazareth were of Bethlehem)

1. **Nazareth, in Galilee**, was a city of low standing; its citizens were generally considered rude and lacking culture. This may have been due to some religious or moral weakness of the population. Yet Jesus was utterly rejected in Nazareth!
2. **His Parents:**

- a. **Father** (foster father): Joseph, lived in Nazareth (**Lk.3:34**) of the tribe of Judah, his ancestors from Bethlehem (**Lk.2:4**)
 - (I) a carpenter; a compassionate, righteous man
 - (II) tradition says he died when Jesus was 19 yrs. old
- b. **Mother:** Mary, lived in Nazareth, a normal Jewish girl; probably a young teenager when Jesus was born.
 - (I) submissive to the Holy Spirit (**Lk.1:38**)
 - (II) close kin to Elizabeth, mother of John the Baptist (**Lk.1:36**)

3. His Brothers and Sisters

- a. **Brothers:** James (writer of book of James), Jose, Simon, and Judas (or Jude). (**Matt. 13:55**)
 - (I) During Jesus' ministry, His brothers were not believers. (**Jn.7:5**)
 - (II) His mother and brothers may have not understood His ministry,

Luke 2:49-50 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? {50} And they understood not the saying which he spake unto them.

(III) May have thought He was crazy:

Mark 3:20-21 And the multitude cometh together again, so that they could not so much as eat bread. {21} And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

[NIV] **Mark 3:20-21** and the crowd came together again, so that they could not even eat. {21} When his family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind."

Mark 3:31-35 There came then his brethren and his mother, and, standing without, sent unto him, calling him. {32} And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. {33} And he answered them, saying, Who is my mother, or my brethren? {34} And he looked round about on them which sat about him, and said, Behold my mother and my brethren! {35} For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

(IV) The brothers were probably jealous, and hostile to Him

John 7:1-9 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. {2} Now the Jews' feast of tabernacles was at hand. {3} His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. {4} For there is no man that doeth any thing in secret, and

he himself seeketh to be known openly. If thou do these things, show thyself to the world. {5} For neither did his brethren believe in him. {6} Then Jesus said unto them, My time is not yet come: but your time is alway ready. {7} The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. {8} Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. {9} When he had said these words unto them, he abode still in Galilee.

(V) After the resurrection and ascension, the brothers are said to have been with the twelve and the other believers in Jerusalem. (**Acts 1:14**)

(VI) James assumed the leadership of the Jerusalem church, originally held by Peter. (He evidently stayed with the church while Peter and others traveled; **Gal.1:19**)

(A) James felt called to the Jews (the circumcised) and remained loyal to Jewish tradition; but he did not insist new believers adhere to the old traditions.

(B) James changed from a “jealous brother”, to calling himself “slave to Jesus Christ” (**James 1:1**)

b. Jesus had sisters whose names are not mentioned (**Mat.13:56**) (RP)

J. Jesus’ Character and Characteristics: THE LIVING EXPRESSION OF GOD
KEY VERSE:

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1. The “Word” of God: Words are written or spoken representations of the complex thoughts of the mind. So, Jesus is the exact representation of the thoughts and behavior of God; this WORD “shines” as “light” in a sin-darkened world.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

a. a “word” is composed of letters; Jesus is the entire alphabet!

Rev 1:11 (Jesus) Saying, I am Alpha and Omega, the first and the last:

alpha & omega are the first & last letters of the Greek alphabet

b. Jesus is God’s “final word”

Heb 1:1-3 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **1:2** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; **1:3** Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

END OF LESSON 9

QUIZ QUESTIONS FOR LESSON 9

1. **T or F** Though despised by the Pharisees because of their lowliness and uncleanness, the angel first announced the birth of Jesus to shepherds.
2. **T or F** Jesus said that He is the Alpha and Omega. Alpha and Omega are the first and last letters of the Greek alphabet.
3. Bethlehem was the birth place of the Messiah. The name Bethlehem is translated as meaning:
 - A. city of the savior
 - B. city of bread**
 - C. city of peace
 - D. None of the above
4. Mary and Joseph took Jesus to Jerusalem for the circumcision and naming because:
 - A. is was required by Jewish law**
 - B. they wanted to worship God
 - C. to begin to establish a record of his life
 - D. None of the above
5. Which of the following is NOT true?
 - A. it is believed that Joseph, the “foster” father of Jesus died when Jesus was about 19 years old.
 - B. Mary, the mother of Jesus is believed to have been a teenager at the time she gave birth.
 - C. During the ministry of Christ only his half-brother James was a believer.**
 - D. James assumed leadership of the Jerusalem church while Peter and others traveled.

BEGIN LESSON 10

2. **Jesus’ physical appearance:** (little is known)

- a. the face of Christ was not painted by the early Church, out of reverence to Him.
 - (I) Instead, they used symbols to show they were believers.
 - (A) The cross (not used until around 200 AD as a symbol of being a Christian.)
 - (B) The fish
 - (C) A lamb
 - (D) Wheat
- b. when Jesus was painted many years later, he was inaccurately portrayed to look Caucasian with blond hair and blue eyes. Jesus was a typical Jew, from Nazareth, therefore he would look like the people of that region. He may have looked somewhat older than 30 because of **John 8:57**. “You are not yet fifty years old,” the Jews said to him, and you have seen Abraham!”
- c. He may have been physically unattractive:

Isa 53:2-3 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. **53:3** He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

- d. (during his crucifixion, his appearance was appalling):

Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

- e. Jesus “attractiveness” was seen in His heavenly “glory” and personal character qualities such as “grace”, and “truth”.

Psa 45:2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Luke 9:32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

3. Jesus’ religious development:

- a. Faithfulness in worship. His parents were good examples of keeping the Appointed feasts.

(I) **TESACH** - Feast of Unleavened Bread (Passover)

(II) **SCAVOUT** - Feast of Weeks or Harvest—Pentecost

(III) **SUCOUT** - Feast of Tabernacles or Booths

Luke 2:41-42 Now his parents went to Jerusalem every year at the feast of the passover. 2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

- b. By 12 years, Jesus had mastered knowledge of the scriptures and realized His purpose. Jesus' knowledge and understanding were phenomenal; even the scribes, masters of theology and religion, were astonished.

Luke 2:43-47 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. **2:44** But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. **2:45** And when they found him not, they turned back again to Jerusalem, seeking him. **2:46** And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. **2:47** And all that heard him were astonished at his understanding and answers.

(I) It was religious custom to hold open classes and discussions in the temple, for the public to listen and learn.

(II) Since he was only 12, the news of the young boy swept through the halls of the temple.

(III) Jesus was an excellent communicator despite not having formal training.

(A) He may have had what is compared to a high school education. **Luke 4:17, John 8:6-8**

(B) His great ability must have created jealousy in the hearts of the Rabbis.

(IV) Jesus' knowledge and ability to discuss issues with religious authorities indicates that His parents must have continually taught Jesus, seeing to it that He was in the synagogue worshipping and learning at every opportunity. God had placed the child Jesus into their hands as a "Bundle of Trust". The child belonged to God. It was their responsibility to see that Jesus grew physically, mentally, and spiritually and to see that He became all He could become. His parents were faithful to their duty.

Luke 2:48-49 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

c. Jesus, as a child, realized his role as Messiah.

Note: At the age of 13, a Jewish boy is barmitzpah - he becomes PASCHAL, meaning "son of law, or son of Torah"; on the 1st feast after his 13th birthday he is required to go to temple in Jerusalem; afterward he is **considered a man**.

Boys a year or two younger get to go along in anticipation—that is why Jesus was allowed to be there at 12 years of age.

4. Jesus' social development

- a. **Lk.2: 43 –45** infers positive social skills for Jesus: When his parents had finished their worship obligations and were returning home to Nazareth, Jesus had remained behind. This was normal since he was 12 and coming of age. Boys were allowed to hang back and stay with the men in the "caravan" (large groups of thousands, leaving the Feast).
- (I) This shows that Jesus was sociable and self-reliant.
 - (II) His parents were not worried about Jesus - thinking he was off socializing with his friends
 - (III) They did not look for him until nightfall. **vs 44**

Luke 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

- b. Jesus was subject to and obeyed his parents despite the fact that:
- (I) He was strong in the Spirit
 - (II) He was filled with wisdom
 - (III) God was His Father
 - (IV) He had men's favor
- c. He did not reject His earthly father.
- d. His growth was in favor with both God and man - vs 52

Luke 2:52 And Jesus increased in wisdom and stature, and in favour with God and man.

- e. In vs 52 "He Increased" = (proekorten) means to grow steadily, to keep advancing. The picture is that of Jesus cutting His way through the advancing years just as a pioneer cuts through the wilderness to reach his destination.

- (I) **Mentally** - He learned from teachers and personal study as do all children. Yet he learned perfectly, coming short in nothing. Hebrew custom tells us that Jesus had spiritual training at home and attended the synagogue until the age of 15.
- (II) **Physically** - He grew in an orderly fashion just as all other children grow.
- (III) **Spiritually** - He was “strong in the Spirit” (vs 40) and in favor with God” (vs 52). He looked to God in perfect obedience, and God nurtured Him in His perfect favor.
- (IV) **Socially** - He grew in favor with men. He was friendly, loving, caring, helpful, unselfish, pure, honest, humble. He was welcomed by others.

f. Jesus’ early learning and wisdom are **verified in His later role as:**
“a teacher sent by God” (Pharisee “seal of approval”)

John 3:1-2 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: **3:2** The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

g. His life illuminated His teachings. No other teacher can claim that they lived up to the perfection which they taught.

John 7:15,16 – And the Jews marveled, saying “How does this Man know letters, having never studied?” Jesus answered them and said, “My doctrine is not Mine, but His who sent Me.

- (I) Not only was Jesus the teacher sent by God, he was a teacher who was, and is, God!
- (II) He has constant communication with God the Father – **John 8:28** – Then Jesus said to them “When you lift up the Son of Man, then you will know that I am He and that I do nothing of Myself, but as My Father taught Me, I speak these things.

IX. JESUS’ PUBLIC MINISTRY BEGINS (RP)

KEY VERSES:

Luke 3:4-6 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **3:5** Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; **3:6** And all flesh shall see the salvation of God.

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

BACKGROUND: At the time of Jesus' birth, God's voice had been silent for 400 years! Since Israel's return to Judea from the Babylonian captivity, there had been no prophet. The world was dark and chaotic; and the "human condition was generally enslaved by fear, poverty, spiritual darkness, and depravity. In order to prepare people's hearts to receive His salvation, through Jesus, God appointed a mighty prophet to begin a "cry in the wilderness", proclaiming the coming of the Lord. Suddenly the destiny of this darkened world was about to change!

Luke 3:1-2 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, **3:2** Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

John 1:29 ...John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Compare the line up of characters on the world stage: the earthly emperors, kings, exalted rulers, religious rulers, and high priest of the Jewish religious systems vs. John, the humble prophet of the wilderness, and JESUS, THE LAMB OF GOD. God likes to work His Wonders in humble forms. The "powers" of the world cannot stand up to God's Lamb! (For deeper insight see **Ex.12; Isa.53**)

A. JOHN THE BAPTIST PREACHES REPENTANCE

1. John, born miraculously to his aged parents, and a close relative of Jesus, was appointed by God **to prepare the world for Christ's coming (Lk.1:5-25; 39-80)**

Luke 1:13-17 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. **1:14** And thou shalt have joy and gladness; and many shall rejoice at his birth. **1:15** For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. **1:16** And many of the children of Israel shall he turn to the Lord their God. **1:17** And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

- 2. God required John to be uniquely “separate”** from other men: in lifestyle and mission; people went to the wilderness to receive his message.

Mark 1:4-7 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. **1:5** And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. **1:6** And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; **1:7** And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

3. John’s message was about repentance

Mat 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mat 3:7-12 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 3:8 Bring forth therefore fruits meet for repentance: 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 3:10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 3:12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

- a. John dared to tell the Pharisees and Sadducees, Israel’s most “religious” people, to repent.
- b. He challenged their belief in their own “righteousness” based on their Jewish heritage (**Mat.3:9**)

Luke 3:10-14 And the people asked him, saying, What shall we do then?

3:11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 3:12 Then came also publicans (tax collectors) to be baptized, and said unto him, Master, what shall we do? 3:13 And he said unto them, Exact no more than that which is appointed you. 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

- (I) **repentance = change of mind → change in behavior; a reversal;** going in the exact opposite direction as before
- (II) repentance **“prepares the way for the Lord”** to offer us His salvation and relationship with Him (RP)
- (III) (DK) There are 7 original words translated “repent” in the Bible. They are:
 - (A) Hebrew: **nacham**, to sigh, breathe strongly, to be sorry (**Gen. 6:6; Ex. 13:17; Job 42:6; Jonah 3:10**)
 - (B) Hebrew: **shuwb**, to turn back (**1Ki. 8:47; Ezek. 14:6**)
 - (C) Hebrew: **nocham**, regret (**Hos. 13:14**)
 - (D) Hebrew: **nichuwm**, compassion (**Hos. 11:8**)
 - (E) Greek: **metanoeo**, to change the mind for the better morally, to change the attitude toward sin (**Lk. 13:3**)
 - (F) Greek: **metamelomai**, to regret consequences of sin, not the cause (**Mt. 27:3; 2Cor. 7:8**)
 - (G) Greek: **metanoia**, a real change of mind and attitude toward sin and its cause, not merely the consequences of it (**Mt. 3:8, 11; Mt. 9:13; Lk. 24:47**) (DK)

4. John baptised them in water “unto repentance” (Mat.3:11). (DK)

- a. the Jews were well acquainted with ceremonial “cleansing” (as required by the law of Moses before all acts of service and worship). They knew John’s reaching and baptizing indicated the imminent coming of the Messiah!
- b. “baptism” means “to dip”, “to overwhelm with suffering”; “to bury into, regardless of the element used”
 - (DK) [baptized] Greek: baptizo, from bapto, to dip (**Lk. 16:24; Rev.19:13; Jn. 13:26**); to overwhelm with suffering (**Mt.20:22-23; Lk. 12:50**); to bury into (**Rom.6:3-7; Col. 2:12**), regardless of the element used. (DK)
- c. there are several forms of “baptism” mentioned in Scripture: (DK)
 - (I) baptism (of Israel into Moses) in the cloud and in the sea (**1 cor.10:1-2**)
 - (II) baptism into suffering (**Lk.12:50**)
 - (III) John’s baptism of sinners in water for repentance (**Mat.3:5-6**)
 - (IV) Jesus’ baptism of all men with the Holy Spirit and fire (judgement: **Mat.3:9-12; Lk.3:16-17**)
 - (V) Church’s baptism of believers in water to confess obedience to the death, burial, and resurrection of Christ (**Act.22:16**)
 - (VI) Holy Spirit’s baptism of believers into Christ for forgiveness of sin and imputing of divine life and power (**1 Cor.12:13**)

(VII) John's baptism of Jesus in the Jordan "to fulfill all righteousness"
(**Mat.3:13-15**) (DK)

- d. baptism is not essential to be saved. (**Eph 2:8-9** We are saved by grace and not of works.) (also, **1 Cor.1:13-21**)
- e. water baptism is necessary to walk in obedience as a Christian.
- f. it is a public testimony of our faith in accepting Jesus as our Lord and Savior.
- g. baptism signifies the start of a new life, free from the bondage of sin

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **6:4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

- h. it symbolizes the pledge of a good conscience toward God

1 Pet 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: (also **Heb.10:22; 1 Jn.3:21**)

- i. it symbolizes the "circumcision of our heart"

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

END OF LESSON 10

QUIZ QUESTIONS FOR LESSON 10

1. T or F Little is known concerning the physical appearance of Jesus and His face was not painted by the early believers.
2. T or F At 12 years of age Jesus was already demonstrating knowledge and understanding of the scriptures that amazed even the scribes and masters of theology.
3. T or F Similar to the birth announcement of Jesus, an angel announced the birth of John the Baptist.

4. Which is NOT a symbol that is used to represent a Christian?

- A. fish
- B. cross
- C. rock**
- D. lamb
- E. wheat

Numbers 5. – 9. Match the original Greek or Hebrew word to its correct meaning:

5. tesach __ E __	A. to turn back
6. nacham __ D __	B. regret
7. Shuwb __ A __	C. Feast of Tabernacles or Booths
8. Sucout __ C __	D. to sigh, to be sorry
9. nocham __ B __	E. Feast of Unleavened Bread (Passover)

Numbers 10. – 14. Match the original Greek or Hebrew word to its correct meaning:

10. scavout __ D __	A. change of mind and attitude toward sin
11. nichuwm __ B __	B. compassion
12. metanoeo __ E __	C. regret results of sin
13. metamellomai __ C __	D. Feast of Weeks or Harvest— Pentecost

14. metanoia ___A___	E. to change the mind for the better morally
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BEGIN LESSON 11

B. Jesus was baptized in water (also: Mark 9:1-11; Luke 3:21-22) (RP)

Mat 3:13-15 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
 3:14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

1. Main reasons for Jesus' baptism:

- a. Allowed Jesus to have the same experience as those who were seeking the heart of God. (He had to go through everything we go through)
- b. to give John's ministry credibility
- c. to fulfill God's will (**Mat.3:13-15; Mark 16:16**)
- d. to symbolize His death, burial, and resurrection. (**Rom 6:1-4**)
- e. to signify the start of His ministry. (**Matt. 3:16**)

2. Jesus' baptism was not for repentance from sin, because Jesus was sinless, (**2 Cor 5:21**) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

3. His baptism was, rather, a ceremonial act of obedience and consecration to righteousness, as was required of all priests. (**Heb.4:13-16**)

Exo 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Exo 29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

Lev 8:6 And Moses brought Aaron and his sons, and washed them with water.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil;...

4. Jesus received public confirmation of God’s blessing and anointing from visible and audible manifestations of the two other personalities of God (Heavenly Father and Holy Spirit)

Luke 3:21-22 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

This testimony (also **Mat.3:16-17, Mk.1:10-11; Jn.1:32-34**) clearly reveals the three individual persons of God (“trinity”) together in the same time and place.

**C. Jesus was lead by the Holy Spirit into the wilderness to be tempted.
(Matt 4:1-11; Mark 1:12,13; Luke 4:1-13)**

Mat 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

1. as with the “first Adam” who was tested by God in the Garden of Eden to reveal his loyalties, it was necessary to allow Jesus to face Satan’s temptation to establish that Jesus’ ministry would be fully committed to the Father’s will.
2. Before facing the temptations, alone in the wilderness, Jesus fasted for 40 days, leaving Him physically weak, but spiritually strong in dealing with Satan’s devices.
 - a. Other men in Scripture who fasted 40 days are: Moses (**Dt.9:,18,25; 10:10**); Joshua (**Ex.24:13-18; 32:15-17**); and Elijah (**1 Ki.19:7-18**). (RP)
 - b. A **temptation is**: a combination of a real personal need, and a spiritual doubt, that creates **an inappropriate desire**.

1 John 2:15-16 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

“love” indicates “a choice”; to “love” the world means to “choose” the world above God. It is right to care about the needs of the flesh, or to care about our families; but not to “choose” them above caring about God.

- c. Satan’s temptations involve one or more of the following:
 - (I) lust of the flesh
 - (II) lust of the eyes

(III) pride of life

3. The Temptations of Jesus

a. Satan tempted Jesus to make bread out of stones

Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

(I) **Physical need:** hunger (lust of the flesh)

(II) **Possible doubt:** can, or will, God provide my needs?

(III) **Potential personal weakness:** impatience, fear, physical drives

(IV) **Jesus' answer:** Matt. 4:4 (Deut. 8:3)

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

b. (POSB)

The first temptation of Christ was to prove His deity by using His power for personal purposes. The devil tempted Christ to prove that He was the Son of God, that is, to secure the loyalty of men by two acts:

First, Christ was tempted to use His own power to meet both a personal and a worldwide need: hunger. He was hungry, and His hunger was critical. He had not eaten for forty days. The devil tempted Him to create bread and feed Himself, and in this suggestion was the hidden idea that He could feed the world and prove Himself to be the Son of God. By such He could secure what He was after: the loyalty and worship of men. Men would rush to serve any Messiah or man who could meet their physical and material needs.

Second, Christ was tempted to trust Himself, not God, and to choose another way other than God's way. God's way was the way of faith which included both time—time to suffer the trials of life—and the cross. The devil was saying "trust yourself, take a shorter route. Feed yourself and the world. Your needs can be met, and you can have the loyalty of men immediately."

There are two things wrong with the reasoning of this temptation:

- Man needs more than bread. He needs more than physical life and physical needs being met.
- Man needs God's life. He needs eternal life and he needs his spiritual needs met.

Bread is a necessity of life. Jesus could have proven that He was the Son of God by using His supernatural power to create bread; He could have secured the loyalty of men by feeding them, that is, by meeting their physical needs. But He would have failed in at least two points.

- He would have failed in meeting the spiritual needs of man.
- He would have failed by teaching error—the error that the physical is more important than the spiritual, and that receiving is more important than giving.

There is a spiritual hunger that is just not met by bread. Man's responsibility is the same as Christ's was: to trust God and to seek the things of God as he walks day by day throughout life.

"Seek ye first the kingdom of God, and His righteousness; and [then] all these things shall be added unto you" (**Matthew 6:33**).

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (**John 6:35**).

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (**John 6:50-51**). (POSB)

c. Satan tempted Jesus to use God to exalt Himself (Jesus' self)

Mat 4:5-6 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Notice that Satan misquoted God's word:

(**Psa 91:11-12** For he shall give his angels charge over thee, to keep thee in all thy ways. 91:12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.)

(I) **Need:** emotional security, power, significance (pride of life)

(II) **Possible doubt:** does God really love me; am I "special"?

(III) **Potential Personal Weakness:** Pride, insecurity, self-serving

(IV) Jesus' answer: Matt. 4:7 (see also Deut. 6:16)

Mat 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Jesus knew that even “miraculous signs” are not sufficient to create saving faith in unrepentant hearts:

John 4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

John 6:30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

6:36 But I said unto you, That ye also have seen me, and believe not.

6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

- d. **(RevC)** Often we forget that Satan like the serpent is crafty and can be very subtle in the manner in which he tempts us. Jesus in each temptation responds from the scriptures. Here in this second temptation we see Satan quote from the scriptures (Psalm 91:11-12) in an effort to ensnare Jesus using the Word of God. If Jesus is truly the Son of God, certainly the Father would send a host of angels to save His only Son. Note also that Satan did not accurately quote the passage but left out the part that “in all thy ways” which implies that when we are walking in the ways of God, according to the will of God then we can trust that nothing will come against us without God’s hand in it for our good.

Note that “again” Jesus replies from the scripture (**Deuteronomy 6:16**), “**Thou shalt not tempt the Lord thy God.**”. One way we can “tempt” God is to ask Him to do our will, instead of seeking to do His will. Our responsibility is to release God to have His way on earth in every situation of our lives just as He does in heaven. This is what Jesus taught the disciples to pray in **Matthew 6:10**. In my personal prayer time I release God to have His way each day in every situation of my life here on earth as He does in heaven. Placing His will before my will similar to how Jesus prayed in the Garden of Gethsemane.

The scripture is clearly our best defense. When we hide God’s Word in our hearts and go to it in the hour of temptation it can make the difference between victory and defeat. Satan is always probing our lives for weakness looking for an inroad where he can steal, kill, and destroy. Jesus though weak physically

from 40 days of fasting was still strong in Spirit showing us the importance of staying strong spiritually not just physically. (RevC).

(POSB) Three things are absolutely essential in order to conquer this temptation.

1) Living with God moment by moment—genuinely living in constant communion with Him.

2) Living in God's Word—really knowing His promises in order to use them as they were meant to be used (cp. [2 Cor. 2:12](#); [2 Tim. 2:15](#); [2 Tim. 3:16](#); cp. [Acts 17:11](#); cp. [Psalm 1:2f](#)).

3) The power of Satan is a limited power. He can only tempt; he cannot force a person to sin. He could not push Christ off the pinnacle. He cannot push man into sin. The lust or desire is from within man. Satan's temptation can only stir and arouse the desire and lust. Satan cannot cause a man to lust. Therefore, if a person is living in communion with God and living in God's Word, he will be stirred to obey God more than he is stirred to yield to the temptation. (POSB)

e. Satan tempted Jesus to take the “kingdoms” that the world has to offer.

Mat 4:8-9 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

(I) Need – significance, security, power, achievement (lust of eyes, lust of the flesh, pride of life)

(II) Possible doubt: Is God real; why do I need Him when I can get what I want by myself?

(III) Potential weakness: greed for wealth, power, self-sufficiency

(IV) Jesus' answer: **Matt. 4:10 (Deut. 6:13; 6:10-14)**

Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

f. (RevC) Have you ever looked for a shorter distance between two points? If you were to draw a straight line from one point to another you'll find that there is no shorter way to get there. Yet how often are we tempted to look for an easier path or shorter distance to the finish. Even Jesus as a man who knew the path of suffering that lied before Him asked the Father, if there was another way. Yet even in His humanity He was resigned to do the will of the Father

and not His own. In the third temptation of Christ Satan offers Him an easier way to glory than through the cross of Calvary. Even Peter (**I Peter 5:10**) made it clear that if we want to share in the glory, we must also be willing to share in the suffering.

In the response of Jesus to Satan **Matthew 4:10** He again refers to the scripture found in **Deuteronomy 6:4-14** where God instructs the Israelites on the importance of worshipping and serving Him only that it would be well with them. What or whom ever we worship that is also what or who we will serve. Though Satan did not mention serving he did not need to as he knew what ever Jesus would bow down to and worship He would also serve. Satan wanted to be God, and for that to happen he needed Christ to worship him knowing that in his doing so he would become Satan's servant as well. (RevC)

(POSB) ...Christ was tempted to compromise His ministry and His mission. He was tempted to secure the world without the cross, without paying the price. He was tempted to choose another way instead of God's way—to achieve His purpose by another route. He was attracted to use the wrong means for reaching the end of universal sovereignty. If He bowed down and worshipped the devil, the kingdoms of the world and the loyalty of men were to be His....

...If Christ had given in to this temptation, He would have failed in at least two points.

1. He would have secured the kingdoms of this world through compromise, not by God's hands. God had promised Him the world and the loyalty of its citizens, but it was to come by way of the cross. The way of God was far better, for the kingdoms promised by God were to be eternal...

2. He would have switched His loyalty from God to the devil. He would have forsaken God for this world and its prince, Satan...

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (**Matthew 16:26**).

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (**Romans 12:2**).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the

flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16). (POSB)

4. In all His temptations, Jesus never sinned – He did not give in to the temptation.

James 1:13-17 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed. 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 1:16 Do not err, my beloved brethren. 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

a. in every temptation, Jesus overcame Satan by speaking the true word of God.

Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Jer 23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Psa 119:9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

b. Just as with Jesus, Satan continually looks for opportunities to tempt us. We must also resist him as Jesus did, with the armor of God's word.

Eph 6:10-11: Finally, my brethren, be strong in the Lord, and in the power of his might.

6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

6:14-18: Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; **6:15** And your feet shod with the preparation of the gospel of peace; **6:16** Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. **6:17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God: **6:18** Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

5. The purpose of Jesus' temptation (RP)

- a. To determine Jesus' perfect commitment to God's will.** It was a difficult will, and Jesus was free to refuse it if He wished.
- b. To show that Christ was victorious over Satan**
 - (I)** The human "first" Adam was tempted and fell.
 - (II)** The human "second Adam", Jesus, (directly created by God, without the curse of sin) was tempted and remained faithful.
- c. To bring strength and encouragement to us humans**

Heb 2:17-18 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Heb 4:15-16 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

- d. To demonstrate the true source of blessing and power.** The secret of Jesus' power in ministry was the anointing of the Holy Spirit, which He had because He always humbled Himself to the will of the Father. (RP)

Phil 2:5-8 Let this mind be in you, which was also in Christ Jesus: 2:6 Who, being in the form of God, thought it not robbery to be equal with God: 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

6. Satan withdrew from tempting Jesus, but didn't quit harassing Him

Luke 4:13 And when the devil had ended all the temptation, he departed from him for a season.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

God strengthened Him and supplied his need.

Mat 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.
END OF LESSON 11

QUIZ QUESTIONS FOR LESSON 11

1. T or F Jesus was baptized for repentance and remission of sin just like each of us are who believe.
2. T or F Unlike the “first Adam” Jesus fasted for 40 days in the wilderness prior to His being tempted by Satan.
3. T or F In every temptation that Jesus faced His wilderness experience He overcame the temptation by speaking the true word of God.
4. T or F The secret to the ability of Jesus to resist Satan’s temptations was due to His being born without a sinful nature.
5. Who is NOT among those men mentioned in scripture that fasted for 40 days?
 - A. Paul
 - B. Moses
 - C. Elijah
 - D. Joshua

BEGIN LESSON 12

D. Jesus attracts his first “followers” (though not yet considered disciples)

After Jesus’ victory over temptation, John the Baptist introduces Him as “the Lamb of God”

John 1:29-34 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 1:34 And I saw, and bare record that this is the Son of God.

Jesus' ministry began with the "announcement" that He would be sacrificed" for the sin of the world. (**Isa.53**)

E. John introduces his own disciples to Jesus; they "tag along" after Him to hear what Jesus has to say. John knew that to glorify Jesus, he must direct others to follow Jesus, not himself.

John 3:30 He must increase, but I must decrease. 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

John 1:36-41 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 1:37 And the two disciples heard him speak, and they followed Jesus. 1:40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

F. Jesus returned to Galilee, inviting others to follow Him. Two are specifically mentioned.

John 1:43-45 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter. 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

G. Jesus' First Miracle – The Wedding Feast (recorded only in John) (**RP**)
KEY VERSE:

John 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

"**miracle**" (or "**sign**"), and "**believe**" are key words in John's book about Jesus as God and Messiah

John 2:1-5 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2:2 And both Jesus was called, and his disciples, to the marriage. 2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it. (**RP**)

1. Background:

- a. Cana was a small village about 5 miles from Nazareth.
- b. A Jewish wedding ceremony was followed by a 7-day feast, a large and long celebration. It was a happy, festive spirit that swept through the community and surrounded the couple. All week long the couple wore their wedding garments (gown and robe) and entertained the guests. The whole community was expected to celebrate with the couple in their new-found happiness.
- c. Because Mary was so concerned about being out of wine, she was probably one of the organizers of the wedding feast. (Or was she simply being obedient to the Father's voice?)
- d. Jesus answered his mother, calling her "woman", a term used to address women reverently: with distinction or adoration. (also used in **John 19:26; 20:15**)

2. Three points to note:

- a. **Mary's social concern:** the wine was already gone and the week-long celebration had just begun. The couple and their family would suffer disgrace if they could not provide appropriate refreshments. Their joy would be stolen.
- b. **Jesus' deeper concern:** man's spiritual need. In spite of Mary's concern, Jesus saw a unique opportunity to begin familiarizing His mother with the truth of who He was: the Son of God who had entered the world for a particular "hour" (The cross). At the very beginning of His ministry, Jesus began to prepare His mother and others to recognize the "hour" for which He came. (also, **7:6-8, 7:30, 8:20; 12:23; 13:1; 17:1**)
- c. **Mary's confidence in her Son.** It was night and wine could not be bought. She sought His help, knowing that obedience to his direction would meet the need. (Remember all the things that Mary held in her heart from the time the angel first appeared to her 30 years before.) The 6 jars held 162 gallons of liquid: not a small miracle!

3. Significance of the miracle of the wine: (PK)

John 2:6-10 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 2:7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

- a. **a symbolic picture of Israel**; a metaphor for the “Kingdom of God”
 (see **Mat.22:1-14; 25:1-13**)
- (I) wine = “joy”; (the “joy of the Lord” was gone in Israel)
 - (II) wine = the blood of Christ, His ultimate purpose in being born, to renew the joy of the Lord in Israel and all the world.
 - (III) 6 waterpots: 6=number of man; Israel, and the world had degenerated to a system of human structure, void of God’s spirit
 - (IV) pots of “stone”: nothing noble or sacred about the vessels or the system they represent
 - (V) “empty” pots: no “water of cleansing”, no “ceremonial purification”; useless in providing the joyous life of God
 - (VI) “whatever He says to you, do it”: We must obey the Word of God in order to receive the “joy”.
 - (VII) “they filled them up...they bare it”: Jesus allowed “servants” to deliver his blessing to the people.
 - (VIII) “the ruler of the feast...knew not whence it was”: world rulers had no understanding of the “miracle” that God was doing among them in Christ, “but the servants knew”
 - (IX) “thou hast kept the good wine until now”: Jesus, the perfect man, came after centuries of men who thought they could achieve successful dominion by themselves.
 - (X) Jesus glory was manifested, building the disciples’ faith: **(PK)**

John 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

- (A) “manifest” means to make known, shine forth, openly declare
- (B) This is a key verse in John, because the purpose for John’s gospel is to record **miracles** which make Jesus’ divinity known, so that we may **believe in Him**.

4. Threefold results of the miracle in Cana:

- a. The urgent need was met.
- b. Christ’s glory was revealed.
- c. The faith of the disciples was strengthened.

Personal Study: Begin a continuing list of all the people(s) named in the gospels who “believed in Him”. (start from the announcement of His birth)

Personal Study: Begin a continuing list of cities mentioned in the gospels, noting their individual attitude toward Jesus, and what Jesus had to say about each city.

Personal Study: Begin a continuing list of all contact and dealings Jesus had with Gentiles. (begin at time of His birth; don’t forget His time spent in Egypt)

Personal Study: Begin a list of “miracles” (supernatural acts) done by Jesus’ & His disciples. Note the circumstances, methods, results, etc.

X. JESUS' EARLY JUDEAN MINISTRY

A. Jesus Cleanses the Temple (UBD)

- 1. The Temple:** first built by Solomon ,960 b.c.[@400 yrs. till destroyed in the Babylonian Captivity, 587 b.c.]; rebuilt by Zerubbabel, 520 b.c. [500 yrs.]; leveled and rebuilt by Herod the Great, beginning 20 b.c. Throughout the history of each of the temples, kings and conquerors from Israel and surrounding empires eventually pillaged or defiled God's house with idol worship and vile human practices. The period of Herod's reign, with the Roman occupation, during the time of Jesus, was no different; and it grieved Jesus as He walked there.
- 2. Shortly before He died, Jesus warned** that this large, glorious "monument" to Herod's power, would also be destroyed, before it was even 100 years old (this was done in 70a.d.by the Roman army, allowed by God because the Jewish leaders were possessive of their Temple at Jesus' expense [**Jn.11:47-50**], and because the Temple sacrifices were no longer necessary after Jesus' death and resurrection). (**Mat.24:1-2**)
- 3. The "zeal for His Father's house consumed Him",**

Psa 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

He drove out the worldly defilers, with righteous anger, on at least one occasion. (possibly two: **Mat.21:12; Mk.11:15; Lk.19:45**)

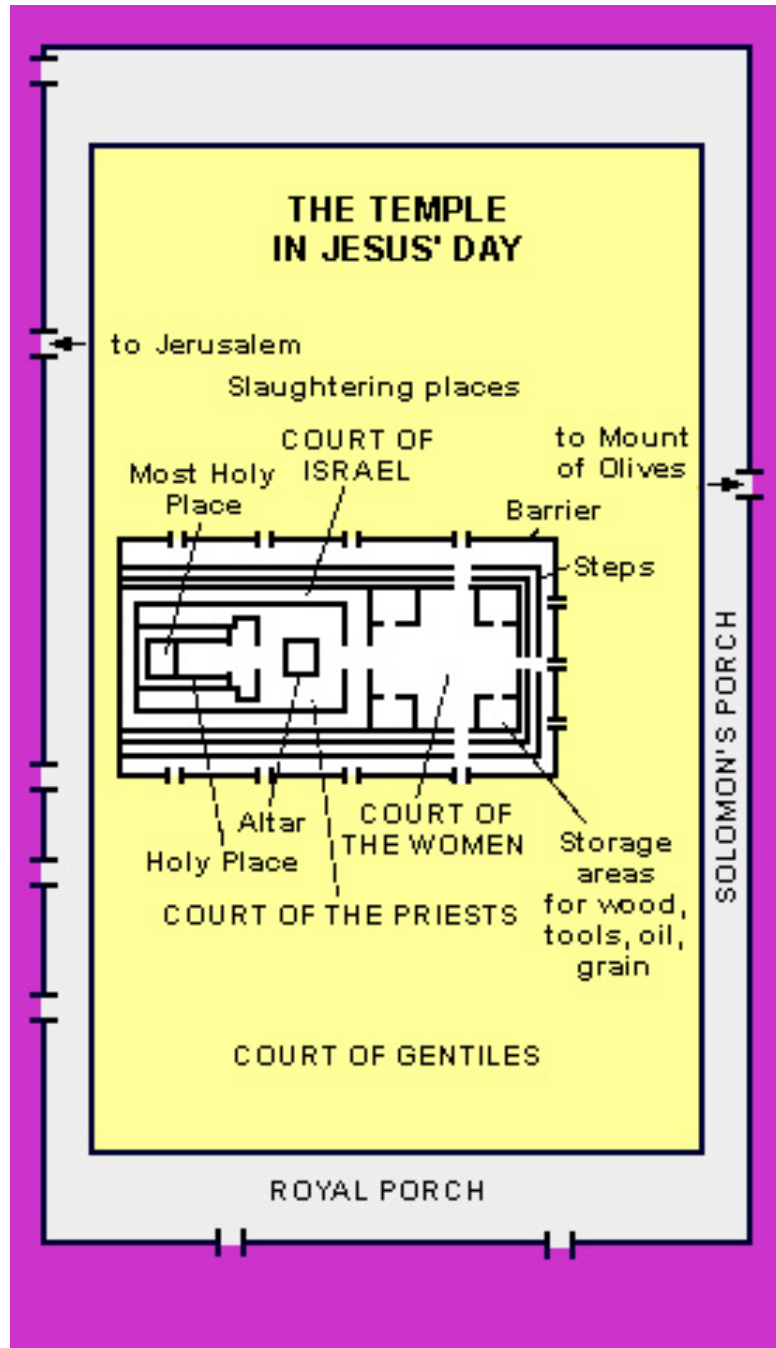
- 4. It is helpful to know about the temple structure and layout** in order to understand what was happening in this event. The temple sat on the highest point of Mt. Zion, (also known as Mt. Moriah where tradition says Abraham took Isaac to be sacrificed to God, and where the Muslim "Mosque of Omar" now stands) with the temple courts on various levels of terraces below and around the Temple itself. It was an imposing sight from any point in the city of Jerusalem, thought to have covered about 30 acres of land (**Mk.13:1-3**), and taking at least 46 years to

build (**Jn.2:20**). By God's own design, certain religious activities occurred in the two different parts of the temple:

- a. **the temple building** was a magnificent white marble structure, ornamented with gold inside and out, sitting high in the center of the temple property. Massive walls surrounded all the temple grounds: an area of about 4 city blocks with a massive wall 1000 ft. long on each side. (The currently remaining part of this wall in Jerusalem is called "The Wailing Wall".) Each of the the four sides of the courtyard walls had three large gates.

The temple building was divided into two parts: **the Holy Place**, containing the golden candlestick, one table of showbread, and an altar of incense. On the other side of a wooden partition was **the Holy of Holies**, in which the Ark of the Covenant was once housed (but now was sadly empty). Only the High Priest could go beyond the veil into the Holy of Holies, and that only once each year, on the Day of Atonement.

For information about the spiritual symbolism relating to each part of the Temple and Temple worship see **Ex.25-30; Heb.8 & 9**.



(From the Life Application Bible CD-rom by Parson's Technology)

- b. **the temple precincts or courtyards** – the 4 courtyards surrounding the temple building, decreasing in order of importance as you move from the temple outward and downward. Great walls separated the courts from each other.

- (I) Nearest to the temple building was the **INNER COURT**. Only the priests were allowed to enter this court. It held the great furnishings of worship: the Altar of Burnt Offerings; the Brazen Laver (for washing the priests and the sacrifices); (the Seven-branched Lampstand, the Altar of Incense, and the Table of Showbread were located inside the Temple in the Holy Place.)
- (II) Next was the **COURT OF THE ISRAELITES**, a huge courtyard where Jewish men worshipped on the great feast days. Here, worshippers handed over their sacrifices to the priests, who took them into the Inner Court to offer them on the Altar of Burnt Offerings.
- (III) The **COURT OF WOMEN** was the third Courtyard. Women were usually limited to this area, except during worship times, when they could enter the Court of the Israelites to bring sacrifices, or worship in a joint assembly on a great feast day.
- (IV) The **COURT OF THE GENTILES**, the outermost courtyard, covered a vast space, surrounding all the other courtyards, and was the place of “Sonship” for all Gentile converts to Judaism; and the place where all “unclean” persons could approach God. Facts to be noted about the Court of the Gentiles:
- (A) It was the courtyard farthest removed from the center of worship, the Holy of Holies—which represented God’s very presence.
- (B) A high wall separated the Court of the Gentiles from the other courts, disallowing any Gentile a closer approach into God’s presence. In fact, there were tablets hanging on the walls, threatening death to any Gentile who went beyond this courtyard.
- (C) It was in the Court of the Gentiles where a regular commercial market took place. Worshippers who had come from many remote places needed animals, incense, meal, wine, oil, salt and other items for their sacrifices and offerings. Pilgrims from foreign nations needed money exchanged because the only money accepted in the temple was “sanctuary shekels” (other monies were unclean). The money changers charged over 50% in exchange fees; the price of animals was many times the normal rate. At some point in the history of the temple, the priests had decided to take charge of the market themselves, instead of letting others reap all the profits. So the priests set up booths within the court of the Gentiles and leased out space to outside retailers. The “owner” of the spaces or booths was the High Priest. The atmosphere was one of commercial traffic, and commotion, not of worship and prayer. (UBD)

(D) The worldly atmosphere hindered Gentiles from finding God in their place of worship, and Jews from entering their courts of worship reverently.

END OF LESSON 12

QUIZ QUESTIONS FOR LESSON 12

1. T or F A Jewish wedding ceremony lasted for a week, during which everyone in the community was expected to participate.
2. T or F The temple that existed during the time of Jesus was actually the third temple rebuilt by Zerubbabel in 520 B.C.
3. T or F The location of the Temple in Jesus time was on the highest point of Mt. Zion where the Muslim “Mosque of Omar” now stands.
4. T or F The Temple building was divided into two parts: the Holy Place and the Holy of Holies. Only the priests could enter the Holy of Holies where they would offer an animal sacrifice before God.
5. T or F There were 4 large courtyards surrounding the Holy Place. The Inner Court for the priests, the Court of the Israelites where men would worship, the Court of Women, and the outermost Court of the Gentiles. A Gentile could only pass into the other courts on special feast days.

BEGIN LESSON 13

5. Cleansing the Temple – John 2:13-22 (RP) KEY VERSE:

John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. (indicating his coming death and resurrection; his humanity and deity)

John 2:13-14 And the Jews’ passover was at hand, and Jesus went up to Jerusalem, 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

- a. the term “**Jews Passover**” reflects the state of Israel’s spiritual life in comparison to (**Ex.12:11**) the “**Lord’s Passover**”
(I) Passover was one of 3 yearly feasts which required all men to go to the Temple in Jerusalem to honor God (**Dt.16:16**)

- (II) during the sacred Passover feast, God required his people to “cleanse” their houses of all leaven (“yeast” used to make bread rise) because scripture uses leaven as a symbol for “sin”. (see **Deut.16:1-4**)
- (III) notice Paul’s teaching about “removing the leaven”

1 Cor 5:6-13 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 5:9 I wrote unto you in an epistle not to company with fornicators: 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within? 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

- b. Jesus’ act of “cleansing the temple” was a fulfillment of the symbolic “cleansing of the leaven” to remove all the sinful manifestations that take hold in the house of God. Notice God warns against association with “extortioners, the covetous, or idolaters”; which clearly describes the type of people Jesus “put away” from His house at that Passover time.
- c. Compare Jesus’ act of righteous anger and judgement with **Malachi 3:1-5**

John 2:15-17 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; 2:16 And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

- d. many were troubled at how corrupt the religious system had become, but no one dared to stand up to the exalted power the religious leaders claimed over the people. Jesus’ demonstrated extreme boldness to raise a voice, let alone a hand, against the temple activities; especially since the High Priest, himself, profited from the system.
- e. this incident demonstrates a side of Christ’s character which is often overshadowed by His mercy and grace: His holy judgment, executing the “wrath of the Lamb” on sin. (**Rev.6:16**)

- f. notice that even in His display of anger, there is no indication that Jesus injured people or destroyed property. He remained fully in control of his emotions. He can express anger without being destructive, as the situation demands.

John 2:18-22 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 2:21 But he spake of the temple of his body. 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Remember the temple leaders already knew Jesus was the Messiah, they weren't sincerely asking for a sign, they were enraged ("How dare you do this! Who do you think you are?") So Jesus gave them a "sign" that they didn't understand.

Notice that later, the disciples remembered Jesus' words and **believed**. The "sign" was for the disciples!

6. Jesus declined to defend Himself for His actions because:

- a. He answered them truthfully, but mysteriously because they did not have a spirit of truth, and could not receive the truth. (**Job 32:8**)

Mat 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

- b. Consider how "insane" His claim must have seemed, given the size and style of the temple.
- c. Jesus death would create a religious "revolution": the end of "temple worship; the beginning of "true worship": (see also **1 Co.3:16-17; 6:19- 20**)

John 4:21-24 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

7. Jesus' actions, and "miracles" in Jerusalem led many to believe in Him. However, He knew how superficial people's motives can be; He did not trust their initial responses to Him. (1Ki.8:39; Jer.17:9-10; John 8:30-59; 12: 42-43)

John 2:23-25 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 2:24 But Jesus did not commit himself unto them, because he knew all men, 2:25 And needed not that any should testify of man: for he knew what was in man. (RP)

John 5:41 I do not accept glory from human beings.

B. Jesus' secret meeting with the Pharisee, Nicodemus: John 3:1-21 (PK)

KEY VERSES :

Jn. 3:16-18 – Here is the simplest expression of the gospel of Christ (see point #12 which follows) recorded only by John; perhaps John, apart from all other disciples, was present at this meeting. Nicodemus was a Pharisee and likely a member of the Sanhedrin. (Please review the background information about the Sanhedrin, and the Pharisees.)

John 3:1-2 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 3:2 The same came to Jesus by night, and said unto him, Rabbi, **we know that thou art a teacher come from God***: for no man can do these miracles that thou doest, except God be with him. (* Pharisees "knew Jesus was from God")

1. Note that Nicodemus came by night: undoubtedly because of fear of ridicule or even rejection by his peers. Though this may seem a cowardly action, consider:
 - a. he came, in spite of his fear, to learn from Jesus
 - b. Jesus took him seriously and ministered to him; Jesus would teach him what "true" spirituality was about
 - c. at later critical times, Nicodemus displayed unusual courage in standing up for Jesus (**Jn. 7:50-52; 19:39**)
2. Nicodemus reveals his lack of spiritual wisdom in supposing that "no one could work such miracles unless God is with him". But note: (**II Cor.11:13-14; II Thess.2:9; I Jn.4:1; Rev.2:2**) we must spiritually discern the source of "miracles" (**Isa.8:20; II Jn 10; Acts 17:11**)

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **born again**, he cannot see the kingdom of God.

3. Jesus preached as earnestly, one-on-one, as when he preached to multitudes

4. In this conversation between Jesus, the Son of God; and Nicodemus, the sophisticated, intellectual religious, and political ruler—a fair representative of the state of Judaism-- Jesus got right to the point! the simple, but profound truths of eternal life and saving faith.
5. Being “born again” suggests being “radically changed” from our original human, unsaved self. Jesus’ opening statement basically informed Nicodemus that unless he understands “born again” faith, he can’t know God at all; a shocking challenge to a “Pharisee” (**I Cor.2:14; II Cor.5:17; Eph.4:22-24; I Jn. 2:29; 3:9; 4:7; 5:1, 4;**

John 3:4-5 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (PK)

6. “born of water” may refer to God’s word (**Psa.119:9, 50; I Co.4:15; Jam.1:18; I Pet.1:23; Jn.15:3; Eph.5:26; Titus 3.4-7**)) or it may simply refer to a person’s “first” natural birth from the water of the womb. In neither case, does it refer to baptism in water.

(RevC) It is imperative that we not try to use this passage to infer that Jesus was telling Nicodemus that he needed to be baptized in water to be saved. The context here concerns the necessity of having to experience both a natural birth by water (when a pregnant woman’s water sack breaks as part of the natural birthing process) and a “spiritual birth” when the Holy Spirit comes into the life of a person who has chosen to follow Christ. This second birth, we often refer to as being “born again”, is in every way just as real as was our natural birth. Eternal life, the forgiveness of our sin, and becoming co-heirs with Jesus Christ are all predicated on having experienced the re-birth of our human spirit that was separated from God (the definition of “death” in God’s terms) when Adam and Eve sinned in the Garden of Eden. When the Holy Spirit comes into our lives He makes our human spirit alive to the things of God. In other words, we are “born again”; this second birth is a spiritual birth.

We must be reminded that Jesus never baptized anyone in water though he encouraged many to believe on Him for everlasting life. Furthermore, no one throughout the entire O.T. was baptized in water. Water baptism, which is first mentioned with John the Baptist, was a declaration that a person had repented of their sin. (RevC)

(**POSB**) Nicodemus was puzzled by the words "born again." He did not know what Jesus meant. He understood Jesus to be saying that a man must be born a "second time." Jesus answered Nicodemus by doing five things.

- Vs. 5 Jesus gave the *source of the new birth*. It was being born of water, and of the Spirit
- Vs. 5 Jesus *repeated the importance* of being born again. Note what [John 3:3](#) says: a man "can never see" (grasp, understand, know, experience) the Kingdom of God; [John 3:5](#) says a man "can never enter" (gain entrance to) the Kingdom of God.
- Vs. 6 Jesus gave the *nature* of the new birth. It is spiritual, not physical and material.... The flesh cannot bridge the gap between flesh and spirit. Flesh is only flesh; it has no power to be born again, to become spirit.
- Vs. 7 Jesus re-emphasized the absolute necessity of the new birth. "Ye must be born again." The word "must" (*dei*) means absolute necessity, an imperative.
- Vs. 8 Jesus illustrated the point by picturing the wind. The Spirit of God works just like the wind. We may not know how the wind works, but we can see the effects. It is the same with the Spirit of God: we may not know *how* He works, but we can see the effects of His working. (POSB)

JOHN 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. (**PK**) Jesus told the Pharisee that one cannot reach God through reforms, good deeds, education, purification, scriptural "knowledge", etc.; for "flesh is flesh" no matter how much you try to improve it. (The Pharisees measure spiritual life by strict adherence to the "details of the law"; for such piety is achieved by shunning non-pious, non-Pharisees). However, we must be transformed from flesh to "spirit"; and only God can accomplish it. (**Jam.1:18; II Co.5:17; II Pet.1:4; Gal.5:17; Tit.3:4-7; Isa.57:15;**)

John 3:7 Marvel not that I said unto thee, Ye must be born again.

8. Nicodemus must have been shocked at these words, but Jesus inferred that as a student of God's word, he should already know that God desires a spiritual "relationship". (**Ezk.36:25-29**)

3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Both the wind and the Spirit of God are independent, invisible, mysterious, beyond man's control; but they both are real, and their effects can be seen, felt, understood.

John 3:9-10 Nicodemus answered and said unto him, How can these things be?

3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

10. Sometimes "spiritual teachers" do not know or understand things of God; but God's spirit reveals truth to those who believe in His Son.

3:11-12 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. **3:12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

11. Jesus tells this accomplished man that he must learn entirely new spiritual truths in order to know God and realize eternal life. (**Eph.4:18; Psa.119:18; Jn.16:13; Rev.3:18; Heb.11:3**)

John 3:13-15 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 3:15 That whosoever believeth in him should not perish, but have eternal life.

12. Jesus was claiming deity and hinting at his coming crucifixion (**Nu.21:9; Jn.8:28; 12:32-33; 18:29-32**); and claiming to be the answer to the question of how to gain eternal life.

John 3:16-18 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 3:18 He that believeth on him is not condemned: but he that believeth not is

condemned already, because he hath not believed in the name of the only begotten Son of God

13. Jesus couldn't have spoken more clearly about God's will for **relationship** with man, and man's only means of attaining eternal life.
14. Jesus re-introduced God's simple plan for man's redemption: (the Gospel)
 - a. God's love for the world
 - b. Moved Him to send His son to the world
 - c. So that anyone in the world (Jew or Gentile) who believed in Him
 - d. Would receive pardon from the condemnation of sin
 - e. And receive eternal life from God as a gift
15. Those who refuse to receive God's gift of redemption through belief in Christ will remain condemned, because sin is already condemned.
 - a. and they will therefore "perish"
 - b. "rejecting" Christ does not produce condemnation and judgment; sinful man is already condemned and judged.

John 3:19-21 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

16. The Pharisees were a glaring example of those who remain condemned because: God brought "light" into the world to show them their sin and need of redemption; but they chose to remain in darkness, preferring it over God's light. (PK)
17. **John the Baptist's testimony of Jesus as Son of God, is the key to eternal life (John 3:22-36)**
18. **John's disciples seemed distressed** that Jesus' preaching was attracting John's "congregation".

John 3:26-30 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 3:27 John answered and said, A man can receive nothing, except it be given him from heaven. 3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 3:30 He must increase, but I must decrease.

(the work of true ministry is to promote Jesus, not self)

John 3:35-36 The Father loveth the Son, and hath given all things into his hand. **3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

19. John the Baptist imprisoned:

Luke 3:19-20 But Herod [Antipas] the tetrarch, being reprov'd by him (John the Baptist) for Herodias his brother Philip's wife, and for all the evils which Herod had done, 3:20 Added yet this above all, that he shut up John in prison.

review notes on Herod Antipas

END OF LESSON 13

QUIZ QUESTIONS FOR LESSON 13

1. T or F The “Passover” was one of 3 yearly feasts that required all men and women to go to the Temple in Jerusalem to honor God.
2. T or F When Jesus said to Nicodemus, “Except a man be born of water...” he was speaking of water baptism.
3. T or F You cannot produce a spiritual birth with physical means.
4. T or F During the Passover feast the Jews were to cleanse their homes of all:
 - A. Dust
 - B. Uncooked meat
 - C. Leaven
 - D. None of these

BEGIN LESSON 14

C. Jesus offers a Samaritan woman, at the well, the “water of life” John 4:1-42
(RP) KEY VERSE:

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

1. Notice the **remarkable background** of this story of Jesus: It took place in Samaria, a territory located between Judea and Galilee. Generally, Jews went to great lengths to avoid traveling through Samaria, and vice-versa, because of their longstanding hatred for each other (**Lk.9:51-56**). The city of Samaria, a center of idolatry, was the capital of “Israel”, the Northern Kingdom, (the ten northern tribes) for about 200 years, from the time Israel was divided by a civil war (after the death of Solomon), until the Northern Kingdom was captured by the Assyrian king Sargon in 722 B.C. (**2 Ki.17:25-31**). Over 27,000 Israelites were carried away and replaced during the next hundred years by ungodly colonists from Assyria. Consequently, Samaritans were a mixed race, primarily idolators, whom Jews looked upon as “unclean”. Samaritans were scorned and rejected as racially impure, and religiously inferior, because they incorporated Assyrian gods and never worshipped God in the Temple in Jerusalem (because they had built their own temple to worship God on Mt. Gerizim in Samaria.) The primary point of contention between Samaritans and Judeans was the temple: Mt. Gerizim vs. Mt. Zion. No “pure”, “proper” Jew would speak to a “corrupted” Samaritan. (Nevertheless, early in His ministry, Jesus did not shrink from the type of ministry that He knew would give His enemies cause to denounce Him.)
2. **Jesus intentionally traveled through Samaria (and stayed 2 days!) with a specific purpose: to reach these rejected, outcast Gentile people.**

John 4:1-4 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 4:2 (Though Jesus himself baptized not, but his disciples,) 4:3 He left Judaea, and departed again into Galilee. 4:4 And he must needs go through Samaria.

3. There was **no human reason for Jesus to expect to be received** by the Samaritans, due to their mutual hatred of the Jews. But He knew what God, the Father, wanted; and He obeyed.
4. The well was in “Sychar”, the capital of Samaria (name means “purchased”, because Jacob purchased the well and field from Shechem the Canaanite; **Gen.12:6-7; & chpt.33**; and was given by Jacob to Joseph, his “favorite” son; **Gen.48:21- 22.**) The symbolism shows Jesus’ purchase of, and gift to any who would receive, the “living water” of eternal life.

John 4:5-6 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

5. No proper Jewish man (especially a rabbi) would hold a conversation with a woman. Furthermore, the “woman at the well” was no proper woman; she came “at noon” (indicating she was a social outcast among other women, who would normally come early in the morning; also, she had had many husbands and was presently living with someone else’s husband). **Jesus humbled himself to ask a favor of her: a drink of water.**

John 4:7-8 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. **4:8** (For his disciples were gone away unto the city to buy meat.)

According to Jewish rabbi, “It is prohibited to eat the bread and to drink the wine of the Samaritan. If any one receives a Samaritan into his house, and ministers to him, he will cause his children to be carried into captivity. He who eats the bread of a Samaritan, is as if he ate swine’s flesh.” (Exposition of the Gospel of John, by Arthur W. Pink, 1975;p.178)

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

6. Jesus did not try to answer her question about racial prejudice, or defend himself or Jews against her anger, nor was he put off by her unpleasantness. Instead, **He offered her a precious “gift of God” (Jn.3:16)**

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

- a. **living water** (from a flowing spring) was much superior to “well water”. (**Gen.26:19; Lev.14:5; Nu.19:17**)
- b. “living water” in scripture is **a picture of eternal life**, or sometimes of the Holy Spirit, who quickens dead spirits to eternal life. (**Jn.7:38-39; Ps.42:2; 63:1-7; Jer.2:13.**)
- c. It is **given, freely, to anyone who asks Jesus for it.**
- d. while Jesus offered her a gift, more precious than she could imagine, she was focused only on “earthly” concerns: just as the source of her needed water was deep: out of reach; so the answer to her emotional and spiritual need was out of reach, unless she could find the source of the “living water”.

John 4:11-12 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

- 7. Jesus ignores her earthly focus, and continues to press his spiritual truth of eternal life (and the extensive blessings it includes)**

John 4:13-14 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (see also **Jn.7:37-39**)

With Jesus' persistence, she is ready to ask Him for his gift:

John 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

- 8. Now that he has won her interest, He will show her a supernatural “prophetic” sign to let her know that He has the power to give her the gift of “living water”, eternal life. His words are also designed to bring her conviction of her moral failure, in order to draw her to His salvation. (first “repentance”, then salvation)**

John 4:16-18 Jesus saith unto her, Go, call thy husband, and come hither.

4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

- a. by recognizing his “prophetic” power, **she begins to see that Jesus is possibly the Messiah.**
- b. Samaritans revere the 5 books of Moses, and accept no prophets after Moses, except Messiah. (**Deut.18:18**)
- c. if this could be Messiah, she must have felt convicted in her conscience, not denying her spiritual condition, but perhaps attempting to excuse her waywardness by her social custom; again focusing on “earthly” things (such as the “best place to worship”).

John 4:19-20 The woman saith unto him, Sir, I perceive that thou art a prophet.

4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

9. Jesus gave her more spiritual truth, to dispel the idea that racial or national custom is an excuse for not knowing or honoring God:
- a. true worship doesn't depend on location (**I Tim.2:8; Dan.6:10**)

John 4:21-24 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

- b. worshipping in "spirit" (the opposite of "fleshly" worship), means worshipping with spirit-illuminated mind and affectionate heart. (**Mat.15:8-9; Phil.3:3**)
- c. worshipping in "truth" means sincerely, according to God's revealed "truth" (see also **Jn.8:31-32**)

10. the woman had heard enough; with her conscience pricked and convicted, **now she wanted to know if she had met Messiah; Jesus was quick to tell her plainly:**

John 4:25-26 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 4:26 Jesus saith unto her, I that speak unto thee am he. (another form of **Ex.3:14; Jn.8:58; 18:6**)

11. just when the redeeming process was culminating; Jesus' disciples returned; they needed to learn that cultural biases and customs held no obstacles to God's salvation.

John 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

12. as in all true salvations; the woman could not keep the "good news" to herself; she even forgot her "earthly" focus: her "transformation" must have been stunning; people followed to see what had happened to her:

John 4:28-30 The woman then left her waterpot, and went her way into the city, and saith to the men, 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ? 4:30 Then they went out of the city, and came unto him.

- 13.** Jesus also taught the disciples about the nature and reward of obedient service to God, for they also were overly-focused on “earthly things”.
- a.** “meat” is a scriptural symbol for “earthly satisfactions”

John 4:31-34 In the mean while his disciples prayed him, saying, Master, eat. 4:32 But he said unto them, I have meat to eat that ye know not of. 4:33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

- b.** the inexperienced disciples needed to learn, from Jesus’ example, what God’s “will” was, and how important it was to do it:

John 6:38-39 For I came down from heaven, not to do mine own will, but the will of him that sent me. 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

1 Th 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, (see also: **Jn.5:30; 6:38-40; 7:18; 8:50; 9:4; 10:37; 12:49; 14:31; 15:10; 17:4**)

- c.** recall in verse 4, that Jesus said He must go through Samaria: It was because God’s will was to save Samaritans. **Jesus’ “satisfaction” came from doing God’s will.**

- 14.** Jesus rebuked the disciples for assuming there could be no Spiritual fruit in Samaria (even though it appeared “unripe” for the gospel of Christ)

John 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

- 15.** Jesus then encouraged them to know that every phase of soul-winning, whether sowing or reaping, is equally vital and equally satisfying and rewarding. (**I Cor.15:58**)

- a.** Scriptural use of “harvest” usually refers to the saving of souls: (**Matt 13:1-20; Romans 1:13, 1 Cor 3:6-9; Gal 6:9**)

John 4:36-38 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 4:37 And herein is that saying true, One soweth, and another reapeth. 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

- b. consider how the socially outcast woman of Samaria was a useful laborer in the Samaritan harvest. She did not hesitate because of her negative circumstances.

John 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

- c. it was indeed a time of harvest; and Jesus accomplished all the Father's will through His word.

John 4:40-42 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 4:41 And many more believed because of his own word; 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

- d. note how this first large "revival" of Jesus' ministry took place not among the Jewish nation, but among Gentiles. God's love knows no racial or cultural limits. ("good tidings of great joy, which shall be to ALL people...") (RP)

Personal Study: list occasions, and phrases Jesus used, in which He declared himself to be "Messiah", "God", "Son of God", etc.

Personal Study: list everyone who "preached" in the four gospel books, and note what they were preaching about; note who preached about "repentance".

#**Personal Study:** list all human attempts to kill Jesus, starting with King Herod when Jesus was born. (Lk.4:13-31)

XI. GALILEAN MINISTRY BEGINS (RP)

- A. Just as the Holy Spirit revealed the first days of Jesus' life and ministry, He also showed us several important truths about Jesus' mission to a world in darkness:
 - 1. The world was in sin and darkness, and had not heard from God in hundreds of years.
 - 2. Religious leaders were also in darkness, and not looking for God; they didn't recognize Jesus as the Messiah.
 - 3. The Jewish people were in darkness, ignorant of spiritual truths, but hoping for Messiah to deliver them somehow.

4. The Gentiles were in darkness, and only slightly aware of a promised Messiah; now God was demonstrating that He was reaching out to them.
5. Jesus knew that He came to die for all these, but first to teach them about the kingdom of God. He had power to confirm His words with supernatural healings, deliverance, and provision for their needs; and he confronted the deceptive religious system that prevented them from finding their way to the Kingdom of God.

Mat 4:12-17 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea [of Galilee] coast, in the borders of Zabulon and Nephthalim: 4:14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, **Galilee of the Gentiles**; 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mark 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and (or “but”) not as the scribes.

6. With the arrest of John the Baptist, and the opposition of religious and political leaders in Jerusalem/Judea, **Jesus limited his ministry mostly to the regions of Galilee for the next several months.** There He gained many followers, many believers, and some opposers. We will see that people received him because of his miracles, but most did **not** deeply value His teaching; some hated Him for it. Nevertheless, as we have learned, Jesus’ greatest joy was to do the Father’s will; and God had already revealed His will about Galilee: (while studying this phase of Jesus’ life, notice how frequently his ministry was to individual Gentiles.)

END OF LESSON 14

QUIZ QUESTIONS FOR LESSON 14

1. T or F Jews felt compassion on the Samaritans because they were only half Jew.
2. T or F The city of Samaria was the capital of the northern Kingdom of Israel until the northern Kingdom was taken captive by Babylon.
3. T or F Samaritans often came to Jerusalem to worship in the Temple.

4. **T or F** The well where Jesus meets the Samaritan woman was in Sychar the capital of Samaria. The well had been purchased by Jacob and given to his son Joseph.
5. **T or F** It was contrary to Jewish behavior for a man to have conversation with a woman, and even more uncommon for any self-respecting woman to be at the well during the mid-day.
6. **T or F** Samaritans honor the 5 books of Moses, and accept no prophets after Moses, except the Messiah.

BEGIN LESSON 15

B. Christ heals the Nobleman's son (a Gentile) Key Verse:

John 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

1. **Jesus** speaks to a nobleman in Cana, (the place of His first miracle) and **heals the nobleman's son who is in Capernaum.**

John 4:46-47 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

- a. notice that the nobleman sought out Jesus, based on what he had heard about Him.
 - b. the "nobleman" was a wealthy royal officer, probably of Herod's court
 - c. Capernaum was on the north end of the Sea of Galilee, about 15 miles from Cana (a long distance; a test of faith)
2. The nobleman believed other peoples' word about Jesus' miracles, but **Jesus wanted to test the nobleman's belief in Jesus' own word** about Himself.

He put himself under Jesus' authority even though, as a ruler, he held the legal authority. His heart is humble; he can believe Christ.

John 4:48-50 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 4:49 The nobleman saith unto him, Sir, come down ere my child die. 4:50 Jesus

saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

3. The healing miracle produced saving faith in the nobleman and in his family

John 4:51-53 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 4:52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

Miracles have a two-fold purpose: to bring people to salvation; and to strengthen existing faith.

C. Jesus' first rejection in Nazareth, His home town

Jesus' teachings about God and the Kingdom of heaven produced strong feelings in people. Though they loved Him for His miracles, **many hated his teachings and openly tried to kill him.** (notice the "unfaithful" quality of people who "follow" Jesus...)

Luke 4:14-19 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 4:15 And he taught in their synagogues, being glorified of all. 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Notice Jesus was "glorified by all" as He taught in synagogues)

4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 4:19 To preach the acceptable year of the Lord.

(Jesus read from **Isa.61:1-2**; stopping in mid-verse, perhaps indicating that the time for judgement had not yet come.)

1. **"power of the Spirit"** ("Dunamis" in Greek) = dynamic, explosive, miracle-working, absolute authority, omnipotent power of God (RP)
2. **"synagogue" (UBD)** = a Jewish assembly building (or just the assembly itself) where Jews meet on the Sabbath for the purpose of being instructed in the Mosaic

law. (not for ceremonial worship or offering sacrifices, at the time of Jesus)
Probably instituted during the Babylonian exile, when Jews gathered at the home of the prophet to be taught God's word. Every sizeable town had at least one synagogue. These were especially vital to Jewish life during Roman occupation, as a way of preserving and promoting Jewish life amid pagan influences.

- a. at least 10 men must be present to hold an assembly; often elderly or otherwise unemployable men would be paid a small fee to remain continually in the synagogue to ensure the ability to conduct a "proper" assembly at any time of day.
 - b. leadership includes "officers" appointed for special purposes to organize the activities of Sabbath services and care for the congregation members.
 - c. synagogues were usually built outside of the city, near a river or shore so that members could wash themselves before entering the assembly for prayer. The rectangular buildings ran north/south, with the door on the south side. Scrolls of scripture were kept in special cabinets on an elevated platform at the front of the building. The congregation sat in appointed order: the most "important" men in front; the younger or less distinguished in the back; men and women usually sat apart.
 - d. scripture reading and prayers were done by the members of the congregation taking turns or being specially appointed by the head minister. Each service must include at least seven readers (which could include minors), reading pre-determined portions of the law (so that all the law of Moses—the first 5 books of the Old Testament—would be recited every three years), and a **paragraph of the prophets (which one of the readers selected by his own choice)**
 - e. **a lecture, or "sermon" was preached after the readings, explaining and applying the scriptures to the people's lives.** This could be done by any learned member of the congregation. If a priest or Levite was present, he would be given first consideration to read the scripture.
3. **"anointing" ("chrio" in Greek) = consecrating to an office or religious service**
- a. Anointing, in religious contexts, symbolizes consecration or holiness for service to God (**Ex.29:27; 30:23-26; Lev.8:10-13**)
 - b. typically with "oil"; but the "water" of baptism could also symbolize anointing. (UBD)

Luke 4:20-30 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears. 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also

here in thy country. 4:24 And he said, Verily, I say unto you, No prophet is accepted in his own country. 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 4:26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, [Gentile city] unto a woman that was a widow. 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 4:28 And all they in the synagogue, when they heard these things, were filled with wrath, 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 4:30 But he passing through the midst of them went his way,

4. Jesus predicts their future rejection: (in Mat.13:54-58; Mk.6:1-6) (RP)

- a. v. 22 – They witnessed Jesus’ teaching and thought, “where did the son of Joseph the carpenter get all this knowledge?”
- b. v.23-24 -- Jesus predicts they will one day ask Him for the kind of miracles He does in Capernaum (a Gentile city), but He will not be able to heal them because of their lack of faith. (**Mat.13:53-58**)
- c. v. 25-27 – Jesus reminds them that even Elijah and Elisha could only do miracles for “**Gentiles**” when Israel’s faith was missing in Sidon (Zidon, a city in Phoenicia; **1 Ki.17**) for a Syrian (**2 Ki.5**)

5. with rage, they expelled Jesus from the synagogue, drove Him out of town, and tried to throw Him over a cliff to kill Him

- a. ‘throwing over a cliff’ was a form of stoning for “blasphemy”
- b. It is not the appointed time for Jesus to die: He “passes through them”
- c. Jesus chose Capernaum as His new residence (a Gentile city!)

D. What must Jesus’ family thought of this event!

Mat 4:13-17 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 4:14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

E. Jesus’ Disciples and Apostles: KEY VERSE:

Mark 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

OPTIONAL TEACHING ACTIVITY

(from “Through the Bible Study”, Roper Press, Vol.13 T)

Before discussing Jesus’ choice of 12 disciples to become his “apostles”, say to the class:

“On the other side of the world lies the country of Learsi. The people of Learsi are in a desperate situation. They are all enslaved to the wicked tyrant, General Natas. He has brainwashed all the people, and he misuses them to achieve his evil plans. They are helplessly at his mercy. Your mission is to ‘de-program’ the people, show them the truth about General Natas, and lead them to freedom. However, the first step is to choose 12 people to help you in your work. You have unlimited resources. You can choose anyone in the world. Who will you choose?”

Allow the class to discuss and list the types of people they think would be most helpful. Later compare class choices to Jesus’ choices.

1. a **“disciple”** is a learner, one who is instructed and **“disciplined”** in principles by someone else, and is given authority to uphold those principles”; an **“apprentice”** to a great teacher, leader, or system. This was a common practice among Greek philosophers and Jewish Rabbis (note that John the Baptist and the Pharisees also had “disciples” :**Mark 2:18**). Some of Jesus’ disciples were women. (**Lk.8:2-3**)
 - a. The **number 12** is significant in Israel; Jesus’ choice of 12 leaders is symbolically “representative” of the whole Jewish nation (which is an affiliation of twelve original tribes).
 - b. These first twelve (not including Judas Iscariot) are designated as “foundation stones” of the Holy City of New Jerusalem (**Rev.21:14**)

Luke 8:1-3 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 8:3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. (RP)

2. **Requirements for those who would be Jesus’ disciples:** nothing less than total commitment and surrender!

(ask various students to read the following verses)

a. Self-denial:

Mat 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mat 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.
(see also **Lk.14:27; Rom.15:1; Gal.5:24; Col.3:5**)

b. Renunciation of any earthly relationship that might come before Christ

Mat 10:34-37 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 10:36 And a man's foes shall be they of his own household. 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Luke 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
(see also **Micah 7:4-7**)

c. Renunciation of any earthly thing that might come before Christ

Luke 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (see also **Mk.10:21; Phil.3:8; II Cor.7:1**)

d. Faithfulness

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; (see also **Jn.15:6-7; Heb.10:23**)

e. Fruitfulness

John 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
(see also **Jn.15:1-5, 16**)

f. Suffering for Christ's sake, if necessary

1 Pet 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

(see also **Mat.5:11; 10:22; Act.5:4; 9:16; Rom.8:17; 1 Pet.5:10**)

g. Dying for the name of Christ, if necessary

Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (see also **2 Cor.4:11; Acts 1:8**)

h. Love for one another

John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another. (see also **Jn.15:12-14, 17**)

i. Continue in Jesus' Words

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

END OF LESSON 15

QUIZ QUESTIONS FOR LESSON 15

- 1. T or F** Jesus was loved for His miracles but many hated His teachings.
- 2. T or F** A Jewish Synagogue was a building used for providing instruction in the Mosaic law and for ceremonial worship and sacrifice offerings.
- 3. T or F** At least 10 men had to be present to hold a Jewish assembly or synagogue meeting.
- 4. T or F** In a synagogue meeting at least 7 different men were to read pre-determined portions of the law and one paragraph from the prophets at the choice of the reader.
- 5. T or F** Jesus was rejected in His home town of Nazareth, after teaching in the synagogue the people tried to kill Him.

BEGIN LESSON 16

- 3.** Jesus taught them and prepared them to multiply His ministry to all the people on Earth, beginning with Israel. **KEY VERSE:**

Mat 9:36-38 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. {37} Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; {38} Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. (also **Lk.10:2**)

Mat 10:5-7 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

a. Jesus sent them out in pairs, on several occasions, to reach many cities:

Mark 6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

b. Jesus empowered and expected them to do miracles, as He did:

Mat 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Mark 6:12 And they went out, and preached that men should repent.

6:13 And they cast out many devils, and anointed with oil many that were sick, and healed them. (also **Lk.9:6**)

Mat 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

c. They were not to concern themselves with provisions, God would see that they were provided for:

Mat. 10:9-10 Provide neither gold, nor silver, nor brass in your purses, {10} Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. (also **Lk.10:4**)

Luke 22:35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

However, this instruction was not for every situation: after the Last Supper disciples were told to take both provisions and protection (**Lk.22:36**)

- d. they were not to take time for non-essential, ceremonial customs:
Eastern greetings were elaborate and time-consuming.

Luke 10:4 ...salute no man by the way.

- e. they should find a **“worthy” host** in a town to depend on and work with

Mat 10:11-13 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. {12} And when ye come into an house, salute it. {13} And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

- (I) **“worthy” means “one of weight”**; weighing a person or thing against a standard.
 - (A) in **Mat.10:37-38** a person is “unworthy” because, compared to the standard of loving God above all else, he loves his family more, and ignores Christ’s invitation
 - (B) in **Mat.22:3-8** guests at the king’s marriage feast were “unworthy” because, compared to appreciative guests, they rejected the king’s invitation & mistreated his servants
 - (C) in **Acts 13:45-47** people were “unworthy” of eternal life because, compared to God’s way of salvation through faith in Christ, they rejected the message.
- (II) in general, **“worthiness”** is determined by the “weight” placed on the message of God (is it heeded?), and by the treatment given to God’s disciples (are they well-received?)
- (III) In this situation the standard is the disciples’ message of “peace”. If anyone did not receive Christ’s message, but instead met it with rejection or conflict, they were not “worthy”.
 - (A) If no one in a town was found “worthy”, the disciples were to “shake the dust of the town off their feet” and leave peacefully, without regret. (**Mk.6:11; Lk.10:8-12; Acts 13:50-52; 18:6**)
 - (B) Those who receive Jesus’ disciples will receive blessing; those who don’t will receive judgment from God. The disciples are only required

to deliver the message. (Lk.10:16)

Mat 10:40-42 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Mat 10:14-15 And whosoever shall not receive you, nor hear your words,... {15} Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

(C) Jesus warned the disciples that they would encounter hostility and persecution when they preach the gospel.

(IV) they must not give up, nor forsake their calling; but endure; eternal life is worth the hardships and sacrifice

(V) God will give them words to answer their enemies

(VI) they must not fear; Jesus promised to be with them

Mat 10:16-33 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. {17} But **beware of men: for they will deliver you up** to the councils, and they will scourge you in their synagogues; {18} And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

{19} But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. {20} For it is not ye that speak, but the Spirit of your Father which speaketh in you.

{21} And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. {22} And **ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.** {23} But **when they persecute you in this city, flee ye into another:** for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. [because it was conquered by Rome in 70 A.D.]

{24} The disciple is not above his master, nor the servant above his lord. {25} It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

{26} **Fear them not therefore:** for there is nothing covered, that shall not be revealed; and hid, that shall not be known. {27} What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. {28} And **fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.** {29} Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. {30} But the very hairs of your head are all numbered. {31} **Fear ye not therefore, ye are of more value than many sparrows.**

{32} Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. {33} But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

4. **Choosing twelve disciples to be “apostles”:** from the first days of Jesus’ public ministry He attracted followers; some were willing to forsake their earthly comforts and ambitions, and even their lives, to become “disciples”. From this group of disciples, Christ chose twelve to become His **“apostles” (“those who are commissioned, or sent with a particular purpose”)**. These He “ordained” to “be with Him” and to be sent “forth to preach” and to do the same works that He was doing. Later, “apostle” became a name for any outstanding Christian leader (**Rom.16:7**).

Luke 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Though they were aware that Jesus had powerful enemies who wanted to kill Him, **they eagerly received His word, witnessed His divine miracles and His death and resurrection; and themselves became preachers of His doctrines.** Notice that Jesus did not call the religious scholars and leaders in Jerusalem to do His work; but He chose common laborers, even some social outcasts, who were spiritually hungry, with humble hearts, to do the world’s most important job: spreading God’s gospel of Christ.

Mark 3:13-15 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 3:15 And to have power to heal sicknesses, and to cast out devils:

5. works of an apostle:

- a. **preach the gospel;** about the Kingdom of heaven (**Mat.10:7; Mark 6:12**)
- b. **heal the sick; raise the dead** (**Mat.10:8; Mark 6:13; Lk.9:6**)

- c. cast out devils (Mark 6:7; Lk.9:1-2)
- d. miracles

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

- e. liberal giving

Mat 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

6. requirements of an apostle:

- a. to be chosen by Jesus

Luke 10:1 (- 24) After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. (also **Lk.10:2-24**)

Mat 9:37-38 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

- b. time spent in fellowship with Christ and other disciples

Acts 1:21-22 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

- c. willing to live by faith, as may be necessary

Mat 10:9-11 Provide neither gold, nor silver, nor brass in your purses, 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 10:11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

d. able to tolerate rejection

Mat 10:12-15 And when ye come into an house, salute it. 10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

e. to be wise and shrewd, but gentle

Mat 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

f. willing to suffer for the gospel of Christ

Mat 10:17-18 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

g. reliance upon the Holy Spirit for guidance (also Acts 4:1-22)

Mat 10:19-20 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

h. faithfulness in persecution for the Name of Jesus

Mat 10:21-25 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 10:24 The disciple is not above his master, nor the servant above his lord. 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

i. refusal to give in to fear

Mat 10:26-33 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 10:30 But the very hairs of your head are all numbered. 10:31 Fear ye not therefore, ye are of more value than many sparrows. 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

7. rewards of being an apostle: JOY

Luke 10:17-24 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 10:18 And he said unto them, I beheld Satan as lightning fall from heaven. 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather **rejoice, because your names are written in heaven.** 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 10:23 And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see: 10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.**

- a. (POSB)** ...When the seventy returned, Jesus used the occasion to teach a much needed lesson on the power of God in a person's life. The testimony of their return has several significant lessons for every generation of Christian laborers.
- They returned with joy (chara). The word means joy and rejoicing, a heart full of gladness. Frankly, their spirit was different from what so many express after an arduous ministry. They were not sharing and reveling in how much they had done for Christ, how hard the work had been, or how strong the opposition and enemy had fought. The very opposite was true. They were filled with joy and were rejoicing in Christ over the phenomenal power of Christ's name.

- They returned with astounding results—results that were wrought through the name of Christ. The seventy expressed surprise: "**Lord, even the devils are subject unto us.**" But note two facts:
 - The power had come *through Christ's name* (see **Acts 4:12**); ...
 - They knew and readily confessed that the power to do the work had not come from them...
 - They returned giving glory to Christ.. They were not in any sense of the term drawing attention to themselves. They were lifting up Christ and praising Him.
 - They returned having ministered to both body and soul. Men's bodies were healed (**Luke 10:9**), and they were freed spiritually when the demons and forces of evil were cast out of their lives.
- b. Satan "falling from heaven" means falling from the height and the summit of power. The word "beheld" (*etheōroun*) means that Jesus thought upon, gave full attention to, contemplated, envisioned Satan falling from his summit of power as the *god and prince* of this world. The idea is that Jesus saw the seventy's victorious mission as a sign of the total defeat of Satan that was now beginning.
- c. The Christian laborer is to rejoice in his salvation, not in his power. Note two points.
- 1) The real basis for joy is not power, but salvation. The great privilege of a believer is not his work and ministry, but the fact that he is a child of God's and has been given eternal life.
 - ⇒ He has been adopted as a son or daughter of God. (Gal. 4:4-6; 2 Cor. 6:17-18)
 - ⇒ He has received the Spirit of adoption which gives him open access into the very presence of God. (**Romans 8:15, 26; John 16:24**)
 - ⇒ He has been made an heir of God and, unbelievably, an equal heir with Christ. (**Romans 8:16-17, Titus 3:7; I Peter 1:3-4**).
 - 2) The believer's name is written down in heaven... (**Rev. 3:5, 21:27; Phil. 4:3; Heb. 12:22-23**)
- d. Jesus rejoiced (egalliasato). The word is much stronger than the English *rejoice*. The Greek means great joy and exultation. It means to be filled with joy or thrilled with joy. There is the idea of *victorious joy* because of the glorious triumph over the arch-enemy Satan (**Luke 10:18-20**).... This was the joy experienced by Christ when the seventy returned. Souls had been snatched from the grip of sin and death, for the power of God over evil had been

exercised by men. Satan's fall was assured. God would be victorious within the world as the gospel was carried forth by His servants; the Spirit of God stirred Jesus to rejoice greatly over the victory won.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

- e. The term "these things" refers to the gospel of the Lord Jesus Christ. More specifically, however, it refers to the truth which the seventy had learned (**Luke 10:19-20**); that is, that God is active in the world. God saves men and cares for men, giving them power over the forces of evil and writing their names in heaven. Note an important fact: knowing "**these things**" (vs.21) is the greatest knowledge in all the world. No other knowledge could ever surpass knowing God in such a personal way, knowing...
- that He has saved us.
 - that He cares and looks after us.
 - that He delivers us from the power of evil.
 - that He infuses us with assurance, confidence, and security.

God hides "these things" from the wise and prudent... They are the self-sufficient, the proud, the wise of this world (**1 Cor. 1:21, 25-29; 1 Cor. 2:14**). These are blind to the Lord of heaven and earth and to the truth. The proud and self-sufficient by their very nature sense no need for help and refuse to receive help. They rest in their own ability and achievements....

- f. Vs. 22-24 God is Spirit ([John 4:24](#)). He is of another dimension of being entirely. If man is to know the spiritual world, then God must reveal that spiritual world and the things of that world to man. This is what Jesus is profoundly claiming. He and God alone know each other; but He has chosen to reveal the Father, who is Spirit, to some. Passages such as [Luke 10:21](#) show that the persons chosen to receive this revelation are the humble who truly seek God and trust the Son's testimony.

Jesus said that He himself was the great salvation which the godly prophets and kings of old desired to see and hear. Jesus was claiming to be the Messiah, the Son of the Living God. He was the One promised by God down through the ages...that His disciples were highly privileged to know Him, to see and hear Him and the truth which He revealed.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death and life" (John 5:24; cp. 1 Peter 1:10-13). (POSB)

- 7. Eternal Rewards: Rulership of various "kingdoms" (Mat.19:28-30; Mk.10:28-31; Lk.9:11-26; 1 Cor.3:8)**

END OF LESSON 16

QUIZ QUESTIONS FOR LESSON 16

- 1. T or F "Worthiness" is determined by the "weight" placed on the message of God, and by the treatment given to God's disciples.**
- 2. T or F Those who receive Jesus' disciples will receive blessing; those who don't will receive judgment from God. The disciples are only required to deliver the message.**
- 3. T or F An "Apostle" are those who are commissioned, or sent with a particular purpose.**
- 4. T or F The reward for being an Apostle is fame, prosperity, and much joy.**
- 5. Which is NOT a requirement of an Apostle:**
 - A. chosen by Jesus**
 - B. having spent time in fellowship with Jesus**
 - C. willingness to live by faith**
 - D. able to preach**
 - E. able to tolerate rejection**

BEGIN LESSON 17

- F. Jesus' chosen twelve: (also Lk.6:12-16) (RP)**

Mark 3:14-19 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 3:16 And Simon he surnamed Peter; 3:17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 3:18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 3:19 And Judas Iscariot, which also betrayed him: and they went into an house.

- 1. Andrew (Simon Peter's brother)**

Review how Andrew, Simon Peter, Phillip and Nathanael met Jesus in the wilderness when John the Baptist introduced them. (see II, D {**Jn.1:29-49**})

2. Simon Peter

- a. called the “rock” by Jesus

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

- b. one of the three main leaders of the group of disciples, and a primary leader in the early church
- c. Jesus later borrowed Simon’s boat to preach from; then displayed His miracle power to Simon and Andrew, challenging them to leave all to become true “disciples”

Luke 5:1-9 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 5:2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5:5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 5:6 And when they had this done, they enclosed a great multitude of fishes: and their net brake. 5:7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 5:9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

3. James, son of Zebedee (not Jesus’ brother who wrote the book of James).

4. John, (the gospel writer), brother of James, son of Zebedee

Luke 5:10-11 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 5:11 And when they had brought their ships to land, they forsook all, and followed him.

- a. notice that these four fishermen left their business, when it was thriving, to follow Jesus. It is a great test of faith to leave prosperity and success to walk with Jesus by faith
- b. see also **Mat.4:18-22**, and **Mark 1:16-20**.

- c. John was known as “the disciple whom Jesus loved” (**Jn. 21:7,20**)
- 5. **Phillip of Bethsaida:** met Jesus shortly after Andrew and Simon Peter (**Jn.1:43-44**).
 - a. didn’t speak often or much
 - b. brought others to Jesus: (**Jn.1:45-46**)
 - c. did not have strong faith at first: (**Jn.6:5-7; 14:8-9**)
 - d. preached and did the miracles of Christ (**Acts 8:4-8**)

Acts 8:4-8 Therefore they that were scattered abroad went every where preaching the word. 8:5 Then Philip went down to the city of Samaria, and preached Christ unto them. 8:6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8:8 And there was great joy in that city.

- e. was sent by God to lead an Ethiopian to salvation, and was supernaturally “transported” away to minister elsewhere (**Act.8:26-40**)

- 6. **Bartholomew (also called Nathanael)** of Cana: received Jesus by Phillip’s witness (**Jn.1:45-51**). Jesus noted that he was a truthful man and said he would see visions

John 1:47-51 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

- 7. **Matthew**, also called Levi, (the gospel writer), a despised tax-collector from Capernaum, left all to follow Jesus (also in **Mat.9:9-13; Mark 2:13-17**)

Luke 5:27-32 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 5:28 And he left all, rose up, and followed him. 5:29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. 5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 5:31 And Jesus answering said unto them, They that are whole need not a

physician; but they that are sick. 5:32 I came not to call the righteous, but sinners to repentance.

- a. tax-collectors were required to renounce their Judaism in order to become rich in working for the Romans (because of constant contact with Gentiles, they were considered “ceremonially unclean”)
- b. the Jews hated tax-collectors as thieves (**Lk.3:13; 19:8**) and traitors
- c. though Matthew had “hardened” his heart to seek wealth at the expense of his heritage, his heart was not too hard for Jesus to seek and save; Matthew responded immediately
- d. Jesus’ humility allowed Him to dine with sinners and social outcasts, though He did not adopt their ways; rather He called them to repentance.

8. Thomas (also called Didymus), probably of Galilee

- a. not afraid to die with Jesus if the Jewish leaders attacked them

John 11:16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

- b. nicknamed “**doubting Thomas**” because he could not believe Jesus had risen from death (**Jn.20:24-28**)

9. James (not Jesus’ brother who wrote the book of James): called “James the less” (meaning “younger”, or “smaller”); his mother was a follower of Jesus son of Alphaeus, and Mary (friend of Jesus’ mother) (Acts 1:13**)**

Mark 15:40-41 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 15:41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

10. Simon the Canaanite (the “Zealot”, not Simon Peter) (Lk.6:15; Acts 1:13**)**

- a. “zealot” was a fierce defender of Mosaic law and Jewish nationality, sometimes in a militant way
- b. eventually carried the gospel to the Gentiles; Egypt, Libya, Mauritania, other places in Africa; later to England; possibly to Persia (Iran). It is believed he was crucified in Syria, or England about 70 A.D.

11. Judas, also called Thaddaeus (Mat.10:3; Mark 3:18**)**

- a. may have been the brother of apostle James

Luke 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

b. asked Jesus a question that many people still ask today:

John 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

c. preached in Mesopotamia, Syria, Arabia; he was beaten to death in Persia by pagan priests because he preached against their idolatry

12. Judas Iscariot (“man of Kerioth”: a place in Judah; **Joshua 15:25**)

a. little is known of his ancestry or background

b. he was the disciples’ “treasurer” (**Jn.13:29**) and quite dishonest

John 12:4-6 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 12:5 Why was not this ointment sold for three hundred pence, and given to the poor? 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

c. he betrayed Jesus to be arrested and killed

Mat 26:14-15 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

d. he killed himself after the betrayal (**Mat.27:5**)

e. note that Jesus “chose” Judas Iscariot to be one of the twelve !!!! (fulfilling prophecy: **Ps.41:9**)

John 6:70-71 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

f. Jesus called him a “devil” = “diabolos” = adversary, false accuser, slanderer. He had the same character as Satan.

g. Jesus called him the “son of perdition”. “Son of perdition” = “son of destruction”, a title also givento the antichrist (**2 Thes.2:3-4**)

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

G. death of the first apostles:

1. as with many of the earliest disciples, tradition says that all the first apostles (except John) died as martyrs, at the hands of the Roman Government, aided by anti-Christian Jewish leaders.
2. apostle John suffered a long exile on the harsh island of Patmos, and eventually wrote I.II.III John and Revelation in his old age.

Personal Study: Contemplate WHY Jesus would have intentionally included someone Satan could use, to be among the twelve disciples, knowing that Judas would betray Him.

END OF LESSON 17

QUIZ QUESTIONS FOR LESSON 17

1. T or F Peter who was also known as “the disciple whom Jesus Loved” was also called the “rock” by Jesus.
2. T or F Tradition says that all of the first apostles (except John) died a martyrs’ death.
3. The following describes which of Jesus’ disciples: did not speak often, brought others to Jesus, preached and did miracles of Christ?
 - A. Bartholomew
 - B. Phillip**
 - C. Thaddaeus
 - D. Simon the Canaanite
4. Which of Jesus’ disciples was a tax collector working for the Romans?
 - A. Levi**
 - B. Thomas
 - C. James, son of Zebedee
 - D. None of the above
5. Which of the disciples did not believe that Jesus had raised from the dead?
 - A. James the less
 - B. Thomas called Didymus**
 - C. Thaddaeus
 - D. Andred

BEGIN LESSON 18

XII. SOME TEACHINGS OF JESUS: Sermons and Parables

(arranged by topics, not by chronological order)

A. Introduction

1. (RevC) **Matthew 13:13** provides the reasoning behind why Jesus spoke so often in parable:

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (Matthew 13:13).

The 40 parables that Jesus spoke were spoken for the benefit of those who had ears to hear and a spirit to discern spiritual truth. The word "parable" means "to cast alongside" it is something that is added or is meant to go with something else to make the meaning understandable. Often in the parable Jesus would use such terms as "is like", or "compared to" and "as if". All terms used for comparison. However, if the hearer's heart was not right then the deeper meaning of the parable was in one sense a "spiritual secret" or "mystery".

Many of the parables dealt with the Kingdom of God or the Kingdom of Heaven. Jesus even called them **"the mysteries of the Kingdom of Heaven"** in **Matthew 13:11**. One result of the use of parables was the interest it brought about in those who heard them. Many people had their curiosity and hearts excited to know more, but for those who did not have hearts to seek spiritual truth they would perish for lack of understanding. When questioned by the disciples as to why He spoke in parable, Jesus answered **Matthew 13:10-15** quoting from **Isaiah 6:9-10**:

Matthew 13:10-15 (KJV) And the disciples came, and said unto him, Why speakest thou unto them in parables? ¹¹ He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. ¹² For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. ¹³ Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. ¹⁴ And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: ¹⁵ For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

It is also important to remember that Jesus was not the first to speak in parable. **Hosea 12:10** indicates that God spoke through the O.T. prophets in visions and parables (similitudes) by the ministry of the prophets encouraging the people to repent of their sins. **Psalms 78:1-4** also tells us that God will speak to His people through parable.

Perhaps the main thing to take away from the use of parables is that they were designed for those who had ears to hear and a heart to receive. For all others they only served to further demonstrate evidence of hearts harden toward the things of God. (RevC)

(I) Among the multitudes are **those who are not yet ready** to receive God's word.

(II) If they hear God's word **directly** and reject it, they must be **judged**; Jesus wants the multitudes to have more time to absorb these new teachings before they are responsible for deciding what to do with them.

2 Pet 3:9 The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance.

(IV) While **preaching and teaching and witnessing**, we must be "wise as serpents, harmless as doves". Sense the attitudes of the listeners, the will of God for the situation to either speak strongly & directly, or softly with reserve and patience. By so doing we may win some and prevent judgment to fall pre-maturely, or upon the innocent. This will be especially important during times of persecution.

(V) see other examples of parables in **Ezk. Chpt. 15-18**

KEY VERSES:

Mat 13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: **13:35** That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. (**Ps.78:2**)

Mark 4:33 And with many such parables spake he the word unto them, as they were able to hear it. **4:34** But without a parable spake he not unto them [disciples]: and when they were alone, he expounded all things to his disciples.

3. THOSE WHO "HEAR" or DO NOT "HEAR" GOD'S WORD:

a. (Those who do not “hear” God’s Word:)

- (I) “people who have eyes to see but do not see, and ears to hear and do not hear” are called “rebellious” people by God (Ezk.12:2)**

Ezek 12:2 Mortal, you are living in the midst of a rebellious house, who have eyes to see but do not see, who have ears to hear but do not hear;

- (II) people who do not have “ears to hear” belong to Satan (Jn.8:43-47)**

John 8:43-47 Why do you not understand what I say? It is because you cannot accept my word. {44} You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. {45} But because I tell the truth, you do not believe me. {46} Which of you convicts me of sin? If I tell the truth, why do you not believe me? {47} Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God."

- (III) when Jesus says “He who has ears to hear, let him hear.” (as in Lk.8:8), He means that rebellious people, who belong to Satan will not understand, but those who are sincerely seeking God’s truth will understand. (Jn.7:16-17)**

John 7:16-17 Then Jesus answered them, "My teaching is not mine but his who sent me. {17} Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own.

b. Those who DO “HEAR” God’s Word

- (I) “hearing” and believing God’s word brings faith, (Rom.10:13-14, 17)**

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

- (II) “hearing” and believing God’s word brings eternal life (Jn.5:24)**

- (III) those who “hear” God’s word (& obey it) are blessed (Lk.11:28; Ps.1:1-2; Jam.1:25)**

- (IV) those who “hear” God’s word are family to Jesus & to each other (Lk.8:21; Mat.12:48-50;)**

- (V) Jesus’ “sheep” are protected from straying if they learn to “hear” His voice and follow His voice. (Jn.10:3-4)**

Personal Study: Begin to list all the situations in which Jesus' words or presence created **division** among people; note what people(s) and issues were involved.

#Personal Study: note some of the rules or traditions which control your life; notice whether those are directly supported by Scripture. Are there any that Jesus might challenge if he were speaking to you now in a parable? What will you do about it?

#Personal Study: After reading many of Jesus' parables, choose one and write a "modern" paraphrase: tell the truths of the story using modern words and examples that are relevant today. Perhaps you may want to write an original parable of your own illustrating a Bible truth. (This would be good practice for preaching.)

B. Interpreting the meaning of parables:

1. While studying Jesus' teachings in parable form, it is important **not to read more into the details than was intended, nor to oversimplify them.** Avoid both extremes; balance in the goal.
2. Also notice that a parable may have **more than one interpretation**, since the elements of the story are **symbols** for "hidden truths". Sometimes one parable's meaning can refer to various groups of people, in different periods of history, depending on who the "hearers" are. However, every interpretation must agree with Biblical truths which are already taught in the OT and in Jesus' direct teachings.
3. Keys to understanding symbolic meanings can usually be found in examining **scriptures which are referred to in the telling of the parable itself (Lk.18:9; Mat. 13:18, 37: 25:13);** or in **other scriptures** which mention the same symbolic words or themes, for example: leaven, treasure, seed, shepherd, etc. (though sometimes the meanings are slightly different). (**Jn.5:39**)
4. **The context** of each story should also be considered in order to determine the symbols' meaning: where is the teaching taking place, where is the story taking place, what is taking place, who is present, who is being spoken to or about, what period of history is being referred to (past, present, near future, distant future, etc.), what basic theme is being presented, what basic question is being asked...?
5. The **perspective of the hearer** (Jew, Gentile, Christian, hypocritical religious leader) may determine the symbols' meanings.
6. Realize that many parables portray the truth that, before Christ returns to rule His Kingdom, the **Kingdom on earth is a mixture of good and evil elements** that

cannot be easily distinguished. Sometimes the parable symbols can be interpreted to represent either the good, or the evil, depending upon the speaker's or listener's viewpoint.

7. Sometimes Jesus spoke about the "evil elements" in parable form so as not to publicly confront his evil enemies and thus hinder His work.
8. Rely on the Holy Spirit to guide your understanding.

#Personal Study: begin a list of "themes" of Jesus' teaching that can be named with one word or short phrase; example: forgiveness, repentance, humility, purity, etc. Notice what topics He taught about most.

#Personal Study: begin a list of Jesus' teachings about "hypocrisy"; who was He talking to, talking about, what was the message?

#Personal Study: list the many references Jesus made to "the Kingdom of God", or "Heaven". See what truths you can learn about the Kingdom from Jesus' sayings.

TEACHER: (The following is an INDEX of the teachings that are detailed in the proceeding pages. It is also located in the appendix titled "Life of Christ Outline" for your convenience. A photocopy of this index might be a handy tool for you or your students.)

C. INDEX OF SOME OF JESUS' TEACHING TOPICS

1. Jesus teaches about the preaching of God's Word:

- a. parable of the sower Mat 13:1-23, (also Mk.4:1-25; Lk.8:4-18)
- b. parable of the lamp on a stand (Mk.4:21-25; Mat.10:26; Lk. 12:2-3)
- c. parable of the householder (Mat.13:51-52)
- d. parable of the ten pounds (Lk.19:11-27)

2. Jesus teaches about the "Kingdom of God":

- a. parable of seed Mk.4:26-29
- b. parable of the tares Mat.13:24-30. Jesus explains the parable of the tares to the disciples
- c. parable of the mustard seed Mk.4:30-32 (also Mat.13:31-32; Lk.13:18-19)
- d. parable of the leaven Mat.13:33 (also Lk.13:20-21)
- e. parable of hidden treasure Mat.13:44
- f. parable of the "pearl of great price" Mat.13:45-46
- g. parable of the net Mat.13:47-50
- h. parable of laborers in the vineyard Mat.20:1-16

- i. parable of the talents Mat.25:14-30
- 3. Teaching about His Power & Authority as the Son of God. 5:19-23**
 - a. Jesus claims to be one with the Father Jn.5:19-23
 - b. Jesus claims to hold the power of Eternal Life through the Father in heaven Jn.5:24-29
 - c. Jesus claims three other witnesses to His divinity Jn.5:30-47
- 4. Jesus explains that salvation comes only through repentance.**
 - a. not through experiencing supernatural signs Mat.12:38-45
 - b. cities condemned for rejecting Christ's call to repentance Lk.10:13-16
 - c. parable of "the lost sheep" Lk.15:1-7
 - d. parable of "the lost coin" Lk.15:8-10
 - e. parable of "the prodigal son" Lk.15:11-32
- 5. Jesus defines "true family" Mk.3:31-35 (also Mat.12:46-50; Lk.8:19-21)**
- 6. Jesus teaches about humility Mat.18:1- (also Mk.9:34-37; Lk.9:46-48)**
 - a. who is the greatest in the kingdom of heaven? Mat.18:1-5
 - b. treat all persons with humble respect, because God values all people equally Mat.18:6-14 (also Mk.9:38-50; Lk.9:49-50)
 - c. consider all persons as "neighbors" and so love and care for them. Example: parable of the "Good Samaritan" Lk.10:25-37
 - d. parable of the wedding guest Lk.14:7-14
 - e. take care not to offend those in "weaker" positions
 - (I) serious punishment for offenders Lk.17:1-2
 - (II) Jesus honors children Mk.10:13-16 (also Mat.19:13-15; Lk.18:15-17)
 - f. avoid pridefulness about our relationship to God
 - (I) parable of the unprofitable servant Lk.17:5-10
 - (II) parable of the Pharisee and the Publican (tax-collector) Lk.18:9-14
- 7. Jesus teaches about Unity among believers:**
 - a. settling disputes Mat.18:15-17
 - b. agreement together in Christ's name Mat.18:18-20
- 8. Jesus' teaching about forgiveness:**
 - a. parable of the unmerciful servant Mat.18:21-35
 - b. if a brother repents, forgive him Lk.17:3-4
- 9. Jesus teaches about living as true disciples:**
 - a. remaining faithful in the face of persecution Lk.12:1-12
 - b. trusting in God's provision for basic needs Lk.12:22-34
 - c. prayerfulness: pray always Lk.18:1-8
 - d. watch and wait for Jesus to return:
 - (I) parable of the watchful servants Lk.12:35-48
 - (II) be alert for His coming unexpectedly Lk.17:22-37
 - e. be prepared to be rejected by family Lk.12:49-53

- f. view marriage as sacred and permanent
 - (I) divorce produces adultery Lk.16:18
 - (II) about marriage and divorce and singleness Mat.19:3-12 (also Mk.10:1-12)
- g. about giving sacrificially to God's work: Mk.12:41-44
- h. about serving Christ by serving others: Mat.25:31-46
- 10. warnings to not allow worldly concerns to prevent following Jesus**
 - a. parable of the rich fool Lk.12:13-21
 - b. parable of The Great Supper Lk.14:15-24
 - c. counting the cost Lk.14:25-35
 - d. example of the rich young ruler Mk.10:17-27 (also Mat.19:16-26; Lk.18:18-30). Jesus promises rewards in heaven Mat.19:27-30 (also Mk.10:28-31)
 - e. parable of "the unjust steward" Lk.16:1-17
- 11. Jesus speaks about the "unpardonable sin" Mk.3:28-30**
 - a. Blasphemy of the Pharisees Mat.12:31-32
 - b. Evil words proceed from an evil heart Mat.12:33-37
- 12. Jesus warns non-believers of the "wrath to come"**
 - a. some ignore the truth, and will pay the price Lk.12:54-59
 - b. people must repent or "perish" Lk.13:1-5
 - c. parable of the barren fig tree Lk.13:6-9
 - d. many will be denied eternal life Lk.13:22-30
 - e. parable of "the rich man and Lazarus" Lk.16:19-31
- 13. Jesus' teaching about His "Second Coming" Mat.24:1-3 (also Mk.13:1-37; Lk.21:5-38)**
 - a. When will the Kingdom of God come? Lk.17:20-21
 - b. Troubles before the destruction of Jerusalem Mat.24:4-28
 - c. Christ foretells other signs and miseries, to the end of the world Mat.24:29-41
 - d. Exhortations to watchfulness Mat.24:42-51
 - e. parable of the Ten Virgins: Mat.25:1-13
- 14. The Sermon on the Mount Mat.5:1--7:29 (also Lk.6:17-49): "exhortations and warnings"**
 - a. the "blessings", or "beatitudes" Mat.5:1-12
 - b. to be an example to others Mat.5:13-16
 - c. to maintain "righteousness" Mat.5:17-20 Christ's example in confirming the law
 - d. to avoid anger against others (the sixth commandment) Mat.5:21-26
 - e. to avoid adultery (the seventh commandment) Mat.5:27-30
 - f. to avoid divorce Mat.5:31-32
 - g. to speak honestly (the third commandment) Mat.5:33-37
 - h. to avoid seeking revenge Mat.5:38-42
 - i. to love your enemies Mat.5:43-48

- j. to avoid hypocrisy
 - (I) in almsgiving Mat.6:1-4
 - (II) avoid hypocrisy in prayer Mat.6:5-8 How to pray Mat.6:9-15
 - (III) avoid hypocrisy in fasting Mat.6:16-18
- k. avoid being worldly-minded Mat.6:19-24 Trust in God's provision Mat.6:25-34
- l. to avoid rash judgment of others Mat.7:1-6
- m. to seek God through prayer to meet our needs Mat.7:7-11
- n. to follow God's narrow way Mat.7:12-14
- o. to be aware of false prophets Mat.7:15-20
- p. To be doers of the word, not hearers only Mat.7:21-29

END OF LESSON 18

QUIZ QUESTIONS FOR LESSON 18

1. T or F Approximately 1/3 of the words of Jesus were spoken in parables which often puzzled the people and the disciples.
2. T or F The parables were nor ordinary parables, but meant to reveal the mysteries of the Kingdom of Heaven to those who had ears to hear.
3. T or F When Jesus preached to the Pharisees in parable form, in the Temple, "many believed". Then he spoke clearly about spiritual truths, to "the Jews who had believed Him", and they "rebelled".
4. T or F People who have eyes to see but do not see, and ears to hear and do not hear" are called "rebellious" people by God
5. Which is NOT one of the given reasons why Jesus spoke in parables?
 - A. to excite curiosity
 - B. to fulfill prophecy
 - C. to avoid rebellion
 - D. to further harden already hard hearts**
 - E. None of the above

BEGIN LESSON 19

XIII. TEACHINGS OF JESUS: Parables and Sermons:

A. Jesus teaches about the preaching of God's Word:

1. parable of the sower (also Mk.4:1-25; Lk.8:4-18)

Mat 13:1-10 The same day went Jesus out of the house, and sat by the sea side.

13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 13:4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

13:5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 13:6 And when the sun was up, they were scorched; and because they had no root, they withered away. 13:7 And some fell among thorns; and the thorns sprung up, and choked them: 13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 13:9 Who hath ears to hear, let him hear. 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

13:18-23 Hear ye therefore the parable of the sower. 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

- a. The Parable of the Sower is a most important one: it illustrates a vital principle of accomplishing Jesus' greatest desire—to "be with us" by publishing His gospel and increasing His kingdom.
- b. It is the key to understanding several other parables (**Mk.4:13**)
- c. **(POSB)** Christ interprets this parable in **Matthew 13:18-23**. *The sower* is either the Lord Jesus Christ or a servant of His (**Matthew 13:37**). (The servants of the Lord, ministers or laymen, are "laborers together with God," **1 Cor. 3:9**). *The seed* is the Word of God or the Word of the kingdom (**Matthew 13:19**). It is called (1) the "incorruptible seed" (**1 Peter 1:23**), and (2) "the gospel which...bringeth forth fruit" (**Col. 1:5-6**). *The ground* upon which the seed is sown is the heart of the hearers. Christ says two significant things about the ground:

⇒ there are different ways for the ground to hear and receive the Word (seed).

⇒ the fate of the Word, how well it grows, depends upon the ground, that is, the hearer.

Each hearer is personally responsible for how he receives the Word of God. **(RevC)** It is important to note that $\frac{3}{4}$ of the hearers did not receive the Word in their hearts as evidenced by the lack of fruit. **(RevC)**

Note that the number of persons who rejected the Word was far greater than the one's who received it. They did not all obey the gospel... The Word did fall upon them, but they did not allow the Word to penetrate—not permanently.

"Lord, who hath believed our report" (Romans 10:16).

"Many are called, but few are chosen" (Matthew 22:14).

A person is held accountable for the kind of heart he has: hard, emotional, superficial, thorny, or soft and tender.

d. Only a small number allowed the Word to take permanent root. A person who allows the Word to take permanent root represents the honest and good heart **(Luke 8:15)**. Christ says two things about him:

- He hears the Word of God and understands it. His heart is soft and tender toward God, so he listens, meditates, concentrates, and thinks.... He is responsible and behaves intelligently. He listens to God's Word, studies and receives it.

- He is fruitful. He bears the fruit of God's Word and Spirit in his own life **(Galatians 5:22-23)**. And he reproduces himself by reaching out to lead others to a saving knowledge of the Lord. **John 15** classifies fruit-bearing as "no fruit" **(John 15:1)**, "fruit" **(John 15:2)**, "more fruit" **(John 15:3)**, and "much fruit" **(John 15:5, 8)**. (POSB)

e. **(RevC)** This discussion of the parable of the sower brings up the question as to whether or not a person can believe and not be saved? It is important to realize that though only a small portion of the seed grew to bear fruit there were signs that other seeds did find a place to take root but did not last. It could be that these are those who hear the Word of God and they confess belief with their mouths, but it finds no root in their hearts and thus when the stress, pressures, and challenges of life come upon them (like the sun does upon a young plant who is not deeply rooted) their roots are consumed and the plant dies. True salvation is not just confession by mouth but confession that has found a fertile

rooting place in one's heart where faith will see such a person through the challenges of life. Jesus testified about such people in John 2:23-25:

John 2:23-25 When he was in Jerusalem during the Passover festival, **many believed in his name** because they saw the signs that he was doing. **But Jesus on his part would not entrust himself to them, because he knew all people** and needed no one to testify about anyone; for he himself knew what was in everyone.

(RevC)

d.

2. parable of the lamp on a stand (also Mat.10:26; Lk.12:2-3)

Mark 4:21-23 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 4:22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 4:23 If any man have ears to hear, let him hear.

The faithful disciples of Christ will be involved in presenting the “mysteries” of His gospel of salvation to the whole world.

3. parable of the householder

Mat 13:51-52 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 13:52 Then said he unto them, Therefore **every scribe** which is instructed unto the kingdom of heaven is like unto a man that is an householder, which **bringeth forth** out of his treasure things **new and old**.

A “householder”, or “master of the house” is one who **has control of the resources**, and has the authority to use such resources as he wishes.

(QV) “... A skilful, faithful **minister of the gospel, is a scribe**, well versed in the things of the gospel, and able to teach them. {remember the description of a “scribe” in the Jewish culture} Christ compares him to a good householder, who brings forth fruits of last year's growth and this year's gathering, abundance and variety, to entertain his friends. **Old experiences and new observations**, all have their use. Our place is at Christ's feet, and we must daily learn old lessons over again, and new ones also.” (QV)

4. parable of the ten pounds (also called “Minas”) (about “faith” & “fear” of believers)

Luke 19:11-27 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 19:14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. **19:16** Then came the first, saying, Lord, thy pound hath gained ten pounds. 19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 19:18 And the second came, saying, Lord, thy pound hath gained five pounds. 19:19 And he said likewise to him, Be thou also over five cities. **19:20** And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 19:21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 19:24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 19:25 (And they said unto him, Lord, he hath ten pounds.) 19:26 For I say unto you, That unto every one which hath [faith] shall be given; and from him that hath not [faith] , even that he hath shall be taken away from him. **19:27** But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

- a. **(POSB)** Jesus tried to correct a wrong idea about the Kingdom of God. Jesus was near Jerusalem. The disciples and people with Him believed that the capital of God's kingdom was to be set up in Jerusalem. They were very aware of how He had been talking about Jerusalem and setting His face like a flint for the city. They also thought that the kingdom "should immediately appear." They believed that as soon as they reached Jerusalem, Jesus was going to usher in the Kingdom of God, freeing Israel from Roman domination and establishing the rule of God over all the earth. In their minds the climax of human history and the beginning of God's reign upon earth was at hand. They knew that with His power, He could do whatever was necessary to subdue the nations of the earth and bring God's righteousness to earth.
- b. Now note, all their thoughts were upon this earth: upon the temporal and the worldly, the physical and the material. They saw themselves in positions of leadership and honor, as the princes and counsellors of state there is a problem

with this concept: at most a person would enjoy an earthly kingdom for only a few short years of a life time.... Jesus had to correct their misconception and teach them the truth about the Kingdom of God. In the parable, Jesus is the nobleman; the citizens are the unbelievers of the world; the servants are the professing believers of the Lord.

- c. The lord went to a "far country" to receive a kingdom, but He will return. The following facts are important.
- The "far country" indicates He will be gone for a while. It takes time to travel a long distance and handle the affairs and return.
 - He has gone to receive a kingdom from the King of the *whole realm of the universe*, God Himself. The picture is that of Jesus sitting at the right hand of God in glory while He and God discuss the kingdom and its affairs.
 - He is to return. He will be gone a long time, for the "far country" is a long way off. The discussions surrounding His kingdom, His rule, and His reign will take time; but He will return. The day of His arrival will come.
- d. The Lord insisted, "Occupy till I come." Note what He did.
- He called His servants. They were already His servants and already belonged to His household; therefore, He believed in them, feeling that He could trust them. They were supposed to be responsible persons, completely trustworthy, for they belonged to the household of the Lord Himself.
 - He put His business affairs into their hands while He was gone. Jesus illustrated this with money. The Lord said, "**Occupy till I come.**" That was all He said: four exact, straightforward, and powerful words. Yet, they were so full of meaning. The servant of God is to take what Jesus has given him and use it until Jesus returns. The word "occupy" (*pragmateuomai*) is a word of diligent action. It is from the root word meaning to walk, to set in motion, and to continue in motion. The servant is to labor diligently, never letting up and using all the Lord has given him to look after
- e. In the parable the Lord did return. The day of accounting did arrive. Every servant was called to report on what he had done with the gifts Christ had given him.

- Only the servants of the Lord are pictured as appearing before the Lord. The three results illustrate the three courses of action taken by God's servants: being very faithful, faithful, and unfaithful.
 - The first two servants were both faithful. Both labored diligently, but there was a difference. One labored ever so diligently: daily, hourly, every day and every hour. He was always walking with the Lord, never slacking up or allowing the trials of life to hinder his labor. He worked to increase the Lord's property regardless of circumstances. He was 1000% faithful. The other servant was not quite as sold out; he did not strain and sacrifice as much. He was 500% faithful.
- f. The two faithful servants were rewarded. But note three facts.
- The servant who labored 1000% was commended by the Lord, "Well, thou good servant." The servant who served 500% was not personally commended.
 - The servants were rewarded *exactly* as they labored. A city for each pound. *Perfect justice* was executed. Each servant determined exactly what his own reward would be. The amount or the percent of energy and labor put into increasing the Lord's property determined his reward.
 - The reward involved responsibility, the assigning of duties to perform for the Lord. The two faithful believers reigned with the Lord: they were put in charge of certain territories that included several cities or kingdoms. The point to see is this: they were definitely assigned certain areas of responsibility to oversee *for the Lord*, and the areas of responsibility were based upon how trustworthy they had been while He had been gone.
- g. The servant who did not work received nothing. Note two facts.
- The unfaithful servant did nothing, absolutely nothing with what Christ had given him.
 - ⇒ He had no vision of what could be done.
 - ⇒ He had no sense of responsibility to the Lord.
 - ⇒ He had no concern for the growth of the Lord's kingdom and property.
 - ⇒ He felt the gift given him did not matter that much and was not needed that much.
 - ⇒ He did not look for the blessed moment of his Lord's return.

⇒ He had a *false security*, believing the Lord would accept him and understand even if he did fail to use the gifts.

- He tried to justify his behavior. He accused the Lord of being "austere" (*austēros*), which means sharp, stringent. He felt the Lord was too demanding and strict, that if he committed himself to the Lord's affairs, he would lose out on too much of the pleasures and comforts of life. But note: this was merely an excuse for his failure. He had chosen to live a life of selfishness and comfort and worldliness in the kingdom of the Lord without paying the price of helping to build it. He had been complacent and idle, doing very little. He had to cover up his failure or else face judgment, but his excuse was unacceptable. Perfect justice was executed again. "Out of thy mouth will I judge thee." The very excuse as well as the life of the unfaithful servant determined his judgment.
- Note the unfaithful servant is called "thou wicked servant." He was not being condemned for what he did, but for what he *had not* done. He was moral and decent, a good and ethical person, but he failed to use his gifts for the Lord in building up the Lord's kingdom. His sin was the sin of omission, not the sin of commission. He was not actively working with the faithful servants of the Lord. He felt the Lord required too much, that the Lord was too strict.

- h.** The Lord's servant who labors 1000% shall be given the reward of the unfaithful. Why? Very simply, because he has proven he can handle any amount of responsibility. He had taken a little (one pound) and used it to the maximum. He was as responsible as he could be. He could and would handle and oversee whatever the Lord gave him to oversee.

Note: there were some who objected. Who it was that objected is not known. Jesus simply answered that he who had labored ever so diligently to increase would receive more and more. But the person who did not work to increase would lose even what he had (cp. **1 Cor. 15:58**). If a man does not use his gift, he will lose it...

- i. Judgment:** the citizens who are enemies of the Lord's rule are to be slain. There are two points to note here.

- The man who rejects Christ and His reign over his life is an enemy of Christ. He opposes and stands against Christ.

- The enemy of Christ shall be condemned *before Christ*. He shall suffer doom, be slain, be put to death and separated from God eternally and spiritually. (POSB)

5. Jesus teaches about the “Kingdom of God” or “K. of Heaven”:

- a. (POSB) (In these parables) Jesus was **speaking to the multitudes** about His central teaching theme: “the Kingdom of Heaven”. (about 1/2 of the 40 parables)
 - (I) His purpose here was **to teach sincere “hearers” what the “Kingdom of Heaven” is like.**
 - (II) It is a **mixture of good and evil.**
 - (III) He had already been challenged about His Messiahship by the Pharisees (Mat.12:1-50) who were set upon destroying Him (Mat. 12:14). On that same day that He began to speak in parables, and His **purpose was to hide the mysteries from unbelievers and to protect Himself from those who would destroy Him.** (POSB)
- b. In the parables of the sower, the lamp, the seed and the mustard seed, and the leaven, Jesus is reassuring the disciples that the Word which they deliver, even though it starts in a small, simple way, sometimes with no visible results; it will grow and become large and powerful and will fill the Kingdom of God.

END OF LESSON 19

QUIZ QUESTIONS FOR LESSON 19

1. T or F The various kinds of soil in the parable of the sower represent the various nations of the world.
2. T or F The seed has life inside.
3. T or F In the parable of the sower $\frac{3}{4}$ of the seed sown bore fruit and $\frac{1}{4}$ did not.
4. T or F It is possible to “believe” and yet not be saved.
5. T or F In the parable of the “pounds” each servant received the same amount. In the parable of the talents there were different amounts.
6. T or F Only in the parable of the “pounds” were the servants expected to multiply what they had received.

7. In the parable of the sower, the seed represents:

- A. God's Word
- B. God's Love
- C. God's Life
- D. God's Salvation

BEGIN LESSON 20

6. parable of seed

Mark 4:26-29 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

- a. (POSB) The parable describes the kingdom (v.26).
- b. The seed is sown by a man (v.26).
- c. The growth is not of man (v.27).
- d. The growth is sure and constant, but gradual (v.28).
- e. The growth is completed and harvested (v.29). (POSB)

7. parable of the tares

Mat 13:24-30 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Jesus explains the parable of the tares to the disciples

Mat 13:36-43 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 13:37 He answered and said unto them, He that soweth the good seed is the Son of man; 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are

the children of the wicked one; 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

(POSB) This parable describes the Kingdom of Heaven...

- a. **(13:24, 37-38) Jesus Christ, Mission:** a man sows good seed. *The man* is Christ, the Son of Man (**Matthew 13:37**); *the good seed* are the righteous (**Matthew 13:43**), the children of the kingdom (**Matthew 13:38**). *The field* is the world. Note:
- What the man, Christ, does. His work is to sow righteous people in the world. (See **Matthew 20:28; Luke 19:10**)
 - The man, Christ, owns the world. The world is "his field." (See **John 1:3; Col. 1:16**)
 - Christ owns the field. The world is His by right because He created it (**John 1:3; Col. 1:16; Hebrews 1:2**).
 - Christ does sow in the world. He works actively...
 - Seed is scattered all over the field. God has scattered the seed, the righteous all over the world...
 - Seed is to bear fruit. If it does not, it is either *dead* or else it is not real seed.
 - There is no righteous person apart from Him. He is *the sower* of the righteous seed.
- b. **(13:25, 38-39) Satan:** an enemy sows tares. *The enemy* is the devil (diabolos, **Matthew 13:39**), the liar, the deceiver, the one who struggles against the truth. *The tares* are the children of the devil or the wicked one (**Matthew 13:38**).

Note what the enemy (the devil) does. His work is to sow wicked or lawless people in the world and to do it secretly so that they will be unnoticed (**Matthew 13:38, 41**). He came while men slept (**Matthew 13:25**). They were...

- unconscious
- too preoccupied
- too busy
- too unconcerned
- too unaware
- Too enticed with pleasure and other affairs

The devil operated under the cover of darkness and deception. (See **John 8:43-45; Acts 5:3; 2 Cor. 4:3-4**)

Note that the enemy (the devil) sows in the same field as the Lord. The bad are sown among the good. The devil's method is counterfeit and imitation (**2 Cor. 11:13-15**). Some within the world and within the church have not been sown by the Lord. They may be in the world and in the church; they may even look like they belong to Him, but they do not.

Note the words, "**He went his way**." Satan does not want to be known as the sower of wicked men. In fact, he wants the wicked to disclaim him, never to confess that he is their "father" (**John 8:44**). The tares are "in the Lord's field" professing that they belong to God, but they are deceived (**2 Cor. 11:13-14**).

- c. **(13:26) Profession Only— Profession, False**: a day for bearing fruit always comes. It comes for every professing Christian. The tares themselves were called "**darnel**," some form of plant or wild corn that was slightly poisonous and narcotic. When eaten it would cause dizziness and nausea. It was called the bastard wheat. Its roots became intertwined with the roots of the wheat. If it was rooted up it would destroy the wheat plant before the fruit became mature. The method used to get rid of it was to let it grow and then to harvest it with the wheat. It was then separated from the wheat, bundled together, and cast into a flaming fire.

Note something: the tares (that is, the unregenerate) looked like wheat when sown and during the growing stage. All men appear the same in religious practices. It is during the fruit-bearing stage that the difference appears. Unregenerate men can imitate true believers for only so long; eventually their true nature begins to show. (See **Matthew 7:17; Gal. 5:19-21; I John 3:10**)

- d. **(13:27-30) Evil, Questioned— World, State of— Church Discipline**: a day of questioning comes. There is the question concerning *tares* or evil in the world.

⇒ Where does evil come from?

⇒ If there is a God, why is evil allowed to continue?

At this particular stage of the disciples' growth, Jesus simply states that evil persons are present—that someone who is an enemy to God plants them. His statement without an explanation is enough, at least for the present time.... There is the question as to why evil is allowed to continue in the world and why hypocrites are allowed to continue in the church instead of being disciplined and

expelled. This question, of course, concerns judging others. Jesus' answer to this question needs close attention. A person on this earth is not to judge others.

- It is sometimes hard to distinguish between the wheat and the tares, the righteous and those who profess to be righteous but are not. But note: if a person judges, he may tear out some wheat along with the tares.
 - A day of judgment *is* coming; however, it is not to be executed by men, but by Christ at His return.
- e. (13:41) **Judgment**: the ones to be judged and condemned are in the kingdom; they include all those who offend others and who do iniquity (are lawless).

Hell Fire or Gehenna (*geenna*): the word is used eleven or twelve times in the New Testament, and in every case it is spoken by Jesus except in the Epistle of James. It illustrates the terrible truth of the second death, of man's final separation from God. Jesus pointed to the burning, repulsive rubbish dump outside the city limits of Jerusalem and said that it was exactly what hell was like. The dump was called Gehenna. It was in the Valley of Hinnom which served as a public incinerator. Hanging over it was a layer of thick, smoldering smoke arising from what seemed to be an eternal flame. The smell and filth became a breeding cesspool for a loathsome worm that was difficult to kill (**Mark 9:44**). Thus, Jesus found in Gehenna a description of just what it means to be separated from God eternally and to die the second death. Note several facts about Hell or Geheena.

- ⇒ It is the same as the lake of fire (**Rev. 19:20; Rev. 20:10, 14-15**).
- ⇒ It has to do with the second death (**Rev. 21:8; John 8:24**).
- ⇒ It is Hell (**Matthew 5:29-30; Matthew 10:28; Matthew 23:15, 33; Luke 12:5**).
- ⇒ It is everlasting fire (**Matthew 18:8**).
- ⇒ It is hell fire (**Matthew 18:9; James 3:6**).
- ⇒ It is unquenchable fire (**Mark 9:43-49**).

The teaching of Jesus should always be remembered. Remembrance is critical in determining a person's fate. Hell is a definite place, a real place that is specifically located. It was originally prepared for the devil and his angels. But all men who choose to follow self and evil and to reject God shall also be sent to hell eternally.

- f. (13:43) **Reward**: the righteous shall be glorified. The promise is given to the righteous, the promise that they shall "shine forth as the sun in the kingdom of their Father."

What does this mean?

- Just what a *glorified* man will look like is not known. (I John 3:2)
- It will involve a *glorious* body. (Phil. 3:21; cp. Romans 8:17; I Cor. 15:41-44, 48-50, 53).
- It will involve "shining forth" as the sun, a reflection of the glory of God. (POSB)

8. parable of the mustard seed (also Mat.13:31-32; Lk.13:18-19)

Mark 4:30-32 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 4:31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

- a. (POSB) (4:30-32) **Introduction—Christianity—Church**: Jesus is describing the growth and greatness of His kingdom, that is, of Christianity. He shows how Christianity begins as the smallest of seeds and grows into the greatest of movements...
- b. (revc) Concerning the warning: the birds, "fowls of the air" in Mat.13:31-32, lodging under the shadow of it, there are differing views. Some contend the birds **represent evil elements** that will infiltrate the church and seek to rob the seed. Others take the view that the mustard seed grows from the smallest of seeds into a tree that provides **blessing to all who come under its shadow** in the same way that God causes the rain to fall on the just and the unjust. Certainly, both views are accurate. (compare to Dan.4:9-12) (revc)
- c. (PSOB continued:) (4:31) **Gospel—Witnessing—Evangelism—Commitment**: the seed is sown. The words "in the earth" are significant. The earth or the world is where the seed is sown. It is the earth, the world, that needs the seed, that is, the gospel of God. And God has ordained the good news of His love to be sown upon the earth..
- d. The fact that the mustard seed is the smallest of seeds is also significant... Just because a seed is small does not discourage or keep the farmer from sowing. He knows the enormous potential of the seed for growth and fruitfulness, so he plants. Note that the power for reproduction and bearing fruit is in the seed, not

in the farmer. All the farmer has to do is sow the seed. But again, someone has to sow the seed if there is to be fruit.

What a lesson for believers and churches! The seed of the gospel, though ever so small, is enormously powerful.

⇒ No matter how insignificant or small we may feel in reaching others, we need to sow the gospel.

⇒ No matter how insignificant or small we may feel our church witness is, we need to sow the gospel.

- e. **(4:32) Christianity— The Church:** the seed does grow. Note the words "when it is sown." Again, the critical point is this: the seed has to be sown. Someone has to sow the seed if the church (Christianity) is to continue to grow. *Growth follows sowing. If there is no sowing, there is no growth. This is the law of reproduction, of fruitbearing.* The seed grows "when it is sown."

The birds do nest under its shadow. Many commentators make this point: birds feast on the seeds of the mustard bush. The very fact that the bush (the church) is present with *so much good* to be feasted upon means that many will come to its shadow. (PSOB)

Rev 7:9-10 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

9. **parable of the leaven (also Lk.13:20-21)** This parable illustrates how there can be two different, even opposing interpretations. The "message" will be determined by perspectives of the teller and the hearer, and relationship to other Scriptures.

Mat 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

- a. **(POSB) Leaven:** there are essentially two interpretations of this parable.
(I) Some say the leaven represents **evil that penetrates the Kingdom of God** and His church. The main arguments of this position are:
(A) Consistency with the Lord's purpose points to this interpretation [to hide the mysteries from unbelievers and to protect Himself from those who would destroy Him.

(B) The Lord's very choice of leaven taken by a woman and hidden in the meal indicates a mixture of evil within the good. Leaven is always used to symbolize evil in Scripture. Leaven sours, ferments, and putrifies. It is a picture of corruption which penetrates and permeates the dough (cp. **Mat.16:6,12; 1 Cor. 5:6-8; 2 Cor. 7:1; Galatians 5:7-9**). The woman had to hide the leaven, camouflage it in the meal.

(II) Most say the leaven symbolizes **the Kingdom of God that penetrates and works silently to transform men and society.**

(A) It is argued that Christ and His gospel alone have the power to transform lives, individually and socially, "till **the whole** [is] leavened".

(B) It is felt that **evil** could never be said to "leaven the whole" of God's kingdom, for such would mean the failure of the kingdom.

(C) It is also argued that the woman took the leaven and acted with purpose and plan. The argument is that **no person** can be said to deliberately act against God's kingdom until "the whole [is] leavened."

(D) If evil works and works until it has "leavened the whole," then evil will succeed in corrupting God's kingdom. Again such an interpretation would mean that God's kingdom is to fail.

b. The parable describes the Kingdom of Heaven (v.33).

c. It is deliberately taken (v.33).

d. It is mixed in unfinished meal (v.33).

e. It silently transforms the whole lump (v.33). (POSB)

f. **Question:** what is the significance of "3" measures of meal?

g. (revc) From this teacher's view it would seem that both are true. Leaven spreads throughout the meal, doing its work, **just as the Kingdom of God shall spread throughout the whole earth.** While on the other hand, should leaven remain true to its general meaning in the scripture, representing evil, it would remind us that **wherever the good of the Kingdom of God is found, one will also find the forces of evil infiltrating and warring against its advancement.** (revc)

10. parable of hidden treasure

Mat 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

- a. compare to “treasure in heaven”: (Mat.6:20; 19:21; Lk.12:33; 1 Tim.6:18-19; Rev.3:18)
- b. It may be that the **treasure is Christ**, obscured among the things of the earth, until a person discovers Him and forsakes everything to possess Him.
- c. (POSB) Some say that Jesus **Christ is the man** (cp. Matthew 13:24, 37-38), and the **treasure in the field represents potential believers** who are in the world. In this interpretation Jesus sees the treasure of men in the world, and seeing them He does five things:
 - (I) He hides the treasure: **He takes what the Father has given Him and tucks it away in His heart**, choosing and protecting them until He can complete the work of salvation. (John 10:14-16, 27-30).
 - (II) He goes: **He comes to the world**. (Luke 19:10; Jn 3:16-17, 10:10, 12:47, 18:37; 1 Tim. 1:15).
 - (III) He sells all: **He gives up heaven** in all its glory and splendor. (Luke 2:7, 22:37; Acts 8:33; 2 Cor. 8:9; Phil. 2:7-8).
 - (IV) He buys: **He pays the ultimate price**. He gives His life for the life of man. (Romans 5:8; 1 Cor. 15:3-4; 2 Cor. 5:21; Galatians 1:4, 4:4-5; 1 Peter 2:24, 3:18).
 - (V) He joys: **He envisions the glorious day when all His treasure shall be possessed** by Him. (Heb 12:2)

Hebrews 12:2 “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (POSB)

11. parable of the “pearl of great price”

Mat 13:45-46 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 13:46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

- a. As with the “hidden treasure”, it may be that the **pearl is Christ**, found by a seeking heart, and **bought with the great price of full surrender** and forsaking of every other earthly thing.
- b. (POSB) (13:45-46) **Introduction** The Parable of the Pearl has two interpretations.
 - Some say the *merchant man* is Jesus Christ. The many *pearls* for which He seeks are potential believers, and the one great pearl is the church, the full

body of believers (cp. **John 17:21**; **1 Cor. 13:12**). Note: the pearls are sought after, and the one great pearl is found as a result of seeking for all the pearls.

- Some say the merchant man represents men who seek after truth (pearls). In the search some men discover the truth of Jesus Christ, the pearl of great price; and when a person finds a priceless pearl, he takes the three steps outlined by Christ: he goes, sells all he has, and buys the pearl of great price
- c. **(13:45) Pearl**: the pearl is born out of suffering. A speck of sand or parasite makes its way into an oyster. The oyster is a living organism, so the intruder hurts the oyster. To protect itself, the oyster secretes a substance called mother-of-pearl, or nacre, to surround the intruder. It is the secretion that gradually forms the pearl. Thus, the pearl is born out of much torment and pain. The same is true of the believer and the church: both are born out of suffering and out of the travail and death of the Lord Jesus. (see **Romans 5:8**)
- d. **(13:46) Seeking**: the man discovers the pearl of great price while seeking for pearls. Note there are *many* pearls and some of these are *fine* pearls. Pearls are a symbol of truth and of life. Men seek truth and life in such things as philosophy, science, technology, wealth, fame, sensation (the flesh), art, music, literature, and religion. But there is only one pearl that is priceless, only one pearl that is worth more than the world itself—the pearl of Jesus Christ Himself.
- e. **(revc)** I would like to offer yet **another view of the meaning of this parable**: Perhaps the **pearl being sought by the man (Christ) is any believer**. Upon finding such a pearl and realizing the cost of the pearl was great, he was yet willing to give everything he had (His life) to redeem the pearl to himself. The Kingdom of heaven is made up of countless such pearls. Perhaps **another view** is that the **pearl represents the nation of Israel for whom Christ willingly gave His life to redeem**. Whether the pearl is Israel, the church, or any believer, **the principle is still consistent in that Christ was willing to give His life to redeem the pearl to Himself**, which He has done for all three pearls. (revc)

12. parable of the net

Mat 13:47-50 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

13:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

a. **(PSOB) (13:47-50) Introduction:** the net is the Kingdom of Heaven and the gospel is the message of the kingdom. The sea is the world in all the depth of its darkness and its unknown. The fishermen represent Christ and His followers. Note several things:

- They worked and worked hard. They cast the gospel, the message of the kingdom into the world.
- There is a mixture of good and bad in the Kingdom of Heaven while the kingdom is on earth.
 - The net, the gospel and kingdom, gathers both good and bad; there is a mixture on earth. Some bad do join the good in the kingdom, which means that all who join the kingdom on earth are not sincere and genuinely good.
 - There is a set time, a climactic hour coming. The net has a limit as to how many it will hold. *Someday* heaven will be full. Of course, only the Lord knows when it is time to draw the net.
 - Separation of the bad from the good does not take place until the net is full. Judgment is not only to take place now. The Lord has the right and wisdom to execute judgment—to cast away the bad. (Cp. **Matthew 5:13; 2 Peter 3:3-4, 8-13.**)

It should be noted that Christ does not explain the first part of the parable. The meaning is clear. (PSOB)

END OF LESSON 20

QUIZ QUESTIONS FOR LESSON 20

1. T or F In the parable of the “tares” the seed is the “Word of God”.
2. T or F In the parable of the “tares” where Christ sows good seed, Satan sows counterfeit.
3. T or F Leaven is always used to symbolize evil in Scripture. Leaven sours, ferments, and putrifies.
4. Eventually the “tares”
 - A. wither and die
 - B. are uprooted by good fruit
 - C. are gathered and burned

- D. overtake and choke out the good
- E. None of the above

5. In the parable of the “pearl of great price” we see that the pearl:

- A. is Christ
- B. is the believer in Christ
- C. is Israel
- D. is the church
- E. could be all of the above
- F. is NONE of the above

BEGIN LESSON 21

13. parable of laborers in the vineyard

Mat 20:1-16 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 20:3 And he went out about the third hour, and saw others standing idle in the marketplace, 20:4 And said unto them; Go ye also into the vineyard, and **whatsoever is right I will give you**. And they went their way. 20:5 Again he went out about the sixth and ninth hour, and did likewise. 20:6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 20:8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 20:9 And when they came that were hired about the eleventh hour, they received every man a penny. 20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 20:11 And when they had received it, they murmured against the goodman of the house, 20:12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 20:14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

- a. This parable is best understood in its context: In the previous chpt. **Mat.19:16-30.** Peter and the other disciples were concerned about what they would receive from the Lord for their earthly service.
- b. **(RevC)** There are many interesting things to consider from this parable. Often commentators focus on the worker and the promised reward which are important but we must remember that this parable like many others is about “The Kingdom of Heaven” and what it will be like for those who are there.

Certainly, we can say that Jesus is like the “householder” who went out early. The householder did not waste time looking for those who would serve in his vineyard. Jesus started early in His ministry calling out to those who would eventually, upon His departure, lay the foundation for His church, the body of Christ.

The workers were sought by the householder, they were not seeking for Him. Throughout the day He continued to seek those who would respond to His call. His call included a promise of wages. His call continues even to today to include many promises to those who will respond and serve. **I Cor. 3:8 says, “And every man shall receive his own reward according to his own labor.”** Each man served from the time he was hired until the end of the period of work. Many would say that they each received the same reward, but I would beg to differ and say that those who worked all day did not receive the same as they had to work much harder and longer than those who labored but one hour. There were 5 different groups of workers and each group served a different period of time for their reward.

Every worker was blessed by the householder in that they needed the wages to support their living and their families. In that day a “penny” was the right amount for a day laborer. It was the grace and love of the householder for their needs that caused Him to reward so generously. God always gives better than we deserve as even the group who worked the full day only were able to do so because the householder sought them out and provided a way for them to receive a blessing.

It is also interesting that 4 of the 5 groups were willing to work by faith trusting that the householder would treat them fairly at the time of payment. Perhaps one of the great lessons from this parable is that, if we know the householder is gracious and generous it is far better to labor by faith trusting the householder to do what is right than to insist on a contractual agreement.

Another issue was that response of those who labored all day thinking they deserved much more than the penny they had agreed upon. It is the issue of pride to believe we deserve anything. Their response exposed their hearts of pride they just as easily could have rejoiced with their fellow laborers that the householder was kind enough to meet everyone's need regardless of how long they had labored in the vineyard. (RevC)

- c. **(POSB)** Many are called, but few are chosen. The servant must not be judging others (as the willing and eager servant did), for he has enough to do in making sure of his own calling and election (**2 Peter 1:10**). God's servant needs to be *working out his own salvation*. Outwardly it may appear that a man is a true servant, but inwardly he may be unchanged. Note that Christ says "many are called, but few are chosen." Many are counterfeit, *not willing to give all* they are and have. They are as the rich young ruler, just unwilling. The price of discipleship is too great. In all reality, how many are honestly following Christ as He demands throughout this discussion? (POSB)
- d. **Another meaning** for this parable could be to counter Israel's prideful expectation, by reason of their covenant arrangement with Jehovah through Abraham, that they would have superior positions and rewards in the Kingdom of God when Messiah comes. "The last will be first, and the first will be last", may have been speaking prophetically about the entrance of Israel into the Kingdom **after** the Gentiles, because they rejected Christ.

14. parable of the talents (serving in the Kingdom) (see XVII. Last Week of Jesus' Life)

B. Jesus teaching about His Power & Authority as the Son of God John 19-47 **KEY VERSE:**

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verb tense of both "heareth" and "believeth" indicate **continuing action** (rather than a one-time action).

Verb "passed" (from) means **to depart**, leaving death behind permanently.

1. Jesus claims to be one with the Father

John 5:19-23 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 5:20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

a. (POSB) (5:19) Obedience— Jesus Christ, Nature— Deity: the first proof that Jesus was equal with God was His obedience. Jesus stated two astounding facts.

(I). He did not act alone. He did not act independent of God (cp. **John 5:30; John 7:28; John 8:28; John 14:10**). He was not disobedient to God. He did not...

- take His life into His own hands.
- do His own thing.
- act selfishly.
- walk separately from God.

Note the stress, the crucial importance of this point. Jesus said, "Verily, verily"; that is, listen, listen. Pay close attention to what is said.

(II). He did exactly what He saw the Father do. There was no divergence whatsoever between the Father and Jesus. There are three claims here.

- ⇒ Jesus was in *perfect, unbroken communion* with God.
- ⇒ Jesus was of the very *same nature and person* as God.
- ⇒ Jesus *acted as God because He was God*: He did exactly

what God did. He did "the very same things" (tauta) in "the very same manner" (homoios). He acted and behaved exactly as God acted and behaved.

Jesus Christ was perfectly obedient; He acted exactly in the nature of God. (See **Matthew 11:27; John 7:29, 8:55, 10:30, 10:37-38, 14:10**)

b. (5:20) Jesus Christ, Deity— Works: the second proof that Jesus was equal with God was His great works. Two astounding statements were made.

(I). The Father loves the Son. The idea is that the Father continues to love and never stops loving the Son. There is never a moment when the love diminishes. It is a perfect love that never ceases to give.

(II). Therefore, the Father showed the Son all things which He did.

- All things which Jesus did were the very things which the Father did.
- Jesus said that the Father was going to show Him greater things to do, greater things than the healing of the paralyzed man (**John 5:8-9**). Jesus would be...
 - controlling the forces of nature (storms on the Sea of Galilee).
 - multiplying food.
 - raising the dead and healing multitudes of people.
 - instituting a greater law, the law of the Son of Man.
 - instituting new ordinances.
 - creating people anew.

c. (5:21) **Jesus Christ, Deity— Life— Salvation— Resurrection**: the **third proof** that Jesus was equal with God was His power to give life.

(I). God gives life, and only God *can* give life. Therefore, if He wishes to take a dead body and give life to it, He can. In giving life and raising the dead, God...

- is sovereign, acting fully as He alone wills.
- is not constrained nor restrained.
- has the power and authority.
- exercises perfect love, justice, and wisdom. He knows exactly what He is doing and He does it perfectly.

(II). The Son, Jesus Christ, gives life to whom *He wills*. Just as God does, so Christ does. Christ is equal with God in giving life and raising the dead. Note...

- there is a state of death.
- there is a state of life, of being quickened, of being made alive from the dead.

Christ quickens and gives life to a person when that person believes on Him, and the life which He gives is both abundant and eternal

d. (5:22-23) **Jesus Christ, Deity— Judgment— Honor, of Jesus Christ— Relationship, To God**: the **fourth proof** that Jesus was equal with God was

His control over the whole judicial process. Most men think that God (the Father) will judge the world and that they will have to stand before God in the day of judgment. But not so, Jesus says. He claims that God will judge "no man, but [He] hath committed all judgment unto the Son." The scene is the picture of a supreme court—not just the supreme court of a nation, but the supreme court of the universe presided over by Jesus Christ. (See Acts 17:31, 10:42; Matthew 25:32) (POSB)

2. Jesus claims to hold the power of Eternal Life through the Father in heaven

John 5:24-29 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the **Son of God**: and they that hear shall live. 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 5:27 And hath given him authority to execute judgment also, because he is the Son of man. 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

a. (POSB) (5:24-25) **Jesus Christ, Deity— Salvation— Sin— Death**: the **fifth proof** that Jesus was equal with God was His power over man's destiny, the power to save men from death to life. Note three significant points.

(I). How men are saved.

- They are saved by hearing Jesus' Word. The idea is commitment and obedience to it. In order to be saved, men must hear and follow Jesus' Word, doing exactly as He says.
- They are saved by believing God, that is, by believing that God has sent His Son Jesus Christ to save them.

(II). The result of being saved: eternal life. A man passes from the state of death into the state of life, from the state of condemnation into the state of justification. When a man is truly saved, he is never condemned to die; he is declared righteous and given eternal life. Note the descriptive way of expressing it: "**is passed from death to life**." Note also that man is presently in a *state of death*; that is, man is in the process of dying. Man *must die and will die*. He cannot stop the process.

(III). The facts are twofold. The hour has come and now is...

- when the spiritually dead *can hear* the voice of the Son of God.

- when the spiritually dead, who hear, *can live*.

b. **(5:26) Jesus Christ, Deity— Life, Source**: the **sixth proof** that Jesus was equal with God was His energy of life, His self-existence. God is the...

- | | |
|---------------------|----------------------|
| • Energy of life | • Source of life |
| • Power of life | • Essence of life |
| • Being of life | • Sovereign of life |
| • Possessor of life | • Self-existent life |

God has life within Himself. And note: God has given the very same energy of life to the Son. Jesus Christ possesses "the very being" of life, the power and energy of self-existence within Himself. The implication is clear: Jesus Christ has the *power* to give everlasting life to those who hear Him and believe on God.

c. **(5:27) Jesus Christ, Deity— Judgment— Sympathy**: the **seventh proof** that Jesus was equal with God was His power to execute judgment. Jesus Christ is the Son of Man, having lived just as all sons of men live. He walked through life as Man, bearing all the weight and pressure, trials and temptations, sufferings and death, joys and victories that men experience. He knows every facet and fiber of human life; therefore, He is able to execute perfect judgment. For this reason, God has given Him the right and the authority to judge men.

d. **(5:27) Jesus Christ, Deity— Son of Man**: the **eighth proof** that Jesus was equal with God was His claim to be the Son of Man. This was Jesus' favorite description of Himself.

Jesus Christ is the Son of Man. This does not mean that Jesus was born of a man. It means that He is more than what an ordinary man is, more than a son of some man. Jesus is what every man ought to be, *the Son of Man Himself*.

Jesus Christ is the Ideal Man: the *Representative Man*, the *Perfect Man*, the *Pattern*, the *Embodiment* of everything a man ought to be. Jesus Christ is the perfect picture of a man. Everything God wants a man to be is seen perfectly in Jesus Christ

Jesus called Himself "the Son of Man" about eighty times. It was His favorite term. The title *Son of Man* is probably based upon the Son of Man in **Daniel 7:13-14**. There is also a picture of Jesus as the heavenly Son of Man contrasted

with Adam as the earthly Man in **1 Cor. 15:45-47**. Both references picture Jesus as *the Representative Man, the Ideal Man*, in God's plan for world history.

- e. **(5:28-30) Resurrection, the— Judgment**: the **ninth proof** that Jesus was equal with God was His power to resurrect all men from the grave. Note several facts.
- It is the voice—the Word, the power of Jesus—that shall resurrect "all that are in the graves."
 - "All that are in the graves" shall be resurrected. Not a single one will be left in the earth. Everyone "shall come forth."
 - "The hour is coming" when all shall be resurrected. The hour is set, fixed, already determined.
 - Men are to "marvel not at this." It is not incredible or ridiculous, for *God is*; He does exist, and He has a plan for the world. The world has not just happened. Life has not happened by chance, without purpose and meaning beyond a few brief years. Life is not doomed, without hope, destined to despair and dirt. There is meaning, purpose, and significance, both to life and to the world.

Men who have done good shall "come forth to the resurrection of life." How one lives matters. The man who professes and lives for God will take part in the resurrection of life, but they who have done evil will "come forth to the resurrection of damnation".... What a person has professed will not matter. All that will matter will be how a person has lived. Has he lived righteously and godly in this present world—believing on Christ and serving Him? Believing on Christ means that a person has committed His life to follow Christ, to obey and serve Him. (POSB)

END OF LESSON 21

QUIZ QUESTIONS FOR LESSON 21

1. T or F The parable concerning the laborers in the vineyard is about salvation.
2. T or F In the parable concerning the laborers in the vineyard a "penny" was the normal wages for a day's work.
3. T or F "Resurrection" implies that God will put every piece of our bodies back together.
4. T or F When Jesus used the title "Son of Man" for Himself, the Jews understood Him to be declaring that He was the Messiah and Judge.

5. Which of the following is NOT one of the “three great keys” that Jewish leaders believed Jehovah could do?

- A. Open the eyes of the blind – never done in the Old Testament
- B. Open the heavens and give rain
- C. Open the womb and give conception
- D. Open the grave and raise the dead

BEGIN LESSON 22

3. Jesus claims three other witnesses to His divinity. KEY VERSES:

John 5:39-40 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. {40} And ye will not come to me, that ye might have life.

John 5:30-47 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 5:31 If I bear **witness** of myself, my witness is not true. 5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

5:33 Ye sent unto John, and he bare witness unto the truth. 5:34 But I receive not testimony from man: but these things I say, that ye might be saved. 5:35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 5:40 And ye will not come to me, that ye might have life. 5:41 I receive not honour from men. 5:42 But I know you, that ye have not the love of God in you. 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 5:45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me. 5:47 But if ye believe not his writings, how shall ye believe my words?

- a. **(POSB) (5:31) Jesus Christ, Deity— Witness— Judicial System:** a man's own testimony is unacceptable and suspicious. The witness of a man has to be supported by other witnesses, and at least two witnesses are required. This is one of the most fundamental laws of society throughout the world. (**Deut.**

17:6; Deut. 19:15; Matthew 18:16; 2 Cor. 13:1; 1 Tim. 5:19.) This is the point that Jesus was making... Men should have been searching and seeking after God so diligently that they could not miss the fact that He was the Son of God... However, to meet their need, He would prove the fact by meeting the demands of justice. He would call forth five witnesses to prove His claim.

- b. **(5:32) Holy Spirit— Jesus Christ, Witnesses to:** there is the witness within, the Holy Spirit. Christ did not identify who He meant by "another" (*allos*). (**John 14:16.**) Most commentators believe He was referring to God Himself. The Holy Spirit is thought to be the One to whom Christ was referring.
- c. **(5:33-35) John the Baptist:** there was the witness of John the Baptist. The religionists had sent some men to ask John about his witness, and John bore witness to *the truth*. Note:
- The words "bore witness" (*memarturēken*) mean a permanent and continuing witness.... His witness continued and still continues and will always continue. It was a trustworthy message, a witness to the truth. (**John 1:19-27, 29-36.**)
 - The words "the truth" are not only a reference to the truth of John's message, but to Christ Himself, who is *the Truth*, the very embodiment of Truth. (**John 14:6.**)
 - Jesus did not need or plead the witness of a mere man... The testimony of God's Son should be counted the strongest of witnesses, yet tragically men want the testimony of other men just like themselves.
 - The witness of John was that of a burning and shining light. His light was clearly seen to be of God, lit by God as the light of God. That John's message (witness) was of God could not be questioned by any reasonable and honest person. John definitely showed men the way to God, just as a light shows men the way out of darkness.
- d. **(5:36) Jesus Christ, Deity— Works— Witness to:** there was the witness of miraculous works. Four significant things were said by Jesus.
- Jesus' works were a greater witness than the witness of John the Baptist.

- Jesus' works were given to Him by the Father. He was on a mission for God; therefore, what He did—all the works—were of God (**John 3:35**)...

- Jesus' works were the Father's works. The Father was the Originator, the Planner, the Overseer of the works. He was the One who had given the works to be done and completed. Note that Jesus claimed to have completed the works perfectly (**John 17:4; John 19:30**).

- Jesus' works proved that the Father had sent Him. They were works which had never been, done by others (**John 15:24**). They were so unusual—so full of power and wisdom, love and care, glory and honor to God—that all men who failed to see and believe were without excuse... He had just performed one of the Godly works, healing the paralyzed man. (See **John 10:25, 37-38**)

e. **(5:37-38) Jesus Christ, Deity— Witnesses to— Word of God:** there was the witness of God Himself. God sent Christ into the world, so Christ naturally bore witness of God. The witness included all that God had ever revealed to man down through the centuries. Everything God did was to prepare the way for His Son, and every single act bore witness that God was sending His Son. Christ made two charges against the religionists. (The same charges can be made against the world.)

- **"Ye have neither heard His [God's] voice at any time, nor seen His shape, what He is like."** Some people may think they have seen God, but they have not. However, it is not because God has not spoken or shown what He is like. He has revealed the truth about Himself and the coming of His Son.

⇒ Some in the *Old Testament* did hear and see what God was like (**Genesis 32:30; Exodus 24:10; Exodus 33:11; Numbers 12:8; Deut. 4:12; Deut. 5:4, 24**).

⇒ Some in the *New Testament* did hear and see what God was like: Simeon (**Luke 1:25**), Anna (**Luke 1:36**), and others (**John 1:40; John 12:28-30**).

However, most down through the centuries have not heard and seen God, and most still do not.

- **"Ye have not His word abiding in you."** They had the Old Testament Scriptures, but they did not have the Word of God *abiding* in their hearts and lives.
- f. **(5:39) Scripture— Jesus Christ, Deity— Eternal Life**: there is the witness of Scripture. Note three things.
- The word "search" (*eraunate*, "ye search") can be either a fact, that **"ye search the scriptures,"** or a command, "search the scriptures." It seems that the words **"for in them ye think"** point toward the meaning being a statement of fact. The religionists do "search the scriptures," for they think they have eternal life "in their searching."
 - The Scriptures *proclaim* the message of eternal life, and show us how to secure eternal life, but the Scriptures do not impart or give eternal life. Only Christ can give eternal life. A person does not secure eternal life...
 - by reading the Scripture, no matter how much he reads.
 - by knowing the Scripture, no matter how much he knows.
 - by being religious, no matter how religious he is.
 - by doing religious works, no matter how much good he does.
 A person receives eternal life only by believing and giving his heart and life to Jesus Christ.
 - The Scriptures testify of Christ.
- g. **(5:40-41) Will**: men do not "will" to come to Christ. The *will* is stressed. Men deliberately choose to reject Jesus Christ. They actually exercise the will not to come to Him for salvation. (See Acts 7:51; 2 Chron. 24:19; Jer. 32:33, 44:16)

Jesus was not claiming to be the Son of God in order to receive the praise and glory of men (**John 5:41**). He was proclaiming the truth because He loved them, and the fact of His deity is the truth. Men must face up to the truth if they wish to be saved. Man's rejection cuts the heart of Christ, and the hurt is seen in the tenderness and appeal of this verse. There is a pleading in His words: "Ye will not come to me, that ye might have life."

- h. **(5:42) Rejection— Profession, False**: men will to reject Christ, to reject the claim of Christ because they do not love God. The love of God is not in their hearts.
- The people to whom Jesus was speaking professed to love God deeply. They...
 - worshipped faithfully.
 - knew the Scriptures.

- were always praying.
- were unashamed to talk about Him.

However, the love of God was not *in* them, not really. It was not shed abroad in their hearts, not the kind of love that honors and praises God and gives all that one is and has to love and help people.

- Jesus said, "**I know you.**" He knows a man's heart, if a man's profession is true and genuine or false and counterfeit. Jesus sees right through a man's words, down deep into his heart.
- i. (5:43) **Messiah—Messiahship**: men receive false messiahs. There is a contrast here.

Jesus said, "**I have come in my Father's name,**" but "**another shall come in his own name.**" Jesus came in the name, that is, in the authority and truthfulness of God. "Another," the false messiah, comes in the authority and word of himself.

Jesus said, "**Ye receive me not,**" but "**him ye will receive.**" Men reject God's Son, the true Messiah, but they receive the false messiah.

The false messiah or human deliverer is not truthful. He is a mere man, full of all the weaknesses and infirmities of men. A false messiah is a person born of mere man and woman; he is a person who will die as a mere man just as all other men die. The false messiah is a deceiving person with leadership qualities and charisma who has learned to promise what men crave: escapism and possessions. Therefore, he sets himself up claiming that belief in his "name," that is, in what he says, will meet man's needs. Jesus says that most men "will receive" such a false messiah or deliverer. (See Matthew 24::23-26)

- j. (5:44) **Seeking Approval—Pride—Self-Suffering**: men seek the approval and honor of *mere* men. Men make two gross mistakes.

(I). They seek the acceptance and approval, the recognition and honor of other men, and such becomes the driving force of their lives. People seek...

- the right position to be seen in.
- the right place to live and work.
- the right car to drive.
- the right clothes to wear.
- the right looks to attract.
- the right gifts to secure honor.
- the power and wealth to possess.

- the recognition and fame to be known.

They do not seek the acceptance and approval, nor the recognition and honor of God.

(II). They measure themselves against other men, not against God. When a man measures himself by other men, he is seen to be good and acceptable. He does not come short often, if at all. But note something: when a person is being praised and honored by others, he feels acceptable, complete, fulfilled. Therefore, he often senses no need for God. Only when men measure themselves against God do they see themselves for what they are: "**short of God's glory**" (**Romans 3:23**). Only then do they bow in humility and beg forgiveness and cast themselves upon the mercy of God. Note the question of Christ: in light of this, "**How can ye believe?**" (See **Gal. 6:3; James 1:26; I John 1:8; Rev. 3:17**)

- k. (5:45-46) **Man, Unbelief— Prophecy**: men do not believe prophecy, do not believe Moses' writings. Note two things.

(I). Jesus said, "**Moses wrote of me.**" All the prophecies in Genesis through Deuteronomy are the prophecies to which Jesus was referring. (II). Jesus said that Moses was the one who condemned man's unbelief, not Him. The men standing before Jesus professed to believe Moses, but they did not—not really.

⇒ They did not believe what Moses said about the promised Messiah.

⇒ They did not live as Moses said to live.

⇒ Their profession would be condemned by the very one whom they said they trusted, by Moses himself.

- l. (5:47) **Unbelief— Jesus Christ, Words— Word of God**: men do not believe the words of the true Messiah. Jesus gave two reasons why men do not believe Him.

(I). They did not believe Moses' writings, the words of Scripture. How then could men believe the promises of the Messiah?

(II). They did not believe the testimony of a man whom they professed was a great and honorable man. They honored Moses, calling him great and honorable; yet they treated him as a liar, a man whose testimony was unreliable. How then could men believe the words of Christ? (POSB)

4. Jesus explains that salvation comes only through repentance.

a. not through experiencing supernatural signs

Mat 12:38-45 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 12:39 But he answered and said unto them, An evil and

adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

- b. (RevC)** In this passage Jesus rebukes the scribes and Pharisees for seeking a sign that would prove He was the Messiah. Before we get to judgmental toward their request perhaps we should examine the “beam” in our own eye. How often do we see people flock to see someone who proclaims to walk in signs and miracles? Some surely go in hope of receiving a miracle of healing but many go in hope of seeing some supernatural sign or miracle performed as if the testimony of Jesus that we already have is not sufficient for our faith to be at rest. Is this not the same evil heart that Jesus rebuked?

Note that Jesus did give them a sign knowing that even in His doing so they would not believe. That sign was of Jonah who had spent three days in the belly of the great fish. Naturally He was referring not so much to Jonah as to His own pending death, burial, and resurrection. The people of Nineveh received the witness of Jonah and repented of their sin. Jonah was a mere man, not the Son of God who stood before these men. Certainly those who repented in Nineveh could stand in judgment of the Jewish nation for not having received their Messiah when it was obvious to anyone who was not blinded by their own pride and sense of religiosity.

Next Jesus points to the Queen of Sheba who came a great distance seeking wisdom from Solomon when one even greater than Solomon was standing before them. Yet they were not seeking wisdom or understanding but only some small sign when there was a gigantic billboard standing in front of their eyes that they refused to see.

The last example that Jesus gives concerned the man who had been delivered from a demon and was cleansed yet he made no effort to fill his life with the presence of God. Thus, when the demon returned it found the house empty and brought 7 other spirits more wicked than itself. The Jewish nation at this time was no longer worshipping idols they had been cleansed but still were a proud stiff-necked people not really seeking a personal relationship with their God. The same terrible fate as the demon possessed man would come upon this same evil generation who were seeking signs and would ultimately reject their Messiah. (RevC)

c. cities condemned for rejecting Christ's call to repentance

Luke 10:13-16 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

- (I) Hearers are **accountable**; the greater the exposure to God's truth, the greater the responsibility and the greater the judgment upon the hearer.
- (II) Capernaum was the center of Jesus' ministry; Chorazin and Bethsaida were nearby. They heard a great deal of gospel!

d. parable of "the lost sheep"

- (I) With this, Luke begins to record a series of parables to emphasize Heaven's **joy at the restoration of a lost soul**. In each, Jesus shows how the owner searches for what is lost, and rejoices to find and restore it.
- (II) Imagine the reaction of the people to hear such a tender, loving message for the first time in their lives, after knowing only the demanding, condemning teachings of the Pharisees!
- (III) Notice also that Jesus often focuses on the theme of **money**: to teach the people that those who are motivated by money (such as the Pharisees) cannot be pleasing servants of God. And they will miss the **true riches of relationship with God**.
- (IV) A man's spiritual condition can be seen in **ALL that he DOES**; there is no such thing as a "spiritual life" apart from "private life".
- (V) If a man is "ungodly" in little things of life, he will be unfaithful in larger spiritual matters as well; therefore he will miss God's eternal riches.

Luke 15:1-7 Then drew near unto him all the publicans and sinners for to hear him. 15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 15:3 And he spake this parable unto them, saying, 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 15:5 And when he hath found it, he layeth it on his shoulders, rejoicing. 15:6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

- e. **(RevC)** Sheep are not known for their wisdom and often find themselves lost or in danger. Thus, a shepherd in the time of Christ was very important. Jesus said that His sheep, “**hear my voice**” **John 10:16**. I am told that shepherds often would allow their sheep to graze on the same hillside intermixing as they do so. Yet when the shepherd needed to leave he would simply call out to his sheep and they knowing his voice would turn and follow him leaving the other shepherd’s sheep behind. This they do because they have learned that The Shepherd will care for, protect, and lead them to green pastures to feed.

However, sheep often wonder off and when one is lost the good shepherd will leave his sheep with another shepherd where they will be safe until he can find the lost sheep. This he did because the shepherd was a hired shepherd with responsibility for another man’s sheep. If he lost a sheep it would be exacted from his wage, thus every sheep was of great value to the hired shepherd (**See Gen. 31:38-39; Ex. 22:10-15**).

Certainly, there was multiplied joy over the finding of the lost sheep, in much the same way as there is rejoicing in heaven every time a lost sinner humbles himself, repents of his sin, and walks with Jesus (**See Luke 15:7, 10**).

Jesus closes with these words, “...**more than over ninety and nine just persons, which need no repentance.**” I can’t imagine that Jesus was in any way indicating that the Pharisees and religious people who were listening did not need repentance or were already saved from their sin. Rather I believe He was stating a perceived fact as they saw themselves as acceptable in the sight of God; therefor, in their minds they had no need of repentance. Much like the prodigal son who did not see his need until as the scripture puts it, “**he came to himself**” (**Luke 15:17**) meaning he finally was able to perceive his true self and the wretched, lost, soul that he was—only then could he see the love of The Father and come home. (RevC)

END OF LESSON 22

QUIZ QUESTIONS FOR LESSON 22

1. T or F Witness is a key word in the gospel of John, used some 47 times, and from it we get the English word: “martyr”.
2. T or F The Jewish people required of Jesus a “sign” because of their unbelief.
3. T or F “Hearers” are accountable, the greater the exposure to God’s truth, the greater the responsibility and the greater the judgment upon the hearer.
4. T or F The only reason a shepherd would leave the 99 sheep to find the one lost sheep was because of his great love for his sheep.
5. Which of the following is NOT one of the three witnesses that Jesus gave of who He was:
 - A. John the Baptist
 - B. His miracles
 - C. The Old Testament Scriptures
 - D. His resurrection

BEGIN LESSON 23

f. parable of “the lost coin”

Luke 15:8-10 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 15:9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

(RevC) ...This parable is much like the parable of the lost sheep. In the parable of the lost sheep the sheep was lost in the world where as the coin of great value was lost in a house. Perhaps this coin came from the band of 10 silver coins that a Jewish woman would wear around her head to signify that she was a wife. To lose such a coin would bring panic to the heart of any such woman. You can only imagine the sense of loss, the fear of not finding the coin, and the value it meant to her and her family. As there was no electricity in those days a home was lit with oil lamps that did not shine nearly as bright as our light bulbs of today. Thus, the increased difficulty in even finding the lost coin.

With that in mind you can also imagine how relieved and how wonderful the rejoicing would be when the coin was finally discovered; both in the heart of the one who found it and especially for the one who lost it.

Note also that the coin does not realize that it is lost, it has no concept of its value, it is no longer in a position of service, it is not where it should be, and it does not realize the lengths that the owner has gone to in an effort to restore it to its rightful place. The coin is much like the person who is a lost sinner and does not realize that they are separated from their creator, they have no realization of the great value that their creator has placed upon them, they are not in the proper place of service within the body of Christ, they are not in the family of God, nor do they realize the sacrifice that has been offered for their redemption.

As with the lost sheep all of heaven rejoices when a lost “coin” is found and restored to its rightful place. (RevC)

g. parable of “the prodigal son”

(POSB) (15:11-24) Introduction: the parable of the Prodigal Son is one of the greatest and most beloved stories ever told in human language. God loves and reaches out to the most prodigal of men, and He runs to embrace any prodigal son who *repents and returns home*. God forgives His prodigal son and restores him, no matter how terrible the sin and failure of the prodigal. (POSB)

Luke 15:11-16 And he said, A certain man had two sons: 15:12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

(RevC) There was nothing illegal in the request being made by the younger son.

Deuteronomy 21:17 (KJV) ¹⁷ But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his. This passage gives the first-born son a double portion of inheritance. The younger son was within his right to ask his father for his portion of the inheritance, and the father could grant the request. However, it certainly was a selfish act not the attitude that a son should have toward a loving father. Here we have a “lost” son

as the result of self-centeredness. Whenever our thinking in life is centered around what “I want” or “I need” or “Me & Mine” we are on the path to emptiness. A life void of relationship whether spiritual or corporeal. Sin has but one outcome—death which is separation from God. In the end the prodigal son finally **“comes to himself”** meaning he finally comes to his end and realizes his true condition—that he is lost, separated, empty, void of relationship. His only hope is “The Father” whom he rejected but who loves him. (RevC)

h. (POSB) (15:11-13) Selfishness— Hardness— Independence— Self—

Stubborn— Worldliness: the prodigal said, **"Give me."** Note the son was a child of the fathers by birth. He belonged to the estate (world) of the fathers by natural birth. But it is clear from what follows that the son did not belong to the father *in heart, mind, or spirit*. The prodigal wanted two things.

- (I) He said, *"Give me* my inheritance. He wanted money and the things and possessions of the estate (world) which he was to inherit. He wanted to get all the Father would give him, so that he could enjoy it now.
- He had not earned it, not yet; therefore, he did not deserve it.
 - He was selfish and self-centered, rude and unkind. He said, "Give me," not "Please" nor "May I have." The effect upon his father and the estate was of little, if any, concern to the prodigal. The father could be hurt and the estate could suffer from the loss of the money and goods; it mattered little to the prodigal. (See Mark 4:19; Luke 12:15; I Tim. 6:9-10; 2 Tim. 3:1-2; I John 3:17)
- (II). He said, **"Give me my independence."** This is what the prodigal was really after, the right to his own life.... He wanted to *cut loose—to be away* from the father and to be relieved of the responsibility of the property. He wanted to live his own life, to do his own thing (Luke 15:12).

Note a crucial point: the father gave the son his freedom and possessions. The son was able to do what he wanted with his life and goods (abilities, talents, money, things). All was placed into the son's hands. He could use his life and what he had as he wished without any interference from the father. Since he was an adult son, ...the father respected his adulthood....He had to let him go to live as he wished.

- (III). The prodigal wasted his life in riotous living.
- He left his father—he rebelled and revolted and journeyed to a *far country*. He chose a country that was drastically different from his father's, a country that was full of carousing and drunkenness,

partying and immorality, selfishness and greed, sin and shame, death and hell.

- He lived a worldly, fleshly life—living for the pleasure of this life only. "Riotous living" means loose, reckless, wild, extravagant living. (POSB)

i. (POSB) (15:14-16) Worldliness— Sin— Enslavement— Bondage— Suffering— Friends— Dissatisfaction— Emptiness— Destitute— Spiritual Poverty: the prodigal son met the day when he suffered and was in want. He suffered five things.

(I). He suffered being *destitute*. He "**spent all.**" He squandered and wasted and misused his money, property, talents, purpose, opportunities, mind, thoughts, hands, body, and soul. He misused all these in the lust of his flesh. Note: all these things, ranging from his money to his soul, came from God. They had been given to the son from the Father, either through nature at birth or through a direct gift. The son owed everything to the Father. He should have been working to hold up the name of the Father, serving and repaying the Father for all His marvelous gifts. But instead, the son became a rebel, a prodigal and "**spent all**" upon "**riotous living.**"

The point is this: the prodigal had nothing on earth to help him. He had wrapped his life up in the pleasure and security of the world; but now, when they were all gone, there was nothing left to help him. He stood *bare, empty, alone, and destitute*. All that he had based his life upon was now gone. He now knew that the world was corruptible, and that it passed away....(See Romans 6:21, 23; Eph. 2:12; Rev. 3:17)

(II). He suffered *natural disaster*. A famine struck. This refers to all the severe trials and disasters in life because of the very nature of the world. It may be storm, sickness, accident, death. Whatever it is, it is disastrous and causes great loss. Again, the prodigal son was all alone without God's presence; therefore, he had to face the disaster without God's care and help. (See Matthew 7:26-27)

(III). He suffered *enslavement* and humiliation. (Luke 15:15) Sin: a Jew was forbidden by law to be attached to a Gentile, a man of a "far country." But even disregarding this prohibition, the humiliation of cleaning hog pens was a horrible pain for a formerly fine rich young man to suffer. There are three pictures here.

- The picture of being spiritually and emotionally and mentally drained. He ran out of spiritual strength, spent his inheritance.

- The picture of attaching himself and becoming enslaved to a person of a "far country." Being spiritually drained, he sought refuge with a man of a "far country," a man away from God.
- The picture of sin leading and enslaving a man to the "hog pens" of the world.

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John 8:34).

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16; cp. Romans 6:21).

(IV). He suffered hunger. The world's garbage (riotous living) will always leave a man empty and hungry. The world, its pleasures and wealth and styles, will please the body, but leave the soul empty. The world cannot permanently...

- | | |
|-----------|-----------|
| • satisfy | • provide |
| • fill | • supply |
| • nourish | • please |

The world will leave a man (deep within, within his soul)...

- | | |
|----------------|--------------|
| • dissatisfied | • empty |
| • unfulfilled | • unsupplied |
| • unnourished | • displeased |

In contrast, only the man who hungers and thirsts after righteousness will be filled and bear the fruit of God's Spirit. **(See John 4:13-14)**

(V). He suffered the loss of friends. The *so-called friends* who surrounded him when he had plenty were now gone. Note two things.

➤ When he had plenty and was able to maintain the same social class as his friends, they were all glad to call him friend. But when he was not able to *keep up* with their standard of living, he was not welcomed.... They did not want him around lest others associate them with a person who was unsuccessful and a failure.

➤ The friends, at least some of them, were feeling the pinch of the famine as well. Note the selfishness of the world: **"no man gave unto him."** How like the vast majority of people today! And so many have so much that could be given! **(See Psalm 142:4; Micah 7:5; Job 19:19) (POSB)**

Lk. 15:17-19 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.

j. (POSB) (15:17-19) **Sin—Repentance—Thinking**: the prodigal came to himself, snapped out of his insanity, back to reality. Note the words **"came to himself."** Jesus considers a person away from God to be *mad, insane, living in an unreal world*.

(Eccles. 9:3) **"This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead"**

(I). Two things are indicated about repentance.

- ⇒ Repentance is the beginning of sanity and reality, the very basis for building a sound life.
- ⇒ The beginning of repentance is thought, thinking about one's need to repent and turn back to God.

(II). Note the words, **"When he came to himself, he said"**; that is, he began to think to himself. He thought long and hard upon these things.

(III). He thought upon his Father (God) and His enormous provision.

- The Father's **"many servants"** would be the believers, the children of God.
- The Father's **"bread"** was enough to feed all, and then there was even more to spare.

The prodigal remembered how his father had been able to provide for all. He remembered the sense of belonging, of being a family and of fellowshiping together among all the servants of God, the great provision of love and joy and peace, of purpose and meaning and significance. His father had it all and more to spare.

(IV). He thought upon his plight: "I perish" (**Luke 15:17**). The meaning is both now and future.

- He was perishing now: empty, lonely, unhappy, humiliated, destitute, without purpose, meaning, or significance, without family or friend.
- He was doomed to perish eternally.

(V). He thought about humbling himself. Humbling himself would involve two significant steps.

- Repenting. Note the prodigal would have to "arise," that is, turn from and leave the far country, and go to his father. These are the steps involved in repentance...
 - arising, getting up.
 - turning away from one's sinful life.
 - turning toward and moving toward God.

Note that repentance is simply a changed life, a life that turns from sin to righteousness, from self to God, from this world to heaven, from the temporal to the eternal.

- Confessing. The prodigal would have to confess...
 - his sin.
 - his unworthiness to be called God's son.

Note that the prodigal was only thinking of these things, not doing them—not yet. However, the desire and longing to return to his father was gnawing at his heart deeply.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6; cp. Luke 6:21).

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" (John 7:37). (POSB)

15:20-24 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 15:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

- k. **POSB) (15:20-21) Repentance— Confession— God, Seeking Men—**
Contrition: the prodigal arose and returned to his father. This was the greatest of moments for the prodigal, the most momentous event in the life of any sinner. It is the summit of human experience. The prodigal returned to God: he sought reconciliation with his Father.

(I). He repented: he did get up and turn from his sinful life and go to his Father. He was no longer just thinking about it; he was now repenting and going to the Father. **(See Matthew 5:4; Acts 3:19, 8:22; 2 Cor. 7:10)**

(II). He was accepted even before he confessed. This is a significant point to note. Repentance is the sign that we are sincere when we confess, and God knows we are sincere when He sees us actually turn from our wicked ways. He forgives when we repent, when we truly want Him to forgive. This is the reason the Father runs to meet His son. The son had turned away from the far country and *had come* to the Father. Note:

⇒ the Father's eyes were merciful: no matter what He had seen, He wanted to have mercy.

⇒ the Father's heart was merciful: He wanted to reach out in compassion to the sinning son.

⇒ the Father's feet were merciful: He wanted to run and meet and *escort* the sinner home. **(RevC)** It is interesting that in Eastern culture men wore long outer garments making it difficult, if not impossible for them to run. To do so the father would have to lift the garment above his knees to enable him to run. Such a display would be very out of place thus showing the great love and joy in the Father's heart over the homecoming of His lost child. **(RevC)**

⇒ the Father's arms were merciful: He wanted to embrace the prodigal son and weep with him.

⇒ the Father's lips were merciful: He wanted to welcome the prodigal son home with all the tenderness of a true Father. **(See Psalm 34:18, 51:17)**

(III). He confessed. He needed to confess his terrible evil: that he had rebelled, rejected, and sinned against the Father. He had sinned against heaven, all that heaven stood for in all its righteousness and godliness; and sinned in the sight of God, going against all that the Father stood for and knew to be best. **(See I John 1:9; Ezra 10:11; Proverbs 28:13)** (POSB)

1. **(POSB) (15:22-24) Forgiveness—Restoration**: the prodigal was accepted and restored. But note: he would not have been accepted and restored if he had not returned. The key to being accepted by God is *repentance*. We must always remember this fact, a fact which determines our eternal destiny. **(RevC)**

According to **Deut. 21:18-21** when a son was rebellious and unruly not obeying his parents they were to bring him before the elders at the city gate and proclaim that he was a rebellious son. Being convinced of their accusation the elders were to stone the young man to death. A mistreated and rejected father could have taken his prodigal son before the city elders, but his love for his lost son gave that possibility no place. He only needed to see his son coming to him before he sprang into action. Jesus bore our punishment on the cross, we deserved death for our sin, but He died in our place that we could have everlasting life. What greater love than this? **(RevC)**

(I). The father restored him. (RevC) Note that the father did not ask his son to earn his forgiveness, nothing was required of the son except his coming to the Father. In the same way we cannot earn our forgiveness from sin—no work of the flesh can profit anything. We are saved by grace through faith. The lost son had faith enough to come home. Forgiveness and grace was already there waiting for him from the moment he left. (RevC)

- The "**robe**" restored him to a position of sonship and honor. It symbolized being clothed with the righteousness of Christ. (See **2 Cor. 5:21; Romans 13:14; Eph. 4:24; Col. 3:10**)
- The "**ring**" restored him to a position of authority. The son was now to represent the father and his kingdom. (See **Galatians 4:6-7**).
- The "**shoes**" immediately restored and elevated him above servanthood, which means he became a *free man*. The son was now shod with shoes to carry the gospel of peace wherever he went. (See **John 8:32; Romans 6:18, 8:2**).
- The *celebration* pictures reconciliation, full acceptance, and the great joy of the occasion. (See **Titus 3:4-7**)

(II). The father fed the son and celebrated his son's return. Both facts are important. All that the son needed was fed to him. He was fully accepted into the family; therefore, all the food of heaven was laid out before him. It was there to nourish him. But even more: there was celebration and great joy over the son's return. The whole household celebrated in joy. (See **Eph. 2:7; Phil. 4:19; I Tim. 1:14**)

(III). The Father proclaimed His son's new life.

- He "**was dead and is alive again.**" (See **John 3:16, 5:24**)
- "**He was lost and is found.**" (See **Isa. 53:6**) (POSB)

Lk. 15:25-32 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 15:26 And he called one of the servants, and asked what these things meant. 15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 15:28 And he was angry, and would not go in: therefore came his father out, and entreated him. 15:29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots,

thou hast killed for him the fatted calf. 15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

h. (POSB) (15:25-32) Introduction: this passage is about the second son of the father (**Luke 15:11, 25**). The elder son represents the self-righteous religionist—the moral, the just, the good—the man who has never committed gross and visible sin. He is religious and does religious works; therefore, he feels and believes he is acceptable to God. In this parable Jesus pointed out five faults with the self-righteous religionist.

i. (15:25-27) Religionists—Errors of: the **first fault** of the religionist is his tragic position. He was "**in the field**" away from the house. He was in the field of religion, but not in the house of salvation. He was unaware of his father's affairs (**Luke 15:26-27**).

(I). The elder son was *in the field* of his father. He was working diligently, looking after the responsibilities of the field. So, it is with the religionist. He is working diligently at the field of religious things: services, rituals, ceremonies, ordinances, prayers. He even uses religious talk and terms in his daily conversation. He attends services and prays and talks as much as he needs to satisfy his conscience.

The point is this: the religionist is "**in the field**" of religion. He professes to know God and to be a follower of religion. Just how much religion he practices depends upon how much religion he needs to enable his conscience to feel acceptable to God...

(II). The elder son was in the field, not in the house of his father.

⇒ He did not know what was going on in the house (of salvation and repentance), only what was happening in the field (of religion).

⇒ When he looked at the *celebration* of repentant sinners, he questioned. He did not understand.

⇒ He had to ask what the celebration meant (what the celebration of repentance and salvation meant). (**See 2 Tim. 3:5; Matt. 23:23; Gal. 4:10-11; Eph. 2:8-9**) (POSB)

j. (POSB) (15:28) Religionists—Jealousy—Unbelief: the **second fault** of the religionist is his tragic rejection of God. He shuts himself out. Note the son in the field became angry at the repentant son who was now in the father's house.

He did not understand repentance, how a man who had been so immoral, dirty, and unclean could change so much. The claims of being safe and secure and the sound of celebration and testimony disturbed the son from the field. So, it is with the religionist.

Note a significant fact: the religionist *shut himself out*. God does not shut him out. The father "**came...out and intreated him**" to come in. The father does even more for the religionist in that he comes seeking him, whereas the prodigal had to return home before the father could run out to meet him. The father came out and begged the religious son to understand repentance and salvation and to come in... Note the terrible jealousy and envy in the heart of the elder son. He was jealous of the treatment, of the fruit and blessing being given to the prodigal son. (See **Matthew 23:13; Isa. 29:13; Malachi 2:7-8**) (POSB)

- k. (POSB) (15:29) **Religionists— Self-righteousness**: the **third fault** of the religionist is his tragic self-righteousness. Note the elder son claimed three things.

(I). He claimed to be religious: "**I serve thee.**" A religionist does serve God through religious things: he worships, prays, tithes, witnesses, reads his Bible, and teaches.

(II). He claimed to be moral and just: "**Neither transgressed I at any time thy commandment.**" He never committed immorality, not any other dirty or unclean act that could be visibly or publicly seen. He never stole, cheated, lied, or cursed. He was obedient to his parents and responsible in his work and duties both to God and man.

(III). He felt he deserved more, that he was not recognized enough: "**Thou never gavest me a kid,**" that is, the spiritual food of power, love, joy, peace, confidence, joy, and the absolute assurance of heaven and eternal life. He felt he did not get enough, that he deserved more than those who were now filled with so much spiritual food and celebration. (See **Jer. 2:35; Matt. 7:22-23; Gal. 2:16**) (POSB)

- l. (POSB) (15:30) **Self-righteousness— Compassion, Lack of— Hardness— Pride**: the fourth fault of the religionist is his tragic lack of compassion and the understanding of God's spiritual feast. Note three things about the elder son.

(I). He did not call the prodigal son his brother. He said with arrogance, "**thy son.**" He felt *above* and *better* than the prodigal son, despite the change of heart and life that existed within the repentant son. He felt no compassion or joy

whatsoever. But note something: his statement was true. The repentant son was God's true son.

(II). He focused on the prodigal's faults, especially his immoral past. He ignored the prodigal son's repentance, his return home, and the glorious reunion. He ignored God's...

- great love.
- great forgiveness.
- great joy.

(III). He did not understand God's spiritual feast. The fatted calf would symbolize the spiritual food God gives to the repentant sinner. (See Gal. 4:4-6) (POSB)

m. (POSB) (15:31-32) **Religionists—Blindness—Unbelief—Rejection**: the fifth fault of the religionist is his tragic blindness. He fails to see two critical facts.

(I). The religionist has the same privileges as the repentant prodigal. Note the words, "**All that I have is thine.**" He has the worship, the Word, the promises, the preaching, and the teaching. He has constant exposure to all that is God's. He can enter God's "house of salvation" anytime. All he has to do is repent, and turn from trusting the field of religion, and enter God's house. He simply needs to believe in and trust the love of God. He is to stop opposing God's love to the prodigal sinner and come in himself.

(II). The salvation of the repentant prodigal was real.

⇒ This thy brother was dead and is alive. (See John 5:24; I Peter 1:23)

⇒ This thy brother was lost and is found. (See Isa. 53:6; Luke 15:6, 9, 19:10) (POSB)

END OF LESSON 23

QUIZ QUESTIONS FOR LESSON 23

1. T or F In the parable of "the lost coin" the coin was most likely one of the ten coins worn in the headband of a young Jewish girl that signified she was separated for service in the Temple.

2. T or F In the parables of the lost sheep, coin and son; if the sheep was lost through foolishness and the coin through carelessness, then the son was lost because of willfulness.

3. T or F In the parable of the prodigal the eldest son is a representative of the scribes and Pharisees.

4. True repentance:

- A. is to change one's mind
- B. involves a person's will
- C. brings a change of action
- D. All of the above**

5. In the parable of the prodigal who is like the Prophet Jonah?

- A. The father
- B. The elder brother**
- C. The prodigal son
- D. None of the above

BEGIN LESSON 24

5. Jesus defines “true family” (also Mat.12:46-50; Lk.8:19-21)

Mark 3:31-35 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 3:32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 3:33 And he answered them, saying, Who is my mother, or my brethren? 3:34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

(revc) All who are found in Christ are members one of another, and of the same body who is Jesus Christ. We are one in Christ, one family, brothers and sisters together no matter where we may live on the earth, all who are in Christ Jesus are one body! (revc)

Notice that Jesus experienced the common types of “family” problems: sibling jealousy & conflict, and misunderstanding

6. Jesus teaches about humility (also Mk.9:34-37; Lk.9:46-48)

a. who is the greatest in the kingdom of heaven? KEY VERSE:

Luke 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. (see also: **Mat.10:40; Lk.22:26**)

Mat 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

(**Mark 9:35**) And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Mat 18:2-5 And Jesus called a little child unto him, and set him in the midst of them, 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 18:4 Whosoever therefore shall **humble himself** as this little child, the same is greatest in the kingdom of heaven. 18:5 And whoso shall receive one such little child in my name receiveth me.

(QV) "...Many love to hear and speak of privileges and glory, who are willing to pass by the thoughts of work and trouble. Our Lord set a little child before them, solemnly assuring them, that unless they were converted and made like little children, they could not enter his kingdom. **Children, when very young, do not desire authority, do not regard outward distinctions, are free from malice, are teachable, and willingly dependent on their parents...**these are marks of childhood, and render them **proper emblems of the lowly minds of true Christians**. Surely we need to be daily renewed in the spirit of our minds, that we may become simple and humble, as little children, and willing to be the least of all..." (QV)

b. treat all persons with humble respect, because God values all people equally (also Mk.9:38-50; Lk.9:49-50)

Mat 18:6-14 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

18:11 For the Son of man is come to save that which was lost. 18:12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 18:13 And if so

be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

- c. **(POSB) (18:6) Sin, Leading Others:** the **first warning** is against leading a child astray. Leading a child, a follower of Christ, astray is the worst conceivable sin. There is nothing worse than leading another person into sin. In fact, it would be better to hang a millstone about one's neck and cast oneself into the depths of the sea than to lead another person astray. This sounds severe, very severe. And it is. But note: Christ meant what He said and said what He meant. How do we know this? From three facts.

(I). The "millstone" (*mulos*) spoken of by Christ was the huge millstone, the one that the oxen or donkey pulled around to grind the grain. It was not the small hand millstone used by the women to grind a little grain at a time. The very fact that Christ chose the huge millstone to illustrate His point shows just how great this sin is...The sin of leading a child astray is the worst imaginable sin; therefore, its condemnation shall be the worst punishment imaginable.

(II). Drowning was a form of criminal punishment used by the Romans, but never by the Jews. The Jews saw drowning as a symbol of *utter destruction and annihilation*. They feared it. Even the Romans reserved it only for the worst criminals.

(III). Christ *added to the fear* of His audience. He painted the picture of a stone around the offender's neck so that the body could never rise to the top and be recovered for proper burial...Why did He strike fear into the hearts of His hearers? The answer is clear: the sin of leading another person astray is terrible, and the offender must know the fate that is awaiting him.

There are several ways we cause others to sin.

- ⇒ By leading them into sin and teaching them to sin: "Oh, come on, no one will know. It's not going to hurt you." ⇒ By example; by the things we do. Example is not a direct proposition, so we are not necessarily aware that *the child* sees or is observing us. Nevertheless, he sees and learns from what we do: "If it's all right for him, then it is bound to be all right for me."...
- ⇒ By overlooking or passing over wrong; by giving soft names to it; by considering some sins to be merely *white sins*: "Oh, that's all right.

There's not that much to it. It isn't going to hurt anyone. Don't pay any attention to it. Just forget it."

⇒ By ridiculing and poking fun at, or joking and sneering at a person's attempt to do right: "Oh, don't be a fuddy-duddy. You're acting like a fanatic. ..."

⇒ By looking, touching, and tasting some things that are socially acceptable but sinful to God. They are harmful and habit forming and physically stimulating when they should not be...

⇒ By persecuting and threatening *a child* or a believer. The threat can range all the way from loss of promotion, job, friendship, or acceptance, to abuse, imprisonment, and death. (POSB)

d. (POSB) (18:7-9) **Stumbling Block— World, Sinful**: the **second warning** is against being a stumbling block. Note the outline points of the Scripture.

(I). There is the certainty of sin in a sinful world. This is a sinful world, full of evil behavior. No one can walk out into the world without facing temptation after temptation and pull after pull to look, touch, and taste—to experience the *good life* of physical gratification and earthly comfort and personal fulfillment. We are tempted, seduced, and influenced by it at every turn. There is no escape **(Romans 3:9-18). (See I John 5:19; Romans 3:23)**

(II). There is the warning to the sinner. Every man is personally responsible for his sin. The fact of a sinful world does not lessen a man's personal responsibility. He cannot blame the world, society, or others; for man...

- has free will.
- has the knowledge of much good.
- has the pull to do good (at least initially).
- usually has examples of goodness.
- can choose to do good.
- can work to overcome and strengthen his weakness.

Most of all, man has God who provides a way to escape temptation **(1 Cor. 10:13)**. The sinner is personally responsible. Every sin becomes a stumbling block to others! The man who sins becomes the stumbling block over which others can fall!

(III). There is the way to handle the sin of being a stumbling block. Again, the severity of the language shows the severity of the sin. There is no greater sin than being a stumbling block to one of God's dear children.

- Christ says "**cut off the hand that sins**": force the hand away, pull it back, push it aside. Let the hand that sins have no part of you. Deny the hand's presence, its existence. (2 Cor. 6:17-18).
- Christ says "**cut off the foot that sins**": Remove it, take it away from the sin. Make the foot of no use and the body will be immobilized for you. Remove the foot and your body cannot go to the sin; take the foot far enough away that you will have time to think of the consequences. Deny the foot's presence, its existence. (See Eph. 5:15; Col. 2:6; I John 2:6)
- Christ says "**pluck out the eye**": Turn away from the sight; leave it; don't look. In fact, make sure you cannot look upon sin. Deny the eye's presence, its existence. (See Matt. 5:28; I John 2:6; Prov. 10:10)

Note that it is the *hand that touches* the sin, the *foot that takes* one to the sin or to the place of sin, and the *eye that looks* upon the sin and leads to the desire and lust for the sin. The way to escape is to deny self and to draw nigh to God.

(IV). There is the escaping of the punishment, which is worth any price. The most horrible death imaginable is death by fire. Just imagine burning and burning in everlasting fire. There is no more terrible punishment than that described by Christ. How horrible eternity apart from God must be... (See Luke 17:1-2; Romans 14:13, 15, 21; I John 2:10) (POSB)

e. (POSB) (18:10) **Children, Sins Against—Despite**: the **third warning** is against despising a child. There are several ways that a child or a believer is despised.

(I). By considering the child unimportant. He is not considered as competent as others; therefore, he is neglected, ignored, or pushed aside. As a result, his growth and potential for life and service are untapped, or stifled and stunted.

(II). By doing unbecoming things in the child's presence; by disregarding the child's presence and going ahead with one's *off color* language and jokes, *little white lies*, and socially acceptable but sinful habits.

(III). By twisting the child's mind or body into evil behavior and sin. This can range all the way from sinful ambition and self-seeking to child abuse through sexual deviation and murder. (See 2 Tim. 3:1-3; 2 Peter 2:9-10) (POSB)

**7. consider all persons as “neighbors” and so love and care for them.
The parable of the “Good Samaritan”.**

Luke 10:25-37 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 10:26 He said unto him, What is written in the law? how readeest thou? 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 10:28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 10:29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 10:30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 10:32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 10:35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 10:37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

- a. **(POSB) (10:25) Jesus Christ, Questioned:** a lawyer tempted Jesus. The lawyer was not seeking the truth. He was not really trying to discover the way to God. His purpose was to trip Jesus, to lead Jesus to discredit Himself by giving some unusual answer that would arouse the people against Him.
- b. **(10:25-28) Eternal Life—Love:** the first supreme question of life is: How do we inherit eternal life? Note that the lawyer's question stressed works. He asked, "**What shall I do?**" To him, salvation was by works. God was going to accept him because he was or could become *good enough*. He had no concept of the part that God's love and grace played in salvation (**cp. Ephes. 2:8-8; Titus 3:5-7** for a description of what he failed to see).

Note how clearly Jesus led the conversation to spell out the steps to eternal life.

(I). First, the law has the answer to eternal life. If a man wishes eternal life, he must look into the law of God. Note Jesus' instructions to the lawyer, "**How readest them?**" The lawyer had a little leather box called a phylactery. Several passages of Scripture were in the box, two of which were **Deut. 6:3** and **Deut. 6:11**. These were the two verses which he quoted.

(II). Second, love God supremely.

- "**Love the Lord thy God.**" Love God as *your* very own God. This is a personal relationship, not a distant relationship. God is not impersonal, not far out in space someplace, distant and removed. God is personal, ever so close, and we are to be personally involved with God as though face to face. The command is to "*love the Lord thy God.*" Loving God is alive and active, not dead and inactive. We are, therefore, to maintain a personal relationship with God that is alive and active.
- Love God with all that you are, with all of your being, all of your nature. Jesus breaks our being into three parts: the heart, the soul, and the mind. (See **Deut. 6:5, 10:12, 11:1**)

(III). Third, love your neighbor as yourself. If a man wishes eternal life he has to love his *neighbor*. The first commandment, "Love God," is abstract; it cannot be seen or understood standing by itself. There has to be a *demonstration, an act, something done* for love to be seen and understood. A profession of love without demonstration is empty. It is profession only. Love is not known without showing it. Several important things need to be said about love at this point.

- Love is an active experience, not inactive and dormant. This was the point Jesus was making. Love for God *acts*. Love acts by showing and demonstrating itself. It is inaccurate and foolish for a man to say, "I love God," and then be inactive and dormant, doing nothing for God. If he truly loves God, he will *do things* for God. Any person who loves does things for the one loved.
- The *primary thing* God wants from us is to love our neighbor, not to do religious things. Doing religious things is good, but it is not the first thing God wants. God wants us to make loving our neighbor the first order of our lives. To do religious things is only dealing with things such as rituals, observances, ordinances, laws. Such things are lifeless, unfeeling and unresponsive. They are

material objects; therefore, they are not helped by our doing them. Only we are helped. They make us feel good and religious, which is beneficial to our growth, but religious things are not what demonstrate our love for God. Loving our neighbor is what proves our love for God. A man may say he loves God, but if he hates and acts unkindly toward his neighbor, everyone knows his religion is profession only.

(IV). Fourth, obey and you shall live eternally. (See I John 3:14, 4:20-21; Matt. 544; Mark 12:31) (POSB)

c. (POSB) (10:29-37) Love— Brotherhood— Compassion—

Ministering— Care: the second supreme question of life is: Who is my neighbor? Note the lawyer sought to "**justify himself.**" He sensed that Jesus was saying that he had not done the law; he had failed to love his neighbor. So, he asked the logical question, "**Who is my neighbor?**" Jesus answered and drove the point home to the human heart by doing what He had so often done—He gave an illustration.

(I). There was a traveller who was foolish and irresponsible. He was foolish because he travelled the road between Jerusalem and Jericho that was known for its danger. It was about twenty one miles in distance, in a wild country, a rugged, rocky pass much of the way. It was a favorite habitat for marauding thieves, so much so it was called *the Way of Blood*. Travellers never journeyed there alone. They always travelled with caravans. Therefore, this traveller was irresponsible, foolish, and reckless. Some would even argue that such foolishness was undeserving of help. (See Prov. 22:3; Hosea 14:9)

(II). There was the priest who placed his religious work and ceremony before the welfare of the man. Note this was a religionist, and he did not even make a move toward helping the man. He "**passed by on the other side**" which means he rushed away. The priest was probably hurrying to meet his evening religious duties. The trip was a day's journey, and he would have to rush to make it. There was also a religious rule that made a person unclean for seven days after touching a dead body. This ceremonial ritual caused a priest to lose his turn of duty at the temple. The priest was not about to sacrifice his primary work and privilege for the man. (See Matt. 25:41-43; Luke 12:47; James 4:17)

(III). There was the Levite who placed safety before compassion. The Levite was touched with enough feeling to walk over and look upon the

man. But he shrank from helping. Perhaps He...

- feared being identified with the robbers.
- feared that the robbers might still be lurking behind the shadows of the surrounding cliffs.
- felt that meddling with the poor soul was just too much bother to undergo. (See **Luke 16:19-23; James 2:14-16; I John 3:17-18; Provb. 21:13**)

(IV). The good Samaritan placed compassion before everything: prejudice, opinion, work, time, energy, and money. The *good Samaritan* teaches beyond question who our neighbor is. The good Samaritan gave his hear, his compassion, his all in order to help the desperate man.

➤ The injured man was a Jew. The good Samaritan and the Jew were of different races—races who hated and despised each other. No prejudice has ever run any deeper than the prejudice between these two. Yet the good Samaritan had a sense of *common humanity*. He was a man who saw another man—not as a Jew and not as an enemy. This was most strange, for the Jews cursed the Samaritans, and there was the likelihood that the injured Jew would curse the Samaritan when he had recovered. However, despite all, the good Samaritan saw a fellow human being in desperate need, and he was moved with compassion for him.

➤ The good Samaritan gave up his work, time, and energy to help the man. Note what he did. Each step is significant in showing how we are to love our neighbors.

⇒ He went to him: went forth, reached out personally to help.
⇒ He bound up his wounds: eased his pain.
⇒ He poured oil and wine into his wounds: gave of his own goods.

⇒ He set him on his own beast: sacrificed his own comfort.
⇒ He provided rooming for him: provided the basic necessities.
⇒ He took care of him: nursed, looked after him personally.

Note the time, energy, and money involved in this. Showing love to one's neighbor is putting love into action and putting love into action requires time, energy, and money. Love is not just an idea or a feeling toward God. It is *practical acts and commitment* to help any who need help.

- The good Samaritan saw to it that continued compassion and care were given. *Two denarii* amounted to somewhere between twenty-four to forty-eight days of room and board, a considerable sum. And note: the good Samaritan said that if it cost more, he would pay it when he returned. The good Samaritan saw a desperate need and did *all he could* to help.

(V). The Lord's commission was forceful: go and do likewise. Note a striking point: Christ still did not answer the lawyer. There was no need. The answer was strikingly clear. If the lawyer wished eternal life, he had to **"go and do likewise."** He now knew who his neighbor was: it was any man who needed mercy, whether a friend or just an acquaintance or even an enemy. The lawyer was forced to admit this. However, more than just confession was needed. Love was needed. The lawyer and all of us need to demonstrate love as we go about our daily affairs. We must help our neighbors—all those around us who hurt and are suffering. (See **Matt. 25:35-40; Acts 20:35; Romans 12:20; Gal. 6:2**) (POSB)

8. parable of the wedding guest

Luke 14:7-14 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 14:8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 14:9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 14:10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 14:11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 14:12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. 14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

- a. (POSB) (14:7) **Jesus Christ, Social Life:** Jesus was still at the banquet of the chief Pharisee (**Luke 14:1**). It was time for everyone to be seated for the meal, and Jesus noticed how some guests scrambled for the chief seats. Today we usually place the names of the most honored guests at the plates. However, in Jesus' day the highest seat of honor was on the right of the host and the next highest on his left, and so the ranking continued

alternating back and forth until the lowest ranked person sat the farthest away from the host. Very simply, the closer one sat to the host, the higher the honor. When Jesus saw how some quickly moved up close to the host, He saw an opportunity to teach the great importance of humility. The phrase "the chief rooms" (*tas prōtoklisias*) means the chief seats. (POSB)

b. (POSB) (14:8-10) Ambition— Self-Seeking— Parable: the parable is that of the ambitious guest. Jesus spoke directly to the man of ambition, the man who wants more recognition, honor, and position. Jesus said something that is very practical and should be clearly seen even by the ambitious man: the ambitious man should not sit in a seat that is higher than his position or capability lest a man more honorable enter and replace him. If the ambitious man takes a higher seat, four things are likely to happen.

- He will be displaced.
- He will then find all the other seats taken.
- He will have to take a lower seat.
- He will be embarrassed.

What the ambitious man should take is the lowest seat and place of honor. Three things happen when he does.

- His presence is acknowledged by the host.
- He is rewarded, moved up to a higher seat and position.
- He is recognized and honored by all, no matter how high or how far from the top the position is.

The point of the parable is twofold: self-exaltation abases and humility exalts. (POSB)

c. (POSB) (14:11) Self-Exaltation— Pride— Arrogance— Self-Seeking— Ambition: the parable's point is clearly contrary to the ambitions and behavior of most men. The man who exalts himself shall be abased. It is not just a possibility; he *will* be abased. Jesus said so.

(I). The man who exalts himself does at least four things.

(A). He debases others. He has to treat others as less and lower than himself in order to exalt himself.

⇒ He degrades others: downplaying their ability or person, position or performance, appearance or acceptance.

⇒ He demeans others: trying to wound and injure, shame and humiliate.

⇒ He debases others: trying to tear down, hurt, lower, and damage.

(B). He acts self-sufficient. He may not be self-sufficient, but if he is going to exalt himself, he is forced to act...

- in control
- in charge
- very capable
- independent
- above others

Note: the great problem with being self-sufficient is that a person feels he does not even need God in his life. He may be religious, but he does not live a changed life that demonstrates a true trust and dependency upon God for salvation and life.

(C). He corrupts morality and justice. The man who exalts himself governs all things by whatever moves him ahead and gives him the greatest position and recognition. True morality and justice may be thought about, but they are set aside if needed. The ambitious man who exalts himself often has to...

- lie
- steal
- cheat
- abuse
- ridicule
- shame
- not give due recognition
- hold others back or down
- hurt, damage or kill

(D). He lives a life of struggle. He always feels torn within to maneuver and outdo others in order to get the highest seat or recognition possible. He seldom knows peace within, no matter the appearance given.

(II). The man who exalts himself is to be abased. As mentioned above, it is not just a possibility; it is a sure thing. He shall be abased. The likelihood is that he will be abased in this life, but if not, then he will

be abased by God in eternity (cp. **Luke 14:14**). Four things will happen to him.

- He will be displaced. He will be removed from his seat of position and recognition. It probably will happen in this world, for people can be fooled and misused for only so long. Eventually they catch on and react. More tragically, the self-exalting (prideful) man will be displaced by God. He will lose his place in heaven and be put out of heaven.
- He will find all other seats and positions already taken. There will be no room for him. This often happens in business when a man is demoted or released. A suitable position cannot be found to match his ability and true worth. The same will happen in heaven. If a man has exalted himself, he will find all available seats taken. His name will not be written by any seat in heaven. He will move farther and farther down the line finding no empty seat.
- He will have to take the lowest seat. Note: this man was invited to the feast and he responded. He walked in the midst of all the guests. But he had a problem. He exalted himself, so he had to be moved down to the lowest seat. The lowest seat was the place of the least recognition and honor, doomed to be the seat for all hypocrites.
- He will be embarrassed and shamed by being debased. (**See Romans 12:16; 1 Cor. 8:2; Gal. 6:3; 1 John 2:16**) (POSB)

d. (POSB) (14:12-14) **Humility—Ministry—Service—Needy, The:** the demonstration of humility was clearly stated by Jesus. He addressed His words to the chief Pharisee, the most proud and ambitious man present. What He said was forceful; it served as a strong warning, for no man can enter the Kingdom of Heaven without true humility.

(I). Humility is not serving or centering one's life around those who can repay. Jesus used the banquet as an illustration. If the host courts the presence of those who can repay him for his favor, then the host has received his reward. He will receive their favors, but that is all he will receive. He will not have God's favor; he will be left with only human favor...

(II). Humility is serving those who are needy and cannot repay. Now, if a man serves the poor, the maimed, the lame, the blind—that man demonstrates humility. His motive is pure; he has a lowly spirit, a spirit willing to get down with a needy person and help him. By "**host**" Jesus means any man who is able to help others because he has the health,

position, or finances. When he gives himself and his goods to help those who need help, he is demonstrating humility.... But note the crucial point: he should not be giving to receive back, but rather to help and to encourage and to build others up. (See **Matt. 19:21; Luke 6:3; Provb. 19:17**)

(III). Humility shall be rewarded. Note when: at the resurrection of the just.

- A humble person is a *just* and righteous person, a person who does what is right.
- A humble person shall be raised from the dead to live eternally with all the other just persons and, of course, with God Himself who is the very embodiment of righteousness.

(See **Matt. 5:24-25; John 6:40, 11:25; Titus 2:12-13**) (POSB)

END OF LESSON 24

QUIZ QUESTIONS FOR LESSON 24

1. T or F Jesus taught that children perhaps more than any others demonstrated the attitudes of heart that were essential to receiving salvation.
2. T or F True humility is simply not thinking of ourselves at all.
3. T or F You can't get your reward twice.
4. Jesus taught that we could have 4 attitudes toward children, which of the following is NOT one of those?
 - A. receive them
 - B. become like them
 - C. cause them to stumble
 - D. despising them
 - E. **None of the above**
5. In the story of the "good Samaritan" which of the following is NOT true?
 - A. Jews and Samaritans were enemies
 - B. the injured man a Jew, was overlooked by two other Jews
 - C. the Samaritan spent his own money (two days wages)

- D. the Samaritan promised to redeem the injured Jew at all cost
- E. None of the above

BEGIN LESSON 25

e. take care not to offend those in “weaker” positions

(I) serious punishment for offenders

Luke 17:1-2 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 17:2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

(II) Jesus honors children (also Mat.19:13-15; Lk.18:15-17)

Mark 10:13-16 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 10:14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 10:16 And he took them up in his arms, put his hands upon them, and blessed them.

f. avoid pridefulness about our relationship to God

(I) parable of the unprofitable servant

Luke 17:5-10 And the apostles said unto the Lord, Increase our faith. 17:6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 17:7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 17:8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 17:9 Doth he thank that servant because he did the things that were commanded him? I trow not. 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

(A). (POSB) (17:5-6) The disciples realized something: their faith was weak—too weak to ever live like Jesus was talking about... They knew that they desperately needed greater faith in the power and love of Christ, that

the power and love of Christ would infill and permeate their whole beings. They knew that they had to believe and trust His presence more and more. Note what Jesus answered.

Genuine faith is what is needed, not great faith. The stress is not quantity, not on how much faith a person has. It is not a matter of *increasing faith*; it is a matter of *possessing* and *having* faith. It is a matter of *genuine* faith. The very smallest amount of genuine faith, a faith as small as a mustard seed, can do the impossible. Nothing is impossible to him who has a faith that is genuine, even if the faith is the smallest amount possible.

Boldness is needed. It takes boldness to walk up to a tree and tell it to be removed. Imagine—to really believe that the request is done! We either believe it or not. It is not a matter of how much belief; it is a matter of genuine belief. If one's belief is genuine, then it is done. (POSB)

(B) (POSB) (17:7-10) ..To obey God is a duty not a service...

The believer is to serve and obey the commandments of God until all the work is done. He is to feed the cattle and plough the fields, then in the evenings he is to serve the household by feeding and waiting on tables. Ploughing and feeding are tough work, requiring a sound and disciplined body and spirit. They require endurance. Note that the servant labors all day and all through the evening until all others have gone to bed. He goes to bed *after* all others have retired, and he arises *before* all others arise. *The servant serves his Master.*

The believer is to be humble in his service for the Lord. No matter what we do for Christ, it is our *duty* to do it. We are unworthy of the privilege to serve Him. We are to count ourselves "*unprofitable servants*."

(C). (RevC) Humility is a key issue in the passage as most of us want to do something that would be a great service, something that would stand out and draw attention to the servant. However, it is the humble faithful servant to serves his Master day after day no matter what is called to do that is great in the Kingdom of God. Jesus is making it clear that a faithful servant would never expect his Master to put his servants needs before his own, rather he would faithfully serve the Master until he was no longer needed, then see to his own needs. Yet Jesus our Master came not to be served but to serve. He has already served us and has promised us great rewards for our faithful service to Him. No earthly master would consider

such action. We are to serve out of love for what Jesus has already done for us. We are truly “unprofitable servants” as He owes us nothing and we have no right in and of ourselves to think we deserve anything. How wonderful it is to know our Master is like no other, and in His love for us He has given us an example of servanthood to follow. (RevC)

(II) parable of the Pharisee and the Publican (tax-collector)

Luke 18:9-14 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 18:12 I fast twice in the week, I give tithes of all that I possess. 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

(RevC) How much is this Pharisee like many of us today. We are so anxious to have others see us as religious giants, those who have everything right before God. Such was the heart of this Pharisee, he saw himself as better, closer to God than the repentant publican sinner next to him. After all the Pharisee knew the Word of God, kept every “jot and tittle” of the law, prayed faithfully, fasted twice each week not just once a year on the Day of Atonement like other Jews, and was righteous in his own eyes comparing himself with publicans and sinners he appeared to be one of God’s best examples. Yet, little did he realize how far from God he stood.

The publican sinner on the other hand knew full well his miserable condition before a holy and righteous God. He could not so much as even dare look toward heaven for the wretchedness of his condition. He knew full well that he needed God’s grace and mercy—he had no righteousness before God. Yet he walked away, forgiven, cleansed, and as a member of the family of God clothed in the righteousness of Christ while the Pharisee walked away not even realizing he was destitute alone with himself and having no relationship with God. The humble publican a coheir with Christ, the Pharisee full of pride separated from the God of his fathers. (RevC)

7. Jesus teaches about Unity among believers:
a. settling disputes

Mat 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

(POSB) (18:15-17) sinning against a brother is a matter of great concern to God. It is so serious that if the offending brother refuses to rectify the matter, he is to be severely disciplined (**Matthew 18:17**). However, when dealing with discipline, two critical points are to be noted.

- The sinning brother *is a brother*, a *genuine* believer. He sins against another brother. The breach is between two genuine believers who are *in the church*.
- The trespass is a personal offense; that is, the wrong and harm are done against another person. A fellow Christian believer is injured, hurt, and damaged in some way.

God has one great concern: He wants peace restored. He wants peace between the brothers, and He wants peace within the church. The disturbance caused by two offending brothers is so damaging that God lays down very specific steps as to how the matter is to be handled...

(I). The first step in correcting an offending brother is to attempt reconciliation... Note when a brother disturbs or offends us, we do not wait on the *offending brother* to come to us. We are to go immediately to him. There are three specific steps to be taken.

(A). **Go to the brother alone** and **"tell him his fault."** This seems to indicate that he may not know that he has done wrong and offended us. If we do not go to him, he may never know or be able to correct his behavior. If he does know he has offended us and we do not approach him, then the breach remains, and the guilt of the sin continues. The division and damaging effects of the division can only grow and deepen...He is to be approached alone. We are not to share the matter with anyone else, nor are we to openly rebuke him. This only deepens and hardens the feelings and division and causes bitterness and hostility. **(See Matt. 5:24; Phil. 2:3)**

(B). Go to the brother with witnesses. Some Christian brothers are stubborn; others are immature; still others are gripped by selfish and sinful motives and behavior. Therefore an offending brother may not be willing to be reconciled nor willing to admit his wrong. In such cases one or two loving and wise brothers are to be taken with us to the offending brother.

(C). If the offending brother refuses to be reconciled after the appeal by two or three believers, then the matter is to be carried to the church.... The offending brother's refusal to be reconciled is a serious threat and danger. If the breach continues unresolved, it will cause more division and harm both within and without the church. Other lives will be seriously affected, both among the saved and the lost. The testimony of the church and of those involved in the division will be weakened... Taking a person's behavior before the church, whether the church as a whole or some official committee of the church, is a very serious matter. It is as serious a matter as can be imagined. But what Christ is after must be kept in mind: Christ wants to keep the sin, division, and devastation from spreading and destroying the lives and testimonies of others. (POSB)

b. agreement together in Christ's name

Mat 18:18-20 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

(I) (revc) Though these two verses speak of the importance of agreement in prayer. It should be noted that **these two verses are connected to the subject of Matt. 18:15-20** which has to do with the correction of an offending brother in the church. (revc)

(II)(POSB) Prayer: this passage shows us the **power of united prayer**—even if the number praying is only two persons. Christ says, “**Anything that they shall ask, it shall be done for them**” (Matthew 18:19). Christ also says, “**There am I in the midst of them**” (Matthew 18:20). Note: Christ did not say, “I will be there.” He is already there. This is a very special presence, **the real, actual presence of Christ**. It is **equivalent to**

the Shekinah glory, the very special presence of God that dwelt in the tabernacle and temple. It is a deep sense, a consciousness, an intense awareness of God's Spirit communing with our spirit. God manifests His presence in a very special way to the believer (see note—**John 14:21-22**; note—**2 Cor. 3:17-18**).

(A) However, two things are absolutely essential to experience the power of united prayer.

(1) “If two of you shall agree [sumphonesosin]”: the words “shall agree” mean to be in complete accord; to harmonize together like that of a symphony; to sound together; to act together in each other's nature. It is the very opposite of wandering thoughts, half-hearted commitment, disconnected purpose, disjointed and misplaced understanding, unsynchronized spirits, and incomplete and piece-meal knowledge.

(2) If “two or three are gathered together in my name [eis to emon unoma]”: literally this says “into my name.” The idea is close and intimate union with Christ. It is a “getting into” the Spirit of Christ; a longing to be in union with Him and to act only for His glory. It is a depth of spiritual union demonstrated by so few. Note: it comes not only from private prayer, but from prayer with others.

(B) This says something of critical importance. We should never attempt to correct a brother unless we first have a deep spiritual union with Christ—a union so deep that we can act only for His glory. We must be free of all fleshly urges to get at a brother. We must act only for God's glory. (POSB)

8. Jesus' teaching about forgiveness:

a. parable of the unmerciful servant

Mat 18:21-35 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 18:28 But the same servant went out, and found one of his

fellobservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 18:29 And his fellobservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 18:30 And he would not: but went and cast him into prison, till he should pay the debt. 18:31 So when his fellobservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 18:33 Shouldest not thou also have had compassion on thy fellobservant, even as I had pity on thee? 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

(RevC) Poor Peter it seems he was often caught trying to show he was growing spiritually only to learn that his best efforts seemed to end up falling short of what Jesus expected. Here he inquires of the Lord how often he should forgive an offending brother, knowing the the Rabbi's taught 3 times was sufficient he ventured himself to be much more like Christ if he forgave 7 times. Not even considering the possibility that he might even be an offender in need of forgiveness. I would imagine that the answer that Christ gave 70 times 7 was beyond Peter's ability to keep track of so many offenses. Which was the very point Jesus was trying to make.

Consider that if only $70 \times 7 = 490$ of our sins could be forgiven we would all still be lost and without hope. Jesus was stressing the fact that we are to forgive as much as we ourselves stand in need of forgiveness and then beyond if needed. How can we expect to be forgiven if we are not willing to forgive all others all their sins?

I John 2:9-11 deals with hatred of a brother which implies a lack of forgiveness for wrongs. That unforgiveness blinds us to all that God wants for our lives. Unforgiveness is a weight, like a millstone around our neck holding us back and keeping us from having our own sin forgiven. It is always better to let go and let God have His way. Salvation is about reconciliation – God reconciling we who were lost in sin back to Himself. Forgiveness is a key element in that process as we humble ourselves like the publican in **Luke 18:13**, and seek forgiveness because we see our condition as it really is. Unforgiveness is a pride issue as we see ourselves better than the offender not realizing how often we offend God every day! (RevC)

b. if a brother repents, forgive him

Luke 17:3-4 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 17:4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

END OF LESSON 25

QUIZ QUESTIONS FOR LESSON 25

1. T or F In the story of the “unprofitable servant” the word translated “unprofitable” means without gain.
2. T or F The faithful servant should not expect any special reward, since he did only what he was told to do.
3. T or F For the Pharisee justification came by grace through faith.
4. T or F The word “restore” is a Greek medical word that means “to put right”.
5. T or F To experience the power of united prayer, there must be “agreement” and there must be two or three gathered “in the name of Jesus”.

BEGIN LESSON 26

9. **Jesus teaches about living as true disciples:**
 - a. **remaining faithful in the face of persecution**

Luke 12:1-12 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the **leaven of the Pharisees**, which is **hypocrisy**. 12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 12:3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 12:9 But he that denieth me before men shall be denied before the angels of God.

Luke 12:10-12 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.
12:11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:
12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

Notice the **setting** of this teaching!

(POSB) (12:1-12) Introduction: there are things to fear in life, some very serious things. However, there is a vast difference between what men usually fear and what God says to fear. The things men fear are usually of their own making, and men would not have to fear them if they trusted God (war, deception, evil, stealing, bankruptcy, and other fears of men). Jesus covered what men *should* fear. Note: He spoke first to the **disciples (Luke 12:1-3)**, then to His *friends* (**Luke 12:4-12**). There was one thing in particular that His disciples needed to fear, and that one thing needs to be feared by everyone. That one thing is hypocrisy.

(I). (12:1) Jesus Christ, Crowds Followed: a vast crowd now gathered around Jesus, a crowd so large it could not be numbered. Many thousands (*muriadōn*) is the Greek word. Note: so many had gathered that they were pushing and stepping upon each other. They were so eager to hear the Word of God that they were trying to get as close as possible.

(II). (12:1-3) Hypocrisy— Sin, Exposed: the first message was to the disciples of Christ. He said, "Fear hypocrisy." Hypocrisy was the leaven of the religionists... The religionists, surprisingly, were the ones who were guilty of hypocrisy, that is, saying one thing and doing another... They claimed to be followers of God, to lead men to God...

- in their ceremony and ritual.
- in their form of worship and teaching.
- in their doctrine and preaching.

However, Jesus said that what the religionists were doing was hypocrisy, for religious form is not God's way of salvation. (**See Matthew 15:7-9, 23:13, 23:28**)

The disciples of Jesus were the ones in particular who were to fear hypocrisy. Why? Because they were the teachers, the preachers of righteousness. They were both to proclaim the truth and live the truth... (POSB)

(III). (RevC) How tempting it is at times to act to gain the approval of others instead of holding firm to our values. “Hypocrite” is from the same Greek word that we get the English word “actor”. A hypocrite is someone who is acting, playing a part, not being true to themselves. How easy it would have been for the disciples to act in ways to gain the approval of the Pharisees and scribes as opposed standing against their false beliefs as Jesus did. Thus, the warnings from Jesus for them not to be like the Pharisees. Hypocrisy is a sin – Jesus compared it to leaven which “puffs up” and every Jew knew it represented evil sinful behavior. Like yeast (leaven) it starts out small but soon spreads to fill the whole. It is also compared to pride as a little pride soon fills the person puffing them up causing them to think much more highly of themselves than they should.

Several times Jesus mentions “fear” in this passage. Jesus said to “fear” hypocrisy which often flows from a desire to please man. When we fear what man will say or think about us and act to gain man’s approval we are playing the part of a hypocrite causing us to sin against God. Jesus warned his disciples to not fear what man could do to them (kill the body) but rather fear Him who could not only kill the body but send them to spend an eternity in Hell. In other words, man should fear God not his fellow man. (RevC)

(IV). (POSB) (12:4-12) ...Do not fear the lack of necessities. Note the word “forgotten.” The friend of the Lord is not forgotten, no matter the circumstance. There is something very precious here, yet there is a revelation of power as well. There is a preciousness in the thought that every sparrow, no matter how common or forgotten or ignored, is very dear to God. There is power in that God knows every single sparrow on the earth, and not a single one falls but what He knows about its injury.... There is God's providence. God sees, knows, cares, and oversees all the events and happenings on earth—even for the little sparrow that is so common and forgotten...There is God's knowledge (omniscience). God knows every little happening and all that is, even to the most minute detail. He knows when a single sparrow falls to the ground. He knows every hair of a person's head, even the number of hairs. There is God's power (omnipotence). God is able to control the events that happen to the believer, no matter how detailed and minute. He can control and work them out for good to such an extent that there is no need for the believer to fear. There is God's love. Nothing can separate us from the love of Christ and of God. (See Matthew 6:25-26, 6:8; Romans 8:28, 35, 38-39)

Fear the spirit of disloyalty, of denying Christ. Note three points.

- Men shall be judged before the angels of God. Angels will witness either our acceptance or rejection by God.

- The judgment will be executed by the Son of Man Himself...He alone is worthy to judge. He alone knows...
 - what a man is.
 - what a man believes and does not believe.
 - what a man can and can not do.
 - what a man does and fails to do.
- The basis of judgment is a man's attitude toward the Son of Man.

The man who truly confesses (lives for) Christ before men, shall be confessed (given life) before the angels of God... The man who denies (fails to live for) Christ before men shall be denied (not given life) before the angels of God. **(See Matthew 10:32-33)** (POSB)

(V). (RevC) The next “fear” that Jesus speaks to is that of “the unpardonable sin” often referred to as “blasphemy against the Holy Spirit”. Some authors take the view that blasphemy against the Holy Spirit has to do with speaking against or attributing the work of the Holy Spirit to be the work of the Devil.

In the verses prior to vs. 10, Jesus is speaking about the importance of confessing Christ before our fellowman. He goes on to say that should we speak against Christ it can be forgiven. We know from other scriptures that speaking mere words is not evidence of true confession. True confession flows from a heart that has been changed, and a life that is now set to follow Christ **(Romans 10:10)**. We must consider that to deny Christ is to deny the Godhead, the Trinity of God as there is but one God. Jesus warned against denying him before our fellowman saying that if we did He would deny us before the Father. Yet you could speak against Him and be forgiven, but you could not ultimately deny Him.

The Jewish nation denied the message of John the Baptist who was sent by the Father to prepare the way of the Lord. Secondly, they denied Jesus Christ when as a nation they crucified their Messiah. Finally, they have the coming of the Holy Spirit on the day of Pentecost. The Holy Spirit came in part to witness that Jesus is the Christ, therefore drawing men, women, and children to Jesus. The Jews were already in denial of the Holy Spirit when during the stoning of Stephen he spoke to the fact that they resisted the Holy Spirit **(Acts 7:51)**.

It would seem to me more likely that Jesus is saying that to deny God the Holy Spirit leaves you nothing in which to hope for your salvation. Thus, to me, the

“unpardonable sin” is the ultimate rejection of Jesus Christ as God. For to do so is to also deny the Father and the Holy Spirit as they are the same essence. (RevC)

(VI). (POSB) (Luke 12:11-12) Do not fear persecution and trials. Why? Because the Holy Spirit empowers the believer. This point has to do with persecution, whether mild ridicule or physical abuse and martyrdom. The Holy Spirit will give power to the Lord's friend (follower), the strength to bear and the words to speak.

Very simply, God is to be trusted in the hour of trial, trusted for the strength to bear whatever men may do to us. This does not mean we should not be praying and thinking, but it means that God is to be trusted for the defense. There is a reason for this. Only God knows the heart of the persecutors and any others who are present. Thus, He alone knows what needs to be said to touch their hearts or else to serve as a witness against them in the future. **(See Matthew 10:19; Luke 21:15).** (POSB)

b. trusting in God's provision for basic needs

Luke 12:22-34 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

12:23 The life is more than meat, and the body is more than raiment. 12:24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 12:25 And which of you with taking thought can add to his stature one cubit? 12:26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 12:28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 12:29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 12:30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 12:34 For where your treasure is, there will your heart be also.

(POSB) (12:22-34) Introduction: this message is not for the world; it is for disciples, the followers of Jesus. Jesus spoke "to His disciples" (**Luke 12:22**). "Taking thought" (*merimnate*), that is, worrying, being anxious and overly concerned, is a constant problem among men. It is not to be so among God's people.

(I). (12:22-28) Necessities— Food— Clothing— Body— Life— Birds: do not be anxious about food and clothing. One of the great sins of men is their desire for better and better things, such as food and clothing, houses and furnishings, position and recognition, property and wealth. The sin is covetousness (**Luke 12:15**). It is so common that Jesus warned His disciples not to be taken in by it. They were not to be anxious and worrying over such things. Jesus drove the point home with four illustrations.

(A). The first illustration was that of the life and the body. The life and the body mean much more than the food we eat and the clothes we wear... He needs to give his time, energy, and effort to taking care of his life and body, not the delicious and stylish things of the world. Note two points.

- A *healthy body* will extend a person's time on earth, and a *well-kept life* will assure a person of living forever in the presence of God.
- Jesus did not say we are not to think and plan for the necessities of life. He said we are not to worry and be anxious over the necessities of life. Everything in life takes some thought and some planning, but nothing should be so coveted that it causes anxiety and worry for us.

(B). The second illustration was that of the ravens (crows). They were fed by God. Jesus said, "Consider"—think about the birds. Learn from what happens to them.

- ⇒ They do not sow or reap their food.
- ⇒ They do not store up their food.
- ⇒ Yet, God provides food for them.
- ⇒ They are able to pluck up the food that they need.

Learn that the believer is of much more value than the birds.

- He is a higher being, on a much higher level of creation. He is more noble and excellent, a spiritual being capable of a personal relationship with God (**Job 35:11; John 3:16**).

- The believer is a child of God. God is the Creator of birds, but He is the Father of believers (**Romans 8:15-16; Galatians 4:4-6**).
- The believer is an heir of God. He is to receive all that God possesses in that glorious day of redemption (**Romans 8:16-17; Titus 3:7; 1 Peter 1:3-4**).

Again, however, Jesus was not pampering His followers. He was talking about worrying and being anxious over food and clothing and shelter. God does not put up with laziness and slothfulness, nor with lack of planning and initiative and effort. Jesus planned ahead (**John 12:6**) and preached industriousness (**Luke 16:8; cp. Luke 16:1-10**). The Bible is clear about man faithfully working at his employment, even working for extra in order to have enough to give and to help meet the needs of a desperate world (**Ephes. 4:28**). (See **Luke 9:25; Phil. 4:6-7**)

(C). The third illustration was that of a man's height. The word "stature" (*hēlikia*) means height, quality, or status gained by growth; but sometimes it also means age. The word "cubit" (*pēchus*) literally means measure of space, or distance (approximately 18 inches); but it can also mean a measure of time or age (**John 9:21**). So the verse can read either "who can add one cubit to his stature" or "one minute to his life span."

The point is striking: worry is senseless—just as senseless as trying to add to one's height or lengthen a minute to one's life span (when it is time for one to pass on). All statures and all bodies are not normal and perfectly formed. The world is corruptible and imperfect. But there is a glorious hope in God—a hope that acknowledges that God does love and care and has promised a new heavens and earth that shall be perfect. In that perfect heavens and earth all bodies shall be normal and perfectly formed. God shall "wipe away all tears" (**Rev. 21:4; cp. Rev. 21:1-7**). (See **Phil. 3:20-21; I Cor. 15:42-44**)

(D). The fourth illustration was that of the lilies and the grass. They are clothed by God. Again Jesus said, "Consider"—look at and think about the lilies of the field. Learn from what happens to them.

- ⇒ Lilies do not toil for money to buy their clothing.
- ⇒ Lilies do not spin to make their clothing.
- ⇒ Yet, lilies are more arrayed than Solomon in all his glory.
- ⇒ Lilies pass away almost overnight, yet God cares enough for them to clothe them.

Learn that you are of much more value than lilies. God will clothe you.

(II). (12:29-30) Worldliness— Materialism: do not be wrapped up in seeking food and drink, nor in doubting God's care. Note a significant fact: this is not a challenge; *it is a command*. The believer is to center his mind and life upon the Lord and the work God has given him to do, not upon *making a living and eating and drinking*. There are two reasons Jesus commands this.

(A) Being wrapped up in seeking food and drink is worldliness. It is what the nations of the world, the Gentiles, the heathen, the lost, do. They center their whole life around getting more and more of the things of this world. They talk and talk, think and think about food and drink and clothing. It consumes their whole being... The believer is not to be seeking after these things. He is different. He is to be seeking the Kingdom of God and not doubting God's care and provision. **(See Matthew 6:32, 16:26; Luke 21:34; Col. 3:2)**

(B). God knows that the believer has needs. The believer is...

- to know that God knows about his needs.
- not to have a *doubtful* and *anxious mind*.
- to trust God and His ability to meet the need for food and clothing (the necessities of life). **(See Psalms 118:8)**

(III). (12:31-34) Service— Giving— Wealth, True: seek the Kingdom of God. The believer is not to seek after the things of the world. He is to focus his life upon the Kingdom of God and the work God has given him to do. He is to leave his welfare in the hands of God. Jesus made three great promises and one significant warning.

(A) God will provide the necessities of life for the person who seeks God first. **(See Luke 11:9-13)**

(B) God will give the kingdom to His "little flock," those who truly seek God's kingdom first and trust Him to care for them. Note the term "little flock." It tells us two things.

- The number is small. Only a few really seek God's kingdom first. **(See Matthew 7:14)**
- The care of God is sure. He is the Shepherd and His true followers are the sheep of *His pasture*. **(See John 10:3-4)**

(C) God gives treasures that do not age, fail, nor corrupt; neither can they be stolen. What Jesus said is revolutionary: "Sell what ye have, and give alms." Very simply, once our needs have been met, we do not need more. We can do nothing more with it...

- unless we waste it.
- unless we store it up.

This is exactly what Jesus preached against so strongly. When we live in a world so full of needs, a world lost and dying, once we have met our needs we are to take what is left and give it to meet the needs of others. It does not matter what position or profession or kind of income we have, once we meet our needs, we are to begin meeting the needs of the world. In fact, the believer is commanded to seek the *good professions and jobs* so that he can have *more* to give to the needy (**Ephes. 4:28**). Note the purpose: it is not to hold a reputable position nor to gain wealth. It is for the purpose of seeking God's kingdom, of spreading the love of God by meeting the needs of others.

- The believer is to fill his bag (billfold, pocket, bank account) with the *gifts or giving* of money and *deeds* of helps. Such will never age. (**See Matthew 5:42; Luke 3:11**)
- The believer is to secure the treasures of God's approval and of souls won in heaven. These treasures will never fail nor corrupt nor be stolen. (**See I Thess. 2:19**)

Everything on this earth ages, fails, corrupts, and can be stolen. But the man who uses only what he needs and then gives the rest fills his bag with *real money and real treasure*, money and treasure that shall...

- never age.
- never fail.
- never corrupt.
- never be stolen.

(D) Jesus warned His followers: their hearts would be where their treasure is. If their treasure is in the world, if they live indulgent and extravagant lives, their hearts will be in the world. (**See Matthew 6:20, 19:21; I John 2:15-17**) (POSB)

c. Prayerfulness

Luke 18:1-8 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 18:2 Saying, There was in a city a judge, which feared not God, neither regarded man: 18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 18:6 And the Lord said, Hear what the unjust judge saith. 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

I). (POSB) (18:1) Prayer—Perseverance—Jesus Christ, Return: the great duty to persevere in prayer. Jesus was strong and forceful in stressing the believer's duty to persevere in prayer.

- This discussion follows the passage dealing with the return of Christ. There is need for perseverance in prayer, for praying over a long period of time and not giving in and becoming discouraged. God's people are to pray and keep on praying until Christ returns, no matter how long He may be delayed.
- The words "to this end" and "ought" (*dein*) have the idea of necessity. It is absolutely necessary that men persevere in prayer.
- The word "always" means at all times. The believer is to develop a constant spirit of prayer, to maintain an unbroken consciousness of God's presence, to practice the very presence of God, to walk in a constant state of prayer.
- The words "not to faint" (*mē egkakein*) mean not to lose heart, not to turn coward, or give up, or give in to evil. (See **I Chron. 16:11; Jeremiah 29:13; Matthew 7:7-8; Eph. 6:18**)

(II). (18:2-5) Prayer—Perseverance: the parable of persevering prayer. The parable shows clearly the *power of persistence* even in the business and judicial affairs of men.

(A) There was the unjust judge. He had no fear of God and cared even less for what men said. The idea is that he took bribes and gave favors to persons who held position and authority. He did not care for conscience or law, for morality or justice. He was out to fill his pockets and to gain honor and esteem, recognition and position from those who were influential and held position, power, and wealth (**cp. Eccles. 3:16**).

(B) There was the poor widow.

⇒ She was poor, without money to bribe the judge.

⇒ She was a widow, a woman all alone in a man's world, with no man and no money to secure legal counsel to plead her case.

⇒ She held no position or authority, no rights to commend her to the judge.

⇒ She was persecuted, being taken advantage of and abused by some adversary.

Note what she did: she let none of this stop her. She came to the judge and asked him to avenge her, to get rid of her adversary.

(C) There was the silence of the judge. The judge did not move to help her. His heart was hard and harsh; he had no interest in helping anyone who would not benefit his career or fill his pockets.

(D) The point is this: the judge gave in. He "would not for a while," but the poor widow kept on coming and coming, pleading and pleading. She would not let the judge rest. Now note the stress. The judge...

- did not fear God,
- did not regard man's opinions,

...yet he gave in to the widow and avenged her of her adversary.

Why? Because of her "*continual coming*." He could not get rid of her. She would not accept silence nor take *no* for an answer. She kept coming and coming. The judge said, "Lest she wear me out" (*hina me hupōpiazē me*). The literal meaning is, unless she "give me a black eye." The word can mean to *annoy* or to *damage a reputation*. She was persistent—refusing to let the judge go!

(III). (18:6-7) Believers, Avenged— Judgment— Prayer, Persevering: the lesson on persevering prayer. The lesson has four points.

(A) Hear the lesson. The unjust judge holds a great lesson for believers. Hear, give attention and thought to what he teaches.

(B) God avenges His elect who persevere in prayer...

Therefore, they go before God as the just Judge of the universe. They are one of His own elect, and they cry day and night to be avenged of their adversaries (spiritual as well as human adversaries). They plead and plead their case before God. They do not let God remain silent nor let Him refuse His delivering power. **(See Luke 21:36)**

(C) God waits and bears a long time; He is *long-suffering* toward unbelievers. This is part of His purpose: to have mercy upon all who can be reached, not willing that any should perish (2 Peter 3:9). Note a significant point: the believer, bearing up under trial and persecution, is a dynamic witness of the

strength of Christ. Some unbelievers are reached, and eventually they turn to Christ because of the strong witness of suffering believers. The point is this: God does not always answer the cry of a believer immediately. God allows the believer to suffer trial.

- A believer is allowed to suffer in order to be a dynamic witness to others. The presence and power of Christ is sufficient to help the believer stand faithfully. (See **2 Peter 3:9; I Peter 1:7; James 1:2-4**).
- A believer is allowed to suffer in order to become stronger and stronger in trusting and hoping in God. (See **Romans 5:3-5**).

(D) God will avenge His elect speedily; that is, in God's time He will act quickly, suddenly, and without hesitation. He will avenge His elect. His wrath will come upon the world. (See **Romans 12:19-20**).

(IV). (18:8) **Prayer, Persevering**: the great tragedy is this: in the last days few will persevere in prayer and faith. Most will fall away. This is the implication of Christ. Note three significant facts.

- Faith is the one thing Christ is after. He wants trust and belief in Him, in His Word, in His promises and warnings.
- The greatest evidence of faith is persevering prayer... The person who truly believes will be talking and sharing, communing and fellowshiping, living and moving with God day and night...praying always.
- There will be few men of faith and prayer when He returns to earth. There will be some, but the number will be few. (See **Ezek. 22:30**) (POSB)

END OF LESSON 26

QUIZ QUESTIONS FOR LESSON 26

1. T or F A “hypocrite” comes from a Greek word that means “one who plays a part.”
2. T or F The word translated “anxious” in Luke 12:22 means “to be torn apart.”
3. Jesus compared being a “hypocrite” to which of the following?
 - A. blood
 - B. oil

- C. leaven
- D. None of the above

4. Jesus taught the basic cause of hypocrisy is:

- A. pride
- B. jealousy
- C. arrogance
- D. fear
- E. None of the above

5. The widow on Luke 18 had three obstacles to overcome. Which of the following was not one of those?

- A. She needed prayer
- B. She was a woman
- C. She had no husband
- D. She was poor

BEGIN LESSON 27

d. an unusual question about fasting (also Mk.2:18-22; Lk.5:33-39)

Mat 9:14-17 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

9:16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

(I). (POSB) (9:14-17) Introduction: The question of fasting had already been answered by Jesus (Matthew 6:16-18). John's disciples just were not aware of it. It is important to see a little of the background of this passage in order to understand what is really happening.

(A). John was in prison and the threat of capital punishment hung over his head. His disciples were naturally concerned. They were fasting often in his behalf asking God to deliver him, and they could not understand why Jesus and His disciples had not joined in fasting for John's release. John's disciples had been taught by John to fast and to fast often (**John 11:18**). They were also

deeply steeped in Jewish religious practices which demanded much fasting. Jesus seemed to break the traditional ritual of fasting; therefore, they could not understand how He could be the Messiah and be so irreligious.

(B). What Jesus did was enlarge the question of fasting to include all religious ceremony and rituals, rules and regulations. He used three illustrations to show that He was ushering in a new life, a new age, and a new covenant between God and man. The truth of the old religion and its practices were to be preserved; they were not to be done away with (**Matthew 9:17**). However, now there was to be a greater truth, a truth that superseded all former truth. He had been *sent by God* to bring a new life to man. Note that the focus of this new life was His presence, the presence of the Bridegroom. Christ is the Bridegroom of the new age, the new life, and the new covenant. He is the Bridegroom of the church.

(II). (9:15) The Bridegroom pictures a new life and age of *joy*. The illustration is clear. During the marriage festivities of a bridegroom, as long as the bridegroom is present, his attendants rejoice. It is a joyful, festive time. Jesus was teaching several lessons.

⇒ He is the Bridegroom (**John 3:29**). The children are the attendants or children of the bride-chamber.

⇒ His presence was an occasion of joy and rejoicing. His presence is what makes the difference in a life. If He is present, there is no reason to mourn. He brings joy and rejoicing to life (**Psalms 16:11; John 15:11; Phil. 4:4; 2 Cor. 6:10**).

⇒ His presence was going to be removed, then His disciples would mourn and fast. The absence of His presence would be cause for mourning and fasting.

(III). (9:16) The new cloth illustrates a stronger life and age. Jesus was saying two things.

(A). He was ushering in a new life and age which was stronger than the old life and age.

(B). He could not take His teachings and patch up the old teaching. It would not only *detract* from the good of the old, it would cause a *tear* that would be greater than what was going to naturally happen. There was going to be a tear in the old religion and teaching, a natural tear that occurs when any new age or movement is launched in a major way. But the tear would be greater if He attempted to patch up the old.

(IV). (9:17) ...The answer to handling old and new wine is to preserve the good of both. The old religion was not to be cast aside. It had some strengths and some benefits. The answer was not to reform it, but to fulfill it by ushering in a new life and age. The old bottles (restrictions) were not strong enough to contain the new life which Christ was bringing....

We must not let the traditions of the old way bring about our death. Our rituals, ceremonies, and religion will die apart from the new life in Jesus Christ. Even we ourselves will die apart from His new life. Our traditions, our religion can keep us from Him by focusing our attention upon them instead of God.
(POSB)

(RevC) The disciples of John the Baptist were zealous followers who were no doubt very concerned with the situation facing John and the apparent lack of the same level of concern in the disciples of Jesus. It is important to realize that though fasting is implied in the New Testament (**Matthew 6:16-18** Jesus says, “when you fast”), and was a practice in the early church (**I Cor. 7:5**) it is not commanded as it was in the Old Testament. Jesus was not condemning the old, nor was He trying to fix it. Rather He was bring in something new, and just as a new wine cannot be put into old wine skins without destroying both the old wine skin and the new wine the new life in Christ that He was ushering in could not give life through the rituals, laws, and traditions of the religion of their ancestors. Once the city of Jerusalem was destroyed by the Romans in 70 A.D. and the Jews were scattered their old religious ways came to an end. Today they have no temple, priesthood, or altar of sacrifice though they continue to wait for the coming of their Messiah. Praise be to God, He is coming again! (RevC)

e. watch and wait for Jesus to return:
(I) parable of the watchful servants

Luke 12:35-48 Let your loins be girded about, and your lights burning; 12:36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 12:38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered

his house to be broken through. 12:40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 12:41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 12:42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 12:43 Blessed is that servant, whom his lord when he cometh shall find so doing. 12:44 Of a truth I say unto you, that he will make him ruler over all that he hath. 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 12:47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

(RevC) This passage is really about “readiness” and “watchfulness”. We are as servants of Christ to be ready for His glorious return. Readiness implies that we are about His business doing what He expects of us with all of our hearts knowing that He could walk through that door at any moment. It is also about “watchfulness” keeping our eyes focused on the horizon much like the father of the prodigal son must have done as he watched the lane hoping to see his son walking back to his Father’s house. When our focus is on the things of God it is much more difficult to become entangled in the affairs of this world. Note also that Jesus issues a warning to those who are not ready or watchful and who have been entrusted with the care of His business. There will be joy and rewards for those who are ready and watching for the Master’s return, but separation and punishment for those who have not been faithful or who are not ready.
(RevC)

(II) be alert for His coming unexpectedly

Luke 17:22-37 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 17:23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 17:24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 17:25 But first must he suffer many things, and be rejected of this generation. 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 17:27 They did eat, they drank, they married wives, they were

given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 17:30 Even thus shall it be in the day when the Son of man is revealed. 17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 17:32 Remember Lot's wife. 17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 17:34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 17:35 Two women shall be grinding together; the one shall be taken, and the other left. 17:36 Two men shall be in the field; the one shall be taken, and the other left. 17:37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

(A). (RevC) In verse **17:20** concerning the word “observation”: **(POSB)** The Kingdom of God cannot be observed (*paratērēseōs*). The word means to watch closely, to give close observation to (as in astronomical observations). The kingdom cannot be seen with the naked eye. **(POSB)** The idea here is that we are not to spend our time trying to figure out when the Lord will return as no man knows the hour of His coming. We are to be doing His work keeping ourselves ready for His return and watching knowing that there are signs but that it will not come with a predictable display that would allow for us to plot its arrival and then prepare ourselves at the last moment. His Kingdom must first be in our hearts and if it is present there, we will not be forgotten at His appearing. **(RevC)**

(B). (POSB) (17:23-24) Jesus Christ, Return— Kingdom of God: the day is unknown; it is coming suddenly. Some men will always be saying the kingdom has come and is present on earth...Jesus said there is an *internal kingdom*, a kingdom "within you" which is the rule and reign of God within the human heart (**Luke 17:21**). But there is also an *external kingdom*, a heaven for which men shall long and not be able to see (**Luke 17:22**). The external kingdom is coming "in His day" (**Luke 17:24**). When that day comes, it shall come suddenly and visibly, just as quickly and visibly as a flash of lightning. Jesus was teaching an important lesson here. Since the day cannot be known, believers are to be busy about their labor for the Lord.

(C). (17:25) Jesus Christ, Return: ...Before the Kingdom of God could ever come to earth, He had to suffer and die. It was His death that would

make it possible for His kingdom to come to earth. (See Phil. 2:8-11)

(D). (17:26-30) Noah— Lot— Jesus Christ, Return— Judgment: the day will be as the days of Noah and Lot; men will be occupied with normal, routine affairs...Men will be going about their daily lives without giving any attention to God or to the warnings of coming judgment.

Noah and Lot were not men who had reached spiritual maturity. They were not examples of spiritual men for others to follow. However, they did one thing which others failed to do: they believed God's Word when God said to prepare for the flood and for the coming judgment of fire. Despite all their shortcomings and failures, all their sensual and loose living, when the Word came to prepare, they *believed* and they *prepared*.

The people of Noah's and Lot's day did not believe and did not prepare. The people of Noah's and Lot's day were caught unaware. Unexpectedly—suddenly...

- "The flood came and destroyed them all" (**Luke 17:27**).
- "It rained fire and brimstone from heaven, and destroyed them all" (**Luke 17:29**).

God took care of Noah and Lot, the two who really believed His warning and prepared. He saved them from the coming judgment. This is the crucial point. When the Son of Man returns, the world will be the same as it was in the days of Noah and Lot.

- Men will be going about their routine day-to-day affairs.
- Men will not believe God's warnings.
- Men will be caught unaware. Unexpectedly, suddenly Christ will appear and men will be judged.
- True believers who have really prepared themselves will be saved and delivered. (POSB)

(E). (17:31-36) (RevC) These three verses speak to the urgency that should be upon our hearts when the day of His return comes. It is not a time for gathering our belongings, or looking to our affairs—none of that will matter if our hearts are in tune with what is taking place. Again this whole section of Luke's gospel is speaking of readiness and watchfulness. We are not to be like Lot's wife who in the most critical hour could not keep her heart from longing for the things she was leaving behind and turned to look back when she should have kept her eyes on what was ahead.

The Kingdom of God lies ahead—will our hearts be so tied to the things of this world that our eyes will look back? See **Luke 9:62**.

The passage in verses 34-36 are often misunderstood. These verses speak of how some will be “taken” while others will be “left” behind. Often, they are explained as meaning that when the Lord returns some will be “taken to heaven” while others will be “left on earth” before being condemned to the fires of Hell. It is important to understand that just the opposite is what is being said. Those who are “taken” are taken in judgment (Matthew 24:36-1) while those left behind will enter into God’s Kingdom. This was true of Noah and his family who were left behind on the Ark while the rest of the world was taken in judgment. Likewise this was true of Lot’s daughters who were left behind while all of Sodom and Gomorrah were taken in judgment. (RevC)

(F). (POSB) (17:37) Jesus Christ, Return: the day will be universal, that is, worldwide. Note the disciples asked where His return and kingdom was to take place. Jesus used an illustration to teach that His return would be universal. The "eagles" (*hoi aetoi*) can mean either eagle or vulture. It probably should be translated vulture here, for they are the ones who gather universally as scavengers over dead bodies. Vultures gather where the dead are and feast upon them. Since death is universal, vultures are found everywhere. Therefore, the coming of Jesus Christ and of God's kingdom will be the same as the coming of vultures. He shall come to the whole earth, to the place where men die. **(See Matthew 24:30; Rev. 1:7)** (POSB)

f. be prepared to be rejected by family

Luke 12:49-53 I am come to send fire on the earth; and what will I, if it be already kindled? 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three. 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

(revc) We should not expect to take a stand for Christ and not have conflict with those who are outside of Christ or less committed to Him. Any time people take a stand for a principle in life there will be others who oppose them.

Should we not expect that if we stand against sin in a sinful world that we will experience resistance? However, we should also keep in mind that **our response to resistance is to stand firm, yet in humility and love.** (revc)

g. view marriage as sacred and permanent
(I) divorce produces adultery

Luke 16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

This passage will be discussed in detail during the course on Marriage & Family.

(II) about marriage and divorce and singleness (also Mk.10:1-12)

Mat 19:3-12 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

(Mark 10:12) And if a woman shall put away her husband, and be married to another, she committeth adultery.

Mat 19:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 19:11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

(QV) “The Pharisees were desirous of drawing something from Jesus which they might represent as contrary to the law of Moses. Cases about marriage have been numerous, and sometimes perplexed; made so, not by

the law of God, but by the lusts and follies of men; and often people do what they will, before they ask for advice. Jesus replied by asking whether they had not read **the account of the creation, and the first example of marriage; thus pointing out that every departure therefrom was wrong...When the gospel is really embraced, it makes men kind relatives and faithful friends; it teaches them to bear the burdens, and to bear with the infirmities of those with whom they are connected, to consider their peace and happiness more than their own.** As to ungodly persons, it is proper that they should be restrained by laws, from breaking the peace of society. And we learn that **the married state should be entered upon with great seriousness and earnest prayer.**” (QV)

- h. **about giving sacrificially to God’s work:** (see XVII. Last Week of Jesus’ Life)
- i. **about serving Christ by serving others:** (see XVII. Last Week of Jesus’ Life)

END OF LESSON 27

QUIZ QUESTIONS FOR LESSON 27

1. T or F Fasting often practiced in the Old Testament is not commanded in the New Testament.
2. T or F Today the Jews do not have a Temple, altar, or priesthood, and therefore do not practice the religion of their ancestors.
3. T or F “Taken” in Luke 17:34-36 refers to the rapture of those who believe, while the ungodly are left behind.
4. T or F The primary message of Luke 17:22-37 was to the Jewish people though certainly the message to the church is also that we should be ready for the Lord’s return and coming judgment.
5. Jesus used two Old Testament examples to illustrate the certainty and suddenness of His coming. Which of the following was NOT one of them?
 - A. the destruction of Nineveh
 - B. the destruction of Sodom
 - C. the flood of Noah

BEGIN LESSON 28

10. Warnings not to allow worldly concerns to prevent following Jesus

a. parable of the rich fool

Luke 12:13-21 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 12:14 And he said unto him, Man, who made me a judge or a divider over you? 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 12:16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 12:17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 12:18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 12:19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 12:20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 12:21 So is he that layeth up treasure for himself, and is not rich toward God.

(I). (POSB) (12:13-14) Worldliness—Materialism: there was a request for Jesus to give a judicial decision. A man was having a dispute with his brother over the inheritance of his father's estate. The law gave two-thirds to the older son and one third to the younger son. The man felt he was not getting his legal share, so he appealed to Jesus for help in getting his share. It was a common practice for Rabbis to settle legal disputes...

..Jesus had just preached a message on trusting God for the necessities of life, for God cares and will provide. Apparently, the man *had not heard the message*. He was bodily present, but he was too preoccupied with the thoughts of property and money to really hear the Word and receive the message.

The contrast between the mind and attitude of the man and of Jesus is significant. The man's mind was set on the things of the earth and the world, on property and money, wealth and selfishness. The Lord's mind was set on the higher and more noble, on salvation and life, on heaven and eternity. The mission of Jesus was not to give man property, but to give man life, both abundant and eternal. Property is nothing without life. (POSB)

(II). (POSB) (12:15-19) Fear—Worldliness—Selfishness—Indulgence: fear—life does not consist in things. Note four points.

- The charge of Jesus was strong. There was a double warning: "*take heed, beware.*" The warning was to be given close attention. The word "beware" (*phulassesthe*) means to guard oneself from some enemy.
- The big sin of man is *covetousness*. This is the big sin of the world—desiring more and more. However, a man's happiness and comfort, soul and body do not depend upon what he has; *many poor people* are happy and comfortable with healthy souls and bodies. Life does not consist in possessions—a beautiful home, the latest clothes, a new car, property, money, wealth.
- The *big "I"* shows that the covetous man is *aggressively self-centered*. Note how Jesus gets the fact of man's covetousness across. He shares a parable about a man who was also *aggressively self-centered*. In just three short verses describing his thoughts, the rich man in the parable said, "I" six times and "my" five times. The man's attention was solely upon himself.
- The big mistake of man is *selfishness*, self-indulgence, and extravagant living. Note the sole purpose of man is to be at ease, to have plenty to eat and drink, and to enjoy life as he wishes. **(See Deut. 8:11-14) (POSB)**

(III). (POSB) (12:20-21) Spiritual Dimension— Death— Judgment—

Wealth: fear—wealth is not a permanent possession; someone else gets it. The man left every penny behind. He took nothing with him. Now note why. This is a point seldom thought about. *He could take nothing with him because the strength, the energy, the power, the life of his body had left.* The Bible reveals...

- that the life of a man's body is his spirit.
- that the spirit lives forever.

Note: when the spirit left, the man's strength and energy and power were gone. His body had to lie down. Note something else: *his spirit was spiritual*, of another dimension of being. It belonged to another world, another life. Therefore, all *material* possessions had to be left behind. **(See I Tim. 6:7) (POSB)**

b. parable of The Great Supper

Luke 14:15-24 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 14:16 Then said he unto him, A certain man made a great supper, and bade many: 14:17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 14:18 And

they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 14:19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 14:20 And another said, I have married a wife, and therefore I cannot come. 14:21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 14:23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

(QV) "...All found some pretence to put off their attendance. This reproves the Jewish nation for their neglect of the offers of Christ's grace...The **apostles were to turn to the Gentiles, when the Jews refused the offer; and with them the church was filled...**The very **poor and low in the world, shall be as welcome to Christ as the rich and great;** and many times the gospel has the greatest success among those that labour under worldly disadvantages and bodily infirmities. Christ's house shall at last be filled..." (QV)

c. counting the cost

Luke 14:25-35 And there went great multitudes with him: and he turned, and said unto them, 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 14:29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 14:30 Saying, This man began to build, and was not able to finish. 14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 14:34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 14:35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

(RevC) It is difficult to imagine what it must have been like for Jesus to have multitudes of people following him where ever he went. No

doubt there were many different reasons why people did so. Not the least of reasons was no doubt their hope to see some miracle performed that they could later tell others. Often today when we hear of some display of the miraculous in a church the place is packed with people seeking something not found in their normal place of worship. Jesus knowing their hearts very likely at times was frustrated with their motives. Here he seizes the opportunity to separate those who genuinely desired to know Him and follow Him as a disciple from those who were only thrill seekers. Today we are often more concerned with numbers than with quality of relationship. How many people do you have in your church is often among the first questions asked among pastors—comparing ourselves with one another’s achievement rather than desiring to know how many committed disciples have been produced and sent out?

The point of this passage is clear: There is a cost involved if you truly desire to be His disciple. It might at first reading seem harsh to take such a firm stand, but we must realize that there is a difference from being called to salvation and being a disciple. Many are called and receive their salvation by faith in His sacrifice for their sin. However, there are others who go beyond this assurance to a whole-hearted commitment to walk in His footsteps, do His work, and to know Him in a deeper personal relationship. A disciple must be prepared to forsake all else and put Christ first in his/her life. No one should undertake such a commitment without taking time to examine the cost involved and whether they are willing to see it through to the end.

Having said these things Jesus goes on to give 3 examples of the cost of following Him. (RevC)

d. example of the rich young ruler (also Mat.19:16-26; Lk.18:18-30)

Mark 10:17-27 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I **do** that I may inherit eternal life? 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 10:20 And he answered and said unto him, Master, all these have I observed from my youth. 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 10:22 And he was sad at that saying, and went away grieved: for he had great possessions. 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 10:26 And they were astonished out of measure, saying among themselves, Who then can be saved? 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

(I). (POSB) (10:17) Seeking Jesus: the scene was striking. A rich young man sought Jesus—sought Him with a sense of urgency and desperation seldom seen.

- The man was *eager*, ever so eager: he was *running* to Jesus.
- The man was *humble*: he cast himself to the ground, kneeling before Jesus, showing extreme reverence. He esteemed Jesus ever so highly. He bowed the knee to Him.
- The man was *respectful*: he addressed Jesus as "Good Master," which was the proper and courteous address to a revered Rabbi or Teacher.
- The man was *concerned* about his spiritual welfare. He asked what he should do to inherit eternal life. (POSB)

(RevC) No where else in the scripture do we find someone who seems to have all the right ingredients yet leaves the feet of Jesus totally beside himself in sorrow of heart. His greatest problem was his thinking that he could **do something** to inherit eternal life. He like many others then and today are looking to earn eternal life by their “good works” instead of realizing that salvation is more a condition of heart as we are saved by grace through faith in Jesus Christ.

Note the scripture says that Jesus “**beholding him loved him**”. There was compassion for the young man, yet Jesus said, “**One thing thou lackest**”. Jesus then gives him something he could do knowing that he was not willing to give all that he now possess for the promise of something in the future. He is a perfect example of someone who instead of owning possessions is owned by his possessions. His wealth would have been thought by everyone (except Jesus) to be an indication of God’s blessing and approval. Yet it was the very thing that was keeping him from God’s greatest blessing—eternal life.

Again, we see the cost of discipleship is high more than the rich young ruler was willing to invest. Should he had done what Jesus asked, he still would have needed to “take **up the cross**” and follow Jesus to be His disciple. In my thinking to “take up the cross” is to daily die to all that is self-motivated and

allow Christ to direct every facet of your life. This for someone who was a “ruler” would be a very humbling experience. This too he was not willing to do as he was looking for salvation on his terms. (RevC)

(II). (POSB) (10:18) Eternal Life: the first fact to know about eternal life is this: to praise Jesus is not enough to receive eternal life. The young man had praised and honored Jesus as much as a person could. He had eagerly sought and revered Jesus, not only kneeling before Him, but casting himself into the dust of the ground before Jesus. He addressed Jesus with as high a title as a man could address a revered teacher... But note: the man's praise and honor of Jesus were not enough.

He called Jesus "**Good Master**," but by Master he meant *good teacher, good Rabbi*. He was acknowledging that Jesus was an honorable person to be highly regarded. But he conceived Jesus to be *only* a highly regarded teacher. He did not consider Jesus to be the divine Son of God... He thought Jesus was a man who had achieved unusual moral goodness and by such had become a *good Master*, one capable of teaching the great truths of God and life.

Jesus had to correct this gross error. He attempted to correct it by simply saying, "**Why callest thou me good? There is none good, but one, that is, God.**" He was saying to the young man, "God alone is good. No man is good, not in comparison to God, not good enough to ever stand before God in righteousness. *If I am but a mere man*, a good teacher, then I am not 'good' and do not have the words to eternal life. *But if I am God*, then you can address me as 'good' and I do have the words to eternal life." Note two things.

- Jesus told the young man how to enter life, that is, how to receive eternal life. Therefore, Jesus was claiming to be God.
- Jesus was correcting the young man. He was speaking these words forcefully: "**Why callest thou me good? there is none good but one, that is God.**" Jesus would not have the young man thinking of Him only as a man, no matter how pre-eminent a teacher the young man thought Him to be. He is God, God's very own Son; and He is to be known and called the Son of God. Therefore, Jesus tried to lead the young man to acknowledge and honor Him as God. It was the only way the young man could ever receive eternal life. (POSB)

(III). (POSB) (10:19-20) Eternal Life— Self Righteousness—

Respectability: the second fact to know about eternal life is this: to be respectable is not enough to receive eternal life. Note a crucial point: the young

man had asked, "**What good thing shall I do?**" He had a religion of works, not of faith. He thought man himself could secure eternal life by being good. He felt that if he could just keep some great rule or law and live a moral and clean life, then God would accept him. He believed that his acts of morality and good works just piled up a balance sheet and made him acceptable to God.

This was the man's second major error. Again, Jesus had to correct the man; He had to strike right at the root of the problem. The man was failing to love his neighbor as himself, and Jesus knew it (this will be brought out later). So Jesus told the young man very simply, "**Thou knowest the commandments**"; and He proceeded to quote five of the ten commandments, the five laws of respectability that had to do with his duty toward his neighbor (Exodus 20:12-16).

The man made the phenomenal claim that he had kept all five of the commandments that Jesus quoted. He, of course, had not kept them perfectly, not in God's eyes, not in the spirit in which God intended them to be kept. He was not generous enough with others, not giving and helping like he should. Jesus was now ready to show him and lead him to do this. In summary, here is what Jesus had said to the rich young ruler: keep the commandments dealing with your neighbor—the ones especially needed by rulers and the rich—the ones so often misunderstood and neglected by rulers and the rich.

But the rich young ruler misunderstood God's law: he had a tragic sense of self-righteousness. (POSB)

(IV). (POSB) (10:21) Eternal Life— Jesus Christ, Love of: the third fact to know about eternal life is this: to be loved by Jesus is not enough to receive eternal life. Note the exact words, "Jesus beholding him, *loved* him." Jesus' eyes penetrated into the man's innermost being and sensed a deep, deep longing and earnestness. The man's longing and ache for eternal life touched Jesus deeply. Jesus was drawn to the man and loved him in a very, very special sense.

But note the crucial point: the love of Jesus for a man's soul—even the very, very special love of Jesus for a man—was not enough to save the man. The man still lacked one thing.

The love of Christ is great, and it is touching and encouraging. But it is not enough. The Lord's love cannot save us, not by itself, not against our will, not if we refuse to *surrender all*—all we are and all we have. **(See Matthew 23:37; Prov. 1::24; Ezek. 18:31)** (POSB)

(V). (POSB) (10:21-22) Eternal Life— Self-Denial— Cross: the fourth fact to know about eternal life is this: to give everything is required to receive eternal life. *Giving everything* is the one thing lacking, the one thing that causes so many to lose eternal life.

Jesus knew exactly what the young man needed. His rejection of Jesus showed this. He was hoarding wealth instead of distributing it. God had given wealth to him that he might be able to help others, but he was failing to love and help his neighbor as he should (Ephes. 4:28). What the young man needed to hear was just what Jesus said: "If thou wilt be perfect [receive heaven, really keep the commandments, as you say you have] then demonstrate to all publicly and without question, that you love your neighbor. Go and sell all you have and give to the poor...**and come follow me.**"

...To follow Christ is to deny self completely—*all that we are and all that we have*. When we love our neighbor as ourselves, then we show that we truly love God. If we do not love and minister to our neighbor (above self), then we do not love God.

The young man rejected Jesus for three reasons.

- Unbelief: he was not willing to entrust his life to Jesus. There was some lack of belief that the Man Jesus standing before him was really God.
- Self-righteousness and pride: his concept of religion was keeping laws and doing good in order to secure God's acceptance. He felt that he, as well as other men, had the power and goodness to make God approve and accept him.
- Love of the world: he was rich and was unwilling to give up the comfort and possessions he had obtained. He made the fatal mistake that so many make with wealth, power, and fame. (POSB)

(VI). (RevC) (Mark 10:23-27) Picture, if you can, the rich young ruler walking away broken hearted, tears streaming down his face as he is brought to the realization of himself for who he truly was. The words of Jesus have cut to the heart of his self-righteousness exposing the true condition of his heart and how far he was from being the person he believed himself to be. His wealth rather than being the evidence of God's blessing on him for his good works was instead the very thing that was keeping him from that which he was seeking.

Undoubtedly, Jesus wanted to hear the young man say, “YES, yes you’re right LORD, this I will do this very day and then return to follow you!” Sadly, that was not his response as his wealth, his position, his recognition within the community stood between him and his salvation. Therefore, Jesus seizes the opportunity to teach a great truth. Note in vs. 23 Jesus says, “...**they that have riches...**” and in vs. 24 he says, “...**them that trust in riches...**”. It is not merely an issue of having wealth, but also trusting in that wealth to meet every need. Having the possessions of the world and trusting in those possessions renders such a person incapable of forsaking all to follow Jesus. “**The disciples were astonished at his words.**” No doubt they were also thinking that the riches and wealth of the young ruler were evidence of God’s approval and blessing on his life. It is important for us to understand that having wealth when utilized to feed the hungry, tend to those who are wounded or sick, and share the gospel is what wealth was intended to be used for, and can be an indication of God’s blessing when He knows He can trust how those finances will be used.

In vs. 25 Jesus uses another illustration to show the difficulty that wealth presents to someone who wishes to have eternal life. Jesus says, “**It is easier for a camel to go through the eye of a needle...**”. Some say the “eye of a needle” was a small passage way cut inside the door of the huge gate to a city. At night when the big gate was closed the small door could be opened to allow travelers into the city. However, the doorway was so small that a camel would have to get down on its knees and crawl through which was very difficult and impossible for some. Whether that was in His thinking or a literal sewing needle and a camel (another common item) the thought was intended to demonstrate the impossibility for someone who’s heart is in the world and its possessions to find eternal life. Again, the disciples are bewildered almost beside themselves at the impossibility thinking, “...**Who then can be saved?**” Jesus is quick with the solution vs. 27, “**With men it is impossible, but not with God, for with God all things are possible.**” Only by the working of the Holy Spirit can such a person be brought to the way of salvation, but then that is true of everyone—no one has earned their salvation—we are saved by GRACE through FAITH, and not of yourselves, it is the GIFT of God, NOT of works, less any man should boast (have pride for his own salvation)! **Eph. 2:8-9** (RevC)

Jesus promises rewards in heaven (also Mk.10:28-31)

Mat 19:27-30 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 19:30 But many that are first shall be last; and the last shall be first.

END OF LESSON 28

QUIZ QUESTIONS FOR LESSON 28

1. **T or F** Covetousness is an unquenchable thirst for getting more and more of something we think we need in order to be truly satisfied.
2. **T or F** The gospel message went to the Gentiles because the majority of the Jews rejected the message, and the Gentiles gladly received it.
3. **T or F** The great crowds that followed Jesus did so seeking to become His disciples.
4. **T or F** Discipleship is about relationship, and there will be a cost exacted for those who are willing.
5. **T or F** There is no difference between salvation and discipleship.
6. **T or F** The story of the “rich young ruler” in Mark chapter 10 presents the only person who came to the feet of Jesus and went away worse than he came.

BEGIN LESSON 29

e. parable of “the unjust steward”

Luke 16:1-17 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 16:3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 16:5 So he called every one of his lord's

debtors unto him, and said unto the first, How much owest thou unto my lord? 16:6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 16:7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 16:8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 16:9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 16:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Luke 16:13-17 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 16:14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

(I). (POSB) (16:1-7) ...The steward was a trusted slave who was put in charge of the landowner's estate. He was highly regarded and esteemed, considered to be completely trustworthy. The term "*steward*" is applied to ministers (**1 Cor. 4:1**) and to believers in general (**1 Peter 4:10**; **Luke 16:1**)... In the parable itself Jesus said four things about the unjust steward.

(A). The steward was charged with embezzlement, with *wasting the Lord's "goods."* The steward was in charge of the Lord's property, of all the Lord's goods. Therefore, it was easy for him to use the goods for his own purposes just as he desired. The point is, God has given every man some "goods": life, talents, house, property, money, duty, a sense of responsibility, conscience, family, and a host of other goods. Every man is charged with embezzlement, with misusing the goods to some degree.

(See I Cor. 4:2)

(B). The steward was required to prepare a final accounting. Two facts are important in this point.

- The Lord hears that the steward has been misusing His "goods." Note: the Lord had only *heard* about the embezzlement. The full evidence against the steward was not yet fully known. The Lord gave the steward a chance to prove his trust and faithfulness.... Of course, if the steward had not been faithful in looking after the Lord's goods, then he would be dismissed: "**Thou canst no longer** [*ou gar dunē*] **be steward.**"
- The final accounting is at death (**Hebrews 9:27**). If the steward is found to have been untrustworthy, he will be *dismissed and discharged* from the Lord's estate (kingdom, heaven, eternal life).

(C). The steward knew he was guilty and was unwilling to change or ask for mercy. Note two things.

- The words "**What shall I do...?**" The steward knew he was guilty and that the Lord was going to dismiss him.
- The steward thought over what he should do. He reasoned out two courses of action.
 - ❖ He could dig. However, he was not willing to dig, not willing to be demoted to a field laborer and to serve in such a low capacity.
 - ❖ He could beg. However, he was *too proud* to leave the Lord and openly beg. He would be ashamed.

Now note something not mentioned. He was too proud to beg forgiveness of the Lord, too proud to be known as a repentant embezzler (sinner). This is the dominant point, although not mentioned. Begging for forgiveness was the steward's only hope. He considered every course of action but this one.

(D). The steward decided what to do: he would forget the Lord, and court the favor and returns of men. He did what he could to secure the acceptance and favor of men.

- He led them to be dishonest, to dismiss and lower their debts to the Lord. They were led to *embezzle and hold back* some of their goods. Note: the steward was in a responsible position (a religionist) and misled others.
- The steward misled others to benefit himself, to secure his position and livelihood. And he did it in a most shrewd way, a way that was pleasing and profitable to the debtors. Anyone of them would gladly

help the steward when he needed their support. (POSB)

(II). (POSB) (16:8) Dedication— Worldly— Materialism: the worldly are more wise in their material pursuits than God's people are in their spiritual pursuits. Note two points.

(A). Jesus said the unjust steward did "**wisely.**" He looked out for himself, his personal welfare. In this he was very wise. He was dedicated and sold out to taking care of his future.

Jesus was not commending the steward for his cunning deceit. He commended him for his concern about the future and his dedication and energy. The steward was *sold out* to pursuing a goal, and that part of his life was commendable.

(B). Jesus said the worldly are wiser "**in their generation**" than believers. Why? Because they dedicate so much energy and effort to caring for their earthly welfare.

The point is clear. Every disciple should be just as dedicated and sold out in spiritual pursuits as the worldly are in their material pursuits. The disciple is not to be outdone in the exertion of energy and dedication. (POSB)

(III). (POSB) (16:9-13) The Christian is to use material wealth for good, to help others... By so helping, the disciple will gain friends and influence them for Christ. Then when the disciple finds himself without resources in this life, he will more likely be helped by those whom he helped.

(Vs. 10-12) The Christian is to be faithful in handling possessions, for his faithfulness determines what he will be trusted with eternally.

Money and possessions are the least trust given a person (**Luke 16:10**). They are nothing compared to salvation, love, joy, peace, life eternal, the presence of the Holy Spirit, the Word of God and the promises of God, knowing God personally, being made an heir of God and a joint heir with Christ.

Unfaithfulness in the use of money and possessions disqualifies a person from true, heavenly riches. A person may think his life and possessions are his own to do with as he wills, but they are not. His life and possessions are God's... The holder is only a steward of all he is and has... He has both life and possessions

only temporarily—as a trust. If he handles his life and possessions badly, he shows he is not fit to be trusted with responsibility in the new heavens and earth.

(Vs. 13) the Christian cannot serve two masters; he must choose God or riches. Note three significant points.

- There are two masters in life, either God or the things and riches of this world.
- A person serves one of the two masters. He gives himself either to one or the other...
- A person struggles against God or else struggles against the things and riches of the world. No man can serve both God and mammon.

(IV). (16:14-17) Introduction: three of the greatest misunderstandings among men are covered in this passage. This is a critical message. It needs to be heeded by men, so they can correct their misunderstanding.

(A). (16:14-15) The misunderstanding of money and possessions. Jesus had just said: **"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon"** (Luke 16:13).

The religionists and others standing before Jesus could not believe what they were hearing.

- (1.) Jesus was saying that a man's energy and effort in seeking and looking after money was wrong, that a man could not seek money and at the same time keep his mind and thoughts upon God... Jesus was demanding total allegiance, all of one's mind and thoughts, energy and effort...
- (2.) Jesus was saying that a man must not give himself to seek the comfort and ease and the pleasures and possessions of the world.
- (3.) Jesus was going against the philosophy of the world, a philosophy that had even permeated religious circles: that money and possessions are a sign of the blessings of God.

What Jesus was teaching bothered men, in particular the religionists... By nature, men want money and possessions, comfort and ease, acceptance and recognition; and at the same time they want to be known as *close to God*. A man wants to fit in and be acceptable to the world and at the same time to

feel acceptable to God. Therefore, a man becomes disturbed, ...when he is told...He cannot serve God and money at the same time...NOTE:

- These men who were ridiculing Jesus were Pharisees, probably the most religious sect who had ever lived, yet they were said to be covetous. They wanted things of the world and the things of God at the same time.
- Jesus said that men tend to use their wealth to justify themselves before other men.
 - They use their wealth to court the favor and honor of men and women. Even if they secured their wealth unjustly, they compensate for it by being generous, by entertaining, or by giving to some worthy need or project.
 - Some rich persons are conscious of their need for a right relationship with God and of their obligation to help people. Therefore, they live strict **religious lives** and use some of their wealth to court the favor and honor of people through religious causes. The world, including the religious world, honors such benevolent giving by the wealthy. [(RevC) The problem here is that they make an outward show of righteousness but their hearts are still far from God. (See Mark 7:6) (RevC)]

Jesus said, **"But God knoweth your hearts."** What did He mean? ...The point is this: the heart is that which *makes* a man acceptable to God, not money. Money does not mean that a man is blessed by God. It is the heart of a man that shows the blessings of God. God's blessings are not material things, they are spiritual things...

The Scripture is very clear about this. A person's profession and the beneficial activities of life are included in the things of God. The legitimate things of life are true and honest. Therefore, a man is to live and work well. Living and working well are a great testimony to God's name; therefore, a genuine believer should be the very best at living and working, demonstrating that God's people are the most true and honest, pure and lovely people on earth.

When dealing with the money and possessions of the world, we are to provide adequately for our families. But after adequate provision, the question arises, what are do we to do? God is clear in His instructions: we are to work in order to have enough to help the needy. We are to help meet the needs of a desperate world.

(B). (Vs. 16) The misunderstanding of the new kingdom and order.

Note three things.

(1.) Jesus sees the *period of Israel* (the law and the prophets) lasting up to and including the ministry of John the Baptist. As God's Messiah He ushered in a *new period and social order*, that is, the Kingdom of God. The Kingdom of God is presently a spiritual kingdom that occurs within a man and takes effect in the acts and behavior of men. Since Jesus has come, every man is to let God rule and reign in his heart and life.

(2.) The kingdom is now preached, a message which does not value what a man has, but what a man is—what he is within his heart. The message now centers upon the individual and his eternal potential in God, not upon material and temporal blessings. **(See Luke 17:20-21, 6:20; Mark 1:15; Romans 1:17)**

(3.) ...The Kingdom of God is not for any single race; the kingdom is for all people everywhere. When people hear the glorious message of the kingdom, they press and struggle to get into it. They no longer want a cheap, formal religion and an easy message... **(See Matthew 5:6)**

(C). (Vs. 17) The misunderstanding of the law. In this point Jesus dealt with a very serious question—a question that bothers men. Since Christ has come, since there is now a new order and a New Testament, what about the Old Testament, the law and the prophets? What is the place of the law? Does it have a place in God's new kingdom? Jesus said that there is a *higher law*, a law of God that is given in the Old Testament. It has a place in the new order. In fact, the Old Testament is fulfilled in the new kingdom, and it shall outlast heaven and earth... (POSB)

11. Jesus speaks about the “unpardonable sin”

a. Blasphemy of the Pharisees

Mark 3:28-30 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 3:30 Because they said, He hath an unclean spirit.

Mat 12:31-32 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

(RevC) As this question is covered in more detail in other places in the CTC program be reminded that the ultimate rejection of God by rejecting the work of the Holy Spirit who draws the sinner to see their need for a savior and subsequently to the grace of God whereby through faith that person can find salvation. To reject this work of God the Holy Spirit leaves nothing left for that person to turn to for salvation is the “unpardonable sin”. “Blaspheming the Holy Spirit” has been said to be the attributing of the work of the Holy Spirit to that of Satan. This may be a true statement but considering that even blasphemy against the very Son of God can be forgiven (**Matthew 12:32**) there has to be a greater truth than that which appears on the surface. As there is only “**one**” unpardonable sin that cannot be forgiven and since ultimately the rejection of the sacrifice of Christ (**John 3:16-21, 31**) condemns anyone to an eternity in the fires of hell—that rejection must be **the** unpardonable sin.

One caution--most of us are not able to make judgments as to when someone has committed the unpardonable sin. Sin is sin and though we might classify one sin as being worse than another it is good to remember that any sin no matter what form it might take was enough to put Christ on that cruel cross. As long as a person has breath we can have hope for the blood of Christ to be sufficient to take away their sin as it has yours! (**1 Tim. 2:4; 2 Peter 3:9**) (RevC)

a. Evil words proceed from an evil heart

Mat 12:33-37 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 12:35 A good man out of the good treasure of the heart bringeth forth good things:

and an evil man out of the evil treasure bringeth forth evil things. 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(QV) "...Lusts and corruptions, dwelling and reigning in the heart, are an evil treasure, out of which the sinner brings forth bad words and actions, to dishonour God, and hurt others. Let us keep constant watch over ourselves, that we may speak words agreeable to the Christian character."

(QV)

END OF LESSON 29

QUIZ QUESTIONS FOR LESSON 29

1. T or F As followers of Christ we are all stewards of God's graces to us. A steward is someone who manages his own wealth and prospers.
2. T or F A wise steward will redeem the time and see life as an opportunity to make investments.
3. T or F People today can commit the "unpardonable sin" in the same way the Jewish religious leaders did when Jesus was ministering on earth.
4. T or F Evil words proceed from an evil heart.
5. As a Christian who is a steward which of the following am I responsible for before God?
 - A. My finances
 - B. My time
 - C. My gifts and abilities
 - D. My responsibility in the Gospel
 - E. All of the above

BEGIN LESSON 30

12. Jesus warns non-believers of the "wrath to come"
 - a. some ignore the truth, and will pay the price

Luke 12:54-59 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 12:55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 12:56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 12:57 Yea, and why even of yourselves judge ye not what is right? 12:58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 12:59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

(RevC) In this passage Jesus is issuing a warning of pending judgment. Considering that this took place nearly 2000 years ago one would think that with all the abilities that our world possesses today such as the ability to predict the weather, the advances in communication whereby we are now able to speak to virtually anyone in the world at a moment's notice, the advances in medicine, electronics, and the sciences. With all this you would think that surely everyone would be able to read the signs of the times we are living in and know that we are on the verge of our Lord's return. Yet the world continues to move forward with no understanding of the presence of God at work around them preparing for His Son's return.

You can almost detect the frustration in the voice of Jesus as he utters these words as the very Messiah that these Jews had been praying for was standing in their midst and yet they did not see Him.

He provides an illustration of how a person would do almost anything to avoid going to prison, whereby one day you might have hope to be released. Yet an even greater judgment where there is no hope of release was looming for all those who did not receive Him. (RevC)

b. people must repent or “perish”

Luke 13:1-5 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things. 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

(POSB) (13:1-5) Suffering— Sin— Repentance: men do not suffer because they are *greater sinners* than others. Jesus used two of the latest news events of His day to teach this lesson.

➤ Some shared with Jesus the latest news of a horrible massacre. Some Galileans were in the temple in the midst of worship, offering their sacrifices to God, when Herod had them attacked and slaughtered by his soldiers (see Deeper Study #1—Luke 13:1-5). The crowd was being harsh and making a very harsh judgment. They were saying the Galileans were murdered because they were *great sinners*. The crowd was responding to what Jesus had taught, that men must make peace with God before it is too late (Luke 12:58-59). They were saying the Galileans were swept down upon, just like Jesus had described; therefore, they must have been great sinners.

Jesus was pointed and clear in refuting their thoughts. Note: the people had not spoken their thoughts; they had *only related* the story. However, the thought in their minds was that the Galileans had suffered such a horrible death because they were great sinners, or to express it as it is so often stated: suffering is due to sin.

Jesus said, "No! But except you repent, you shall all likewise perish!" Such an argument has its basis in self-righteousness. The point is unmistakable: all men must repent of sin, for all men are sinners, just as sinful as the Galileans.

➤ Now note: the subject is so important and men need to grasp its lesson so much that Jesus referred to another late news event—the terrible tragedy of a tower falling on eighteen construction workers. It is significant that Jesus used a tragedy as a second illustration instead of an event similar to the murderous act just discussed. His point is unquestionable; suffering is not necessarily due to sin or to degrees of sin. If suffering was due to sin, then there would be no life whatsoever. Why? Because *all men are so sinful* that they are worthy of only the most horrible suffering—death itself. Thus, Jesus made His point: all men must repent or else perish.

Note what Jesus had said.

- Suffering is not always due to *greater sins*. (See **Matthew 7:4**)

- All men are guilty of great sin, sin great enough to perish. (See **Romans 3:10-18, 3:23; Gal. 5:19-21**)
- All men are doomed to perish. (See **Romans 6:23, 8:6; Rev. 21:8**)
- There is only one way to keep from perishing: repent. (See **Acts 2:38, 3:19, 8:22, 17:30**) (POSB)

c. parable of the barren fig tree

Luke 13:6-9 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 13:9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

(RevC) As we should expect this parable is not really about the “unprofitable fig tree” but about fruit bearing in the lives of those of us who call ourselves Christians. Any grower would say where there is no fruit there is no life. It one thing to know who Jesus is but quite another thing to truly know Jesus. I can know who the President of the United States is without having any real relationship with him whereby I might know him in a personal way. The same is true in our personal relationship with Jesus Christ—thus the question begs an answer: Do you dear friend have a personal relationship with Jesus Christ and is there the evidence of fruit being manifested in your life that is a result of that relationship?

The master of this vineyard was longsuffering with this fruitless tree having waited 7 years for fruit. **Leviticus 19:23-25** directed the keeper of the vineyard to allow any fruit produced the first three years of a newly planted tree to not be eaten, and the fruit from the fourth year was to be given before the Lord in praise so the master could not expect any fruit for himself until the fifth year and this master had been waiting 3 years without any fruit for himself. He was ready to cut it down cast and would have if not for the keeper of the vineyard who encouraged him to give it one more season to bear fruit.

Our heavenly Master also expects us who are in Christ to bear fruit. **John 15:1-6** also bears witness to this. We must heed the warning that Jesus gives in this parable to make sure we are truly part of the living tree that bears fruit. The ending to this parable is not given it is left up to us to decide whether or not we truly know Jesus and are bearing fruit to His glory! (RevC)

d. many will be denied eternal life

Luke 13:22-30 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 13:29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 13:30 And, behold, there are last which shall be first, and there are first which shall be last.

(RevC) Jesus is on his way to Jerusalem teaching as he went along when he is asked “**are there few that be saved?**” Note that this person did not ask, “Lord what must I do to be saved?” It appears that he already felt assured of his own salvation. This very likely, given Jesus’ answer, was because he was a Jew and in that time, Jews were taught that they would all be saved because they were Jews by birth, under the circumcision, and had Abraham as their father.

Jesus is quick to turn the question into a challenge to make sure of your own salvation first before you are concerned about others. The teaching of Jesus about salvation went against the teaching of the day as He made salvation a personal not national issue. Note He says in verse 24 that “**many... will seek to enter in and not be able**” pointing to a future time when it will be too late to be saved.

2 Corinthians 6:2 tells us that “**...now is the accepted time; behold, now is the day of salvation.**”

Jesus directs him to see to it that he enters in through the “strait gate” or the “narrow gate”. He is showing him that the way to salvation is a narrow path as there is only one-way man can be reconciled to God and that is through faith in Jesus Christ. Many will look for other ways and may think their way is

sufficient only to later learn that they are left outside the Master's house and the door is closed.

Keep in mind that this crowd was primarily Jewish and felt self-assured that they would be first at the Lord's banquet table. Jesus taught against this thinking saying, "**Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven**" **Matthew 7:21.**

Here in verse 30 Jesus is saying that there will be those who thought they would be first will see themselves as last, having arrived too late, with the wrong credentials, and are left out. (RevC)

e. parable of "the rich man and Lazarus"

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

(POSB) (16:19-31) Introduction: note two things. Jesus identified Lazarus; Lazarus was named. When giving a parable, Jesus never named a character—not even once. Also note: Jesus did not say that this was a parable. These two facts, plus the language used to begin the account, point to it as an actual experience.

(I). (16:19-21) There is a difference in life. The differences are fourfold.

(A). There was one main difference between Lazarus and the rich man: **the rich man was nameless, but Lazarus was named.** The difference is ever so big. It is the difference between being known and honored by God and not being known or honored by God. The rich man did not know God; therefore, he was unknown to God and God was not able to honor him. He was nameless to God. Lazarus knew God and was known by God. His very name, Lazarus, means *God is my Help or Helper*.

(B). **The rich man was wealthy; Lazarus was poor.**

(C). **The rich man was healthy; Lazarus was disabled.** Lazarus was full of ulcerated sores, unable to work and earn a living. He was either carried to the rich man's gate or else barely able to walk to the gate. He was what is called a *street person*—not by choice, but by being handicapped and without a family or friends who loved enough to care for him. How tragic! What an indictment against *men*. Note the charge is against the rich man and not *society*....Each man is personally responsible for the poor and needy of the earth. That is Christ's point. In this case the rich man was responsible for Lazarus.

(D). **The rich man fared sumptuously; Lazarus had to beg because he was helpless.** The picture is that of Lazarus lying at the rich man's gate (most people would not allow this). The rich man was too occupied with his own estate, interests and pleasures; he ignored Lazarus lying at his gate. The rich man neither helped nor seemed to care. While Lazarus waited for the crumbs from the rich man's table, too weak to shoo away the dogs from licking his sores, he found hope and peace in God. The wealthy used hunks of bread to wipe their hands and then threw the hunks away. It was this bread that Lazarus waited for.

(II). (16:22) There was a difference in death. Lazarus died and was escorted to Paradise; the rich man died and was buried. Note the only words said about the rich man's death: "He died and was buried."... However, note what is said about Lazarus. He "died and was carried by angels into Abraham's bosom" or Paradise. Three facts are important here.

(A). Lazarus lived on despite his body being dead. His being—his spirit and soul—did not die, nor cease to exist, nor fall into a state of sleep.

(B). Lazarus' soul was immediately met by angels. Instantaneously—as quick as the blinking of an eye—when Lazarus died, the angels stood by his body and carried his soul into Paradise.

(C). Lazarus was carried into the very place where the *Source* of all wealth is, where all who have trusted God are, the place where Abraham is: the Paradise of God Himself.

(III). (16:23-31) There was a difference in eternity. Ten facts are contrasted here.

(A). The rich man was in hell; Lazarus was in Paradise.

(B). The rich man only saw glory: Lazarus was sharing in and experiencing glory. Note three things.

(1). The rich man was able to see Paradise, but it was far, far off and way out of reach.

(2). The rich man was able to see into Paradise, able to see both Abraham and Lazarus there. He saw all the glory and comfort, perfection and joy of Paradise. He saw the man Lazarus whom he had neglected and treated so lowly. He saw Lazarus in all the glory and perfection of heaven, and he envied and regretted what he saw.

(3). Note that Lazarus seemed to be totally unaware of hell. He lived only in Paradise, only in the glory and perfection of God.

(C). The rich man was painfully alone; Lazarus had companionship.

Nothing is said about another soul around the rich man. He stood all alone, talking to no one else in hell. He only saw those in Paradise. What a drastic difference from what is so often pictured and expressed by the lost of this world, thinking they will have plenty of company in hell. The true picture painted by Christ is that a person will be tormented with loneliness...

Lazarus had the company of Abraham and of the saints in glory. Christ had earlier taught the same point to the "workers of iniquity":

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves [workers of iniquity] thrust out" (Luke 13:28).

(D). The rich man had a burning sensation; Lazarus had water. The contrast here is dramatic. The rich man was burning with such misery and pain from the "flame" (the wrath of God) that he begged for mercy: if he could not be freed from the flame and the misery, then he begged for just a drop of water to feel a momentary coolness. However, look at Lazarus. He had water; he had the coolness of whatever he needed to refresh his body.

(E). The rich man was tormented; Lazarus was comforted.

(F). The rich man remembered his former life; Lazarus was silent.

(1). Note the word "they" or "your." It is emphatic. The rich man had what *he* chose to have when on earth. He had received *his* "good things" (what he considered "good") in *his* lifetime, and he *saw* to it that Lazarus had "evil things." Now note: he did not beat, injure, or persecute Lazarus; *but he did not help Lazarus either*. He could have helped, for he had an estate and a bank full of money; but he did not help. Therefore, he *kept* Lazarus down and destitute in this world. He saw to it that Lazarus had "evil things" when he could have seen to it that Lazarus was helped.

(2). Lazarus was not responsible for the evil things that came upon him. Lazarus was *dished out* the evil things of this world by circumstances and by men like the rich man who neglected, ignored, and abused him.

(G). The rich man was fixed in hell; Lazarus was fixed in Paradise. There was no passing from hell into Paradise, or from Paradise into hell. There was a permanent gulf, and it was there for the *purpose* of keeping one from passing over. The sinner, who chooses to be cut off from God and Paradise, has his wish. He is cut off.

(H). The rich man agonized for loved ones; Lazarus was settled in eternity. The rich man had five brothers. He had set such a bad example for them they were also heading for hell. Note that the rich man was saying two things.

(1). Hell is such a bad place that it is not worth all the wealth and comfort and ease and pleasure of this world. Christ had said the same thing:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

(2). Hell is such a bad place that the world must be told to flee it. (Note that Christ is sharing how terrible hell is and how desperately we must seek to avoid it.)

The rich man was told that his brothers had the Scriptures, the Word of God, which explained and warned them of the future. They were to hear the Scripture, for the Scripture is a sufficient witness.

Lazarus was settled in eternity. He was a great contrast with the rich man's brothers. Why? Because he had believed the Scriptures, trusting God and His promises.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

(I). The rich man begged for another chance; Lazarus was silently at peace as the Scriptures promised. The rich man in hell begged for another chance. This is seen by looking behind the words of the rich man. If Abraham were to allow one to arise to tell the living, the rich man could then plead less opportunity. He, too, would be entitled to another chance, to a sensational and miraculous sign, or so he feels.

(J). The rich man was unable to intercede for his family; Lazarus rested in God's presence. Note the words, "Neither will they be persuaded though one rose from the dead." A Man, the Lord Jesus Christ, has risen from the dead, yet men do not believe. Man's unbelief is not due to lack of signs; it is due to their love for the world with all its creature comforts and recognition, indulgence and selfishness, pleasures and honors. (POSB)

END OF LESSON 30

QUIZ QUESTIONS FOR LESSON 30

1. T or F The longer sinners wait the harder their hearts become.
2. T or F When Lazarus, the beggar, died he was carried to Abraham's Bosom.
3. T or F Prior to the resurrection of Christ all of those who died went to hell or "hades".
4. T or F Hades was divided into at least two areas: one of punishment (hell), and one with no punishment (Abraham's Bosom).
5. T or F The story of the rich man and Lazarus in Luke 16 supports the idea of "soul-sleep".
6. T or F From the narrative in Luke 16 we can see that hell is a place where many suffer together.
7. T or F The rich man was not condemned because he was rich, nor was Lazarus saved because he was poor.

BEGIN LESSON 31

13. Jesus' teaching about His "Second Coming" (also Mk.13:1-37; Lk.21:5-38)

(see also XVII. Last Week of Jesus' Life)

a. When will the Kingdom of God come? (also Lk.17:22-37; Mat.24)

Luke 17:20-21 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within [or among] you.

(I). (POSB) The religionists (Pharisees) asked when the Kingdom of God was going to come. The Kingdom of God was the focus of Jesus' preaching and conversation... They had heard Jesus preach, "Repent, for the kingdom of God is at hand." They wanted to know when it was coming, for it meant great blessings both for Israel and for them personally as religious leaders.

Jesus answered their question in a very simple statement of two verses (**Luke 17:20-21**). Then, note what He did. He turned to His disciples (**Luke 17:22**) and gave them a dynamic message on *the coming day of God's Kingdom and on His own return*.

Two stages of God's kingdom are covered here: the spiritual kingdom that is within a person (**Luke 17:20-21**), and the coming kingdom to be set up on earth when Christ returns (**Luke 17:24**).

The Kingdom of God and of the Lord (Son of Man) refer to the same kingdom (**Luke 17:20-21, 24, 26, 30**).

(A). The Kingdom of God cannot be observed (*paratērēseōs*). The word means to watch closely, to give close observation to (as in astronomical observations). The kingdom cannot be seen with the naked eye. This means at least two things.

(1). The Kingdom of God does not come with an outward, dramatic, thunderous show. It does not come in such a way that men say, "Lo here! or, lo there!" It comes with a silent, pervasive influence. It is coming, and its coming will permeate the whole world; but it's coming is to be silent, not showy...

(2). The Kingdom of God cannot be seen with the naked eye. The Lord's kingdom is not of this world, not of the physical and material dimension of being. It is not the kind of kingdom men see when they observe the nations of the world.

(B). The Kingdom of God is "within you" (*entos humōn*). Some say this should be translated "among you." If so, then Christ is saying that He is the embodiment of the Kingdom of God. He is setting up the Kingdom of God among them, there and then. God is already beginning to rule and reign in the lives He is touching.

Others say the words mean "within you." If so, then the kingdom is to be looked for within the hearts and lives of people. The Kingdom of God is spiritual, it is the changing of hearts, the rule and reign of God within men's lives. It is the power of God to take a sinful, immoral, and unjust man and change him into a servant of God. (POSB)

Luke 17:37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

The "eagle" was the power symbol of the Roman Empire. Jesus may have been referring to the future Roman occupation of Jerusalem (though the disciples could not yet understand this). When Rome attacked and burned Jerusalem about 40 years later, in 66-70 a.d., Christians remembered Jesus' warning and escaped to Decapolis.

- b. **The troubles before the destruction of Jerusalem** (see XVII. Last Week of Jesus' Life)
- c. **Christ foretells other signs and miseries, to the end of the world** (see XVII. Last Week of Jesus' Life)
- d. **exhortations to watchfulness** (see XVII. Last Week of Jesus' Life)
- e. **parable of the Ten Virgins:** (see XVII. Last Week of Jesus' Life)

- 14. The Sermon on the Mount: "exhortations and warnings" Mat.5:1—7:29 (also Lk:6:17-49)** A comprehensive lesson on the **moral principles of the "Kingdom of Heaven"** (as contrasted to the legalistic principles taught by the Pharisees.) Jesus' teachings always seemed to **contradict the teachings of the religious leaders** of the day. [(**Mat 5:21**) Ye have heard that it was said by them of old time... (**Mat 5:22**) But I say unto you, ...] **Setting:** near Capernaum (Jesus' ministry "headquarters") by the sea of Galilee (**Lk.7:1**); While he taught His disciples, He allowed the multitudes to "listen in".

(Lk.6:17-20) KEY VERSE:

Mat 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
("righteousness" that can only be obtained through faith in Christ)

- a. **"Righteousness"** means **"that which is right or just in itself"**
 - (I) Two kinds of righteousness: **(Rom.10:3)**
 - (A) **Outward:** practiced to please men **(Mat.6:1)**
 - (B) **Inward:** to please God's standards **(Mat.5:48)**
 - (II) Jesus was preaching that the extreme "righteousness" of the Pharisees wasn't perfect enough to please God. That level of "perfection" can only be reached by faith in the only perfect man, Jesus, the Son of God.
- b. **The "Blessings", or "BEATITUDES"**

Mat 5:1-12 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 5:2 And he opened his mouth, and taught them, saying, 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 5:4 Blessed are they that mourn: for they shall be comforted. 5:5 Blessed are the meek: for they shall inherit the earth. 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 5:7 Blessed are the merciful: for they shall obtain mercy. 5:8 Blessed are the pure in heart: for they shall see God. 5:9 Blessed are the peacemakers: for they shall be called the children of God. 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Compare to **Deuteronomy 27 & 28:** "curses and blessings"

(I. (POSB) (5:1-12) Introduction: seldom in history have so few words been spoken with so much meaning. The Beatitudes of our Lord are powerful, holding before the world a descriptive picture of the true disciple of God. The Beatitudes cover the glorious hope and reward the believer can expect, now as well as in eternity.

(A). (5:1-2) Compassion: Jesus saw the multitudes. It is to be noted that the Sermon on the Mount was given to *the disciples* not to *the multitudes*. "Seeing the multitudes," Jesus was moved with compassion over their desperate plight and need. He knew that He could not reach them by Himself, so He was driven to get alone with His disciples. He had to begin preparing them for their

ministry to the multitudes.

(B). (5:3) Poor in Spirit: to acknowledge spiritual poverty. It is poverty, absolute and abject poverty of spirit. It is being destitute and conspicuously poor in spirit.

➤ Being *poor in spirit* does not mean that a man must be poverty-stricken and financially poor. Hunger, nakedness, and slums are not pleasing to God, especially in a world of plenty.

(1). To acknowledge our utter helplessness before God, our spiritual poverty, our spiritual need..

(2). To acknowledge our utter lack in facing life and eternity apart from God...

(3). To acknowledge our utter lack of superiority before all others and our spiritual deadness before God.

➤ The opposite of being "*poor in spirit*" is having a spirit that is *full of self*. There is a world of difference between these two spirits. There is the difference of thinking that we are righteous versus acknowledging that we need the righteousness of Christ. There is the difference of being self-righteous versus being given the righteousness of Christ.

(C). (5:4) Mourn (*penthountes*): to have a broken heart. It is the strongest word possible for mourning. It is like the deep mourning and wailing that occurs over the death of a loved one. It is sorrow—a desperate, helpless sorrow. It is a sorrow for sin, a broken heart over evil and suffering. It is a brokenness of self that comes from seeing Christ on the cross and realizing that our sins put Him there...

...The person who mourns is comforted by Christ Himself. Christ was called the "man of sorrows" and was acquainted with grief (**Isaiah 53:3**). He is able to succor and to draw a person ever so close and to comfort and strengthen him beyond imagination (**Hebrews 2:18; Hebrews 4:15-16**).

(D). (5:5) Meek (*praeis*): to have a strong, but tender and humble, life. It is a strong yet teachable spirit... It is a man who is strong, very strong, yet he is humble and tender. It is a man with all the emotions and ability to take and conquer, but he is able to control himself. It is discipline—a man disciplined because he is God-controlled. The opposite of meekness is arrogance or pride... A meek person knows that he has needs and does not have all the

answers.

(E). (5:6) Hunger and Thirst: to have a starving spirit. It is real hunger and starvation of soul. It is a parched and dying thirst. It is a starving spirit and a parched soul that craves after righteousness. But there is something more: righteousness means *all righteousness*. The true believer is starved and parched for *all righteousness*. This is shown by the Greek, for the verbs hunger (*peinōntes*) and thirst (*dipsaō*) are usually in what is called the Greek genitive case. This simply means that a person sometimes feels a little hunger and a little thirst; therefore, he hungers and thirsts for a bit of something, for example, an apple or a glass of juice. But in the beatitude, hunger and thirst are in the accusative case. This is most unusual. It means a hunger and a thirst for the *whole thing*—for all righteousness, not for little tidbits. This is significant: it means that the promise of a *filled life* is conditional. A person must starve and thirst for *all righteousness* if he wishes to be filled with the fulness of life...

...Christ does not say, "Blessed are the righteous," for no one is righteous (**Romans 3:10**). He says, "Blessed are they who hunger and thirst after righteousness." Man is not righteous, not perfectly righteous. His chance to be righteous is gone. He has already come short and missed the mark. He is already imperfect. Man has but one hope: that God will love him so much that He will somehow *count* him righteous. That is just what God does. God takes a man's "hunger and thirst after righteousness" and counts that hunger and thirst as righteousness. God does this because He loves man (**Romans 5:6, 8-9**).

(F). (5:7) Merciful (*eleēmōnes*): to have a forgiving spirit and a compassionate heart. It is showing mercy and being benevolent. It is forgiving those who are wrong, yet it is much more. It is empathy; it is getting right inside the person and feeling right along with him. It is a deliberate effort, an act of the will to understand the person and to meet his need by forgiving and showing mercy. It is the opposite of being hard, unforgiving, and unfeeling. God forgives only those who forgive others. A person receives mercy only if he is merciful.

The person who is merciful has a tender heart—a heart that cares for all who have need, seen or unseen. If he sees the needful, he feels for them and reaches out to do all he can. If he does not see them, he feels and reaches out through prayer and giving as opportunity arises. The merciful just do not hoard or hold

back any kind of help, no matter the cost.

(G). (5:8) Pure (*katharoi*): to have a clean heart; to be unsoiled, unmixed, unpolluted; to be cleansed, purged, forgiven; to be holy; to have a single purpose, that of God's glory.

(1). The person who is "pure in heart" lives a clean life.

(a). He "keeps himself unspotted from the world."

(James 1:27)

(b). He washes his heart from wickedness that he may be saved. (Jeremiah 4:14)

(c). He obeys the truth through the working of the Holy Spirit. (I Peter 1:22)

(d). He keeps his hands clean. (Psalms 24:4-5)

(e). He seeks to be without spot and blameless.

(2 Peter 3:14)

(2). A person's very best behavior is seldom (if ever) free from some mixture of self. It is questionable if a sinful creature can ever act perfectly—perfectly free from mixed motives. As the Bible says, "there is none that doeth good, no, not one" (**Romans 3:12**). The believer is to constantly search his heart and cleanse it of impure motives. Motives involving self are insidious and deceptive.

(H). (5:9) Peacemakers (*eirenopoios*): to bring men together; to make peace between men and God; to solve disputes and erase divisions; to reconcile differences and eliminate strife; to silence tongues and build right relationships.

The peacemaker (of whom Christ speaks) faces the trouble no matter how dangerous, and works to bring a true peace no matter the struggle.

(I). (5:10-12) Persecuted (*diōkomenoi*): to endure suffering for Christ; to be mocked, ridiculed, criticized, ostracized; to be treated with hostility; to be martyred.

There are three major kinds of persecution (*diōkomenoi*) mentioned by Christ in this passage:

⇒ Being reviled: verbally abused, insulted, scolded, mocked (cruel mockings, **Hebrews 11:36**).

⇒ Persecuted: hurt, ostracized, attacked, tortured, martyred, and treated hostilely.

⇒ Having *all manner* of evil spoken against: slandered, cursed, and lied about (cp. **Psalm 35:11**; **Acts 17:6-7**; cp. "hard speeches," that is, *harsh, defiant words*, **Jude 15**). (POSB)

c. our example to others

Mat 5:13-16 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid. 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

- (I) **salt**: used to purify, preserve, flavor, and fertilize; a valuable substance where ever it is found
- (II) **light**: dispels darkness, gives life, a beacon to guide others
- (III) **(revc)** God has saved us by His grace, and given us the opportunity **to live for His glorification**. Our desire should be to present to Him a vessel (our lives) through which He can **manifest His presence** to a lost and dying world. We are to be the salt and light through which He is manifested. Let us therefore not loose our savour or brightness, but yield to the indwelling presence of the Holy Spirit that others may come to salvation. (revc)

d. to maintain "righteousness" Christ's example in confirming the law

Mat 5:17-20 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

(I). (POSB) **(5:17-20) Introduction**:... Many have felt that the thrust of Jesus is love and forgiveness, and the afterthought is law and justice. As a result, many have felt less obligated to follow God's law. They have felt freer to live a looser life and to do as they wished. The feeling has been that if they keep the law of God in the back of their mind, they have the Christian liberty to interpret behavior as they see fit (within some reason). After all, it is

argued, the "priesthood and security of the believer" are two of the basic teachings of Scripture. Therefore, the law's clear restrictions and obligations and its demand for obedience are minimized, and what is called love and forgiveness are emphasized.

Christ pulls no punches and comes straight to the point: **"Think not that I am come to destroy the law...." (Matthew 5:17), "whosoever therefore shall break one of these least commandments...." (Matthew 5:19), "except your righteousness shall exceed the righteousness of the Scribes and Pharisees...." (Matthew 5:20).**

(A). **(5:17-18) Jesus—Fulfills Law:** a person must know that Christ came to fulfill the "law" (*nomon*). Jesus said He was neither contradicting nor destroying the Old Testament Scriptures nor standing against them. He was fulfilling them, completing them, bringing out what was implied. He was showing what the real meaning of the Old Testament Scripture is, its full meaning—all that God intended the Scripture to say... Before Christ, the law described how God wanted man to live. The law was the ideal, the words that told man what he was to do. But Christ fulfilled and completed the law; that is, God gave man more than just mere words to describe how He wants man to live. He gave man the Life, the Person who perfectly pictures and demonstrates the law before the world's very eyes. Jesus Christ is the Picture, the Living Example, the Pattern, the Demonstration of life as it is to be lived. **(See John 1:14, 8:45; Col. 1:15; Heb. 1:3)**

Before Christ, the law was only words and rules. It could only inject the idea of behavior into the mind of a person. It had no spirit, no life, no power to enable a person to do the law. But Christ fulfilled and completed the law. He was *Spirit and Life*, so He was able to put spirit and life to the words and rules of the law. He was able to live the life described by the words and rules. As such, He was able to inject both the idea and the power to behave into a person's mind and life. It is now His life that sets the standard and the rule for the believer; it is His Spirit and life that gives the believer power to obey. **(See Romans 8:1-4; Gal. 2:19-20, 5:16-18; Heb. 8:10, cp. 10:15-16)**

Before Christ, the law stated only the rule and the principle of behavior. It did not explain the rule nor the spirit behind the rule... But Christ fulfilled and completed the law. He explained the rule and the spirit behind the rule. He interpreted the law. He gave the law its real and full meaning. **(See Gal. 3:23-**

24; Romans 3:20-22)

Before Christ, the law demanded perfect righteousness; it demanded a perfect life. But man failed at certain points. Man just could not obey the law perfectly; he fell short of perfect righteousness. But Christ fulfilled and completed the law. He kept the law in *every detail*. He secured the *perfect righteousness* demanded by the law. He fulfilled all the requirements, all the types, and all the ceremonies of the law—perfectly...He embodied the righteousness that man must now have. (See **Romans 3:20-22; 2 Cor. 5:21; Heb. 4:15, 7:26**)

Before Christ, the law demanded punishment for disobedience. If a man broke the law, he was to be punished. But Christ fulfilled and completed the law. In fact, He went to the farthest point possible in fulfilling the law. He paid the maximum price and showed the ultimate love. He bore the punishment of the law for every man's disobedience; He took the punishment of the law upon Himself. As the Ideal Man, He not only embodies the righteousness that must cover all men, He also frees all men from the penalty of the law. And He makes them sons of God. (See **Romans 10:3-4; Matt. 20:28; John 3:17, 10:10, 12:47-48**)

(B). (5:19) Law— Obedience— Disobedience— Teachers— Ministers: a person must do and teach the law in order to be great in the Kingdom of Heaven. *Breaking* and *doing* the law carries with it the idea of continuous action. No person is perfectly obedient all of the time. Every person fails sometime (**Romans 3:23; James 3:2; 1 John 1:8, 10**). But any person who continues to break a commandment, even if it is the least commandment, shall be called the least in the Kingdom of Heaven. And the person who continues to obey the commandments shall be called great in the Kingdom of Heaven. A person cannot break a commandment and ask forgiveness, then go out and break another commandment and ask forgiveness over and over. Such a person cannot expect God to think he is serious about the commandments of God. No man would think he is serious—why should God? The person only deceives himself.

Christ warned all who break and teach others to break the law, even if they break only the least commandment: they shall be called the least in the Kingdom of Heaven. Note: there are four persons who are severely warned.

- The worldly or carnal: the person who continues to break the commandments of God.

- The teacher or instructor: the person who teaches that the commandment of God is a farce. The person who says there is no such thing as God's law, there are only the commandments of men.
- The person who teaches and encourages others to sin and to disobey the commandments of God—even if the commandment is one of the least. Nothing is more contemptible, and nothing will be judged more severely. This is one of the most serious offenses among men. (See **Luke 17:2; Romans 2:23-24, 14:15; Gal. 1:8-9**)
- The mocker or persecutor: the person who rebels, mocks, and curses *God's law* and its strictness (and the God and the followers of it). (See **Matt. 7:26-27; Eph. 5:6; 2Thess. 1:7-9; Heb. 2:2-3; Jude 14-15**)

(C). (5:20) **Righteousness—Religionists**: a person must have more righteousness than a religionist to enter the Kingdom of Heaven. Note three facts.

(1). Righteousness is necessary to enter heaven. (See **Matthew 5:20; Romans 1:18, 3:10, 23**)

(2). The religionists, the Pharisees and the Scribes, had some righteousness. They just did not have enough. They were, in fact, strict religionists. They worked at obeying thousands and thousands of rules and regulations, governing everything ranging from dress and social behavior to ministry and work. However, they lacked the one essential: loving God so much that they would deny themselves and seek their righteousness in His Son, Jesus Christ. (See **Romans 3:20-22, 10:3-4**)

(3). The point is shattering: a person must have more righteousness than a strict religionist to enter heaven. Many are religious, but few are strict religionists... Who can enter heaven if a strict religionist cannot? (See **Romans 4:5; Eph. 2:8-9; Titus 3:4-5**) (POSB)

END OF LESSON 31

QUIZ QUESTIONS FOR LESSON 31

1. T or F When Jesus in Luke 17 remarked to the Pharisees that “the Kingdom of God is within you” He was pointing to the fact that they had God’s Kingdom in their hearts.
2. T or F While a study of the scriptures will help those who believe to understand the general characteristics of His coming, we cannot know the exact day or hour.

3. T or F Jesus' teachings always seemed to contradict the teachings of the religious leaders of the day.
4. T or F "Righteousness" means "that which is made right outside of itself".
5. T or F To be "poor in spirit" relates to those who live in poverty, and are without the comforts of life.
6. T or F Often the Lord's teaching, activity, and associations seemed contrary to the Law as taught by the Pharisees.

BEGIN LESSON 32

e. to avoid anger against others (the sixth commandment)

Mat 5:21-26 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

(QV) "The Jewish teachers had taught, that nothing except actual murder was forbidden by the sixth commandment. Thus they explained away its spiritual meaning. Christ showed the full meaning of this commandment; according to which we must be judged hereafter, and therefore ought to be ruled now.

(I) All rash anger is heart murder..."Raca," is a scornful word, and comes from pride:

(II) "Thou fool," is a spiteful word, and comes from hatred.

(III) Malicious slanders and censures are poison that kills secretly and slowly.

Christ told them that how light soever they made of these sins, they would certainly be **called into judgment for them**. We ought **carefully to preserve Christian love and peace** with all our brethren; and if at any time there is a quarrel, we should **confess our fault, humble ourselves to our brother,**

making or offering satisfaction for wrong done in word or deed: and we should do this quickly; because, **till this is done, we are unfit for communion with God in holy ordinances.** When we are preparing for any religious exercises, it is good for us to make that an occasion of serious reflection and self-examination..." (QV)

f. to avoid adultery (the seventh commandment)

Mat 5:27-30 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

(QV) "Victory over the **desires of the heart, must be attended with painful exertions...** All our **senses and powers must be kept from those things which lead to transgression.** Those who lead others into temptation to **sin**, by dress or in other ways, or leave them in it, or expose them to it, make themselves guilty of their sin, and **will be accountable for it.** If painful operations are submitted to, that our lives may be saved, what ought our minds to shrink from, when the salvation of our souls is concerned?..." (QV)

g. to avoid divorce

Mat 5:31-32 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

(revc) Marriage, adultery, and divorce are topics of discussion in our course on Marriage and Family. (revc)

h. to speak honestly (the third commandment)

Mat 5:33-37 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 5:36 Neither shalt thou

swear by thy head, because thou canst not make one hair white or black. 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

(QV) “There is no reason to consider that **solemn oaths** in a court of justice, or on other proper occasions, are wrong, provided they are **taken with due reverence**... The worse men are, the less they are bound by oaths; the better they are, the less there is need for them ...” (QV)

i. to avoid seeking revenge

Mat 5:38-42 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 5:41 And whosoever shall compel thee to go a mile, go with him twain. 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(I) (QV) “The plain instruction is, **Suffer any injury that can be borne, for the sake of peace**, committing your concerns to the Lord's keeping. And the sum of all is, that **Christians must avoid disputing and striving**. If any say, Flesh and blood cannot pass by such an affront, let them **remember, that flesh and blood shall not inherit the kingdom of God**; and those who act upon right principles will have most peace and comfort.” (QV)

(II)(POSB) (**5:38**) **Retaliation— Resistance**: this law is often thought to be justification for retaliation (cp **Exodus 21:24; Leviticus 24:20; Deut. 19:21**). It has been misused and abused. However, God's purpose for the law was to show mercy and to limit vengeance. In antiquity men killed for the most minor of offenses. For example, if a person was injured accidentally, a whole family or village was subject to be killed in retaliation. Thus, this law was the beginning of mercy in a merciless society. It limited retaliation to an equivalent injury. Several facts show the merciful aspect of the law.

- The law was not a command that had to be executed. It was a law that *allowed* a person some justice *if he wished*. He did not have to insist upon it.
- The law was given to the courts to guide the judges in the execution of justice. It was not given to individuals to take vengeance on others.

- The law could be satisfied with money or some other ransom or payment deemed just (**Numbers 35:31**). However, no ransom was to "be taken for the life of a murderer." The murderer was to pay with his life.

(III). (5:39)...Christ is saying "resist not evil," that is, do not seek evil for evil; do not bear a grudge or resent those who have mistreated you. Do not seek revenge or look for a chance to retaliate. But forgive, go out of your way to help those who do evil against you. Such an attitude is the only way to ever reach them for the Kingdom of Heaven (**Matthew 4:17**; **Matthew 5:3, 10, 19, 21**)...

...Jesus and Paul followed the new law, "resist not evil." They observed the spirit of the new law, but they were not enslaved by it. There are times when evil should be resisted. Christ Himself resisted evil. (1) He drove out the money exchangers from the temple (**Matthew 21:12**; **Mark 11:15**), and (2) He resisted the punishment of the High Priest (**John 18:22-23**). Paul, the apostle, also resisted evil (cp. **Acts 16:35f**; **Acts 22:25**; **Acts 23:3**; **Acts 25:9-10**).

(IV). (5:39-41) Resistance— Revenge— Retaliation: the ideal behavior. Christ shared three very practical illustrations, teaching the Christian how to treat those who do him wrong.

(A). Accept physical injury. It is the right cheek that is slapped. This says something that is often overlooked. The person who slaps with his right hand has to strike with the back of his hand in order to hit someone's right cheek. Hitting someone with the back of the hand has always been considered more insulting. Throughout history it has been used to symbolize a challenge to duel. It showed contempt and bitterness. Christ is clearly making His point: the believer is not to retaliate against the most terrible insults or bitter contempt—not even against threats of bodily harm. (**See Luke 6:29**; **I Cor. 13:7**; **Eph. 4:2, 6:9**; **Col. 3:13**)

(B). Accept property injury. The coat referred to was the tunic (chiton), the inner garment. The cloak was the long robe-like outer garment. William Barclay says that Jewish law allowed a man's tunic to be given as a pledge, but the cloak could never be taken. The reason was simply that a man would have a number of tunics (under clothing), but he might have only

one cloak (*The Gospel of Matthew*, Vol.1, p.165)

Christ's point strikes at the heart of the matter. A Christian is not to be consumed with fighting over property and disputing rights. He is not to retaliate just because he has the right. The believer forgets self and forgets property and rights, and he lives for God and for the salvation of others. (See **Matt. 5:25, 40; I Cor. 6:1-2; 2 Tim. 2:23-26; Prov. 25:8**)

(C). Accept any forced burden. In antiquity the citizens of a conquered country could be enlisted into *forced service* (*aggareusei*) by the conquerors in any way deemed necessary. A citizen could be compelled to carry water, supplies, anything (cp. Simeon of Cyrene, **Matthew 27:32**).

Christ is saying that if a believer is forced to go a mile, he should go twice as far. Again, rights—even the rights of liberty—are not the primary concern of the believer. The believer's primary concern is people and their burdens—reaching and relieving their burdens in obedience to God.

Going a second mile is difficult. It means a person does not become bitter and resentful, grumbling and griping, complaining and criticizing, self-pitying and begrudging. It means a person forgives and serves and offers more service. He sets his mind and heart on reaching out to the offender by helping more and more. Such action will more likely reach the offender for the Kingdom of Heaven. (See **John 13:34-35; Gal. 6:2; I Cor. 13:4; Col. 1:11; Titus 3:2; James 3:17; I John 3:23**)

(V). (5:42) Borrowing—Lending: the great Christian ethic is to give. Christ is pointedly clear: a Christian is to help those who have need, and he is to readily help. Christ allows no excuse. The picture is simple: when someone asks, the Christian *gives* and does not *turn away*. However, the Bible does not say to give without discretion. **"A good man showeth favor, and lendeth: he will guide his affairs with discretion" (Psalm 112:5)...**

...The point is this: the believer is to live in readiness—a readiness to give and to lend (**cp. 2 Cor. 8:11-15 esp. 2 Cor. 8:11**). He does not live for this earth and world. He lives for God and for heaven. His citizenship is in heaven, from where he looks for the Savior (**Phil. 3:20**). Any concern he has for this world and its possessions is only for meeting the necessities of life and for helping others. He exists for ministry, helping and giving to those who have need. In fact, Scripture is clear; the believer is to work for

two reasons: to meet his own necessities, and to secure the means to help those in need. (See **Eph. 4:28**) (POSB)

j. to love your enemies

Mat 5:43-48 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

(**Luke 6:28-31**) Bless them that curse you, and pray for them which despitefully use you. 6:29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. 6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 6:31 And as ye would that men should do to you, do ye also to them likewise.

(**Luke 6:36**) Be ye therefore merciful, as your Father also is merciful.

(**RevC**) The two greatest commandments are to love the Lord thy God with all thy heart, soul, and mind and the second greatest is to love our neighbors as ourselves (**Matt. 22:38**). If we truly love God with all our hearts, then we will want to do those things that please Him and glorify His name. No where in scripture that I'm aware of does it teach mankind to have hatred for his fellow man. In fact, we as followers of Christ are admonished in the scriptures to love our enemies, and those who hate and persecute us (**Matt. 5:43-48**). Knowing that love is a choice, an act of our will, and that we can access the source of love (God's agape love) at any time leaves us little excuse for not humbling ourselves and putting forth our best effort to return good for evil. Trusting God to work all things together for our good and knowing He is able to restore any loss we might suffer in the process and reward us for having done rightly with the right heart attitude.

We would do well to remind ourselves that though we live among the world we are not of it nor are we to live according to its values, but a much higher calling and value system is upon our lives. How can our neighbor know God's love if

we who confess to be His children cannot manifest His love to our neighbor? We who have been shown love so far beyond anything we could ever hope to earn or deserve have no excuse for not endeavoring to demonstrate God's love to our neighbor, our enemy, our fellow man for as much as is within us we have been commanded to do so! (RevC)

k. to avoid hypocrisy

(POSB) When we judge and criticize, we are hypocritical. We too fail, and fail often, so to judge another person's failure is hypocritical. The point is that we have not only failed, we shall fail again. Thus our task is fourfold.

- We are to know ourselves. We are as human as the next person and stand in just as much need of God's forgiveness. And we shall need God's forgiveness again and again as much as anyone else. We are all sinners saved by grace.
- We are not to usurp God's position as judge. He and He alone is God. He alone has the right and ability to judge according to all the facts **(James 4:11-12)**.
- We are "first to cast the beam out of [our] own eye." We are first to get rid of the sin in our own lives, the critical and judgmental spirit and whatever else is in us. Then we can see clearly to do what we should be doing: helping those who are failing.
- We are to reach out in compassion and understanding to the person who has failed, not in judgment and criticism. (POSB)

(I) avoid hypocrisy in almsgiving

Mat 6:1-4 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

(Luke 6:38) Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

(A) (QV) "Our Lord next warned against hypocrisy and outward show in religious duties... It is **a subtle sin; and vain-glory creeps into what**

we do, before we are aware... When we take least notice of our good deeds ourselves, God takes most notice of them. He will reward thee; not as a master who gives his servant what he earns, and no more, but as a Father who gives abundantly to his son that serves him.”
(QV)

(B) (POSB) what a man does matters greatly to God. God expects men to be kind and to do good in the world: to help others both through personal involvement and through giving generously and sacrificially.

But there is something else that God expects, something of critical importance: God expects a man to have *the right motive*. Just why a man does good and shows kindness matters greatly to God. It matters so much that a person's eternal fate is determined by his motive. Because of this, Christ warns us about right and wrong motives.

(Matt. 6:1) There is the giving of alms—doing good and giving to others. The word "alms" means righteous acts; giving in order to meet the needs of the poor. To the Jew, giving alms and righteousness meant the same thing. Giving alms was the greatest thing a Jew could do; it was the first act of religion. It was considered to be the very embodiment of righteousness, so much so that the two words began to be used synonymously. Giving alms merited and assured one of righteousness and salvation... Christ warned there is great danger in giving and doing alms. Take heed and guard yourself. Do not give for recognition or you will lose your reward.

(Matt. 6:2) Motive: there is the wrong motive for doing good. Christ takes for granted that the believer gives and does good. What Christ strikes at is the motive of the human heart for giving and doing good. Giving for recognition is the wrong motive for giving. Recognition is said to be sought by blowing one's own horn in two places: (1) in the synagogue before religious people, and (2) in the streets before the public. (POSB)

(II) avoid hypocrisy in prayer

Mat 6:5-8 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6:6 But thou, when thou prayest, enter

into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

(POSB)... Praying—even loving to pray—is not a sign that a person really knows God....

The fact that a person really knows God means that he does pray. No matter what a man may think in his mind, if he really knows God and really believes in God, he talks to God. There is nothing that could keep him from praying. He knows God personally—knows Him as his Father who loves and cares for him ever so deeply. Therefore, just as any child who truly loves his father, the believer talks, converses, and shares with his Father.

This says something to the person who prays primarily in public and prays little, if any, in private. He must search the genuineness of his heart and profession.

Christ says that a man who prays to be seen by men *loves to pray, but he is a hypocrite*. The places where he loves to pray are *out in public*, in the synagogue (church), and in the streets (restaurants, and other public places). Note five lessons:

- **Some love to pray publicly.** They love representing the group and vocalizing their praise and needs to God. Some have become very charismatic and fluent at public prayer, yet they lack that essential love for private praying. Christ says, "hypocrite" (**Matthew 6:5**).
- **Some pray only in public.** They pray before their family (at meals and family prayers, usually with children); in church (when called upon); and in public (when eating in restaurants). They seldom, if ever, pray in private. How destitute is the prayer life of so many!
- **Prayer is to be offered to God both in church and in public.** But public prayer is to be public, not private. Too often a person has his *personal devotions* when called upon to pray publicly. He has neglected his *private prayers* and his inner need has not been met. Thus, when he begins to pray publicly, he slips into praying his own *private prayer* instead of representing the group.

- **Some hypocrites pray, and they pray much.** There are some *religious people* who pray little, if any. These can learn from the hypocrites.
- **Note the posture of this hypocrite.** He stood praying. This is an acceptable posture for prayer (**Mark 11:25**); but the picture is that of pride, arrogance, and self-confidence. Kneeling is a picture of humility, reverence, and dependence upon God (**Luke 22:41; Ephes. 3:14**). (POSB)

(III) How to pray (also Lk.11:1-4)

Mat 6:9-15 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 6:11 Give us this day our daily bread. 6:12 And forgive us our debts, as we forgive our debtors. 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

(QV) The petitions are six; the **first three relate more expressly to God** and his honour, the **last three to our own concerns**, both temporal and spiritual. After the things of God's glory, kingdom, and will, we pray for the needful supports and comforts of this present life. Every word here has a lesson in it. We ask for **“bread”**; this teaches us sobriety and temperance: we ask **only for bread**; not for what we do not need. We ask for **“our” bread**; this teaches us honesty and industry: we do not ask for the bread of others, nor the bread of deceit, **Proverbs 20:17**; nor the bread of idleness, **Proverbs 31:27**, but the bread honestly gotten. We ask for **our “daily” bread**; which teaches us constantly to depend upon Divine Providence. We beg of God to **“give”** it to us; not sell it us, nor lend it us, but give it. The greatest of men must be beholden to the mercy of God for their daily bread. We pray, Give it to **“us”**. This teaches us a compassion for the poor. Also that we ought to pray with our families. We pray that God would give it us **“this day”**; which teaches us to renew the desires of our souls toward God, as the wants of our bodies are renewed. As each day comes we must pray to our heavenly Father, and reckon we could as well go a day without food, as without prayer. We are taught to **“hate and dread sin”**, while we **hope for mercy**, to **distrust ourselves**, to **rely on the providence and grace of God to keep us from it**, to be prepared to **resist the tempter**, and **not to become tempters** of others. Here is a **promise**, If you **“forgive”**, your heavenly Father will also

forgive. We must forgive, as we hope to be forgiven. Those who desire to find mercy with God, must show mercy to their brethren. Christ came into the world as the **great Peace-maker**, not only to reconcile us to God, but one to another.” (QV)

(IV) avoid hypocrisy in fasting

Mat 6:16-18 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 6:17 But thou, when thou fastest, anoint thine head, and wash thy face; 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

(QV) “Religious fasting is **a duty required of the disciples of Christ**, but it is not so much a duty itself, as **a means to dispose us for other duties**. Fasting is **the humbling of the soul, Psalms 35:13**;...God sees in secret, and will reward openly.” (QV)

(A). (POSB) (6:16-18) Introduction— Fasting: fasting means to abstain from food for some religious or spiritual purpose. A study of the fasting practiced by Jesus and by the great leaders of the Bible reveals what God means by fasting. Very simply, fasting means being so consumed with a matter that it becomes more important than food. Therefore, the believer sets food aside *in order to concentrate on seeking God about the matter*. Biblical fasting means more than just abstaining from food; it means to abstain from food in order to concentrate upon God and His answer to a particular matter. Biblical fasting involves prayer, intense supplication before God. Note the words "when ye fast" (**Matthew 6:16-17**). Jesus assumed believers fasted; He expected them to fast. He fasted and He taught fasting (**Matthew 4:2**), and the early believers fasted (**Matthew 17:21; Luke 2:37; Acts 10:30; Acts 13:3; Acts 14:23; 1 Cor. 7:5; 2 Cor. 6:5; 2 Cor. 11:27**). Yet so few have continued such intense seeking of the Lord: so few fast, truly fast.

The benefits of fasting are enormous, but there are also dangers. We can fast for the wrong reasons. This is the point of the present passage. Christ counsels us on the wrong and the right motives for fasting.

(B). (6:16) Fasting: the wrong way to fast.

Fasting as a hypocrite is wrong. Being hypocritical is a real danger when fasting. There are four reasons men fast, and all but one are false and hypocritical.

- Men fast to gain a sense of God's approval and of self-approval.
- Men fast to fulfill a religious act.
- Men fast to gain religious recognition.
- Men fast to genuinely meet God for some special purpose

(C). **(6:17-18) Fasting:** the right way to fast. As stated in the introduction, fasting means being so consumed with a matter that it becomes more important than food. Therefore, the believer sets food aside *in order to concentrate on seeking* God about the matter...

- Fasting is a duty. Every believer is expected to fast. Christ said "When ye fast." He expects us to fast.
- Fasting is to be done without notice. The believer is to fast before God, not before men. There is to be no change in appearance or behavior to indicate that he is fasting...
- Fasting is to be to God alone. The believer is to fast to God alone. God is the object of his fast. He needs to meet God in a very, very special way. In meeting God all alone, the believer is demonstrating his dependency upon God and His provision.
- Fasting the right way has its reward: God shall reward us openly. How much greater is His reward than the recognition of men! (See **Matthew 6:3-4; 2 Cor. 5:10; 2 John 8; Rev. 22:12**) (POSB)

(RevC) As has been stated in other CTC material the Jews were only required to fast once a year on the Day of Atonement according to **Leviticus 23:27**, and according to **Luke 18:12** the Pharisees fasted each Monday and Thursday as a demonstration of their spirituality and spiritual leadership, but more so that everyone would know they were fasting. It was an outward show with no earnest seeking of God thus they had their reward. When we fast it is vital that we do so not so that men may see us fast but that God sees our heart in humble supplication before Him alone as we look to Him to meet our need. (RevC)

(V) avoid being worldly-minded

Mat 6:19-24 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 6:20 But lay up for yourselves treasures

in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 6:21 For where your treasure is, there will your heart be also.

6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

(POSB) ...The concern of Christ in this passage is money, possessions, and material things. His concern is that we guard against centering our lives around houses, furnishings, cars, lands, buildings, stocks—all the things that make up security and wealth on this earth. The reason is simply understood: nothing on this earth is secure and lasting. It is aging, decaying, and wasting away. It is all corruptible and temporal. What Christ wants is for us to center our lives around Him and heaven, for everything about Himself and heaven is life and security. It is all permanent and eternal...

(A). (6:19-20) Materialism— Wealth: Christ gives a contrast about two kinds of riches.

(1). There are earthly riches. There are things on earth that men desire. Christ calls these earthly riches and treasures. Earthly riches would be such things as clothes, cars, jewelry, toys, houses, buildings, furnishings, pleasure, fame, power, profession, property, money—anything that dominates a person's life and holds it fast to this earth.

A treasure is that which has value and is worth something to someone. Men take things and ascribe value to them: it may be stones (diamonds); or rocks and dust (gold); or money (paper and metal); or land (property); or wood, metal, dirt, chemical, and fabric (buildings); or influence (power); or the attention of people (fame).

Christ says three things about earthly riches that are of critical importance to both the believer and the unbeliever.

(a). Do not lay up for yourselves earthly riches (material possessions). Christ says that a person is not to focus his life on earthly things, not to set his eyes and mind and energy and effort on such passing treasures.

(b). Earthly riches are corruptible. Something terrible happens to everything on earth. Everything ages, dies, deteriorates, and

decays. Things are on the earth only for a brief time, and then they are no more. Everything has the seed of corruption within it.

(c). Earthly riches are insecure. The things on earth are insecure for three reasons.

⇒ They can be stolen or eaten up.

⇒ They do not last; they waste away.

⇒ A person cannot take a single thing with him when he passes from this world. (See

I Tim. 6:7, 10; James 5:3; Psalm 39:6, 49:10)

(2). There are heavenly riches. There are things in heaven that believers desire. Christ calls these heavenly riches...Christ says three things about heavenly riches that are of critical importance to the believer and the unbeliever.

(a). Lay up for yourselves heavenly riches. A person is foolish to seek and set his mind on perishable things. Why? Because he can seek after that which gives all the meaning, purpose, and significance to life that one can imagine. To have meaning and purpose and significance in life is what life is all about.

Think about it. "A man's life consisteth not in the abundance of things which he possesseth" (**Luke 12:15**). How much meaning is there in something that passes and perishes? Even while a person seeks after something on this earth, there is an inner awareness that it will not last. There is an end to whatever meaning he finds in it.

(b). Heavenly riches are incorruptible. Corruption can be escaped (**2 Peter 1:4**). There is an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (**1 Peter 1:4**). Everyone should lay claim and set his heart on *his* heavenly inheritance.

(c). Heavenly riches are secure. Thieves cannot break through heaven; they cannot penetrate the spiritual dimension. No one nor anything can take away a person's heavenly riches. The love of God assures this...

(B). (6:21-23) **Heart—Mind**: Christ warns about two kinds of hearts.

(1). There is the good heart. It is just like a good eye. Note that the eye is a gate that *gives entrance* to the mind of man. What man looks at is what he thinks about, and what he thinks about is what he actually becomes (**cp. Proverbs 23:7**). If a man focuses upon Jesus Christ, who is the Light of the world (**John 8:12**), then his mind and heart will be *full of light*. Therefore, the deeds of his body will be deeds of light. Singleness of the eye and heart means that a person sets his attention upon the Lord Jesus for the purpose of doing His will (**cp. Acts 2:46; Ephes. 6:5; Col. 3:22**). An evil eye is one that focuses upon anything that is not of God.

A man's heart is precisely where his treasure is. If his treasure is on earth, his heart is on earth. If his treasure is in heaven, his heart is in heaven. The eye illustrates the truth. If a man's eye is *good and healthy*, then he is able to focus upon the treasure and grasp the truth. But if the eye is *unhealthy*, he is not able to focus upon the treasure. He is blind and in darkness. A *healthy heart* is like a healthy eye. It grasps the true treasure, the treasure in heaven. But an *unhealthy heart* is like an unhealthy eye. It is in darkness, unable to see the treasure in heaven.

(2). There is the bad heart. It is just like a bad eye. A bad eye is not able to focus upon the treasure, not able to focus upon the things of God. A bad eye is blind and in darkness. So it is with the heart. Christ says that a person is not to set his heart upon earthly treasures. Why? Such a person focuses his eyes (attention, mind, thoughts, energy, effort) on evil... Earthly things are evil because they are deceiving.

(C). (6:24) **Decision:** Christ warns that a choice has to be made between two kinds of masters. There are two critical reasons why a choice has to be made.

(1). A man hates one master and loves the other. When both masters call upon the man at the same time, he has to make a choice. He favors, serves, helps, and loves one; and while he is doing so, he is disfavoring, rejecting, and showing disrespect and hate for the other. A man cannot serve two masters.

(2). A man either cleaves to or despises one of the masters. He has to choose which master to favor and serve. He has to cleave to one. In cleaving to one, he reveals disrespect and spite for the other. A man cannot serve two masters. (**See I Tim.6:5-11**) (POSB)

(VI) Trust in God's provision

Mat 6:25-34 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 6:27 Which of you by taking thought can add one cubit unto his stature? 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

(RevC) Note in the passage above that three times the Lord tells us to **“take no thought”** which means we are not to worry, be anxious, get stressed out, be concerned, or burdened. To do so is an indication of lack of faith in God. Whatever is not of faith is sin (**Romans 14:23**).

If we are not to be concerned about what we shall eat, wear, or drink how do we reconcile these words with other scripture that admonish us to labor to eat (**2 Thess. 3:10**) or to show responsibility for ourselves, our families, and our work (**Phil. 2:20; Provb. 27:23; 2 Cor. 11:28; 1 Tim. 5:8**), and store up enough to help others who are in need (**Eph.4:28**)?

“Take no thought” comes from a Greek word that means to be “torn in different directions”. The idea here is that worry is like a man being drawn and quartered. This happens when 4 horses are tied each one to a separate arm or leg of a person who has been judged worthy of death and is to be pulled apart as the form of punishment. Worry pulls us in different directions, not allowing us to focus our gifts, talents, or energy in a way that is profitable to God's Kingdom.

The underlying problem here is coveting money, wealth, or things instead of trusting in God's love for us and His ability to provide as we focus on those things that are within His plan for our lives. Jesus said, **“Seek ye first His**

kingdom, and His righteousness, and all these things shall be added unto you.” (Matthew 6::33).

In my own testimony I can remember when God spoke to me and told me that He wanted me to become a minister of the gospel. I had a family to support, bills to pay, and a job as a teacher that I loved. How could I give up a good job to do something I had no real desire to do, and how would I support my family or pay for the schooling? Yet His word declares **“take no thought”** and I knew I had heard God speak. To make a long story short—God provided every step of the way. It was not easy, but He was faithful in ways we never expected.

I went on to graduate from Bible school and become the director of the CTC Bible school. For 20 years I was involved in directing CTC programs in two large churches. Then God spoke to me again and told me to give up my position at the church and take what I knew how to do to help train leaders around the world. Again, it meant giving up a good position to do something I had little experience in doing and without any guarantee of financial support. It was another major step of faith. Now more than 20 years later the CTC program is in more than 20 countries, with over 1400 students enrolled and having graduated over 3000. Again, it has not been easy, but God has been faithful every step of the way. To God be all the glory!!

Be reminded that God is no respecter of persons. If He asks you to do something for Him—set your heart to obey and let Him direct your steps and be your provision. Blessings! (RevC July 22, 2018)

(VII.) to avoid rash judgment of others

Mat 7:1-2 Judge not, that ye be not judged. 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

(Luke 6:37) Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Mat 7:3-6 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote

out of thy brother's eye. 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

(A). (POSB) (7:1) Judging: do not judge; do not criticize. The word "judge" (*krinete*) means to criticize, condemn, judge, censor. It is fault-finding; it is being picky... It is not the moral judgments that have to be made sometimes (**cp. 1 Cor. 5:3-5, 12-13**); not the specific occasions when value judgments have to be made; not the careful discrimination that is sometimes necessary (**Matthew 7:6**). Note that the beam in the criticizer's eye is much larger than the speck in the eye of the one being judged (**cp. Matthew 2:1-3**).

When a person has come short or done wrong and fallen, he is often judged, condemned and censored. However, such judgment misses a critical point.

(1). When a person has slipped, it is time for compassion not censoring. It is time for reaching out with one's hand and offering to pull the person to oneself, not to push him farther away. It is time to speak kindly of him, not negatively and destructively (**Ephes. 4:30-32**).

(2). There is never a spirit of criticism in the humble and loving person. There is only a loving compassion for those who have come short (**Galatians 6:1-3**).

(B). There are several reasons why people tend to judge and criticize.

(1). **Criticism boosts our own self-image.** Pointing out someone else's failure and tearing him down makes us seem a little bit better, at least in our own eyes.

(2). **Criticism is simply enjoyed.** There is a tendency in human nature to take pleasure in hearing and sharing bad news and shortcomings.

(3). **Criticism makes us feel that our own lives (morality and behavior) are better** than the person who failed.

(4). **Criticism helps us justify the decisions we have made and the things we have done** throughout our lives. We rationalize our decisions and acts by pointing out the failure of others.

(5). **Criticism points out to our friends how strong we are.** Criticism gives good feelings because our *rigid beliefs* and *strong lives* are proven again...

(6). Criticism is an outlet for hurt and revenge. We feel *he deserves it*. Subconsciously, if not consciously, we think, "He hurt me so he deserves to hurt, too." So we criticize the person who failed.

(C). There are several reasons why no person should ever criticize.

(1). All the circumstances and all the facts are never known...
There are always many behind-the-scene facts...

(2). All people—religious as well as non-religious—come short, fail, and fall. And we all sin often (**1 John 1:8, 10**)... When we criticize and judge, we have a problem: we forget that we are sinners... The believer must always remember that his righteousness is Jesus Christ, and he is always dependent upon Christ's righteousness (**2 Cor. 5:21; Phil. 3:8-16**). He must always be seeking God's forgiveness and forgetting those things that are behind.... (**1 John 1:9; Phil. 3:13-14**).

Now this does not mean that we have license to sin nor that our sin is excused. We are not to continue in sin, not by criticizing nor by doing any other evil. But we must acknowledge our weakness and remember that the person who really knows God is the person who is ever seeking God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (**Hebrews 11:6**).

(3). All there is to know about a person is never known... So much goes into influencing a human life that only God can know a person, know him well enough to judge him...

(4). Judging others usurps God's authority. When a person criticizes another, he is saying that he is worthy and has the right to be *the Judge* over other lives...

Note what Scripture says, "Who are thou that judgest another man's servant? To his own master [God] he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (**Romans 14:4; cp. James 4:11-12**).

(D). (7:2) Criticism— Judging: the criticizer will be judged. Note three things.

(1). The criticizer will be judged for the very same thing he criticizes. Whatever he criticizes, it is that for which he shall be condemned. And how frightening! His condemnation shall be by God

Himself, not just by another person. Such a thought should cause us to care and love and to live a life of compassion.

(2). The criticizer will be judged by one law only—the law of equal weight.

(3). Other passages of Scripture say the criticizer will actually receive the greater condemnation.

“My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body” (James 3:1-2).

(a). He shall receive no mercy. (James 2:13).

(b). He shall be judged. (Matthew 7:2).

(c). He shall be condemned. (James 3:1).

(d). He shall be unforgiven. (Luke 6:36-37).

(E). (7:3) **Criticism— Judging:** the criticizer fails to examine himself. He is inconsistent in his judgment. The word "beholdest" has the idea of continuing to look. Too often we continue to look at the failures of others: we continue to gossip, criticize, and revel forever in the bad news.

When we judge and criticize, we reveal a very serious problem: we have a beam in our eye. We are blind to the truth of our own nature. We too fail, and we fail often. (See Lament. 3:40; Matt. 7:5; Romans 3:10, 23; I Cor. 11:28; II Cor. 13:5; I John 1:8)

(F). (7:4) **Criticism— Judging:** the criticizer is deceived about himself.

He speaks unthoughtfully. He has not thought through what he is doing. If he was thinking, he would not criticize or judge. A thinking person knows that he is just as human and sinful as the next person. He has just as many motes in his eye as the next fellow. Therefore, he has no right to criticize. (See Gal. 6:3; James 1:22, 26; Provb. 12:15, 20:6, 21:2, 30:12)

(G). (7:5) **Criticism— Judging:** the criticizer is a hypocrite. Before a person can pass judgment he must extract his own sin first. When we judge and criticize, we are hypocrites.

(1). We show ourselves to be full of strife and empty glory. We show that we are not *lowly of mind*, nor do we "**esteem others better than ourselves**" (Phil. 2:3-4).

(2). We show that we fail to consider ourselves and to exhibit the spirit of meekness. We fail to bear a brother's burden. (See Gal. 6:1-2)

(3). We show that we are polluted with bitterness, wrath, anger, clamor, evil speaking, and malice. We fail to be tenderhearted and forgiving. We forget that God for Christ's sake has forgiven us. (See Eph. 4:31-32)

(H). (7:6) **Criticism— Judging**: the criticizer is undeserving of the gospel. "Give not that which is holy unto the dogs, neither cast ye your pearls before the swine" (Matthew 7:6). What Christ was saying is very simply stated: we are not to be foolish and jeopardize ourselves. When we know that a person will not receive us or the instruction of the gospel, we are not to approach them. Very simply, there are some criticizers and scoffing sinners to whom we must not go. They will hurt us and abuse the glorious message of the gospel. (See Matthew 13:15; 2 Tim. 3:1-4; 2 Peter 2:12; Jude 10) (POSB)

(VIII) to seek God through prayer to meet our needs

Mat 7:7-11 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:10 Or if he ask a fish, will he give him a serpent? 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(A). (POSB) (7:7) **Persevering Prayer**: What is persevering prayer? It is asking, seeking, and knocking until the answer is received, found, or opened. It is being so obsessed with getting something that a person never gives up until God responds. The words ask, seek, and knock are in the present tense. A person is to keep on asking, keep on seeking, keep on knocking. He is to persist in prayer. The words *receive*, *find*, and *open* are also in the present tense (**Matthew 7:8**). This shows that the answer to prayer is more than just a promise for the future. The person who perseveres in prayer possesses the answer now. Perhaps the thing has not yet happened, but by faith the believer knows that God has heard his prayer (cp. **1 John 5:14-15**). (Cp. **Ephes. 6:18**.)

(B). (7:8-10) Prayer: why persevere in prayer? There are three reasons.

(1). Prayer is conditional. Christ is pointed: if we ask, we receive. If we do not ask, we do not receive. If we seek, we find. If we do not seek, we do not find. If we knock, it is opened to us. If we do not knock, it is not opened to us. **(James 4:3).**

(2). Every believer is heard and every prayer is answered. It is not just the believers who are well-known—the leaders and official laborers—whom God hears and answers, He hears everyone who "asks and seeks and knocks."

(3). God cares *much more* than an earthly father cares. God can be approached as Father. Above all others, He knows what a father should be. Whatever good is within earthly fathers has come from Him. He made fathers. He put within their hearts an *instinctive attachment and love and desire to nurture*. Therefore, we can expect Him to be personally attached to us and to love and nurture us **(cp. Psalm 103:13).** **(See John 14:13-14, 16:24; Deut. 4:29; 2 Chron. 7:14; Prov. :17)**

(C). (7:11) Prayer: How does a person persevere in prayer? The believer must come to God as his Father. Christ explicitly tells us how to come to God.

- We must come to God as "Our Father which is in heaven." The words "in heaven" acknowledge His sovereignty. God is able to do whatever we ask, and we are to expect Him to grant our requests.
- We must come to God as we come to an earthly father: freely and openly, communicating and fellowshiping. And we are to come often, not neglecting the love, respect, and trust due Him.

Note the words "how much more." Whatever earthly parents are, God is much more. He is much more as a Person and as a Father. He knows our every request and He has the knowledge, intelligence, wisdom, and power to grant them. **(See Romans 8:15-16, 8:26; Gal. 4:4-6)** (POSB)

(IX) to follow God's narrow way (instead of man's broad way)

Mat 7:12-14 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

(X) to be aware of false prophets

Mat 7:15-20 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 7:20 Wherefore by their fruits ye shall know them.

(RevC) Jesus is issuing a warning here to be careful of what and to whom you give your attention. It is important for a Christian to learn the difference between truth and error. **I John 2:27** shows us that we are not at the mercy of any man who teaches us, but the Holy Spirit is our teacher. I always tell students, "Do not take everything I say to be the truth, but weigh what I say against what the scripture says and the Holy Spirit speaks to your spirit."

Christ also give us a way to help us discern what is false realizing that everything in nature reproduces after its own kind. This truth is also true in spiritual things. Good fruit comes from good trees and bad fruit from bad trees. Satan loves to counterfeit so we have to spiritually discern Godly fruit from similar looking false fruit. Bad fruit will not stand the test of time, it will fall short of the true fruit. Good fruit will glorify God the Father, Jesus Christ, and the Holy Spirit. All else is error. (RevC)

(XI) To be doers of the word, not hearers only

Mat 7:21-29 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built

his house upon a rock: 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 7:29 For he taught them as one having authority, and not as the scribes.

END OF LESSON 32

QUIZ QUESTIONS FOR LESSON 32

1. T or F Jesus expanded the Jewish teacher's understanding of the 6th commandment, "Thou shalt not kill."
2. T or F Jesus taught that we should suffer any injury that can be borne, for the sake of peace, committing our concerns to the Lord's keeping.
3. T or F A hypocrite uses others to hide his sins and promote his own gains.
4. T or F Pharisees were careful to quietly give their offerings and alms without drawing attention of other people to their actions.
5. T or F The first principle of judgment is that we begin with ourselves.

BEGIN LESSON 33 ALL OF THIS HIGHLIGHTED MATERIAL IS A REPEAT OF LESSON 29 POINT 11. THROUGH END OF LESSON 30. I HAVE DELETED IT FROM THE ORIGINAL ONLINE MATERIAL AND RENUMBERED THE LESSONS BEGINNING WITH A NEW LESSON 33 AT THE END OF THIS HIGHLIGHTED MATERIAL.

15. Jesus speaks about the "unpardonable sin" **a. Blasphemy of the Pharisees**

Mark 3:28-30 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 3:30 Because they said, He hath an unclean spirit.

Mat 12:31-32 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

(WW) ...When you ask people, “**What is the unpardonable sin?**” they usually reply, “It is **blaspheming the Holy Spirit**” or “It is the sin of **attributing to the devil the works of the Holy Spirit.**” Historically speaking, **these statements are true; but they do not really answer the question.** How do we today blaspheme the Spirit of God? What miracles is the Holy Spirit performing today that might be carelessly or even deliberately attributed to Satan? Must a person see a miracle in order to commit this terrible sin?

Jesus made it clear that God would forgive all sin and all blasphemy, including blasphemy against the very Son of God Himself! (**Matt. 12:32**) Does this mean that God the Son is less important than the Holy Spirit? Why would a sin against God the Son be forgivable and yet a sin against the Holy Spirit be unforgivable? **The answer lies in the nature of God and in His patient dealings with the nation of Israel.**

God the Father sent John the Baptist to prepare the nation for the coming of their Messiah. Many of the common people responded to John’s call and repented (**Matt. 21:32**), but the **religious leaders permitted John to be arrested and eventually killed.**

God the Son came as promised and called the nation to trust Him, but those same **religious leaders asked for Jesus to be killed.** On the cross, our Lord prayed, “Father, forgive them, for they know not what they do” (**Luke 23:34**).

The Holy Spirit came at Pentecost and demonstrated God’s power in many convicting ways. How did those same **religious leaders** respond? By **arresting the Apostles**, ordering them to keep silent, and then **killing Stephen** themselves! Stephen told them what their sin was: “Ye do always resist the Holy Ghost” (**Acts 7:51**). They had sinned against the Father and the Son, but had been graciously forgiven. **When they sinned against the Holy Spirit, they had reached “the end of the line”** and there could be no more forgiveness.

People today cannot commit the “unpardonable sin” in the same way the Jewish religious leaders did when Jesus was ministering on earth. The **only sin today that God cannot forgive is rejection of His Son (John 3:16-21, 31)**. When the Spirit of God convicts the sinner and reveals the Saviour, the sinner may resist the Spirit and reject the witness of the Word of God, but that does not mean he has forfeited all his opportunities to be saved. If he will repent and believe, God can still forgive him. Even if the sinner so hardens his heart that he seems to be insensitive to the pleadings of God, so long as there is life, there is hope. Only God knows if and when any “deadline” has been crossed. **You and I must never despair of any sinner (1 Tim. 2:4; 2 Peter 3:9).** (WW)

b. Evil words proceed from an evil heart

Mat 12:33-37 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(QV) “...Lusts and corruptions, dwelling and reigning in the heart, are an evil treasure, out of which the sinner brings forth bad words and actions, to dishonour God, and hurt others. Let us keep constant watch over ourselves, that we may speak words agreeable to the Christian character.”(QV)

16. Jesus warns non-believers of the “wrath to come”

a. some ignore the truth, and will pay the price

Luke 12:54-59 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 12:55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 12:56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 12:57 Yea, and why even of yourselves judge ye not what is right? 12:58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 12:59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

(WW) The crowd could predict a storm, but it **could not foresee the coming judgment**. It knew that the temperature was about to change, but it **could not interpret the “signs of the times.”** The Jewish nation had the **prophetic Scriptures for centuries and should have known what God was doing**, but their religious leaders led them astray. How tragic that men today can predict the movements of the heavenly bodies, split atoms, and even put men on the moon; but they are blind to what God is doing in the world. They know how to get to the stars, but they do not know how to get to heaven! **Our educated world possesses a great deal of scientific knowledge but not much spiritual wisdom.**

Anyone will do whatever is necessary to stay out of prison, but how many people will apply that same concern and diligence to stay out of hell? If lawyers and judges would examine God’s Word as diligently as they examine their law books, they will gain a wisdom that the law cannot give. The nation of Israel was marching to judgment, and the Judge was Almighty God, yet they would not seek for terms of peace (**Luke 13:34-35**).

Jesus knew that the Roman armies would come to destroy the city and the temple (Luke 19:41-44), but He could not convince the people to repent. Their debt was mounting up and they would pay the last mite. **We must apply these truths to our own lives personally.** If we knew a storm was coming, we would prepare for it. If we knew the officer was coming to take us to court, we would get a lawyer and try to settle the case out of court. The storm of God’s wrath is coming, and the Judge is already standing before the door (**James 5:9**). **“Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor. 6:2).** (WW)

b. people must repent or “perish”

Luke 13:1-5 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things. 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

(WW) Pontius Pilate, the Roman governor, did not get along with the Jews because he was insensitive to their religious convictions. For example, he brought the official Roman ensigns into Jerusalem and infuriated the Jews who resented having Caesar's image in the Holy City. Pilate threatened to kill the protesters and they were willing to die! Seeing their determination, the governor relented and moved the ensigns to Caesarea, but that did not stop the hostilities.

The atrocity mentioned in **Luke 13:1** may have taken place when Pilate "appropriated" money from the temple treasury to help finance an aqueduct. A large crowd of angry Jews gathered in protest; so Pilate had soldiers in civilian clothes mingle with the mob. Using concealed weapons, the soldiers killed a number of innocent and unarmed Jews, and this only added to the Jews' hatred for their governor. Since Jesus was going up to Jerusalem, anything He said about Pilate was sure to get there before Him. If He ignored the issue, the crowd would accuse Him of being pro-Roman and disloyal to His people. If He defended the Jews and accused Pilate, He would be in trouble with the Romans, and the Jewish leaders would have a good excuse to get Him arrested.

Our Lord moved the whole issue to a higher level and avoided politics completely. **Instead of discussing Pilate's sins, He dealt with the sins of the people questioning Him.** He answered their question by asking a question! To begin with, He made it clear that **human tragedies are not always divine punishments** and that it is **wrong for us to "play God" and pass judgment.** Job's friends made this mistake when they said that Job's afflictions were evidence that he was a sinner. If we take that approach to tragedy, then we will have a hard time explaining the sufferings of the Prophets and Apostles, and even of our Lord Himself.

"How would you explain the deaths of the people on whom the tower in Siloam fell?" He asked. "That was not the fault of Pilate. Was it God's fault? Shall we blame Him? The eighteen who were killed were just doing their job, yet they died. They were not protesting or creating trouble."... ..Jesus went on to show the **logical conclusion of their argument: if God does punish sinners in this way, then they themselves had better repent because all men are sinners!** The question is not, "Why did these people die?" but, "What right do you have to live?" None of us is sinless, so we had all better get prepared. (WW)

c. parable of the barren fig tree

Luke 13:6-9 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 13:9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

(WW) ...It is easier to talk about other people's deaths than it is to face our own sin and possible death. I asked a friend of mine what the death rate was in his city, and he replied, "One apiece." Then he added, "People are dying who never died before." According to **Leviticus 19:23-25**, fruit from newly planted trees was not eaten the first three years, and the fourth year the crops belonged to the Lord. A farmer would not get any figs for himself until the fifth year, but **this man had now been waiting for seven years! No wonder he wanted to cut down the fruitless tree!**

The parable has an application to individuals and to the nation of Israel. God is gracious and long-suffering toward people (**2 Peter 3:9**) and does more than enough to encourage us to repent and bear fruit (**Matt. 3:7-10**). He has had every right to cut us down, but in His mercy, He has spared us. Yet we must not presume upon the kindness and long-suffering of the Lord, for the day of judgment will finally come. But the tree also reminds us of God's special goodness to Israel (**Isa. 5:1-7; Rom. 9:1-5**) and His patience with them. God waited three years during our Lord's earthly ministry, but the nation did not produce fruit. He then waited about forty years more before He allowed the Roman armies to destroy Jerusalem and the temple; and during those years, the church gave to the nation a powerful witness of the Gospel message. Finally, the tree was cut down.

It is significant that the **parable was "open-ended," so that the listeners had to supply the conclusion.** (The Book of Jonah is another example of this approach.) Did the tree bear fruit? Did the special care accomplish anything? Was the tree spared or cut down? We have no way to know the answers to these questions, but we can answer as far as our own lives are concerned! Again, the question is not "What happened to the tree?" but **"What will happen to me?"** God is seeking fruit. He will accept no substitutes, and the time to repent is NOW. The next time you hear about a tragedy that claims many lives, ask yourself, "Am I just taking up space, or am I bearing fruit to God's glory?" (WW)

END OF LESSON 33

QUIZ QUESTIONS FOR LESSON 33

1. T or F People today can commit the “unpardonable sin” in the same way the Jewish religious leaders did when Jesus was ministering on earth.
2. T or F The Roman governor, Pontius Pilate was esteemed by the Jewish leaders because he kept order and respected Jewish traditions.
3. T or F Jesus taught that human tragedies were the result of unrepentant sin in the lives of people.
4. T or F The parable of the barren fig tree reminds us that God is long-suffering, but also that He has every right to “cut us down”.
5. T or F The purpose of the parable of the barren fig tree was to encourage listeners to bear fruit.

BEGIN LESSON 34

d. many will be denied eternal life

Luke 13:22-30 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 13:25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 13:29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 13:30 And, behold, there are last which shall be first, and there are first which shall be last.

Luke 13:34-35 {34} O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! {35} Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

(WW) ...The events recorded in **John 9-10** fit between **Luke 13:21 and 22**. Note in **John 10:40-42** that Jesus then left Judea and went beyond the Jordan into Perea. The events of **Luke 13:22-17:10** took place in Perea as the Lord gradually moved toward Jerusalem. **The scribes often discussed the question of how many people would be saved**, and somebody asked Jesus to give His thoughts on the issue. As with the question about Pilate, Jesus immediately made the matter personal.

“The question is not how many will be saved, but whether or not you will be saved! Get that settled first, and then we can discuss what you can do to help get others saved.”.... Many . . . will seek to enter in, and shall not be able” (Luke 13:24). Why? The parable tells us why, and it focuses primarily on the Jewish people of that day. However, it has a personal application to all of us today. Jesus pictured the kingdom as a great feast, with the patriarchs and prophets as honored guests (**Luke 13:28**). But **many of the people who were invited waited too long to respond**; and, when they arrived at the banquet hall, **it was too late and the door was shut** (see **Matt. 22:1-14; Luke 14:15-24**). But **why did they wait so long?** The parable suggests several reasons. To begin with, salvation is not easy; the sinner **must enter a narrow gate and walk a narrow way** (**Luke 13:24**; also see **9:23**). The world’s crowd is on the easy way, the way that leads to destruction (**Matt. 7:13-14**), and it is much easier to walk with them.

Another reason for their delay was their **false sense of security**. Jesus had been among them; they had even eaten with Him and enjoyed His fellowship, yet they had never trusted Him. God gave the nation many privileges and opportunities, but they wasted them (see **Luke 10:13-16**). God is long-suffering; however, there comes a time when even God shuts the door. **Pride** also played a big part: they **would not humble themselves before God**. In their own eyes, they were first, but in God’s eyes, they were last—and the **Gentiles would come and take their place!** (see **Matt. 21:43**) Imagine the “unclean Gentile dogs” sitting at the feast with Abraham, Isaac, and Jacob, while the unbelieving Jews were outside! These people were lost because **they depended on their ancient religion to save them**; but Jesus saw them as

“workers of iniquity,” not doers of righteousness (Isa. 64:4; Titus 1:16). It takes more than reverence for tradition to get into God’s kingdom! But the **major reason was given by Jesus Himself: “Ye would not” (Luke 13:34).** Their minds had been instructed by the Word (Luke 13:26), and their hearts had been stirred by His mighty works, but **their wills were stubborn and would not submit to Him.** This is the deadly consequence of delay. **The longer sinners wait, the harder their hearts become.** “Today, if you will hear His voice, do not harden your hearts” (Heb. 4:7). When sinners fail to answer God’s invitation to His feast, they are the ones who die. They are “thrust out” of the joys of the kingdom and are punished with “weeping and gnashing of teeth” (Luke 13:28). It is a picture of people who are overwhelmed with regret because they see how foolish they were to delay; but, alas, it is too late. One of the agonies of hell will be the remembrance of opportunities wasted.

What is the answer? “Strive to enter in at the narrow gate!” (Luke 13:24) The word “**strive**” comes from the sports arena and **describes an athlete giving his best to win the contest.** (Our English word “agonize” comes from this word.) (WW)

e. parable of “the rich man and Lazarus”

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will

repent. 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

(WW) This man was indeed rich if he could afford daily to wear expensive clothes and host splendid feasts. The one word that best describes his lifestyle is “flamboyant.” He was definitely among “the rich and famous,” and other people admired and envied him. **Why is one man wealthy and another man poor?** Had the Jewish people obeyed God’s commandments concerning the Sabbatical Year and the Year of Jubilee, there would have been little or no poverty in the land, for the wealth and real estate could not have fallen into the hands of a few wealthy people (see **Lev. 25**, and note **Ex. 23:11; Deut. 14:28-29**).

The Old Testament prophets denounced the rich for amassing great estates and exploiting the widows and the poor (Isa.3:15; 10:2; Amos 2:6; 4:1; 5:11-12; 8:4-6; Hab.2:9-13). In Jesus’ day, Palestine was under the rule of Rome, and life was very difficult for the common people. **Lazarus was sick and possibly crippled**, because he was “laid” at the rich man’s gate daily (see **Acts 3:1-2**). The only attention he got was from the dogs! The rich man could easily have assisted Lazarus, but he ignored him and went on enjoying his recognition and his riches. Life was comfortable for him and he felt secure. **The rich man obviously had no concept of stewardship**, or he would have used part of his wealth to help Lazarus. It is a mystery why he even allowed the beggar to camp at his front door. Perhaps he thought that providing a place for the man was ministry enough, and it may be that some of his wealthy guests occasionally gave Lazarus alms. Did any of them ever recall what the Old Testament had to say about the care of the poor, such as **Proverbs 14:21; 19:17; 21:13; or 28:27**? “The rich and poor meet together; the Lord is the Maker of them all” (Prov. 22:2). As John Donne said, death is the “great leveler.” The rich man died in spite of his wealth (**Ps. 49:6-9**) and “was buried,” no doubt with an expensive funeral. **But when Lazarus died, he was carried to Abraham’s bosom.** What a difference! Perhaps the beggar’s body did not even have a decent burial, though the Jews were usually compassionate in such cases. Lazarus certainly did not have the traditional Jewish funeral, with its paid mourners, costly spices, and elaborate tomb. After Lazarus’ body was taken away, the neighbors probably said, “Well, we’re glad he’s not around anymore!”

Death takes place when the spirit leaves the body (**James 2:26**). **But death is not the end; it is the beginning of a whole new existence in another world.**

For the Christian, death means to be present with the Lord (**2 Cor. 5:1-8; Phil. 1:21**). For the unbeliever, death means to be away from God's presence and in torment. The King James Version uses the word "hell" in **Luke 16:23**, but the Greek word is not "hell" but "**hades.**" **It is the temporary realm of the dead as they await the judgment.** The permanent place of punishment for the lost is "hell," the lake of fire. One day, death will give up the bodies and hades will give up the souls (**Rev. 20:13**, where "hell" should be "hades"), and the lost will stand before Christ in judgment (**Rev. 20:10-15**).

From our Lord's description, we learn that **hades had two sections: a paradise portion called "Abraham's bosom," and a punishment portion.** It is believed by many theologians that our Lord emptied the paradise part of hades when He arose from the dead and returned to the Father (**John 20:17; Eph. 4:8-10**). We know that today "paradise" is in heaven, where Jesus reigns in glory (**Luke 23:43; 2 Cor. 12:1-4**). There is no indication in Scripture that souls in heaven can communicate with people in hades or with people on earth. **This narrative refutes so-called "soul sleep,"** for both the rich man and Lazarus were conscious, one enjoying comfort and the other suffering torment. It is a solemn thing to ponder one's eternal destiny and realize the reality of divine punishment.

The interesting thing is that, **in hades, the rich man began to pray!** First, he prayed for himself, that Abraham would have mercy on him and allow Lazarus to bring him some comfort (**Luke 16:23-26**). Even a drop of cool water would be welcomed. What a change from his sumptuous feasts when slaves ran to do his bidding! The word "**torment**" is used four times in this account, and it **speaks of definite pain.** This is the same word that is used for the doom feared by the evil spirits (**Mark 5:7**) and the judgments God will send on an unrepentant world (**Rev. 9:5; 11:10; 20:10**). If hell is the permanent prison of the damned, then hades is the temporary jail, and the suffering in both is very real.

People ask, "**How can a loving God even permit such a place as hell to exist, let alone send people there?**" But in asking that question, they reveal that they do not understand either the love of God or the wickedness of sin. **God's love is a holy love** ("God is light," **1 John 1:5**), not a shallow sentiment, and **sin is rebellion against a holy and loving God.** God does not "send people to hell." **They send themselves there by refusing to heed His call and believe on His Son.** The "unbelieving" are named second on the list of the people who go to hell, even before the murderers and the liars (**Rev.**

21:8; also see John 3:18-21, 36).

Abraham gave **two reasons why Lazarus could not bring the comfort that was requested:** the character of the rich man and the character of the eternal state. The rich man had lived for the “good things” of earth, and had experienced abundant temporal blessings. He had his reward (**Matt. 6:2, 5, 16**). He had determined his own destiny by leaving God out of his life, and **now neither his character nor his destiny could be changed. Lazarus could not leave his place of comfort** and make even a brief visit to the place of torment.

Then the rich man prayed for his brothers (Luke 16:27-31). He did not say, “I’m glad my brothers will also come here. We’ll have a wonderful time together!” Occasionally you hear a lost person say, “Well, I don’t mind if I go to hell. I’ll have a lot of company!” But **there is no friendship or “company” in hell! Hell is a place of torment and loneliness.** It is not an eternal party at which sinners have a good time doing what they used to do on earth.

Luke 16:28 suggests that Lazarus had testified to the rich man and probably to his brothers, but none of them had taken his witness seriously. But now, Lazarus’ testimony is very important! The brothers knew that Lazarus had died, so if the beggar appeared to them, they would be frightened and would listen to his witness. **People in hades have a concern for the lost, but they cannot do anything about it.**

Abraham explained that **only one thing could prevent the five men from eventually joining their brother: they needed to hear the Word of God and respond to it by faith.** Moses and the Prophets tell sinners how to repent and be saved, and the Jews heard them read every Sabbath in the synagogue. Though **miracles** can attest to the authority of the preacher, they **cannot produce either conviction or conversion** in the hearts of the lost. **Faith that is based solely on miracles is not saving faith (John 2:23-25).** A man named Lazarus did come back from the dead, and some of the people wanted to kill him! (see **John 11:43-57; 12:10**) Those who claim that there can be no effective evangelism without “signs and wonders” need to ponder this passage and also **John 10:41-42.**

In the rich man’s lifetime, God had spoken to him in many ways. God had allowed him to have riches, yet he did not repent (**Rom. 2:4-5**). Lazarus had

witnessed to the rich man, and so had the Old Testament Scriptures that were familiar to the Jews, but his heart remained unbelieving. The fact that Lazarus died first was a strong witness to the rich man, a reminder that one day he would also die, but even a death at his very doorstep did not melt the man's heart. In spite of the fact that he was **in torment in hades, the rich man did not change**; he was still self-centered. He prayed, but it was for his comfort and the safety of his family. He was not concerned about other lost sinners; his only concern was his five brothers. He argued with God instead of submitting to His will. This indicates that the **punishment of lost sinners is not remedial**; it does not improve them. Hades and hell are not hospitals for the sick; they are prisons for the condemned.

Dr. Luke does not tell us how the covetous **Pharisees** responded to this account. They certainly **knew Moses and the Prophets, and this meant even greater responsibility—and greater condemnation (John 12:35-41)**. We must remind ourselves that **the rich man was not condemned because he was rich, nor was Lazarus saved because he was poor**. Abraham was a very wealthy man, yet he was not in torment in hades. **The rich man trusted in his riches and did not trust in the Lord.** (WW)

END LESSON 34

QUIZ QUESTIONS FOR LESSON 34

1. T or F In the parable of the “great feast” we see the Kingdom of God pictured as the feast. Many are invited but wait too long to respond, and when they do its too late.
2. T or F From the account of the rich man and the beggar Lazarus we learn that hades and hell are not places where sinners are reformed, but rather are prisons for the condemned.
3. T or F Many will enter the gates of hell and thus will not be alone in their torment.
4. T or F The word “torment” is used 4 times in the account of the rich man and Lazarus the beggar, and indicates a definite pain.
5. Which is true of those who are invited to the “great feast”?
 - A. Many waited too long
 - B. Many had a false sense of security
 - C. Many would not humble themselves
 - D. Many did not want to go
 - E. All of the above

BEGIN LESSON NEW 33

XIV. Some of Jesus' Healings, and other Miracles in Galilee

Jesus worked miracles that overpowered forces of nature and scientific principle. He controlled seas and storms and multiplied food and wine. He healed sickness, birth defects, and demon possession wherever He went, using many different “methods” (touching, speaking a word, rubbing on clay, saying sins are forgiven, or sometimes only his “presence”). He often tested the **faith** of the persons receiving the miracle; sometimes He made comments about their **faith**. Always, his compassion moved Him to help the people, and He taught and preached to them about the Kingdom of God. His message was “repent and believe on the Son of God”. And always, the Scribes and Pharisees watched, and accused Him of blasphemy against God for “breaking the law of Moses”.

Crowds of people sought His teaching and healing (also Mk.1:35-39; Lk.4:42-44)

Mat 4:23-25 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them...

(QV) “He healed every sickness or disease; none was too bad; none too hard, for Christ to heal with a word. Three diseases are named; the **palsy, which is the greatest weakness of the body; lunacy, which is the greatest malady of the mind; and possession of the devil, which is the greatest misery and calamity of both;** yet Christ healed all, and by thus curing bodily diseases, showed that his great errand into the world was to cure spiritual maladies. **Sin is the sickness, disease, and torment of the soul: Christ came to take away sin, and so to heal the soul.**” (QV)

Mat 4:25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

A. Healing the man with the unclean spirit (also Mark 1:23-28)

Mark 1:21-22 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Luke 4:33-37 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 4:34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 4:35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 4:36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 4:37 And the fame of him went out into every place of the country round about.

B. Healing of Peter's Mother-in-law (also Mark 1:29-34; Lk. 4:38-41)

[(revc) It is interesting to notice the **Roman Catholic Church recognizes Peter as it's first pope, yet** it is evident here that **Peter was married** as he has a "mother-in-law". But The Roman Catholic Church does not permit it's pope to be married!). (Keep in mind that the word "**catholic**" means "**the church universal.**" Thus **all who are "in Christ" are "catholic" in that we are part of the "body of Christ" the church universal.** However, when we specify the "Roman Catholic church" we are speaking of a particular religious organization and those who follow it's beliefs.) (revc)]

Mat 8:14-15 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. (**Isa.53:4**)

C. Jesus heals the Leprous man (also Mat.8:2-4; Mk.1:40-45)

Luke 5:12-16 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 5:13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 5:14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 5:15 But so much the more went there a

fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 5:16 And he withdrew himself into the wilderness, and prayed.

- 1. leprosy is a biblical picture of “sin” (Leviticus 13 and 14)** caused by a micro-organism (called “Hansen’s Disease” today); the term is used for many types of skin diseases.
 - a. lepers were outcast from society**; they were required to keep their faces continually covered, and to announce their condition, upon approaching another person, by saying “unclean, unclean”. Only a priest could declare them clean of their “defilement”. (**Isa.59:2**)
 - b. extremely contagious, it was unlawful for a leper to go within 50 ft. of a healthy person**, or 100 ft. on a windy day. People would throw stones at them to keep them away.
- 2. leprosy decays much deeper than surface skin; just as sin decays below our conscious level—to the very heart of man.**
 - a. leprosy, like sin, cannot be healed by superficial means**
 - b. leprosy spreads, like sin, & can return again (Lev.13:7-8)**
 - c. lepers are considered the “walking dead”, just as unsaved are “dead” in their sinful condition**
 - d. lepers’ clothes are burned, as sinners are consumed in hell’s fire.**
 - e. there was nothing they could do to cure themselves; they had to wait and hope in God (Eph.2:8-9)**
- 3. Jesus’ healing of the leper is also similar to his healing of sin:**
 - a. the man was “full” of leprosy (as we are if sin)**
 - b. he desperately sought relief from Jesus**
 - c. he humbled himself, on his face, before Jesus**
 - d. he confessed his need and believed that Jesus could heal him**
 - e. with Jesus touch, the illness was instantly removed**
 - f. Jesus directed the man to see a priest, to give testimony about the healing**
 - g. the priest would pour water over the leper to symbolize complete cleansing, just as we are washed clean in Jesus (Titus 3: 4-7)**
 - h. the leper also told others about his cleansing**

D. Jesus heals the paralytic man lowered through the roof by friends (also Mat.9:1-8; Lk.5:17-26)

Mark 2:1-12 And again he entered into Capernaum after some days; and it was noised that he was in the house. 2:2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 2:3 And they come unto him, bringing one sick of the palsy, which was borne of

four. 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 2:6 But there were certain of the scribes sitting there, and reasoning in their hearts, 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

1. (PSOB) (2:1-2) Preaching— Minister— Mission: Jesus returned to Capernaum after many months of preaching throughout Galilee (**Mark 1:39**). The preaching tour had lasted about twelve months. He apparently returned to Peter's house; and as always, the news spread quickly, and the crowds began to gather and flood the house.

Note what Jesus did. He went about His *primary mission*: "He preached the Word to them." No doubt some had come for ministry, that is, to have some need met or to be healed; and some had come out of curiosity. However, note what Jesus did first of all. He did the main work of God: He proclaimed the Word of God to men who were lost eternally.

2. (2:3-4) Forgiveness— Perseverance— Faith— Invitation: the prerequisite to being forgiven was clearly demonstrated by what happened.

- a. The man came to Jesus. Actually, this man was brought to Jesus by four other men carrying him on a cot-like pallet. Note two significant things.
 - The man was desperate for help and very hopeful, having heard about Jesus.
 - The man was counted as a very dear person by the four men. This is indicated by the extreme action they took to reach Jesus.

The point is clear: the first prerequisite to forgiveness is coming to Jesus. A person must come to Jesus for forgiveness, even if he has to be brought. Compare the invitation of God to "come". (See **Isa. 1:18, 55:1; Matthew 11:28; Rev. 22:17**)

b. The man and his friends possessed a sincere, desperate faith in Jesus' power—a faith that would not quit. (See **Mark 9:23; Romans 15:1; Gal. 6:2, 6:9; Job 29:15-16; Luke 10:33-34**)

3. (2:5) **Forgiveness**: the reality of being forgiven. Note what happened.

a. Jesus saw their faith (*pistin*)—the faith of the man himself and the faith of the four men who brought him. The faith of the friends played a large part in the man's being healed and in his receiving forgiveness of sins. (See **Romans 15:1; Gal. 6:2, 6:9; Job 29:15-16; Luke 10:33-34**)

b. Jesus proclaimed forgiveness of the man's sins. Forgiving the man's sins was far more important than healing him (**Mark 2:10**). A sound body assures life for only a few years at most; a sound soul assures life forever.

c. Jesus forgave the man's sins first. By so doing He taught that the most important thing in a man's life is for a man to seek forgiveness of sins. A man should always seek to be forgiven before anything else. Jesus wishes man to live eternally, not just for a few short years. But before he can live eternally, man must willingly come to Jesus for forgiveness of sins.

d. Jesus proclaimed forgiveness in tenderness and compassion. When a man comes to Jesus for forgiveness, Jesus does not...

- accuse the man of past sins.
- find fault with the man: what he has done—why he has come—from where he has come.
- begrudge or hesitate in forgiving the man.

e. When a man comes to Jesus, Jesus responds tenderly and compassionately. This is seen in the word "son." In the Greek "son" (*teknon*) means child. Looking upon the man lying at His feet, Jesus saw a child, and Jesus responded to the man just as any of us would respond to a child lying helpless at our feet—tenderly and compassionately.

f. Jesus proclaimed forgiveness in His own authority. It is critical to see this. He did not say, "God, forgive this man," or "God, I wish You would forgive

this man." Jesus said, "Child, thy sins be forgiven thee." He forgave the sins Himself, in His own name, by His own power and authority.

The point is unmistakable. Jesus is proclaiming to be God, the very Son of God, and the people understand exactly what He is doing (**Mark 2:6-7**).

4. **(2:6-7) Blasphemy— Forgiveness:** the question aroused by being forgiven. Apparently, the ruling body in Jerusalem, the Sanhedrin, had heard about a prophet in Galilee who was carrying on an unusual ministry. Unbelievable miracles were being claimed. The prophet, who called Himself Jesus of Nazareth, needed to be checked out to make sure He was not teaching error and misleading the people; not threatening insurrection against the Jewish religion and nation which was under Roman domination.

The Sanhedrin sent a delegation to Capernaum to investigate Jesus. The Scribes mentioned in these verses are that delegation. When the Scribes heard Jesus forgive the man's sins, they immediately saw the point Jesus was making. They began to reason in their minds and hearts: "Why does this man blaspheme? Who can forgive sins but God only? Is He claiming to be God? The promised Messiah?"

5. **(2:8-11) Forgiveness:** the source of being forgiven. Jesus revealed His power to forgive sins in four strong steps.
- a. Jesus revealed that He knew the human heart: exactly what man thinks, His motives and reasonings.
 - b. Jesus revealed His God-like wisdom and fearlessness. He suggested that He be tested with the impossible.
 - c. Jesus stated His purpose: to prove that He is the Son of Man.
 - d. Jesus proved His power to forgive sins. He must be able to forgive sins, for He healed the man and caused the man to arise and walk. His power is indisputable.

Note the proof of His power to forgive sins.

- Jesus *willed* the man to walk. He simply *spoke the Word* "arise," and the man arose and walked. The power was in Jesus' *will and Word*. His will is His Word, and His Word is His will.
- It follows, then, that if Jesus *wills* to forgive sins, all He has to do is *speak the Word*, "Thy sins are forgiven"; and the sins are forgiven. (**Cp. Ephes. 1:7; 1 John 1:9; 1 John 2:1-2; Acts 5:31; Acts 13:38; Luke 24:47.**)

6. **(2:12) Witnessing— Faithfulness:** the impact of being forgiven.

The man walked before all as a living testimony to the power of Jesus to forgive and heal a man's whole being. The crowds marveled and praised God. (PSOB)

E. Healing the impotent man by the pool of Bethesda, in Jerusalem

John 5:1-18 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

(Jesus second celebration of Passover during his public ministry)

5:2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5:5 And a certain man was there, which had an infirmity thirty and eight years. 5:6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 5:8 Jesus saith unto him, Rise, take up thy bed, and walk. 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

1. The Jews' displeasure

5:10-18 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 5:11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 5:12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 5:13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 5:14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 5:15 The man departed, and told the Jews that it was Jesus, which had made him whole. 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 5:17 But Jesus answered them, My Father worketh hitherto, and I work. 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

- 2. (QV) “The Divine power of the miracle proved Jesus to be the Son of God, and he declared that he worked with, and like unto his Father, as he saw good.** These ancient enemies of Christ understood him, and became more violent, charging him not only with sabbath-breaking, but blasphemy, in calling God his own Father, and making himself equal with God. But all things now, and at the final judgment, are committed to the Son, purposely that all men might honour the

Son, as they honour the Father; and every one who does not thus honour the Son, whatever he may think or pretend, does not honour the Father who sent him.” (QV)

END LESSON NEW 33

QUIZ QUESTIONS FOR LESSON NEW 33

1. T or F The term “catholic” refers to the Roman Catholic Church.
2. T or F Leprosy is a biblical picture of “pride”.
3. T or F Lepers were not contagious and thus were accepted into Jewish society, but there was little they could do to cure themselves.
4. T or F As shown in the healing of the paralytic man who’s friends lowered to Jesus through a roof, all sickness is the result of our sin.
5. T or F The religious leaders accused Jesus of Blasphemy because he healed the paralytic of his physical ailment.

BEGIN LESSON NEW 34

F. Healing the man with the withered hand (also Mat.12:9-14; Lk.6:6-11)

Mark 3:1-12 And he entered again into the synagogue; and there was a man there which had a withered hand. 3:2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3:3 And he saith unto the man which had the withered hand, Stand forth. 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

1. while Pharisees plot against Him, multitudes seek Him to be healed

Mark 3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 3:8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 3:9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 3:10

For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 3:12 And he straitly charged them that they should not make him known.

2. Jesus' does not promote Himself to gain popularity, but simply extends grace and mercy to the needy.

Mat 12:15-21 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 12:16 And charged them that they should not make him known: 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. 12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 12:21 And in his name shall the Gentiles trust. (Isa.42:1-4)

G. Healing the Centurion's servant (also Mat.8:5-13)

Luke 7:1-10 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 7:5 For he loveth our nation, and he hath built us a synagogue. 7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 7:10 And they that were sent, returning to the house, found the servant whole that had been sick.

Jesus saw two vital qualities in the Centurion's character: faith & humility.

- 1. a Centurion was a commander** of a company of 100 men, a position of power and authority
 - a.** He loved his slave

- b. He was respected by the Jews
 - c. He was generous toward Israel
 - d. He had insight into Christ & the source of His authority
2. Jesus “marveled” at him, a gentile with so great faith.

H. Jesus raised the widow’s son at Nain, and spoke plainly about the wickedness of rejecting repentance and salvation through Christ

Luke 7:11-17 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 7:12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 7:14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 7:17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

Personal Study: begin a list of persons who were resurrected by Jesus. Don’t forget to include all who were raised when Jesus was raised. Note those He **didn’t** raise; think about why He didn’t resurrect some.

1. In spite of hearing that Jesus had raised the widow’s son from death, **John the Baptist’s faith wavered during his imprisonment**; knowing that his own death was near, he asked for Jesus’ assurance. (also **Mat.11:1-15**)

Luke 7:18-30 And the disciples of John showed him of all these things. 7:19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 7:23 And blessed is he, whosoever shall not be offended in me. 7:24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they

which are gorgeously appareled, and live delicately, are in kings' courts. 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

- a. Though He had preached the message of Jesus' coming, John had not witnessed Jesus' righteous reign beginning or "judgment" being handed down upon the ungodly (such as those who had imprisoned and threatened him)
 - b. He had "doubts", even though he had been a powerful voice for the coming of the Lord!
 - c. He took his doubts to Jesus for reassurance.
 - d. Jesus' reassurance was to remind John of what he had already known: Jesus had power to do the works prophesied of the Messiah (**Isa.35:5-6; 61:1**)
2. **Jesus did not condemn John's wavering faith** in his time of weakness; **He did condemn those who self-righteously rejected John's message of repentance and trusting in God for salvation.** (also **Mat.11:16-19**)

Luke 7:31-35 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 7:33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 7:35 But wisdom is justified of all her children.

3. **Jesus sternly rebukes cities** who collectively rejected John's repentance message after witnessing the miracles of Christ

Mat 11:20-24 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would

have remained until this day. 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

- a. Capernaum was Jesus' headquarters; Chorazin and Bethsaida also nearby. They had seen many supernatural works of God, and therefore had no excuse for not believing and repenting.
- b. **the primary reason for the miracles was to lead people to repent (Rom.2:4) "repentance"**, as John had preached, was the only way to receive the Messiah.
- c. "repentance" is the only outward, visible sign that the heart accepts God's authority and justice. Lack of repentance automatically brings God's righteous judgment.
- d. to **continue in sin** is dangerous (**Mat.11:20**)

4. Jesus invites those who will humble themselves, in repentance, to find rest (salvation) in Him alone

Mat 11:25-30 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 11:26 Even so, Father: for so it seemed good in thy sight.

11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 11:30 For my yoke is easy, and my burden is light.

(RevC) Prior to these verses above **Matthew 11:7-24**, Jesus was giving a testimony concerning John the Baptist and then spoke judgment against those places that had seen his mighty works yet had not repented. Likely the pride of the Pharisees had much to do with their not grasping the importance of Jesus' message. Here He thanks His Father for not revealing the gospel to the "wise and prudent" those who are wise in their own eyes and self-sufficient, and for giving it to those who come like children "babes", humble and needy.

In **11:26-27** Jesus makes an open declaration to another of the things that this generation has been blinded to, that being that He is of God calling God His Father. He goes on to declare that the only way to the Father is through the Son, and that the Father has delivered all things unto Him. If anyone had missed this fact prior to that moment there was now little doubt about who Jesus was declaring Himself to be.

He closes this passage by opening a door to establishing a personal relationship with the Son of God. Verse 28 begins, “**Come** unto me...” this is the first key to the door of knowing Christ—realizing our need and coming to Jesus. Who is it that is invited? All those who are overburdened (with sin) and need to find rest (for their souls). Here Jesus promises to give them the rest their soul longs to possess.

Verse 29 begins, “**Take** my yoke...” a yoke was used to join two animals or two things together enabling them to do more than either could do alone. Here Jesus is inviting us to join with Him, to become as one with Him (we become one with Christ as we are placed “into the body of Christ” and possess all things “in Christ”). Note Jesus makes it clear in Verse 30 that His yoke “is easy” it will not add to our burden as His burden is “light”.

But there is one more key found in Verse 29, “**learn** of me...” In any relationship it is important that the parties of the relationship spend time getting to know each other. This is not accomplished in a few moments but is a ongoing process. We are to learn of Him which means we are to learn His ways, learn how to follow His guidance and direction. The more time we spend with Him the better we will know His voice, desire, and purpose for our lives. The more we seek Him the more we discover that His yoke is made just for us as He knows what is best for us, and what will bring out His best in us. When we put these three keys together we will find the rest that Christ is offering. (RevC)

I. Jesus anointed by a worshipful sinner; He declares she is saved by her faith.

Luke 7:36-50 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 7:37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 7:38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 7:39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 7:40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 7:43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou

hast rightly judged. 7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 7:48 And he said unto her, Thy sins are forgiven. 7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

Notice the contrast of the various persons in this incident: the proud and insensitive Pharisee; the “insignificant”, broken, worshipful woman; Jesus, friend of sinners and adversary to the proud and unrepentant. There was bound to be conflict! The woman’s humility indicated she would be forgiven her sins. Jesus’ telling the woman her sins were forgiven was equal to His claiming to be God, since only God

Personal Study: list all the miracles that Jesus did, make columns to note details such as: setting, occasion, nationalities involved, who initiated the action, what are the key “requirements” of the healing, the response of the person(s) receiving or witnessing the miracle, Jesus’ purpose in the miracle, notable comments by Jesus or others, the final outcome, etc.

END OF LESSON NEW 34

QUIZ QUESTIONS FOR LESSON NEW 34

1. T or F A Roman Centurion commanded a group of 1000 men.
2. T or F Perhaps it is normal for a person’s faith to waiver at times, but John the Baptist provided us an example to follow in never doubting that Jesus is the Christ even knowing he himself would soon die.
3. T or F The primary purpose for the working of miracles was to arouse interest in the power of Christ.
4. T or F Perhaps the main thing that kept religious leaders from accepting the gospel of Christ was their financial situation.
5. T or F Jesus encouraged people to “take His yoke and learn of Him”, which was a call to a deeper walk and discipleship.

BEGIN LESSON NEW 35

J. Jesus calms a storm (also Mat.8:18-27; Lk.8:22-25)

Mark 4:35-41 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 4:36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 4:39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 4:40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 4:41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

(RevC) This story is one of my favorites, and one I often include when teaching on “faith”. Jesus is with his disciples and after a long day teaching he tells them to take him to “the other side”. They were on the Sea of Galilee where storms were something these fishermen would have been accustom to dealing with. They were experience boatmen and were in the largest of the group of ships that departed together. Jesus goes and lays down and falls asleep continuing to sleep even though the boat being beaten about by the wind and waves was full of water.

A few items we should be aware of:

- Jesus was with them
- They were being obedient to His command
- They were disciples – they were being taught God’s Word
- Being taught about something is not the same as practicing it
- This was a test of their faith to see how much they had learned
- Trials are often used to grow us; never meant to destroy us
- Jesus demonstrated perfect peace in the midst of the storm
- Jesus had faith that His Father would get them safely over
- The disciples called upon Jesus for help
- Jesus admonishes them as to why they were so worried
- Fear takes away faith

It is important for us to understand the depth of God’s love for us. As it says in **1 John 4:18 There is no fear in love; but perfect love casteth out fear: because**

fear hath torment. He that feareth is not made perfect in love.” Jesus knew that the real threat was not the storm but that they gave into their fear, and let unbelief take over instead of trusting in God’s love for them and His ability to see them to the other side. I honestly believe that if they had merely exercised faith and continued to row the boat they would have made it safely to the other side with the boat full of water. (RevC)

K. Jesus delivers the demon-possessed man (also Mat.8:28-34; Lk.8:26-39)

Mark 5:1-20 And they came over unto the other side of the sea, into the country of the Gadarenes. 5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 5:3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 5:6 But when he saw Jesus afar off, he ran and worshipped him, 5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 5:8 For he said unto him, Come out of the man, thou unclean spirit. 5:9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

1. a legion = 6000 or more

Mark 5:10-17 And he besought him much that he would not send them away out of the country. 5:11 Now there was there nigh unto the mountains a great herd of swine feeding. 5:12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 5:14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 5:15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 5:16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 5:17 And they began to pray him to depart out of their coasts.

- a. Instead of rejoicing that the poor man was healed and set free, the **people were angry that their herds had been lost;**
- b. and because their hearts were hard toward God, they were genuinely **AFRAID of this man of God who was powerful enough to command demons. Instead of humbling their hearts to Him, they demanded He leave.**

(Luke 8:37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.)

Mark 5:18-19 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 5:19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

c. Jesus did not allow this man to become a disciple at this time for at least two possible reasons:

(I) the man needed more time to “normalize”, emotionally heal and mature before assuming the rigors of discipleship”

(II) Jesus wanted the community to have a second chance to receive the witness of God’s mercy and grace through the man’s testimony

Mark 5:20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

L. four other records of Jesus’ casting out demons:

1. the man who could not speak

Mat 9:32-34 As they went out, behold, they brought to him a dumb man possessed with a devil. 9:33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 9:34 But the Pharisees said, He casteth out devils through the prince of the devils.

2. the man who was blind, and could not speak (also Mark 3:22-27)

Mat 12:22-30 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

12:23 And all the people were amazed, and said, Is not this the son of David? 12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 12:27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 12:29 Or

else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

3. the “insane” boy (Mat.17:14-21; Mk.9:14-29; Lk.9:37-43)

Mat 17:14-15 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 17:15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Mark 9:18-29 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 9:27 But Jesus took him by the hand, and lifted him up; and he arose. 9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 9:29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

(QV) “...Satan is unwilling to be driven from those that have been long his slaves, and, **when he cannot deceive or destroy the sinner, he will cause him all the terror that he can.** The disciples must not think to do their work always with the same ease; some services call for more than ordinary pains.” (QV)

4. “dumb” spirit leaves; Jesus accused of using Satan’s power

Luke 11:14-26 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

11:16 And others, tempting him, sought of him a sign from heaven. 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation;

and a house divided against a house falleth. 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 11:19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 11:21 When a strong man armed keepeth his palace, his goods are in peace: 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 11:23 He that is not with me is against me: and he that gathereth not with me scattereth. 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 11:25 And when he cometh, he findeth it swept and garnished. 11:26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Demonic presence can certainly be cast off by the authority of the Name of Christ; all spirits must obey His commands. But, if the Spirit of God is not encouraged to fill the void, the demonic spirit will return, with re-inforcements, to make the oppression much stronger than before. **Note some of the possible characteristics of a demon-possessed person, from these scriptures (also in Mark 1:23-28; Lk.4:33-37)**

- a. possibly multiple, even many, demons in one person
- b. chief devil is called "Beelzebub"
- c. "exceeding fierce"
- d. threatening behavior toward others
- e. may appear to be "insane"
- f. speak or yell loudly
- g. may not speak at all
- h. gnashing with teeth
- i. "foaming" mouth
- j. "pining" (listless)
- k. Blindness
- l. sometimes don't sleep for long periods
- m. immoral appearance ("unclothed")
- n. supernatural strength (can't be bound or held down by normal means)
- o. can't be "tamed"
- p. destructive to themselves: "tear" themselves; "cut", throw themselves about, attempt to drown or burn themselves
- q. driven to live in wilderness conditions
- r. recognize Christ as "the Holy One of God"

- s. outwardly “worship” Christ
- t. afraid of Christ
- u. demons plead with Christ to be “left alone”, to not be “tormented” by Him
- v. demons “obey” Jesus authority over them
- w. demons being cast out look for another living body to enter
- x. after demon is “cast out” it may return, maybe with more demons, if the soul is not thoroughly “cleansed” and filled (by the Holy Spirit)

M. Jesus raises Jairus’ daughter from death, and a woman is healed by touching Jesus’ robe (also Mat.9:18-25: Lk.8:40-56)

Mark 5:21-43 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 5:23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 5:24 And Jesus went with him; and much people followed him, and thronged him. 5:25 And a certain woman, which had an issue of blood twelve years, 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 5:27 When she had heard of Jesus, came in the press behind, and touched his garment. 5:28 For she said, If I may touch but his clothes, I shall be whole. 5:29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 5:32 And he looked round about to see her that had done this thing. 5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 5:35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

1. “hemorrhage”, by Mosaic law, was believed to be the result of immorality; therefore a person with this illness was completely excluded from synagogue worship.
2. even though outcast in in time of greatest need, this woman had faith enough to reach out to Jesus

Mark 5:36-43 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 5:37 And he suffered no man to follow him, save

Peter, and James, and John the brother of James. 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 5:42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 5:43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

3. only “believe” (v.36) literally means: “keep on believing” (even though other family members were laughing Jesus to scorn)

N. Jesus heals two blind men

Mat 9:27-31 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 9:28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 9:29 Then touched he their eyes, saying, According to your faith be it unto you. 9:30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. 9:31 But they, when they were departed, spread abroad his fame in all that country.

(RevC) Healing the blind was **one miracle that had not been recorded before Jesus**. In fact, it was one of the prophetic proofs of the messiah. Jesus dealt with 6 situations involving blindness each one different each healed. In asking these two blind men the question, **“Believe ye that I am able to do this?”** He was really asking them a **two-fold question**:

1. Do you believe I am the Messiah, the promised one?
2. Do you believe I have the power to do what no man has ever done?

Though they could not see Him they must have heard the testimony of His miracle working power, and faith grew in their hearts that His power & authority was unlike any ordinary man. They believed God could do what man could not. **FAITH IS BELIEVING IN THE POWER OF GOD.**

vs.(29) Note that Jesus **touched** them – He released power into their situation, but the power was of no consequence if they wavered in their faith. It was their

faith in His power that gave them their sight. Though the power had been released, if there was no faith there would have been no healing.

Have you ever had a need or faced a problem and asked God to do something to help you, and nothing seemed to happen. Perhaps it's because we wavered in our faith. We failed to trust in the promise, we failed to stand in our belief in His power, and even though He heard our cry, and released His power into our situation, **our unbelief kept us from receiving what he had provided. Faith makes real to us what God has already provided, we just don't see it yet.**
(RevC)

END OF NEW LESSON 35

QUIZ QUESTIONS FOR NEW LESSON 35

1. T or F Faith must be tested.
2. T or F Storms or difficulties in our lives are always proof of disobedience that God is trying to correct in us.
3. T or F A legion of demons represents 6000 or more.
4. The disciples and Jesus in the storm on the Sea of Galilee demonstrated that fear took away their faith. Why should their faith have been stronger?
 - A. the promise of Jesus to go to the other side
 - B. Jesus was with them
 - C. Jesus was at peace (asleep)
 - D. All of the above
5. The greatest danger that the disciples faced in the storm was:
 - A. the storm
 - B. their fear
 - C. unbelief
 - D. None of the above

BEGIN NEW LESSON 36

XV. LAST YEAR OF PUBLIC MINISTRY: LAST DAYS IN GALILEE

- A. Jesus' second rejection at Nazareth (also Mat.13:54-58)

Mark 6:1-6 And he went out from thence, and came into his own country; and his disciples follow him. 6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

1. **(POSB) (6:1-2) Jesus Christ, Hometown:** Jesus left Capernaum and returned to His hometown, Nazareth. Nazareth was the city where He had grown up as a child and young man. Note that the hometown folks did not flock to Him like they had everywhere else. From all indications, He had no opportunity to preach and teach until the Sabbath. When the Sabbath came, He entered the synagogue and began to teach. His teaching was powerful, extremely impressive—so much so that many were astonished and amazed at the ability and the force of what the *hometown boy* had to say.

Most of His neighbors could never accept the fact that He was the Messiah. The fact that a person from among their midst could really be the true Messiah, the Son of God, was beyond their comprehension. There were some who were envious and jealous of the prominence and esteem He had achieved. Unacceptance, unbelief, and rumors about Him were widespread among His own people...

2. **(6:2-3) Jesus Christ, Accusations Against:** some questioned Jesus' source of authority. There were two primary reasons for this.

Jesus did not have the right credentials and education. His wisdom could not be denied; neither could the mighty works which He had done elsewhere be denied. The people even recognized that His wisdom and power were a *given* wisdom and power (**Mark 6:2**), but they could not understand from where and from whom He had received these.

Their question was a good one; it was the right question to ask. It showed that they were thinking about Him, but they were making a mistake. Why? Because they were unwilling to acknowledge that He had personally come from God (**Luke 4:16-21; John 10:30-38**).

Jesus was from human and humble beginnings. He was a mere working man, a carpenter. His family had offered him no social or educational advantage. They were just common, ordinary folk, none of whom had ever achieved anything significant; yet, here He was teaching as a great Rabbi.

3. **(6:3-4) Jesus Christ, Rejected:** some were offended by Him, offended because they thought of Him only as one of their own.

Note that Jesus identified three groups who were offended and doing dishonor to Him.

- "His own country": who attempted to kill Him.
- "His own kin": friends and neighbors who thought Him insane.
- "His own house": family members who were embarrassed by His claims and the neighbors' talk.

4. **(6:5) Jesus Christ, Rejected— Unbelief:** some blocked God's power for the whole community. Their obstinate unbelief, questioning, rumors, and repulsion toward Jesus kept most away. Only a few sick folk were healed.

5. **(6:6) Jesus Christ, Rejected— Unbelief:** some were gripped with unbelief—shockingly so... Note the words, **"He marvelled because of their unbelief."** They had His presence, His wisdom, and the testimony of His mighty works. They had His power to help them in all their need, yet they stayed away from His meetings. They would not come to Him. In pride, they refused to trust and believe Him. The situation amazed Jesus. Their unbelief was just incredible, but He had to accept their rejection. He could not force Himself upon them, so He left town and travelled to all the villages surrounding Nazareth. (POSB)

6. **(RevC)** A couple of other interesting points to this passage are that we know Jesus had at least 4 brothers and 2 sisters from what is indicated in the passage. Yet, at this point in His ministry they did not really know Him, as he was considered an embarrassment to the family. In 6:3 He is referred to as being "the son of Mary" which in itself was demeaning as it would have been more common to refer to him as the "son of Joseph". This had to be a sad time for Jesus seeing the people whom he had grown up around not able to receive Him or His message because of their unbelief. Note that their unbelief kept Him from ministering to them. (RevC)

B. Death of John the Baptist (also Mat.14:1-12; Lk.9:7-9)

Mark 6:14-29 And king Herod {the tetrarch} heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. 6:15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 6:16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. 6:17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 6:19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 6:21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 6:23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 6:24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 6:25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

(QV) “Herod feared John while he lived, and feared him still more when he was dead...Herod respected John, till he touched him in his affair with Herodias. Thus many love good preaching, if it keep far away from their beloved sin. But it is better that sinners persecute ministers now for faithfulness, than curse them eternally for unfaithfulness. The ways of God are unsearchable; but we may be sure **he never can be at a loss to repay his servants for what they endure or lose for his sake.** Death could not come so as to surprise this holy man; and the triumph of the wicked was short.” (QV)

C. Jesus feeds 5000 (to 15,000) people with 5 loaves and 2 fishes. (the only miracle recorded in all 4 gospels: also **Mat.14:13-21; Lk.9:10-17; Jn.6:1-13**)

KEY VERSES:

John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

Mark 6:30-44 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 6:31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 6:32 And they departed into a desert place by ship privately. 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 6:35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 6:37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 6:38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 6:39 And he commanded them to make all sit down by companies upon the green grass. 6:40 And they sat down in ranks, by hundreds, and by fifties. 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 6:42 And they did all eat, and were filled. 6:43 And they took up twelve baskets full of the fragments, and of the fishes. 6:44 And they that did eat of the loaves were about five thousand men.

1. Jesus had committed Himself to be Israel's shepherd many centuries past
(**Ezek.34**)

Ezek 34:11-12 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. {12} As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them...

2. One man's wages for a whole year wouldn't buy enough food for the crowd
(**Mk.6:37, Jn.6:7**). With 5000 men, there must have been at least 2-3 times that many, including women and children.)
3. **Jesus had fed the multitudes in the wilderness centuries ago** when Israel came out of Egypt (**Ex.16**)
4. The people, and even many disciples, did not comprehend how this "miracle" pointed to Jesus being God. (**Mk.6:52**)

- a. They thought this meant He was the promised prophet who would be “like Moses”. (**Jn.6:14**) (**Deut.18:15-18**)
 - b. They didn’t see that “like Moses” meant that he would also “speak all that God commanded him”. They were just glad for the food!
5. Jesus “tested” his disciples to teach them to respond, by faith, to the needs of the people. (cp **Mat.14:16-18**)

John 6:5-6 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? {6} And this he said to prove him: for he himself knew what he would do.

- a. God’s “tests” are opportunities to learn to be true and faithful (**Heb.11:17; 2 Cor.13:5**)
 - b. Jesus “gave” food to the disciples to distribute in **Mk.6:41** means “kept on giving”, a long continuous act.
6. The crowds must have been wildly amazed at this miracle, because the mighty Roman Empire did not have the ability to provide enough bread for all its multitudes; but Jesus did! No wonder they wanted to make Him King immediately! (**Jn.6:15**)
7. Jesus lectured the people about settling for food when they could have the “true bread of life from heaven” (**Jn.6:26-59**)

John 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

8. Many disciples could not receive this teaching and turned back from following Jesus
- a. the twelve chosen disciples remained faithful
 - b. (more on this teaching at point **E.** below)

D. Jesus walks on water to the disciples (also: **Mk.6:47-52; Jn.6:16-21)**

John 6:14-15 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Mat 14:22-33 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening

was come, he was there alone. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 14:26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 14:27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 14:28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 14:29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 14:32 And when they were come into the ship, the wind ceased. 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

1. **Mk.6:46:** Jesus came to the disciples, in their crisis, in the “fourth watch” means between 3:00 and 6:00 a.m., typically one of the darkest, loneliest times of the day demonstrating to the disciples that God comes to us at the darkest, most critical times in our lives (cp **Job 9:8**).
2. (QV) “...**Christ bade Peter come, not only that he might** walk upon the water, and so **know his Lord's power, but that he might know his own weakness.** And the Lord often lets his servants have their choice, to humble and prove them, and to show the greatness of his power and grace.

When we look off from Christ, and look at the greatness of opposing difficulties, we shall begin to fall; but when we call to him, he will stretch out his arm, and save us. Christ is the great Saviour; those who would be saved, must come to him, and cry to him, for salvation; we are never brought to this, till we find ourselves sinking: **the sense of need drives us to him.**

He rebuked Peter...The weakness of faith, and the prevailing of our doubts, displease our Lord Jesus, for there is no good reason why Christ's disciples should be of a doubtful mind. Even in a stormy day he is to them a very present help. None but the world's Creator could multiply the loaves, none but its Governor could tread upon the waters of the sea:...**He that comes to God, must believe; and he that believes in God, will come, Hebrews 11:6.”** (QV)

3. See **James 1:6-8** and note **Mat.14:27**: “be not afraid” is a command. Jesus tells disciples that they **must not be afraid** when trouble comes, but **must have faith!**

Mark 6:51-52 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 6:52 For they considered not the miracle of the loaves: for their heart was hardened.

4. **“Refusal” = “hardness of heart”** (refusal to believe, to do right, to listen, to change, to love, etc.) (see also **Mk.3:5; 10:5**) **In both miracles, feeding the 5000 and walking on the water, Jesus was teaching the disciples to “step out in faith” to join Him in a miracle.**

John 6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. (supernatural “transportation”?)

END OF NEW LESSON 36

QUIZ QUESTIONS FOR NEW LESSON 36

1. T or F Jesus returned to His home in Nazareth where He had been rejected a year earlier and did many mighty works in their midst leading to many salvations.
2. T or F When people referred to Jesus as “the son of Mary” they were actually insulting Him.
3. T or F The feeding of the 5000 (actually thousands more) with 5 loaves and 2 fishes is the only miracle of Jesus that is reported in all 4 gospels.
4. T or F After feeding the multitude Jesus spoke on the true bread from heaven and this caused many of His disciples to turn back from following Him.
5. T or F In both miracles, feeding the 5000 and walking on the water, Jesus was teaching the disciples to “step out in faith” to join Him in a miracle.

BEGIN NEW LESSON 37

E. Jesus’ teaching about the “Bread of Life” : a lesson about Godly contentment and trust in God’s provision. KEY VERSES:

John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

1. on the way back to Capernaum, he and the disciples stopped to minister to the crowds that sought Him (also **Mat.14:34-36**)

Mark 6:53-73 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 6:54 And when they were come out of the ship, straightway they knew him, 6:55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 6:56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

2. the crowd which He fed with the loaves and fishes followed Him to Capernaum, wondering “how” He got there, and looking for more “miracles”

John 6:22-27 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 6:28-36 Then said they unto him, What shall we do, that we might work the works of God? 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 6:30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? / 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. / 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 6:34 Then said they unto him, Lord, evermore give us this bread. / 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 6:36 But I said unto you, That ye also have seen me, and believe not.

3. **(RP) Jn. 6:35** is the key to understanding Jesus' message about the "bread of life"; and it explains the symbols of verses **Jn.53-58**. The "bread of life" was the miraculous appearance of food (manna) which God provided for the Israelites in the wilderness for 40 years. **(Ex.16:4)** But God's provision did not satisfy them, they complained and wanted something else.

"Manna" means **"what is it?"** (the Israelites first comment when they saw it). Before long they asked God to deliver meat for their pleasure, instead of just "plain, ordinary bread"! Many times we question or even complain about God's chosen provision for us. We want something other than what He gives and we groan and mumble: "what is it?" We confuse "wants" with "needs" and loose faith in God when he doesn't supply our wants. Every Jewish listener knew how **bold** Jesus' statement was. No person could ever dare make this claim, because it expressed a claim to be God

"I am the bread of life" is another statement like the well-known "I am" found in **(Ex.3:14; 6:3)** **"I am"**. There, God says this is how He would identify himself to Israel. Exo 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. "I am" is derived from one of God's names: "Elohim" which literally means "I exist for a purpose" "Elohim" "I AM's that Jesus said in the N.T.

John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:48 I am that bread of life.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 9:5 As long as I am in the world, I am the light of the world.

John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:14 I am the good shepherd, and know my sheep, and am known of mine.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 15:1 I am the true vine, and my Father is the husbandman.

Rev 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

4. Jews were very **proud** of this point of their history, to have been miraculously fed by God, and did not want anyone to diminish the great event by claiming to be equal to it.
 - a. “eating” represents satisfying hunger (a want or need)
 - b. “drinking” represents satisfying thirst (a deeper need than hunger) Therefore, to “eat Christ’s flesh” means to seek satisfaction for our human “hungers” in Christ; “**to come to Him** for our satisfaction” (“wants”)
 - c. To “drink Christ’s blood” means to seek fulfillment of our deepest needs in Christ; “**to believe in Him**, trust Him, by faith, even when our deep needs are pressing for fulfillment. (“needs”) Obviously, this talk offended many and they turned away from following Him.

John 6:37-71 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 6:43 Jesus therefore answered and said unto them, Murmur not among yourselves. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

- d. God the Father is the initiator of all who come to Christ: (**Isa.57:11-17**; **Eph.2:1-6**; **Jer.31:3**) verse 37: believers are a gift from the Father to the Son! (cp **Jn.17:9-11**)

6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 6:48 I am that bread of life. 6:49 Your fathers did eat manna in the wilderness, and are dead. 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (cp **Lk.22:19**; **1 Cor.11:24**) 6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat

the flesh of the Son of man, and drink his blood, ye have no life in you. 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 6:55 For my flesh is meat indeed, and my blood is drink indeed. 6:56 He that eateth my flesh, and drinketh my blood, **dwelleth** in me, and I in him. **6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 6:59 These things said he in the synagogue, as he taught in Capernaum.** 6:60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 6:62 What and if ye shall see the Son of man ascend up where he was before? 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 6:66 From that time many of his disciples went back, and walked no more with him.

- e. Jesus knew His statements were divisive; His words automatically separated the believers from the non-believers, and He used it as a teaching demonstration of “what is faith like”.

6:67 Then said Jesus unto the twelve, Will ye also go away? 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 6:69 And we believe and are sure that thou art that Christ, the Son of the living God. 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

F. Jesus teaches boldly in Jerusalem, even though leaders seek His life. KEY VERSE:

John 7:37-38 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. {38} He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Another **controversial teaching** of Jesus took place during the **Feast of Tabernacles** (or Feast of Booths: **Lev.23:13; Deut.16:33; Neh.8:14-18**). It began with the **“Day of Atonement”** (the most sacred Jewish observance of the year in which Jews receive pardon for the sins of the past year as they make special sacrifices and prayers to receive God’s mercy). The **next eight days were ordained by God as a yearly memorial of the Israelites journey with God** for 40 years in

the wilderness. People built small “booths” or tents from branches and leaves and lived in them during the feast, to remember their “pilgrim” lifestyle. It is also a time to celebrate thanksgiving for the year’s harvest and a time of renewed peace with God. The **final day of the feast, called the “Great Day”, was a “Holy Convocation”** observed as a Sabbath (**Lev.23:36**). Obviously, very much traditional and religious significance was attached to this occasion, so what better opportunity for Jesus to teach the people some basic truths about God, but He knows He has to wisely avoid those who are seeking to kill Him.

John 7:1-13 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 7:2 Now the Jews' feast of tabernacles was at hand. 7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 7:4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. 7:5 For neither did his brethren believe in him.

It is apparent that Jesus’ brothers were trying to goad Him to go to the feast. We infer from there mood and manner, that they were willing for Jesus to suffer harm (since everyone knew that the Jews wanted to kill him.) They must have “hated” Jesus, like many other Jews; or at least were **jealous** of Him, and hoping to cause Him trouble, or maybe they were “embarrassed” by his behavior. It seems Jesus experienced the same kind of family conflict that many people suffer.

7:6 Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 7:8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. 7:9 When he had said these words unto them, he abode still in Galilee. 7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 7:11 Then the Jews sought him at the feast, and said, Where is he? 7:12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 7:13 Howbeit no man spake openly of him for fear of the Jews.

1. Jesus’ teaching in the temple, at the feast in the middle of the feast week

John 7:14-53 Now about the midst of the feast Jesus went up into the temple, and taught. 7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 7:18 He that speaketh of himself seeketh his own glory: but he that seeketh

his glory that sent him, the same is true, and no unrighteousness is in him. 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? 7:20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 7:21 Jesus answered and said unto them, I have done one work, and ye all marvel. 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 7:24 Judge not according to the appearance, but judge righteous judgment.

Jesus appeared openly mid-way through the feast week, even though the Jews were seeking to kill Him. Vs.14: “taught” means “formal and continuous teaching” (not just a few words). Vs.17: means: if anyone proceeds to do God’s will, God responds by teaching him deeper spiritual truths and giving him spiritual discernment.

7:25 Then said some of them of Jerusalem, **Is not this he, whom they seek to kill?** 7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 7:29 But I know him: for I am from him, and he hath sent me. 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 7:31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? 7:32 The Pharisees heard that the people murmured such things concerning him; and the **Pharisees and the chief priests sent officers to take him.** 7:33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 7:34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. 7:35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? **7:36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?**

vs. 34: more literally says, “where I am, you are not”; or: “no matter where I am, you will not be there (because they had NO part in Him). Jesus left them guessing!

2. on the last day of the feast: “the living water”

7:37 In the last day, that **great day of the feast**, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink. 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 7:39** (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

On each of the first 7 days of the feast, water was taken from the Pool of Siloam by the priests and carried in procession through the streets of Jerusalem to the Temple. In the procession were also singers chanting **Isa.12:3**: “You will joyously draw water from the springs of salvation.” After this display of spiritual symbolism, Jesus words about giving them “living water” must have been especially striking.

“Living water” is given as a symbol for the Holy Spirit, which Jesus shall give to all believers (**Jn.4:10**). (The Holy Spirit had never before been offered freely to anyone who desired Him; only the work of Christ could now make it happen.) Jesus is offering to be “with us” even more than anyone could have thought possible. The Holy Spirit “flows” into a person from Christ, and outward to touch others. He is never motionless. (see **Isa.55:1; 58:11; Zech.13:1; 14:8; Ezek.47:1; Joel 3:18**)

When Jesus gave this offer to the Samaritan (Gentile) woman at the well, she received it gladly (**Jn.4:13-14**); as He gave this offer to His own people in Jerusalem, he received a variety of responses from acceptance to some trying to capture Him to kill Him.

7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 7:43 **So there was a division among the people because of him.** 7:44 And some of them would have taken him; but no man laid hands on him. 7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 7:46 **The officers answered, Never man spake like this man.** 7:47 Then answered them the Pharisees, Are ye also deceived? 7:48 Have any of the rulers or of the Pharisees believed on him? 7:49 But this people who knoweth not the law are cursed. 7:50 **Nicodemus** saith unto them, (he that came to Jesus by night, being one of them,) 7:51 Doth our law judge any man, before it hear him, and know what he doeth? 7:52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 7:53 And every man went unto his own house.

END OF NEW LESSON 37

QUIZ QUESTIONS FOR NEW LESSON 37

1. T or F The word “manna”, which God gave to Israel in their wilderness journey means “this is it”.
2. T or F The Feast of Tabernacles begins with the “Day of Atonement” the most sacred of Jewish Holy days.
3. T or F Jesus spoke to the festival goers and declared that He would give believers “living water” symbolizing the Holy Spirit.
4. T or F The brothers of Jesus tried to get Him to go with them to the feast, but He refused. Later He openly appeared mid-way through the feast week.
5. T or F Believers are a gift of the Holy Spirit to Jesus.

BEGIN NEW LESSON 38

G. Jesus pardons the woman condemned to die for adultery. Note: Some translations omit these verses 1-11 from the main text of John’ Gospel due to uncertainty of original texts.)

John 8:1-11 Jesus went unto the mount of Olives. 8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 8:4 They say unto him, Master, this woman was taken in adultery, in the very act. 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8:8 And again **he stooped down, and wrote on the ground.** 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 8:10 When Jesus had lifted up himself, and saw none but the woman, **he said unto her, Woman, where are those thine accusers? hath no man condemned thee?** 8:11 She said, No man, Lord. And **Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

Capital punishment (stoning) for adultery was commanded by God for Israel (**Deut.22:22**) in order to purge evil from their society. Naturally, human leaders were not always just and righteous in carrying out the judgment of these cases (especially in making the man suffer the same judgment as the woman).

Vs. 6: the hypocritical Pharisees were not interested in right judgment for this woman; they were using her to set a trap for Jesus. Many people wonder what Jesus could have been **writing in the earth**. **It may have been some names: (Jer 17:13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.)**

Vs.7: In OT law, the witnesses were also the executioners (**Deut.17:7**) Though this woman was obviously guilty of breaking the “law of Moses”, Jesus, by **pardonning her, showed that He considered the Pharisees sin of hypocrisy and treachery to be as serious sins as hers**. Jesus was **not condoning** her sinful behavior; but **He was offering her the opportunity to repent**.

H. Jesus declares He is the Light of the World. KEY VERSE:

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John frequently uses the symbol of “light” in his writings. (chap.1,3,8,9) Jesus had recently shocked the feast-day crowds with his invitation to drink his “living water”; and now He was challenging them again! It **became a debate between Jesus and the Jewish leaders**, which left the Jews so enraged they attempted to stone Him there in the Temple. They had just celebrated the commemoration of Israel’s wilderness journey where God was with them in pillars of cloud and fire, and now Jesus announces that He is the “light of the world”!

This teaching about “light” is Jesus’ longest recorded address to the Pharisees in all the four gospels. Vs.12: “light of life” speaks of the light that produces life (**Jn.20:31**) “I am the light of the world”: Messiah was to be a “light” to the nations (**Isa.43:6**), and the “Sun of righteousness...with healing in his wings” (**Mal.4:2**) (cp.**Isa.60:19; Ps.27:1; Micah7:8; Jn.1:5**) **This confrontation took place in the “treasury” which was then located in the women’s court of the temple (Mk.12:41; Lk.21:1), where stood “brilliant candelabra reminiscent of the Shekinah pillar of fire that signified the presence of God in Israel”.** Jesus’ claim to be “the light of the world”, delivered in this setting, enraged the Pharisees. They knew very well

what He meant, and Who He was claiming to be. They knew there were **many evidences** to prove He was right. But **they weren't interested in the truth**; they debated Him in order **to make Him incriminate himself by directly stating that He was God**. Jesus knew what they were up to, so He engaged them slyly. They played an intellectual “word game” with each other, there in the Temple.

John 8:12-30 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 8:14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 8:15 Ye judge after the flesh; I judge no man. 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 8:17 It is also written in your law, that the testimony of two men is true. 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

1. Debate: Jesus' claim that He is the “light” of “life” (God)

- a. **Vs.12:** Jesus: “I am the light of the world.”
- b. **Vs.13:** Pharisees: “Why should anyone **believe** you? Your testimony can't be valid without **witnesses**.”
- c. **Vs.14:** Jesus: “My testimony **is** valid, because of **who** I am. But you have no idea **who** I am because you are judging by **your own** standards.” (not God's) I **am** right, because I come from the Father. So I can testify for myself, and the Father testifies for me. That makes **2 witnesses**, just as your own law requires!
- d. **Vs.19:** Pharisees: “**Where is** your Father?” Jesus: “You don't know **me**, or **my Father**. If you knew **me**, you would know my Father.”

8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 8:27 They understood not

that he spake to them of the Father. 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 8:30 As he spake these words, many believed on him.

e. Question of Jesus' origin

- (I) **Vs.21** Jesus: “**After** I go away, you’ll be looking for me. But you will **die** in your sins **before** you find **me**, so **you** won’t be able to go where **I’m** going.” (emphatically implying they were going to hell)
- (II) **Vs.22** Pharisees: “If **we** can’t go where **he’s** going, does that mean he plans to **kill** himself?” (sarcastically implying that since **we’re** going to heaven, and he’s **not**, he must be planning to go there soon)
- (III) **Vs. 23** Jesus: “**You** are from hell, **I** am from heaven! **You** are sinful, **vs24** **I** am not. I said, ‘you will **die in your sins!**’ If you don’t believe that I am who I claim to be, You **will** die in you sins.” (go to hell) (“I am He”: cp. **Deut.32:39; Isa.40:10; 48:12**)
- (IV) **Vs.25** Pharisees: “Who **are** you?” Jesus: “Just what I’ve been **claiming** all along.
- (V) **Vs.26** Jesus: “I could say a lot of things that are wrong with **you**, but **he** who sent me is quite reliable, and what I’m telling the world is what **I heard** from **him!**” (Pharisees aren’t sure if Jesus’ “he” means God the Father, or some other “man”).)
- (VI) **Vs.28** Jesus: “When you have **lifted up** the Son of Man, then you will **know** who **I** am, **and** that I do **nothing** by myself, but speak what the **Father** taught me. The one who **sent me** is **with me**, because I do what pleases **Him**.” (They all knew He was talking about their intention to have Him killed)

f. Result of the debate: Many “believed.” Pharisees lost popular support.

John 8:31-59 Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; {32} and you will know the truth, and the truth will make you free." {33} They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?" {34} Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. {35} The slave does not have a permanent place in the household; the son has a place there forever. {36} So if the Son makes you free, you will be free indeed. {37} I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word. {38} I declare what I have seen in the Father's presence; as for you, you should do what you have heard from the Father." {39} They answered him, "Abraham is our

father." Jesus said to them, "If you were Abraham's children, you would be doing what Abraham did, {40} but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. {41} You are indeed doing what your father does." They said to him, "We are not illegitimate children; we have one father, God himself." {42} Jesus said to them, "If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me. {43} Why do you not understand what I say? It is because you cannot accept my word. {44} You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. {45} But because I tell the truth, you do not believe me. {46} Which of you convicts me of sin? If I tell the truth, why do you not believe me? {47} Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God." {48} The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" {49} Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me. {50} Yet I do not seek my own glory; there is one who seeks it and he is the judge. {51} Very truly, I tell you, whoever keeps my word will never see death." {52} The Jews said to him, "Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, 'Whoever keeps my word will never taste death.' {53} Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?" {54} Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, he of whom you say, 'He is our God,' {55} though you do not know him. But I know him; if I would say that I do not know him, I would be a liar like you. But I do know him and I keep his word. {56} Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad." {57} Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" {58} Jesus said to them, "Very truly, I tell you, before Abraham was, I am." {59} So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

2. Debate: Jesus' claim: the truth will set you free

- a. To those who have appeared to be believers, Jesus challenges them to continue in His teaching, if they wish to be disciples, and the truth they learn will set them **free!**
- b. These powerful, self-reliant men can't stand to be told they aren't **free**. It had always been enough assurance just to be Jewish, with Abraham as their ancestor-father. But they **had been slaves** many times since Abraham, and **were slaves** to Roman Govt. and to legalism even now. (**Rom.8:2; Gal.5:1, 13; 1 Pet.2:16**).
- c. **The issue of "freedom"**. Jesus tells them that everyone who continues to sin is a slave—to sin! (**1 Jn.3:9**) (see **2Pet.2:19; Rom.6:16**) And a "slave" is no member of a family; certainly not of God's family. Though they are

Abraham's decedents", they would kill the true "son of Abraham". (Then how could they be true sons of Abraham, who would never do that?) Jesus said they do what they hear from **their** "father". (implying "not Abraham")

They sarcastically say that **they** are not **illegitimate** (implying Jesus was, referring to the circumstances of his birth), and that their only Father is God, himself! Jesus answers: "If God **were** your Father, you would love **me**. I'm here because He sent me. You don't "understand" that because you don't "hear" what I'm saying."

"That means you are children of Satan, and you act like it!" "He was a murderer too, and a liar. He speaks only lies" "I tell the truth and you don't believe it." (because only those who belong to God believe what He says.) "You don't "hear" **me** because you don't belong to God!"

3. The open rejection of Jesus by these Jewish "believers"

- a. The Jews countered Jesus' remarks by calling Him bad names! "You're a Samaritan". "You're demon-possessed." Jesus: "I'm not demon-possessed; I'm not seeking glory." I honor my Father. And anyone who honors Him by believing me, will not see death. (see **Heb.12:3; 1 Pet.2:3**) (**Jn.8:55; 14:23; 15:20**)
- b. The Jews argue, "We **know** you're demon-possessed; you seem to think you're greater than Abraham and the prophets if you think you aren't going to die like they did! Who do **you** think you are?"
- c. Jesus: "God (whom you claim is your Father), glorifies **me!**. Furthermore, your Father, Abraham also rejoiced to see that I would come to this day!"
- d. Jews: "You can't mean that you have seen Abraham!"
- e. Jesus" "Before Abraham was, **I am**." (a clear claim of deity; Ex.3:14)
- f. Jews, who said they "believed" in Jesus, attempt to stone Him in the temple.

I. Jesus heals the Syrophenician {Greek} Woman's Daughter (also: **Mk.7:24-30**)

Mat 15:21-28 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, **O Lord, thou son of David**; my daughter is grievously vexed with a devil. 15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 15:25 Then came she and worshipped him, saying, Lord, help me. 15:26 But he answered and said, It is not meet to take the children's bread, and cast it to dogs. 15:27 And she said, Truth, Lord: yet the dogs eat of the

crumbs which fall from their masters' table. 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

(POSB) (15:21-28) Introduction: this is a difficult passage to understand because of Jesus' apparent attitude toward a person with such a desperate need. He was both silent (**Matthew 15:23**) and pointed (**Matthew 15:24, 26**). However, one thing needs to be remembered: we do not know what was happening in the heart of the woman, but Christ did. He knew every thought of her heart, and He knew exactly what was needed to lead her to a personal faith in Him.

The fact that the woman needed to grow in her faith is probably the key to interpreting what is happening between Christ and the woman. She simply needed to learn step by step that Jesus is the Lord who is to be worshipped (**Matthew 15:25**). He is the Master of all lives (or dogs, **Matthew 15:26-27**) and a person must persist and demonstrate humility in seeking Him.

1. **(15:21-22) Coasts:** Jesus withdrew to Gentile coasts. He withdrew to the northern border of Tyre and Sidon. The word "coasts" (ta mere) means the ports or borders. Jesus was deliberately withdrawing to the borders of Gentile country. He needed time and quiet to prepare both Himself and His disciples for the end. The only place He could find freedom from the crowds and from His opponents was in the northern area, the area bordering Gentile territory. No Jew was likely to enter Gentile areas. From this point to His re-entering the coasts of Magdala (**Matthew 15:39**), the miracles He performed were in behalf of the Gentiles. In the present passage a desperate woman approached Jesus
2. **(15:22) Intercession:** a cry of need. The woman cried out for three things.
 - a. She cried for mercy. No matter the need, Jesus can never turn from a desperate cry for His mercy. But two things are essential: one must cry for mercy, and one must cry to Him, the true Lord. Many cry, but not to Him.
 - b. She cried for the Son of David to hear her. She cried not for herself, but for another person, her daughter. The woman had a desperate need—her daughter was under the power of Satan.
3. **(15:23-24) Persistence:** a persistence that would not quit. The woman faced three major obstacles.

- a. There was the silence of Jesus. Note what really happened: the woman's love and sense of desperation were really seen. She loved so much that she was not going to let Jesus go until He helped her.
- b. There was the objection of the disciples. It seems that two things happened to the disciples. The woman was creating an embarrassing situation by "crying after" them. Because of their aggravation and because of their life-long training, they judged the lady to be unworthy of Jesus' help because she was a Gentile. They expected Jesus to send her away. She must have followed them for some time. Jesus seemed to ignore her, so the disciples assumed He would not help such a despised person. The disciples had two lessons to learn.
 - Faith has to be awakened in a person's heart before Christ can minister. A person cannot just haphazardly approach Christ at every whim and fancy and expect to receive help. There must be a true and sincere heart, a genuine seeking and an awakened faith. This is apparently what Jesus was doing with the woman: awakening her faith.
 - The servant of God must minister from a heart filled with compassion for all. He must minister to the despised as well as to the accepted.
- c. There was the strange statement of Jesus that she was undeserving: "I am not sent but unto the lost sheep of the house of Israel." There was no rejection whatever in this statement to the woman. It was merely a statement of fact. Jesus had come primarily to the house of Israel while on earth. He had to concentrate His ministry if He was to achieve His purpose. But why make this statement to the woman? There were apparently two reasons.
 - The woman needed to learn persistence, humility, and trust.
 - The woman needed to learn that there is only one true religion and only one true Messiah. She was a Greek from a proud pagan society. She had been and probably still was a worshipper of false gods; therefore she was *undeserving* of being heard by the *true Messiah* or *true Lord*. She had recognized Christ as the Son of David, as the miracle worker of the Jews who was delivering them from their diseases, but what she needed was to see that He was the only Messiah *of all* and *the only hope* of all. No other religion, no other gods could do anything for her or for anyone else. He alone was her hope. He alone was to be the Lord and Master whom she was

to worship. She had to learn the same lesson that the Samaritan woman at the well had to learn: salvation is of the Jews (**John 4:22**).

4. **(15:25) Worship:** a spirit that worships Jesus as Lord. The woman came to Jesus and *worshipped* Him as Lord. She called Him "Lord" before (**Matthew 15:22**), but now she took the one essential step: she worshipped Him as Lord.
5. **(15:26-27) Humility:** a spirit of humility and surrender. These words could be interpreted as harsh except for one thing: Jesus never spoke harshly or rejected anyone who came to Him with a desperate need. If a person was truly sincere and had the potential of trusting Him as Lord, He always accepted the person. So whatever happened, we know the words were not meant to be harsh or rejecting.

What do they mean then? Again, Jesus had to move the woman forward in faith and trust and in a clear understanding of just who He is: the Lord and Master of everyone's life, not just of the Jews. He is much more than just the Son of David. He also had to teach her that salvation is of the Jews and that *He is that Salvation*, the Master of all lives. He is telling her this: "It is not right to take the bread of the gospel that belongs to the true worshippers of God and give it to the "dogs," that is, the heathen.

The woman was a Greek, a proud people with a rich heritage who despised the Jews. She was a worshipper of false gods, a heathen, an outsider, a sinner; and He was the Messiah, the Master of all lives. Was she willing to humble and surrender herself to Him as the Master of her life?

With great spiritual insight, she clearly saw and confessed in humility that she was nothing spiritually: she was only "a dog," but being a dog of the family she had the right to eat the crumbs that fell from His table. (**See Matthew 18:4; Romans 12:3; Phil. 2:4-5; James 4:10**)

6. **(15:28) Faith:** the woman had a great faith. [(**RevC**) *Note there are only two instances in the gospel of **Matthew** where Jesus referred to anyone as having "great faith". This woman and the Roman Centurion in 8:5-13. Both were Gentiles and both came asking for someone else and both received what they asked. (RevC)*] One thing rises above all others in the experience of this mother: she believed that Jesus could meet her need, and she would not let Him go until He met her need. Her belief was so strong that she would not quit—despite being met with silence, irritation, opposition, apparent rebuff,

and being told that she was undeserving (**Matthew 15:23-24**). There is no way to describe the scene except "O woman, great is thy faith."

Imagine this also: she believed that Christ's power could overcome space and time. Her daughter was back home! What enormous faith!

But note a critical point: her faith in Jesus' power, as great as it was, was not enough. Her faith was not what caused Jesus to answer her prayer. What caused Jesus to answer her prayer was her personal humility (surrender) and worship of Him as Lord. Christ answers the prayer and exercises His power in behalf of those who (1) surrender (humble) themselves to Him and (2) worship Him as Lord. (POSB)

J. Jesus heals the deaf and dumb man (also Mat.15: 29-31)

Mark 7:31-37 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 7:32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 7:34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 7:35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 7:36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 7:37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

K. Jesus feeds 4000 (to 12,000) people with 7 loaves and "a few little fishes" (also Mk.8:1-9)

Mat 15:32-38 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 15:33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 15:34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 15:35 And he commanded the multitude to sit down on the ground. 15:36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 15:37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 15:38 And they that did eat were four thousand men, beside women and children.

L. Jesus heals a blind man near Bethsaida

Mark 8:22-26 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 8:24 And he looked up, and said, I see men as trees, walking. 8:25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 8:26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

END OF NEW LESSON 38

QUIZ QUESTIONS FOR NEW LESSON 38

1. T or F When a man and woman were caught in adultery, stoning was the punishment (Deut. 22:22), and both parties to the sin were treated equally when carrying out the judgment and punishment.
2. T or F After offering “living water” to those gathered for the Feast of Tabernacles, Jesus then declares that He is the “light of the world”, but the Pharisees had no idea what He meant.
3. T or F In the debate between Jesus and the Pharisees that followed His declaration that He is the “light of the world”, Jesus made it very clear to the Pharisees that He was from heaven and they were from hell and would die in their sins.
4. T or F The Syrophenician woman who came to Jesus requesting that He heal her daughter called Him “Son of David”, which was an indication that she received Him as the Jewish Messiah.
5. T or F The Syrophenician woman was one of only two in the book of Matthew whom Jesus referred to as having “great faith”. Both were Gentiles!

BEGIN NEW LESSON 39

M. Peter confesses Jesus is Christ, the Lord (also Mk.8:27-30; Lk.9:18-21)

Mat 16:13-20 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 16:15 He saith unto them, But whom say ye that I am? 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 16:17 And Jesus answered and said unto him,

Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

1. vs.18: “**Peter**” literally means “**a small stone**” (petros); “**rock**” means “**a large, massive boulder**” (petra). The idea Jesus was expressing was: “You are a little stone, but on the giant “rock” of a **testimony of faith in Christ** will the church be built, and hell can’t destroy what is founded on that **faith**. (see **Eph.2:20; 1 Pet.2:4; 1 Cor.3:11; Rev.21:14**)
2. the “**keys of the kingdom**” and “**binding & loosing**” seem to refer to Peter’s position of leadership in the future church: establishing doctrine and scriptural practices. This authority was also extended to all the apostles (**Mat.18:18**) as they were empowered by the Holy Spirit (**Jn.20:22-23**)

N. Jesus forewarns His disciples of His coming death and resurrection
(also **Mk.8:31-33; Lk.9:22**) **KEY VERSE:**

Mark 8:31 And he began to teach them, that the **Son of man** must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

“**Son of Man**” was a well-understood title of the Messiah (**Dan.7:13-14**). How could the “everlasting ruler over all the earth suffer and die? This was a confusing, troubling thought. He **must** suffer; the Cross was Jesus **destiny**, to suffer for our sins (**Isa.53:4-11**). Israel’s highest ruling authority, the Sanhedrin, **officially rejected** the suffering Messiah. They failed their calling at the most important moment of their nation’s (and the whole world’s) history!

Mat 16:21-23 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 16:22 **Then Peter took him**, and began to rebuke him, **saying, Be it far from thee, Lord: this shall not be unto thee.** 16:23 **But he turned, and said unto Peter, Get thee behind me, Satan:** thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.

1. (POSB) (16:21-28) Introduction: a new stage was now launched by Jesus. Note the words, "From that time forth." More plainly than ever before and without reserve, Christ revealed that *the Son of the living God* was going to be killed and raised again from the dead. Never before had so phenomenal an event happened, and never again would it happen. History would be made. "Jerusalem...that killed the prophets" was going to commit the ultimate crime—they were going to kill God's own Son (**cp. Matthew 23:27**). Note two facts:

a. Christ had already been telling His disciples about His death and resurrection for some time, but they had not understood. There were two primary reasons for their blindness. First, the idea of a suffering Messiah differed radically from their own idea of the Messiah and second, the revelation had been hidden in pictures and symbols. (**See John 2:19, 3:14, 6:51**)

Now, however, there was a significant switch in how Jesus went about preparing His disciples for His death. The difference was that Christ no longer spoke in pictures and symbols. He now taught them in simple and direct words (Matthew 20:18-20; Luke 18:31-33). A new stage in the revelation of God's plan for the world was now taking place: God's Son was to die and be raised again for the sins of the world. God's plan for saving the world was to take place through a suffering Messiah, not a conquering Messiah. God's Messiah was not going to deliver a *materialistic* world into the hands of His followers. God's Messiah was going to die, and through death He was going to usher in the Kingdom of God and make it possible for His followers to live eternally in the very presence of God Himself

b. The disciples now understood *more fully* that Jesus was "the Messiah, the Son of the living God" (**Matthew 16:16**). They had taken a great leap forward in their understanding of His nature, just who He really was. Now they needed to learn two things: that the real way into God's kingdom and glory was through death, sacrifice, and self-denial. The path of suffering had to be taken not only by God's Messiah, but also by the followers of God's Messiah (**Matthew 16:24-28**).

Just imagine the radical difference between the two concepts...

- a suffering Messiah vs. a conquering Messiah
- a suffering believer vs. a conquering believer

Seeing the radical difference helps a person understand Peter's behavior and the reason why the disciples were so slow to grasp what Christ was saying. In fact, they never completely understood until after the resurrection... The lesson of Christ is clear: God's plan to save the world is through the death

of His Son, His sacrifice and self-denial, and the way of salvation for man is the same. Man must undergo personal sacrifice, self-denial, and death (**Matthew 16:24-26**).

2. (16:21-23) Jesus Christ, Death: Jesus' death required total commitment on His part.

- a. His death was necessary: He "must go to Jerusalem to suffer." The words "must [*dei*] go" are strong: a constraint, an imperative, a necessity was laid upon Christ. He had no choice. His death and resurrection had been planned and willed by God through all eternity. The prophets had predicted it; He must fulfill the will of God, for God had ordained His death (**cp. Matthew 26:54; Luke 24:26, 46**).

The resurrection of Jesus Christ was also necessary. Jesus' prediction of His resurrection is clear to us because we can look back upon it, but it was never clear to His disciples. Why? Very simply, it was to be a new experience. No one had ever risen from the dead never to die again. It was unprecedented. The apostles believed perhaps somewhat like Martha—that there was to be a future resurrection of all men (**John 11:24-26**). Such a belief is an expression of the hope that is within every man, the hope to continue on in some form of existence. Such a belief is easy to hold, but to think of a resurrection now, to think of a person arising from the dead today is difficult. The actual resurrection of a dead person would be inconceivable to those who had not been grounded in its teaching.

Just what they thought Christ meant by *being raised again* is not known. The fact that they did not fully understand is clear from the fact that their spirits were crushed when He was killed. However, some of His followers seemed to grasp more of a *real bodily* resurrection than others. This is clear by an immediate remembrance of His words after His resurrection. There was John who believed immediately (**John 20:8-9**). Mary Magdalene was shown that He had risen just "as He said" (**Matthew 28:6**), and she understood after seeing Him. But others were slower to understand and believe (**Mark 16:11; John 20:24-25**).

- b. His death arouses natural man. Natural man rebels at the idea of the cross. Natural man wants another way other than the cross. This is what Peter was doing: rebelling against the idea that *God's Son* was to die, that His blood had to be shed for the sins of the world (**1 Peter 2:24**). Peter could accept Jesus as "the Son of the living God," but not as the suffering Savior. Such an idea was

repulsive and unacceptable to him. Therefore, he tried to stop the idea. Note the words, "Peter took Him" (*proslabomenos*). The Greek is strong; it means *caught hold of*. Peter took hold of Christ; he grabbed Christ and took Him aside for a conference.

Note also that Peter "began to rebuke [*epitiman*] Him." This again is strong. It is not just a wish, but a forcible attempt to stop the idea of the suffering Savior. "This shall not be unto thee." *This must not and cannot happen to you. God forbid it* is the equivalent idea. The point is this: Peter was out to stop the cross. He was urging Christ to be the Messiah of power, fame, and sensation whom the Jews were expecting... Peter was urging Christ to follow his own human schemes instead of God's way; and by such urging, he was tempting Christ with the very same compromises that Satan used to tempt Christ—the compromises of power, fame, and sensation (**Matthew 4:1-11**). Peter was zealous for God, but he was mistaken and ignorant in his zeal. He did not understand that God was planning to save the world through the death of His Son...

Such behavior is the way of the world. It is the natural, carnal mind. Man rebels and recoils against the idea of a suffering Savior who had to die for the sins of the world—a Savior who demands the same sacrifice and denial of His followers. Such an idea is unacceptable and repulsive.

- c. His death shows man to be an adversary of God. The literal meaning of Satan in the words "get thee behind me, Satan" is "adversary"... Calling Peter "Satan" is stern, yet such sternness was necessary. Peter was tempting Christ with the very same temptation that Christ had faced in the wilderness... All the worldly glory that could be His flashed across His mind. The loyalty and allegiance of men without the cross was again being suggested to Him. How this must have cut Christ! This time the temptation was coming from one of His own disciples! When a man refuses to accept God's plan for life, he becomes an adversary to God. He opposes God's will. In essence man says that he knows what is best; that he is *wiser* than God. Think! When a man does not accept God's plan for life, the crux of what he says to God is, "The cross is not necessary. Jesus' dying to save the world was a useless plan. It was not needed."

This is what Peter was doing and saying. He was opposing God's plan for life, that is, saving the world through the death of His Son. He was saying that he was wiser than God. Note: Christ abruptly turned to Peter before Peter could

say anything else and stopped him in his tracks. He charged Peter with being Satan, with being under the authority of Satan, with speaking as Satan. He had become *as* Satan, an adversary to God and God's plan for His Son and for the salvation of the world. (See Acts 13:10; John 8:44; Eph. 2:2; I John 3:10)

- d. His death reveals man's true nature. Note the words "Thou savorest not [*ou phroneis*]." This means to think; to mind. Peter did not have his mind or his thoughts in line with God's mind and thoughts. His tastes were different from God's tastes. Peter's thoughts and tastes were worldly and self-pleasing, not spiritual and pleasing to God. He was using human reasoning not God's reasoning. The thought that God's Son had to die and shed His blood for the sins of the world was disgraceful to Peter. In his mind such a concept was unfit for God.

Note how true Christ's words to Peter are! "Thou savourest not the things that be of God, but those that be of men." The death of Christ reveals man's true nature, a nature that uses natural and carnal reasoning instead of spiritual reasoning. (See Romans 8:5-7; Eph. 4:17; Phil. 3:18-19; Col. 1:21-22; Titus 1:15)

3. (16:24) Jesus Christ, Death— Commitment: Jesus' death demands the total commitment of a man. Christ gives four steps that are involved in total commitment...

- a. A person must *will* to follow Christ. The word "wills" (*thelē*) means to desire, wish, design, purpose, resolve, determine. It is a deliberate willing, a deliberate choice, a determined resolve to follow Christ. If a person really wills and deliberately chooses to follow Christ, then he has to do the three things mentioned. Note: the choice is voluntary; it is made by the person. It is the individual who wills and chooses; therefore, it is the individual who must act and do the three things mentioned.
- b. A person must deny self. The word "deny" (*aparnēsasthō*) means to disown, disregard, forsake, renounce, reject, refuse, restrain, disclaim, do without. It means to subdue, to disregard one's self and one's interest. Very simply, it means to say "no." But note: the call is not to say "no" to some behavior or thing, but to *self*. A person is to *deny self*; and this means much more than just being negative, that is, giving up something and doing without something. It means that we are to act positively, to say "yes" to Christ and "no" to self. It means to let Christ rule and reign in our hearts and lives, to let Christ have His way completely. Of course, if a person allows Christ to rule in his life, all negative as well as positive behavior is

taken care of... In the Greek the word "deny" is an ingressive aorist which means that the person enters a new state or condition. It means, "Let him at once begin to deny self."

c. A person must take up the cross.

d. A person must follow Jesus. The word "follow" (*akoloutheitō*) means to be a follower or companion, to be a disciple. It has the idea of seeking to be in union with and in the likeness of. It is following Christ, seeking to be just like Him. Again, this is not a passive behavior, but an active commitment and walk. It is energy and effort, action and work. It is going after Christ with zeal and energy, struggling and seeking to follow in His footsteps, no matter the cost. Note that the steps of Christ led to death before they led to glory (**Matthew 16:21**).

4. (16:25-28) Commitment: Jesus' death offers four arguments for total commitment.

a. An abandonment of this life saves a person. What does it mean when Scripture says that a person saves his life by losing it and loses his life by finding it? The key is in the words "for my sake." Christ says that "whosoever will lose his life for my sake shall find it." The person who abandons this life—who sacrifices and gives all that he is and has for Christ—shall save his life. But the person who *keeps* his life and what he has and *seeks* more and more of this life, shall lose his life completely and eternally.

The person who "saves his life"...

- by seeking to avoid the aging of the body and death and yet denies Christ—that person shall lose his life eternally.
- by seeking to make his life more and more comfortable, easy, and secure (beyond what is necessary) and neglects Christ shall lose his life eternally.
- by seeking to gain wealth and power and fame by compromising Christ shall lose his life eternally.
- by seeking the thrills, excitement, and stimulation of this world by ignoring Christ shall lose his life eternally.

As said above, the person who loses his life for Christ—who sacrifices and gives all he is and has for Christ—saves his life, and he saves it eternally. The person who keeps his life and what he has for himself shall lose his life, and he loses it eternally. The call of Christ is just what He says: a life

of denial that takes up the cross and follows in His steps. (See **Matthew 20:28; Luke 19:10; John 20:21; Romans 15:1**)

- b.** A man's soul is worth more than the whole world. The word *soul* is the same word translated "life" (**Matthew 16:25**). Christ uses the word *life* in two senses. There are *two stages*, two beings, two existences to the same life: the life that exists on this earth and the life that shall exist beyond this life. Once a person (life) is born into this world, he shall exist forever. It is just a matter of where he goes after this world: to be with God or to be apart from God.

No man can gain the whole world, but what if he could? All the pleasure and wealth and power and fame are nothing compared with his soul. There are four primary reasons why the soul is far superior to the things of this earth.

(I). Everything fades and passes away. A person possesses something only for a short time.

(II). Everything cannot be used all at once. Everything sits and remains unused most of the time.

⇒ Clothes sit.

⇒ A car sits.

⇒ Power goes unused.

⇒ Popularity and fame quickly pass and are forgotten.

(III). The human soul is eternal. The soul never dies and never ceases to exist. It shall live forever either with God or apart from God.

(IV). The human soul is of more value than the whole world.

Once a man has lost his soul, it is lost. It cannot be bought back. The man forfeits and suffers the loss of it forever. Imagine! Even if a man possessed all the wealth of the world, he would not be able to buy back his soul. Why? Because it is gone; it has passed on forever. The man will never return to earth, not even for one day. He is gone forever. (See **Luke 9:25; Matt. 8:11-12, 22:12-13; John 15:16; I Cor. 9:27; Luke 21:34**)

- c.** A day of judgment is coming. When Christ returns, the true value of sacrifice vs. self-satisfaction will be clearly seen. Sacrifice for Christ will be abundantly rewarded; self-satisfaction will be condemned. Man is to be judged according to his works. The word "works" means doing, working, acting. It is not isolated acts, but continuous behavior. A person is to be rewarded on the basis of his continuous behavior, not isolated acts. (See **Matt. 7:23, 25:12; Luke 12:9, 13:27**)

d. A promise is given—a promise of never having to taste death. This verse is much clearer when it is compared to Mark's account: "Verily, I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (**Mark 9:1**). It is the power of the kingdom to which Jesus refers; that is, His death and resurrection and Pentecost and to the many, many converts to His kingdom that resulted. After Pentecost the power of His Kingdom came—power beyond anything the disciples could have ever dreamed. (POSB)

5. Jesus instructs His disciples to follow His example (also Mk.8:34-9:1; Lk.9:23-27)

Mat 16:24-28 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

6. vs.28 likely refers to the next miraculous event that was about to happen: the visible glorification of Jesus in the “transfiguration” (**2 Pet.1:12-18**)

O. Jesus is transfigured before His disciples (also Mk.9:2-8; Lk.9:28-36)

Mat 17:1-13 And after six days **Jesus taketh Peter, James, and John** his brother, and bringeth them up into an high mountain apart, 17:2 And **was transfigured before them:** and his face did shine as the sun, and his raiment was white as the light. 17:3 And, behold, there appeared unto them Moses and Elias talking with him.

(**Luke 9:31** Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.)

Mat 17:4-8 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 17:6 And when the disciples heard it, they fell on their face, and were sore afraid.

17:7 And Jesus came and touched them, and said, Arise, and be not afraid. 17:8 And when they had lifted up their eyes, they saw no man, save Jesus only.

The appearance of Jesus' **shining face**, and of the **cloud overshadowing** them repeats the images of God's "**Shekinah Glory**" described in the OT. Especially the "cloud" which represented God's presence in the Holy of Holies in the Tabernacle. Also the "pillar of cloud" which stayed with the Israelites for protection in the wilderness. (**Ex.16:10; 24:15-17**)

1. Jesus forbade the disciples to tell anyone of the vision (also Mk.9:9-13)

Mat 17:9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

(**Mark 9:10** And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.)

Mat. 17:10-13 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 17:13 Then the disciples understood that he spake unto them of John the Baptist.

(**RevC**) We can only imagine how marvelous of an experience this was for the three disciples. Yet it likely left them with many questions especially considering Jesus telling them not to tell anyone what they had experienced.

The very word "transfigured" gives us the English word "metamorphosis" which indicates an outward change that comes from the inside. We see this in nature when a caterpillar labors to build a cocoon (outer shell) and later emerges as a butterfly. This change from the inside out is what we know as the process of metamorphosis. Jesus in much the same way allowed the glory that was within Him to be manifested outwardly.

Undoubtedly, this experience had a lasting effect and was of great encouragement to the three disciples. John's gospel is much about the deity of Jesus Christ. Being able to give a firsthand account of having seen Jesus manifest His glory is evident in his writing where he mentions the glory of Christ several times: **John 1:14, 2:11, 7:39, 12:23, 13:31-32; 20:31.**

The fact that they saw both Moses and Elijah is also significant in that Moses would represent the Law and Elijah the Prophets. Both of which pointed to Jesus Christ as being the Messiah who is the fulfillment of both.

In typical fashion Peter was quick to speak and try to direct Jesus as to what should take place in his offer to build three booths for Jesus, Moses and Elijah that they could all stay together and continue the experience. This was not to be as the Father spoke and directed the men to hear Jesus.

How often do we want to move ahead and do something before we take the time to hear from God and know what He wants us to do? It is hard to hear that still small voice when we are busy doing.

When they came down from the mountain experience Jesus told them not to share their experience with anyone, not even the other disciples. No doubt they wondered why—often God's ways are not ours. We do well to remember that.

The men had been taught that Elijah would come and proclaim the Messiah before the judgment ("the great and dreadful day of the LORD") (**Malachi 4:5**). (This I believe he will do as one of the two witnesses that will testify of the Lord, do great miracles, be killed, and publicly rise from the dead in **Revelation 11:3-13**). Was this that experience? Jesus confirms that indeed Elijah would come to do so and will in the last days (still future), but also that the spirit of Elijah had come in John the Baptist and he was killed just as the Messiah would be rejected and suffer the cross. (RevC)

2. Jesus tells them again, plainly, of His coming death and resurrection (also Mat.17:22-23; Lk.9:44-45)

Mark 9:30-32 And they departed thence, and passed through Galilee; and he would not that any man should know it. 9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 9:32 But they understood not that saying, and were afraid to ask him.

P. Jesus' miraculous provision for paying taxes

Mat 17:24-27 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 17:25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of

whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
17:26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.
7:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

(POSB) 1. (17:24) Tax, Temple: Jesus was visited by a tax collector. Perhaps Jesus was behind in His tax payments because He had been away for so long. The tax collectors approached Peter instead of Jesus because it was Jesus' habit to lodge in Peter's house when in Capernaum or perhaps they feared Jesus.

The tax spoken of is the temple tax. The temple was an extremely expensive building to maintain just as any large building is. Time deteriorates furnishings, even stone and mortar, and all has to be replaced. In addition, there was the upkeep of the priests, their shelter, food, and clothing. There was the provision of the animals, incense, wine, flour, and oil used in the sacrifices which had to be offered every day—and the list could go on and on. Upkeep of the temple was so expensive that a nationwide tax had to be imposed upon every male Jew over twenty years old. It was just a small tax (one half-shekel) for each man, amounting to about two days work; nevertheless, it had to be paid. It was collected annually by the tax collectors setting up their *tax collecting* booths in strategic locations throughout the country. **(Cp. Exodus 30:13-16.)**

2. (17:25) Citizenship— Taxes: Jesus demonstrated good citizenship. He paid taxes. It was His practice to pay taxes and Peter knew this. Therefore, Peter was able to answer, "Yes, the master pays taxes."

Note a point which really strikes out at those who say they do not attend church because the church has too many hypocrites in it. In Christ's day the temple was a *den of thieves* and much of its worship was hypocritical and corrupt, yet Christ supported it **(Matthew 21:13; Mark 11:17)**. Why? There are at least three reasons.

- a. Despite its corruptions the temple was still the house of God and the house of prayer.
- b. Christ benefited from the temple. When He entered the temple, His spirit was right with God, so He was able to worship and minister within its walls despite the hypocrisy of so many and the corruption of so much.
- c. The temple was where God's people were thought and expected to be. The world expected God's people to be in the temple and not somewhere else when it was time for worship. Christ could be nowhere else "lest He should offend them" **(Matthew 17:27)**.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

- 3. (17:25-26) Jesus Christ, Deity:** Jesus made a unique claim by sharing an illustration. The illustration is brief and yet forceful. Jesus asked Peter a simple question: "From whom do kings collect their taxes? from their own children or from the citizens?" The answer is obvious: "He collects taxes from the citizens, not from his own children." And then Jesus made the phenomenal claim: "Then the children are free."

The tax was the temple tax. The temple was God's, and Jesus was the Son of God. As the Son of God, He was free from the tax. He did not owe the tax.

Christ was not trying to keep from paying taxes. His point was to make a unique claim, a threefold claim.

- a. He was the Son of a King, the Son of God Himself.
- b. He was of another kingdom—the Kingdom of Heaven.
- c. He was free of the earthly kingdom. He had no obligation to pay taxes. If He paid them, it was because He willingly and voluntarily paid them.

There is more than meets the eye to the fact that Christ is free of the earthly kingdom. He is free of it because He is of God. His citizenship is of heaven; therefore, He has no obligation to the earth. The world and man neither merit nor deserve any attention from God. Man has forfeited his right to God's attention by his sin—by his degradation, depravity, evil, rebellion, and treason—all manifesting themselves in daily acts ranging from thoughts of selfishness to the slaughter of human life. Whatever God does for man and the world is of grace and mercy; it is because He loves man and the world. It is not because He is obligated or in bondage to serve man by meeting his need.

The above truth, however, is not true of the believer. When the believer trusts Christ as his Savior, he receives the divine nature of God. He becomes a new man and a new citizen of heaven; however, he is still of the earth. He is a new creature born from heaven above, but he is still flesh—still of the earth as well. Therefore, he has an obligation not only to be a good citizen of heaven, but also of the earth. God expects him to live for heaven by living a pure life and to live for the earth by sharing the good news of salvation with the rest of the world. **(SEE: Matthew 22:21; Romans 13:1; Titus 3:1; 1 Peter 2:13-14).**

- 4. (17:27) Citizenship:** Jesus set the standard for citizenship—to keep others from stumbling. Note the word offend (*skandalizō*, verb; or skandalon, noun). When

used as a verb the word *offend* means to put a snare or stumbling block in someone's way; to cause someone to trip or fall. When used as a noun the word *offend* means something that causes someone to stumble, trip, fall, or slip back. It is anything that arouses prejudice within others; anything that is a roadblock or a hindrance to others; anything that causes others to fall by the wayside. It is important to note that the stumbling block is sometimes good, and those who stumble are the ones in the wrong. For example, Christ is said to be a "rock of offense" (**Romans 9:33**) and His cross is said to "offend some"; that is, it is a stumbling block to some (**Galatians 5:11**).

Christ was saying that He must not set a bad example by not paying His taxes. He was not obligated to pay them, but if He refused, then He would be encouraging poor citizenship. Therefore, He would forego His freedom in order to keep from causing others to stumble. He must not offend others, cause them to slip, stumble, or fall—under any circumstances. (POSB)

END OF NEW LESSON 39

QUIZ QUESTIONS FOR NEW LESSON 39

1. T or F “Peter” means “a large boulder”. Upon which Jesus would build His church.
2. T or F “Son of Man” was understood to be a title of the Messiah.
3. T or F Crucifixion was a Roman means of capital punishment, however no Roman citizen could be put to death in this manner.
4. T or F When Jesus encouraged people to take up a cross and follow Him, He was inviting them carry the same burden for the lost that He carried.
5. T or F In the transfiguration of Jesus, His glory was revealed to His disciples. His glory was not reflected, but radiated from within.

BEGIN NEW LESSON 40

XVI. THE LAST YEAR OF JESUS’ PUBLIC MINISTRY: LEAVING GALILEE TO MEET DEATH IN JERUSALEM

The time for Jesus’ sacrificial death was approaching; **He began to “set his face toward Jerusalem”**. This period in His ministry marked a transition from His

being Israel's most adored public figure, to being Israel's greatest "Public Enemy". Religious and political leaders were growing increasingly hostile toward Him, convinced that Jesus must be stopped, condemned, executed--before His public influence could incite Jewish rebellion against the oppressors, thus inviting the wrath of Rome upon Israel. They were already plotting to destroy Him.

Meanwhile, the adoring crowds were actually far more interested in His miracles (especially when He fed them) than in His teachings about "repentance"; they were pressuring Him to rise up and overthrow the Roman oppressors; to bring them fame, fortune and freedom. When He declined to be their "conquering" savior, they rejected Him as their "suffering" savior. So they, too, eventually called for His death.

In these final weeks, Jesus focused his passionate teaching on strengthening the disciples' faith, confronting and rebuking the Pharisees, and reaching out to those who sought Him. And at the appointed time, Jesus surrendered His life willingly. His loving salvation was thus secured for all of them: Jew and Gentile; the lowly and the leaders; believers and oppressors; and for all of us; for all who would receive it, just as God had intended since the foundation of the world.

A. Jesus is rejected in Samaria (*Lk.9:51-19:10 is unique to Luke's gospel*)

Luke 9:51-56 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, 9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 9:53 And they did not receive him, because his face was as though he would go to Jerusalem. 9:54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 9:55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 9:56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

KEY VERSE: **Luke 9:51** And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem

1. "when the time had come" literally means "the time was running out"
2. "received up" points to ascension to heaven when His work on earth is finished (**Lk.24:51**)
3. "set his face..." implies that Jesus was determined, obstinate, committed to his mission; a theme repeated in **Luke: (9:53; 13:22; 17:11; 18:31)**

(POSB) **Luke 9:51-19:28** has no parallel in the other Gospels. Most of the events are recorded by Luke alone. The thrust of the passage is that Jesus' face is set—it is fixed toward Jerusalem...

Jesus' mission upon earth was to secure salvation. Jesus knew His mission; He knew why He had come to earth. He also knew that the time for Him to die for the salvation of men was at hand. Note the words, "when the time was come." He was fully aware that the time had come (**Luke 9:22, 27, 31**). Therefore, He turned around and "set His face to go to Jerusalem..."

...Jesus sent some disciples to run ahead of Him, to prepare the way for His coming. Apparently, this was the *method* Christ used to let the people of an area know He was soon to enter their city. Those who had interest could thereby be prepared for His coming.

Jesus was rejected by the Samaritans. Why? Because He was heading for Jerusalem, going to a place they despised. The Jews were unacceptable to them; therefore, they would have nothing to do with Jesus if He was going to minister in Jerusalem. Jerusalem had its own worship and priests, and the Samaritans had theirs. If Jesus would be theirs alone, they would gladly receive Him; if not, then He was not welcomed in their circles...

James and John were upset, fiery and angry over such rejection. They asked Jesus if they should destroy the village by calling fire from heaven to consume the people. Note two crucial points.

- The faith of James and John in Jesus was strong. They believed without question that Jesus had the authority to control the power of heaven, either through Himself or through them.
- The wrong understanding of Jesus' mission that James and John had was also strong. They thought in terms of a Messianic Ruler on earth, subjecting men and forcing them to worship and serve God. They saw the Messiah judging those who rejected Him.

Note that James and John were guilty of the very same error that the Samaritans had just committed. They were full of bitterness, wrath, and vengeance, reacting against the Samaritans just as the Samaritans had reacted against the Jews and Jesus. They wanted to destroy the Samaritans because the Samaritans were not willing to worship (Jesus) and live as James and John wished. (POSB)

(RevC) We know from Acts 8 that eventually Samaria would be reached with the

gospel message. However, at this time Jesus was on His way to Jerusalem and was only passing through Samaria. Knowing the hatred that the Samaritans and Jews had for each other the Samaritans had no interest in Jesus if he was just passing through. Jesus simply moved on toward another village. It was the disciples who got all upset, and Jesus seemed more upset with His disciples than with the rejection of the village. (RevC)

B. Jesus visits dear friends; teaches Martha an important lesson

Luke 10:38-42 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 10:40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 10:41 And **Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.**

(POSB) Jesus entered a certain village. The village was Bethany which was a suburb of Jerusalem only about two miles away.

1. Martha is the first person seen, and she has a highly commendable character. It is said that "Jesus loved Martha" (**John 11:5**). Therefore, it is important to see the strong points of her character, and to see what it was that caused a person who was so strong to fail.

Martha was a *giving* person. Note that she owned a house so large she could give lodging to Jesus and His apostles. Taking care of so many was expensive, yet she willingly entertained them...

Martha was a *courageous* person. It was now dangerous to associate too closely with Jesus, especially around Jerusalem. The authorities were seeking some way to kill Jesus (see **John 7:25, 30, 32**). Many of His own disciples had forsaken Him (**John 6:66**) and others were now speaking against Him (**John 7:20, 43-44**). Even His own family had rejected Him (**John 7:3-5**). Nevertheless, Martha welcomed Him; she was willing to let the world know of her devotion to Him.

Martha was a caring and loving person. She loved and cared for her sister Mary. Note that Mary was living with Martha, and that her brother Lazarus was also living there (**John 11:1f**). For some unknown reason, Martha was taking care of them both...

2. Mary also had a commendable character. (Her name was *Miriam* in the Hebrew.)

She was loving and humble. Note how she loved Jesus; she attached herself to Him. Her love and devotion ran deep, so deep that nothing else mattered except being right next to Him. Note also her humility. She *sat* at His feet, not by His side and not in front of Him. The room or courtyard was large enough to entertain a large crowd, so she could have chosen to sit elsewhere...

She had a spiritual hunger for the Word of the Lord: she "heard His Word." She sat there, fixing her eyes and attention upon Him. She centered her mind upon what He said, listening and concentrating and hearing what He had to say.

3. Martha's problem was that she became distracted. The word "cumbered" (*periespato*) means to draw around, to twist, to be drawn here and there, to be distracted. The idea is that Martha was drawn around and twisted with anxiety and worry. She was distracted, running here and there, being drawn by the cares of this person and that person...

Martha could also be distracted by material things, by the food and necessities and cares of this world. Martha had wealth, which is indicated by her entertaining Jesus and His large group. Apparently, she was a very active lady, possessing initiative and some management ability.... It was the things of this world—food, necessities, cares, and social entertaining—that had distracted her.

...evidently, she had become too busy. Perhaps her wealth, initiative, hospitality, social status, and management ability were the things that had priority in her mind and life. As good as they were, they were not enough, for they did not meet the one basic essential in life: having her spiritual hunger fed with the Word of Christ Himself.

4. Jesus loved and was tender toward Martha despite her failure. This is seen in His double address, "Martha, Martha." Jesus was deeply concerned for her. She was under stress and pressure and she had become disturbed. So many

men had moved in upon her, and she was trying her best to meet the needs of all. Jesus' heart went out to her, wanting to ease the pressuring and stressful situation and her sense of anger with Mary.

Jesus reproved her because she was anxious and troubled about "many things." The word "anxious" (*merimnas*) means to worry. It has the idea of being inwardly torn and divided in two, of being distracted from what one's mind and heart and life should be focused upon. The word "troubled" (*thorubazē*) means to be disturbed, agitated, in turmoil, stirred up, ruffled. Martha sought to please Jesus with her service and ministering...

Jesus said, "One thing is needful." What was the one thing? He clearly said that it was the *good part* which Mary chose. And in the words of Scripture, "*Mary...sat at Jesus' feet, and heard His Word.*" Martha's mistake was failing to do what Mary did. She let "many things" distract her from her *devotion* to the Lord, from sitting at His feet and hearing His Word.

Jesus said that the "good part" chosen by Mary would not be taken away. The hunger and thirst after righteousness (God's Word) would be filled and never taken away (**Matthew 5:6**). (See **Mark 1:35; Luke 2:37; Acts 17:11; Deut. 17:19**) (POSB)

(RevC) I find it very interesting that we find Mary of Bethany mentioned 3 times in the story of Jesus and each time she is found at His feet (**Luke 10:39; John 11:32, 12:3**). Truly Mary of Bethany had chosen the right place to be each time. Martha, her sister on the other hand was having difficulty finding the balance between serving and worshipping. She was struggling to learn that what we do in worship to our Lord is far more important than what we do in service for our Lord.

Different personality traits have different tendencies. I am much like Martha, always anxious to do more than to sit and learn. Perhaps the most difficult part of having this type of personality is getting beyond the thinking that I can't find a place of balance where I can be successful in both areas.

We may overlook the fact that Mary had been serving in the kitchen with Martha. She was able to see that now that Jesus had arrived it was time to step aside and sit for a while. Martha could have done likewise, but she focused on the wrong priority. She placed a greater value on her service than she did Jesus receiving her undivided attention. Martha's problem was not that she had too much work to do but that she chose the wrong priority. She was failing at trying to serve two masters.

Whenever we get into a habit of neglecting to spend time with Jesus and allowing our work or service to take precedent, we will soon find ourselves in difficulty because we have not met our spiritual needs. We must feed the whole body if the whole body is to someday hear Jesus say, “Well done thou good and faithful servant.” (RevC)

END OF NEW LESSON 40

QUIZ QUESTIONS FOR NEW LESSON 40

1. **T or F** In Luke 9:51 it says that Jesus “set his face to go to Jerusalem”. This indicates that Jesus, knowing full well what was before Him remained determined to fulfill His Father’s will.
2. **T or F** Mary of Bethany is mentioned three times in the Gospel record, and on each occasion she is in the same place: by His side.
3. **T or F** The story of Mary and Martha entertaining Jesus in their home teaches us that what we do with Christ is more important than what we do for Christ.
4. **T or F** Getting our priorities as it relates to Christ, family, and ministry is important to a balanced Christian walk. The correct priority should be Christ, family, and ministry (work) in that order.
5. **T or F** A consistent devotional life is vital to our spiritual health. We must learn to spend time with Him to be Holy.

BEGIN NEW LESSON 41

C. Jesus heals a man born blind

John 9:1-41 And as Jesus passed by, he saw a man which was blind from his birth. 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 9:5 As long as I am in the world, I am the light of the world. 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 9:8 The neighbors therefore, and they

which before had seen him that he was blind, said, Is not this he that sat and begged? 9:9 Some said, This is he: others said, He is like him: but he said, I am he. 9:10 Therefore said they unto him, How were thine eyes opened? 9:11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 9:12 Then said they unto him, Where is he? He said, I know not.

KEY VERSE:

John 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

1. Notice that this miracle of sight-healing follows Jesus' teaching, directed at the Pharisees, that He is the **Light of the world (Jn.8)**. As they refused to receive His claim to deity, and attempted to kill Him for it, perhaps Jesus chose this miracle of creating vision out of total darkness to offer indisputable proof of His claims. (compare **Jn.8:12 & 9:5**)
2. Jesus compared the Pharisees' refusal to recognize Him to "spiritual blindness" (**Jn.9:35-41**)
3. "Judgment" (**vs.39**) literally means "separation". Jesus' righteous judgment will lead to separation of those saved by faith in Him, from those who refuse Him. (**Ps.1**)
4. The Pharisees' threatening, destructive interrogation seemed to only strengthen the blind man's belief in Christ. (**vs.24-34**)
5. **(POSB) (9:1-3) Suffering:** Jesus passed by (just where is not stated). As He passed by, He saw a man who had been blind since birth. There was something about the man that attracted both Jesus and the disciples.
⇒ Jesus "saw" him, which indicated interest, care, concern, compassion.
⇒ The disciples apparently felt the same interest and concern for the man, for they began to wonder why he had been doomed to suffer so terribly throughout his life.

It was a common belief that a man suffered because of sin, either his own sin or his parents' sin. The disciples were attracted to the man and wondered about him. Was he suffering because of some great sin committed by his parents, or because God had foreseen that the man would be a great sinner before he was born?

The question is often asked: How can a man who is not yet born be punished for sin he has not yet committed? Apparently, Jewish belief was that a person's sin was

foreseen; therefore, the person was "born in sins" and thereby punished [**cp. John 9:34**]). Note two points.

a. Jesus said that the man's suffering was not due to sin, but that he suffered so that the works of God could be demonstrated in his life. Man suffers...

So that God can...

- have an opportunity to work
- show his compassion
- prove His power
- demonstrate that He does care and look after men
- lead unbelievers to trust Him

So that man can...

- give God an opportunity to show what He can do in a life
- learn to trust God more and more
- demonstrate a special strength and endurance
- set forth a dynamic example of God's care and power to a lost world
- better learn and know that he lives in a sinful, corruptible world and desperately needs deliverance

b. Jesus carried the discussion beyond the man's blindness. The disciples were perplexed over this man's situation, wondering and asking questions about the problem of suffering and sin. How could a man such as this be punished from birth? Jesus picked up the question and moved it to His world-wide mission as the Light of the world (**John 9:5**). He dealt with the problem of suffering and sin throughout the whole world. His very mission upon earth was to work the works of God. [*(RevC) Note also that there is significance in the fact that this man was born blind because they were not aware that anyone born blind had ever received their sight, he was well known, if he had become blind through a sickness or accident it might go away and his sight could be naturally restored, and his family was also well known and a part of the local synagogue. (RevC)*]

6. (9:4) Jesus Christ, Mission— God, Works of: Jesus came to work the works of God. Note four points.

a. Note the words "sent me." God sent Jesus. Jesus had come into the world on God's mission. He was *of God*, from God's very presence, from the closest possible relationship with God.

b. Note that Jesus came to do the works of God. It was God's works that had to be done. Four works are stressed in this passage.

- There is the work of seeking man. God seeks man. Jesus took the initiative with this man, reaching out to help him. It was not the man who reached out for help. In fact, the man was blind; he did not even know that help was available. If Jesus had not reached out for him, he would have remained blind and been in darkness forever. (**Luke 19:10**).

- There is the work of caring for man. God cares that man is blind. (**Matthew 20:28; 1 Peter 5:7**).
- There is the work of love and compassion. God loves and has compassion for man in his blindness and darkness. (**Hebrews 4:15-16; Isaiah 63:9**).
- There is the work of delivering from darkness and giving sight. (**Col. 1:13**).

c. Note the urgency of the mission. This is stressed by two things.

- The word "must" (*dei*) means compulsion and necessity. There are no questions, no suggestions, no urgings about the matter. The works of God must be done.
- The time for work is limited. Christ and His followers do not have forever to do the work. It has to be done now or the opportunity will be lost. Only so much time has been given. Whatever is to be done must be done today, while there is still some daylight left. Night is coming, the time when no man can work. Time will end, and the opportunity will be gone forever. (**See John 4:34; 1 Cor. 7:29-30; Ephes. 5:16; Col. 4:5; 2 Tim. 1:6**).

d. **Note: the better texts read "us" or "we" (*emas*) instead of "I" (*eme*, John 9:4):** "It is necessary for us to work" or "We must work the works of God." If this is accurate, then a wonderful truth is stated. Jesus ties us to His mission from the Father. We, too, are in the world to do the works of God. Our very purpose for being on earth is to proclaim and show forth the works of God. (**See John 20:21; Acts 4:20; 1 Cor. 9:16**).

7. **(9:5) Jesus Christ, Light:** Jesus came to be the Light of the world. If man wishes to be delivered from darkness, he must come to Christ. Christ is the only One who gives sight to man and His world. (**See John 1:4, 8:12; 2 Cor. 4:6; Eph. 5:14**)

8. **(9:6-7) Spiritual Sight:** Jesus came to demonstrate the power to give sight. Note that Jesus did not just speak the *word of healing* to the man. His Word alone was the method He often used in healing, but this was not the case with this man. He did much more, and by His act He demonstrated two things to the world:

- He will do everything He can to deliver a man from darkness and give him sight.
- He has the power to deliver man and to give him sight.

The man's faith needed to be aroused and stirred. Jesus used two things to awaken the man's faith.

➤ He used a point of contact, the touch of His hands upon the man's eyes. Note that He used clay made moist by spittle. People of that day believed spittle had some curing qualities, and perhaps Jesus used spittle because of this. The man's faith would certainly be helped by thinking of its healing qualities. However, Jesus would not want the man thinking that it was spittle that cured him. The man must know beyond question that Jesus was the One who healed him....

➤ Jesus sent the man to wash in the pool of Siloam. Note the parenthesis **"which is by interpretation, Sent"** (John 9:7). Jesus was using the pool as a symbol of the Messiah who was sent by God to give sight to the world. The blind man, by obeying Jesus and going to the pool, would receive his sight. His obedience would demonstrate to the blind of the world that they, too, could receive their sight by coming to Jesus and obeying Him.

The man washed and "came seeing." He received his sight because He did exactly what Jesus said. (See Acts 27:25; Romans 4:20-22; Psalms 31:19, 37:5; Isa. 50:10)

9. (9:8-12) **Spiritual Sight— Salvation— Jesus Christ, Misconceptions of:** the first stage of spiritual sight is *seeing Jesus as a man* (John 9:11). Note: all the healed man knew was that "a man that is called Jesus" had commanded him to do certain things, and he did them and received his sight.

Note what happened to the blind man.

- ⇒ He was confronted by Jesus.
- ⇒ He was commanded to do some things.
- ⇒ He obeyed the commands of Jesus.
- ⇒ He was delivered from darkness and given sight.

The blind man was blessed by Jesus despite an inadequate understanding of Christ. But note the crucial point: his heart was right toward Jesus. It was tender and willing to do what Jesus said. (Matthew 11:28-29). (POSB)

John 9:13-23 They brought to the Pharisees him that aforetime was blind. 9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a

prophet. 9:18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 9:19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 9:20 His parents answered them and said, We know that this is our son, and that he was born blind: 9:21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 9:22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 9:23 Therefore said his parents, He is of age; ask him.

10.(RevC) Isn't it amazing how sometimes we can miss and at times even get in the way of what God is doing because our focus is on the wrong things. Jesus was healing on the Sabbath which was unlawful, because it was a "work" and work was not to be done on the Sabbath. A man born blind has received his sight—one would consider such a wonderful event to be worthy of great celebration and praise to God. Instead the Pharisees, the religious leaders of the day were looking to find out how this happened, so they could prosecute Jesus for doing so. After all, how could anyone be of Godly character and do anything to break the Sabbath law? How can a sinner (one who breaks the Sabbath) do such miracles? Could it be possible that there could be a higher principle than strict obedience to the law? Where does God's mercy, grace, compassion, and love fit into the law of the Sabbath? Their focus was on the law and punishing the law breaker instead of trying to understand by what power Jesus was doing such wonderful works and why on the Sabbath.

The man called Jesus a Prophet, as the Jewish people knew prophets were God's men who spoke God's truth and at times did miracles by God's power. Keep in mind that the blind man never actually saw who it was that healed him, as he did not get his sight until after he washed his eyes in the pool of Siloam. His declaration that the man was a Prophet brought division among the Pharisees for they did not want to give Jesus such recognition thus some said he is not of God while others answered but then how could a sinner perform such miracles.

There had to be some other explanation, perhaps this man was not truly blind from birth. The parents answered speaking truthfully that he indeed was their son and was born blind, but as to how he now has his sight you will need to ask him. This they answered knowing that if they declared Jesus as the Christ they would be expelled from the local synagogue. Terrible as that might be how much worse is it to deny the Christ when opportunity to honor and glorify Him before your fellow

man is presented! Remember Jesus said, "If you deny me before your fellowman I will deny you before my Father which is in Heaven." (RevC)

John 9:24-34 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 9:25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 9:26 Then said they to him again, What did he to thee? how opened he thine eyes? 9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 9:29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 9:33 If this man were not of God, he could do nothing. 9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

11.(POSB) Note that he was confessing his personal experience: he was blind, but now he could see. He could not answer the theological question: Is Jesus a mere man as all other men, or is He of God? But he could answer one thing: his own personal experience.

The point is this: he had progressed in his view of Jesus. He saw that Jesus may be more than a mere man like other men, but he could not say for sure. Just like a child, he did not know the theological terms nor how to express the nature of Jesus, but he did know one thing: Jesus had delivered and saved him from blindness. Jesus was his Savior and Deliverer from blindness to sight. [(RevC) Note that in verse the blind man was asked to "Give God the praise: we know this man is a sinner." What the Pharisees were asking him to do was to swear an oath that in fact this man was a sinner. The phrase, "Give God the praise" was a form of how someone was sworn in as an oath that they would give a true testimony or witness in court. (RevC)]

12. (9:28-34) Spiritual Sight— Jesus Christ, Deity: the fifth stage of spiritual sight is seeing Jesus as being "of God" (John 9:32-33). This was the man's final answer to those who questioned his confession of Jesus. He confessed that Jesus was "of God." He reasoned that...

- helping and delivering a blind man was God's will.

- Jesus delivered him. God heard Jesus' prayer for him and empowered Jesus to heal him.

- Jesus was bound to be "*of God*."

The man knew that the works of Jesus were proof that He was from God. Therefore, Jesus was not a liar and a deceiver; Jesus was not an evil man. He was bound to be who He claimed to be; He was bound to be "*of God*."

(See John 6:38, 7:28-29, 8:42). (POSB)

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 9:36 He answered and said, Who is he, Lord, that I might believe on him? 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 9:38 And he said, Lord, I believe. And he worshipped him. 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

13. (POSB) Jesus was the One who did the seeking. He sought the man who had been cast out.

Anyone can cast a person out—a business, a church, a family, neighbors, friends. But Jesus seeks the person who is cast out and rejected. He always does, no matter who the person is or what the person has done.

The climactic stage of spiritual sight is clearly demonstrated by the man's experience. It is seeing Jesus as the Son of God. (See Matthew 14:33; Mark 1:1, John 1:34, 3:16-18, 10:36, 11:27; Heb. 10:29; I John 4:15).

It is believing Jesus to be the Son of God and worshipping Him. (See John 3:15-16, 5:24; Romans 10:9-10).

14. (9:39-41) Conclusion: the lesson of Jesus' revelation. Note two significant points.

- a. Jesus stated that His mission upon earth was to bring judgment. Jesus judges' man—all generations of men.
 - He judges the man who knows he is spiritually blind and wants to see. He takes the man who is spiritually blind and gives him sight—if that man really desires to see. (See John 8:12, 12:46; Eph. 5:14)
 - He judges the man who claims to have spiritual sight apart from Him. The man who says he sees spiritually and claims to know God apart

from Christ—that man is judged to be blind. (**Cp. John 14:6-9.**) (See **Matthew 6:23; John 1:5, 3:19**)

b. The religionists expected exemption from judgment. They were opposing Jesus, so they expected Him to say they were blind, but He shocked them. He said that blindness was an excuse. If they had been blind, they would have been excused; for they would have been acting in ignorance, not knowing what they were doing. (Cp. Romans 5:13.) But they...

- knew the law of God.
- knew about spiritual things.
- claimed to see.
- did not recognize God's Son.

They were, therefore, guilty and were judged "blind" and were to be condemned. (See **Matt. 11:22; John 3:19; Romans 2:11-12**) (POSB)

END OF NEW LESSON 41

QUIZ QUESTIONS FOR NEW LESSON 41

- 1. T or F** In John chapter 9 Jesus heals a man born blind, yet the disciples thought that the blindness was either due to the man's sin or that of his parents. Jesus disagreed and healed the man on the Sabbath.
- 2. T or F** The Pharisees were convinced that nobody who breaks the Sabbath could possibly be a true prophet of God.
- 3. T or F** "Give God the praise" is a form of "swearing in" at court for the Jewish people.
- 4. T or F** In the story of Jesus healing the man born blind, we learn that the man never saw who healed him.
- 5.** The fact that the man was born blind was significant because:
 - A.** he was well known
 - B.** if by sickness or injury it might go away
 - C.** his family was well known
 - D. All of the above**
- 6.** By healing the blind man on the Sabbath Jesus performed unlawful works which included:
 - A.** making the clay
 - B.** applying the clay

- C. healing the man
- D. All of the above

BEGIN NEW LESSON 42

- D. Jesus reveals Himself as the “Good Shepherd” (during the Feast of Dedication, also known as the “Feast of Lights” [Hanukkah]; in Jerusalem [Jn.10:22]; 4 months before His crucifixion)

John 10:1-(42) Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 10:2 But he that entereth in by the door is the shepherd of the sheep. 10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

KEY VERSE:

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Chapter 10 is a continuation of the confrontation Jesus was having with the Pharisees in chapter 9. He had already challenged their claim to be the authoritative guides of the people by telling them they were **spiritually “blind” (9:39-41)**. Now Jesus is telling them that they are **not** the **true shepherds** (not the true leaders of the people), but **thieves and robbers** in God’s kingdom! Imagine how enraged they were to hear that!

Jesus is speaking the basic truth that: **the good shepherd is the one who lays down his life** for the sheep; **the false shepherd destroys the sheep**, deliberately or by neglect, because he has no true concern for the sheep. Having no relationship with the true shepherd who guards the door to the sheep, he avoids the “door” and steals sheep and leads them astray.

Read **Ezekiel 34** to see what God has to say about true and false shepherds. (also: **Ps.23; 78:70; 80:1; Isa.40:11; 44:28; 63:11; Jer.31:10; Zech.11:4; 13:7; Mat.9:36; Lk.15:4-6; I Pet.5:1-4**)

1. **(POSB) (10:1) Sheepfold— Salvation, Position— Security:** the sheepfold. Jesus begins the parable with the solemn "verily, verily." What He had to say was of critical importance.

There is a sheepfold, a place where all the sheep are kept. The sheepfold pictures the place of acceptance by God, or the place of safety and security in God's presence... It is the *position* of salvation, of spiritual sight that comes by believing Jesus to be Son of God (**John 9:36-38**). It is the *position* of being accepted by God because a man approaches God "in the name of His Son, Jesus Christ." The sheepfold symbolizes the place where the sheep (believers) are kept.

2. **(10:1) Shepherds, False— False Teachers:** the false shepherd. Note three points.

a. The sheepfold can be entered. There is a door into the sheepfold—an entrance, a way to get in—and the door is the only *acceptable* way to enter.

b. Some shepherds climb into the sheepfold *from* "some other way" (*allachothēn*). The word *from* is important. It indicates origin. The false shepherd *comes from* and *originates from*...

- some other direction
- some other source
- some other way
- some other road
- some other position

Note also the terms thief (*kleptēs*) and robber (*leistes*). The very same words were used to describe Judas (a thief) and Barabbas (a robber). It is an awful thing for a person to be put into the same class as Judas and Barabbas, two who were as opposite from Christ as any men could be.

The false shepherd is...

- a thief: a seducer and a deceiver, a crafty and dishonest man, a man who will use any means to get into the sheepfold and steal the sheep.

- a robber: a man who will use violence and cruelty and will destroy and devour if necessary to get into the sheepfold.

God has much to say to false shepherds. (See **Isaiah 56:9-12**; **Jeremiah 23:1-2**; cp. **Jer. 25:34-38**; **Jer. 50:6**; **Ezekiel 34:1-6**; cp. **Ezekiel 34:7-31**).

3. **(10:2-3) Shepherd:** the true shepherd. Note four points.

a. The shepherd who enters the appointed door is the true shepherd (Jesus Christ). He knows where the door is and the way into the sheepfold. Therefore, He uses the door. There is no reason for Him not to use it, no reason for Him to climb in any other way.

⇒ His purpose is not to steal some sheep from the Owner (God) and start a flock of His own. Such a thought is the farthest thing from His mind. His thoughts are focused upon the sheep and the Owner's will.

⇒ His purpose is to be the Shepherd of the Owner (God), to serve Him and to do His will.

Therefore, the Shepherd enters the sheepfold by the door. The door was made for Him and the sheep to enter; therefore, He uses it.

- b. The Shepherd is known by the Porter (God or the Holy Spirit). This point is critical. The Holy Spirit (as God) is the One who opens the door into the sheepfold. The One who comes to the door is known by the Porter; He is known to be the Shepherd. The Shepherd therefore...
- is not afraid to face the Porter.
 - has been appointed to use the door.
 - has the authority and the right to enter.

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:15).

- c. The Shepherd knows the sheep; He knows each one by name. This is said to have been a fact among shepherds and their sheep in Jesus' day. Shepherds actually knew each sheep individually, even in large herds. The fact is certainly true with Christ and His sheep. The words "His own" (*sidia*) mean He calls His own, not as a whole, not as a herd, but as individuals. The Shepherd, the Lord Jesus Christ, knows each of His sheep by name. (See **John 10:14; I Cor. 8:3; 2 Tim. 2:19; Isa. 43:1**)
- d. The Shepherd leads and shepherds the sheep. He loves them as His own; therefore, He must lead them to the green pastures and still waters. He must see that they are nourished and protected and given the very best care possible.
- He feeds the sheep even if He has to gather them in His arms and carry them to the feasting pasture. (**Isa. 40:11**)
 - He guides the sheep to the pasture and away from the rough places and precipices. (**Psalms 23:1-4**)

- He seeks and saves the sheep who get lost. (**See Matt. 18:11-12; Ezek. 34:16**)
- He protects the sheep. He even sacrifices His life for the sheep. (**See John 10:11; Heb. 13:20**)
- He restores the sheep who go astray and returns them to the sheepfold. (**See I Peter 2:25**)
- He rewards the sheep for obedience and faithfulness. (**I Peter 5:4**)
- He shall keep the sheep separate from the goats. (**Matt. 25:32-33**)

4. (10:4-5) Sheep— Disciples— Believers: the sheep are disciples or believers of the Lord. Note three points.

- a. The sheep know the Shepherd's voice. They know both His sound and His words.
 - The sound of His voice is not uncertain and unclear, not weak and frail, not quivering and indecisive. It is clear, strong, sure, and decisive.
 - The Words of His voice are words of care and tenderness, of warning and safety, of truth and security.

(**See John 3:34, 6:63, 6:68, 8:51, 18:37; I Thess. 2:13; I Tim. 3:16; I Peter 2:2-3; I John 1:1-3**)

- b. The sheep follow the Shepherd. Note He goes before them to lead the way. He does not drive them like cattle. He leads in order to pick out the safe and secure way to the pasture. He leads to show the sheep that the road is clear and safe. The sheep know this, so they follow the Shepherd, knowing they are perfectly safe and secure following the path He has laid out before them. (**Cp. John 14:6.**)
 - ❖ They follow Him because He saves them and gives them life. (**See John 10:15, 10:27-28; Zech. 9:16**)
 - ❖ They follow Him because they are the sheep of His pasture. (**Psalms 100:3**)
 - ❖ They follow Him because they wish to give Him praise forever. (**Psalms 75:9**).
 - ❖ They follow Him because they are sheep in the midst of wolves. (**Acts 20:29**).

- ❖ They follow Him because He assures them and delivers them from fear. (**Luke 12:32**).
 - ❖ They follow Him because they have learned that without Him they are scattered and lost. (**Mark 14:27; cp. Matthew 26:31**).
 - ❖ They follow Him because He takes care of all their wants. (**Psalms 23:1**).
- c. The sheep flee from strange voices. Note two things.
- ✓ They *will not* (*ou me*) follow a stranger. This is a double negative. They will not, in any case, follow a stranger.
 - ✓ They flee from the strange voice. They do not know a stranger's voice. Its sound and words are different. (POSB)

John 10:6-9 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

5. (POSB) (10:6) Jesus Christ, Rejection— Natural Man: the parable was not understood. The spiritual truth was beyond the religionists, the false teachers. They could not grasp the truth with their natural minds. They could not see themselves as false shepherds, and they could not see Jesus as the true Shepherd. Natural man rebels against being called *false* and against Christ being the *only Shepherd* of the sheep. (See **Acts 28:27; 2 Tim. 3:7**)

6. (10:7-10) Introduction— Jesus— Door: Jesus claims to be the Door of the sheep. Jesus is probably referring to the door of a community sheepfold or a community pasture which housed all the flocks of an area. There is, however, another descriptive picture of Jesus as the door. When the sheep were kept out in the hill country overnight, they were kept in ravines surrounded by several rocky walls. Naturally, the opening into these ravines had no door at all. The shepherd himself literally became the door, for during the night he would simply lie across the opening. The sheep could get out only by going over him, and the enemies of the sheep could get in to the sheep only by going through him. Access in or out was only through the shepherd.

- Jesus is the only door of the sheep (v.7-8).
- Jesus is the only door that leads to salvation (v.9).

➤ Jesus is the only door that leads to abundant life (v.10).

7. **(10:7-8) Salvation— Door— Mediator:** Jesus is the *only* Door of the sheep. Note the words "verily, verily"; they stress the critical importance of what Jesus was about to say. By "door" Jesus meant He is the way or entrance into the sheepfold. Jesus Christ is the way...

- into God's presence • into heaven
- into God's acceptance • into the Kingdom of God
- into salvation • into eternal life
- into the true church

Therefore, if a man wishes to enter where God is, he must enter the Door of Christ. A man enters God's sheepfold only through the Door of Christ, for Christ is the *only* Door into God's presence. **(See John 14:6; Eph. 2:18; 1 Tim. 2:5; Heb. 8:6 cp. Heb. 12:24; Heb. 9:15, 24, 10:20; 1 John 2:1)**

Note: Jesus used the clear claim to deity: "I Am." This gives additional stress to His claim to be the *only Door* to God. Now note two points.

- All others who claim to be the door are thieves and robbers. There are some who claim to be the door and to have the way to God. They claim to know the right way and to have the newest ideas and the latest truth and knowledge. They claim to have the right teaching, religion, works, maturity, philosophy, psychology, ideas, and novel concepts. They claim to be the door that opens into God's presence. But Jesus says that they are thieves and robbers. They are out to steal the sheep, both their wool (possessions) and their lives (loyalty). They want both their wool and their lives, for if they have both they have the sheep's *permanent loyalty*. **(See Phil. 1:15; Jer. 6:13, 23:4; Ezek. 33:6; Micah 3:11)**
- The proof that Jesus is the only Door and that all others are false doors is the sheep themselves. The sheep do not hear the voices of false *doors*, not if they are the real sheep of the Shepherd. The real sheep of God know the Shepherd's voice and have the ability to discern it. If they hear the voice of a false shepherd, they know that he and his sheepfold are false. His voice and message are not the voice and message of the true door, the Son of God Himself. **(See John 10:14, 27-28; I Cor. 2:12, 14)**

8. **(10:9) Salvation— Pasture— Nourishment:** Jesus is the only door that leads to salvation. Jesus said that He is the Door that leads to three great things.

- a. Jesus is the only door that opens to salvation. (See Acts 4:12, 15:11; John 3:16-17; Romans 5:9; I Thess. 5:9; I Tim. 2:3-6; Heb. 5:9, 9:28)
- b. Jesus is the only door that opens to peace and security. He is the only door that allows the sheep to *go in and out*. This was a common Jewish phrase. If a man could "go in and out" without difficulty or danger, it meant he was *safe and secure*. Jesus brings to the believer safety and security, peace and tranquility. (See John 14:26, 17:11, 16:33; Phil. 1:6; 2Thess. 3:3, 2 Tim. 1:12, 4:18; 1 Peter 1:5; Jude 24; Rev. 3:10; Genesis 28:15; Deut. 33:27; Psalm 121:4; Isa. 41:10, 46:4, 63:9)
- c. Jesus is the only door that opens to healthy and lasting nourishment. He is the only door that leads to the true pasture, the pasture that has the living stream flowing through it and the pasture that has the living food in it. (POSB)

John 10:10-18 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. **10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.** 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 10:14 I am the good shepherd, and know my sheep, and am known of mine. 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 10:19 There was a division therefore again among the Jews for these sayings. 10:20 And many of them said, He hath a devil, and is mad; why hear ye him? 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

- 9. (POSB) (10:10) **Jesus Christ, the Door:** Jesus is the only door that leads to abundant life. This is a sharp contrast between the thief and Christ.

The person who says there is another door is a thief and a robber. The person steals and kills and destroys the sheep. The thief misleads and deceives the sheep, leading them through a door that leads to destruction.

There are some who definitely want the wool and life of the sheep (false and liberal religions and false philosophies). They want the sheep to follow them and their position, so they do all they can to secure the sheep's...

- loyalty
- energy
- allegiance
- recognition
- possessions
- praise
- time
- honor
- effort

By leading the sheep away from the *restrictiveness* of Christ, the false teacher becomes a thief—a thief in that he steals the soul of the sheep from God and leads it into a sheepfold that will be destroyed. It causes the sheep never to know the true Shepherd.

Jesus came not to steal life, but to give abundant life. (POSB)

10. (POSB) (10:11-13) Jesus Christ, the Good Shepherd— Hireling— False

Teachers— Irresponsible Teachers: the meaning of "Good Shepherd." There are two reasons why Jesus is called the Good Shepherd.

- a. Jesus is called the "Good Shepherd" because He gave and sacrificed His life *for the sheep*.
- b. Jesus is called the "Good Shepherd" because He is not a hired or employed shepherd. Jesus is the Shepherd by birth. He was born to be the Shepherd with all the Shepherd's rights. The sheep are His and He is the sheep's. The hired shepherd was just a man passing through who was temporary help. He was a man hired to look after the sheep until the real shepherd came along. He was not the true, permanent shepherd. He was a false, unfaithful, and irresponsible shepherd. His interest was not a calling, but...
 - a job and profession
 - position and prestige
 - money and comfort
 - authority and esteem
 - acceptance and recognition

The false, unfaithful, and irresponsible shepherd has little if any sense of responsibility for the sheep. He seeks to benefit self, not the sheep.

- He is a shepherd for what he can get out of it, not to serve and care for the sheep.

- His primary interest is not the sheep but job security: wages and benefits, position and prestige, money and comfort.
- He values himself much more than the sheep.
- He seeks His own things and not the things of others (**1 Cor. 10:24; Phil. 2:3-4**).
- He has no *natural* care for the state of the sheep (**Phil. 2:20**).
- He has no interest in seeking the lost sheep, lest his life be threatened "in the wilderness" (**cp. Luke 15:4**).

Note that Jesus says three significant things about the hired or employed shepherd.

- The irresponsible shepherd flees when he sees danger (the wolf). He seeks to save himself and to protect his own security and position, even if it means forsaking the sheep and leaving them exposed to the danger.
 - The irresponsible shepherd causes the sheep to be caught in the danger and in the error...
- c. The irresponsible shepherd lacks genuine care for the sheep. He is not involved and concerned with the fate and eternal welfare of the sheep.

11. (10:14-16) Jesus Christ, the Good Shepherd: the proof that Jesus is the "Good Shepherd." There are four proofs.

- a. Jesus knows His sheep, and they know Him. There is an intimate knowledge between Jesus and His sheep.

He knows them, their lives, their being, their all... He keeps His mind upon them, looking after them by His Spirit and caring for them through intercession as well as by companionship. This is proof that He is the "Good Shepherd" of the sheep. (**See John 10:3, 10:14; 1 Cor. 8:3; 2 Tim. 2:19**).

The sheep know Him, His life, His being, His all. They know Him, believing and trusting... The fact that the sheep know Him so well is clear proof that Jesus is the "Good Shepherd" of their lives. (**John 4:42, 10:4, 10:27, 17:3; Phil. 3:7-8; 2 Tim. 1:12; 1 John 3:2; Job 19:25**).

- b. Jesus knows the Father, the Owner of the sheep. The question naturally arises, how well does He know Him? One thing is of critical importance. When Jesus claims to know the Father, He does not mean that He knows God in the same sense as other men know Him. Note His exact words:

"As the Father knoweth me, even so know I the Father" (John 10:15).

How well does God know any man? However well God knows Jesus, that is how well Jesus knows God. That is what Jesus is claiming. God, of course, knows

every man perfectly, knows everything there is to know about a person. Therefore, Jesus knows the Father perfectly, just as God knows everything about Him. Jesus and "the Father are one" (**John 10:30**). There is a perfect, intimate knowledge and relationship between them.

This is exactly what Jesus was claiming. He was claiming to be "*the Good Shepherd*," the very One sent by God to be the Good Shepherd of the sheep. The proof is that He knows the Father even (as well) as the Father knows Him. (See **Matt. 11:27; John 7:29, 8:55, 10:15, 17:25**)

- c. Jesus will die for the sheep. He was the "Good Shepherd," not a bad shepherd; therefore, He would face the enemy of the sheep. He would not flee from His calling and purpose. He would stand and fight the enemy as the Good Shepherd was sent to do. Note two striking facts.
 - Jesus did not say that He would fight and protect the sheep. He said He would die for the sheep—definitely die. He knew that death awaited Him, that His purpose was to die for them.
 - Jesus dropped the imagery of the shepherd in this statement. He no longer said, "the good shepherd giveth His life" (**John 10:11**); He now said "I lay down my life."
- d. Jesus worked to enlarge the fold. Note several facts.
 - The "other sheep" was a reference to world-wide evangelism. It referred to all believers who were not standing there with Him. It included all countries and generations. It foresaw every believer of all time.
[(**RevC**) Note that the reference to "other sheep" is a reference to those outside of Judaism—the Gentiles that will come to faith and join the "fold", the family of God. Some teach that there is a "Jewish fold" and a "Gentile fold" but in reality, there is only one flock of God. Remember we are all "one in Christ Jesus". **Gal. 3:28 (RevC)**]

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12).

- The words "other sheep I have" is a close, intimate term. The closest bond and fellowship imaginable, a Spirit-filled and supernatural relationship were to exist between Christ and these future sheep. The word "must" (*dei*) means necessity, constraint. Jesus was compelled to reach the other sheep. (See **John 4:34, 9:4**)
- The future sheep were to become sheep of His by "hearing His voice".

- There is to be one flock, not two flocks. Every believer becomes a part of the Good Shepherd's flock. Note: there are not several shepherds and several flocks. There are not even two shepherds and two flocks. There is only one shepherd and one flock, and that is the flock of the Good Shepherd, of the Lord Jesus Christ Himself. (See **I Tim. 2:4-6**)

Now note: The very fact that Jesus enlarges the fold is proof that He is the Good Shepherd. He is the Good Shepherd in that He works and labors for both the Owner and the sheep. He works to keep the sheep healthy so that they will reproduce and increase the flock. An enlarged and healthy flock, of course, means a pleased Owner (the Father).

- 12. (10:17-18) Jesus Christ, Death— God, Love for Jesus:** the final proof that Jesus is the "Good Shepherd" is His sacrificial death and resurrection. A shepherd could do no greater "good" than to give his life for his sheep. A shepherd who died for his sheep was beyond question a good shepherd. But there is something else here as well. The owner was pleased, deeply appreciative that the shepherd gave his life for the flock. The owner *counted* the shepherd to be a "good" shepherd.

Jesus made two revealing points.

- a. His sacrificial death was the very reason God loves His Son so much. Of course this does not mean that God does not love His Son just because of who He is. God naturally loves His Son just as any man loves his child. But God loves Jesus *even more*, in a much more special way, because Jesus was willing to pay such a price to bring men to God.

Note that Jesus died so that He might arise from the dead.

- He took the sin of man upon Himself to free man from sin, (that is, to provide righteousness for man, positionally). (See **I Peter 2:24; I John 3:5**)
- He arose from the dead to free man from death (that is, to provide eternal life for man). (See **Romans 4:24-25, 6:4-5**)

- b. His death was the supreme act of obedience. It was voluntary; He willingly died. No man took His life; He sacrificed it Himself. The power to take it was His and His alone.

Note the critical point: this "commandment" to die was of God. This gives a higher meaning to the death of Jesus than just meeting man's need. It means that Jesus did not just die because of sin, but because He wished to glorify and honor God. He

wished above all else to show His love and adoration for God.

This is an aspect of Jesus' death that is often overlooked—an aspect that rises far above the mere meeting of our need. For in giving Himself as an "offering to God," Christ was looking beyond our need to the majestic responsibility of glorifying God. This means that His first purpose was the glory of God. He was concerned primarily with doing the will of God, with obeying God. God had been terribly dishonored by the first man, Adam, and by all those who followed after him. Jesus Christ wished to honor God by showing that at least one man thought more of God's glory than of anything else. Jesus wished to show that God's will meant more than any personal desire or ambition which He might have.

He said: "That the world may know that I love the Father, and as the Father hath given commandment [to die for man] even so I do. Arise, let us go hence" (**John 14:31; cp. Luke 22:42; John 5:30**).

- 13. (10:19-21) Jesus Christ, Response to:** the reaction to Jesus' claim was mixed. Some said that Jesus was demon-possessed and mad (**cp. John 7:20; John 8:48, 52**). Others said that He was perhaps the Messiah (**cp. John 7:12, 40-44**). (**John 5:36-38**). (POSB)

His third declaration, that He gives the sheep eternal life, was the most startling of all.

Jews in the temple attempted to stone Jesus when they thought His words were "blasphemous".

John 10:22-42 And it was at Jerusalem the feast of the dedication, and it was winter. 10:23 And Jesus walked in the temple in Solomon's porch. 10:24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 10:26 But ye believe not, because ye are not of my sheep, as I said unto you. 10:27 My sheep hear my voice, and I know them, and they follow me: 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 10:30 I and my Father are one. 10:31 Then the Jews took up stones again to stone him. 10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 10:33 The Jews answered him, saying, For a good work we stone

thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 10:37 If I do not the works of my Father, believe me not. 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 10:39 Therefore they sought again to take him: but he escaped out of their hand, 10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 10:42 And many believed on him there.

14. (POSB) (10:22-24) Jesus Christ, Messiah: Jesus was in Jerusalem at the Feast of Dedication. He was walking in Solomon's porch. Note how the Jews surrounded and encircled Him, for they were determined to get a straight answer: "If thou be the Christ, tell us plainly." Is Jesus the Messiah or not?

15. (10:25-29) Jesus Christ, Messiah: the first claim of Jesus was that He is the Messiah. There is a contrast in these verses (**John 10:24-29**), a contrast between the religionists and the Lord's sheep, between not believing and believing.

a. The religionists did not believe (John 10:25-26).

- Jesus had clearly claimed to be the Messiah.. Note His words: "I told you." He had told them time and again.
- Jesus' works and deeds proved that He was who He claimed to be.
- The religionists did not believe Jesus' claims. Why? Because they were not His sheep. Note an important fact. Jesus did not say, "Ye are not my sheep because ye believe not"; but He said, "Ye believe not because ye are not my sheep." He was saying they did not believe because they were not His followers. This is the thread of predestination that John stresses throughout His gospel. The religionists did not belong to God. They claimed to be His followers, but their claim was only a verbal profession. Their hearts and lives were far from God; therefore, what Jesus claimed, they rejected. They were not the sheep of Jesus; therefore, they rejected His claims and Words.

b. The sheep of Jesus believe. They believe in the Shepherd.

16. (10:30-33) Jesus Christ, Deity: the second claim of Jesus was that He is One with God, that is, He is God Himself. But note: Jesus was not claiming to be the same

person as God. He was claiming to have the same *nature* of God, to be One with God...

- in nature • in being
- in substance • in power
- in essence • in glory

This is seen in the word "one." It is neuter, not masculine. It means *thing*, not *person*. Jesus is of the very same thing, of the very same substance as God.

There is no question that this is exactly what Jesus was claiming. His claim was perfectly understood by those standing around Him. The Scripture and outline clearly show this. Note the clear accusation: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (**John 10:33**). (See **John 1:1-2, 12:45, 14:7-9, 16:15; Romans 9:5; Col. 2:9; 1 Tim. 3:16 6:15-16**)

17. (10:34-36) Jesus Christ, Deity: the third claim of Jesus was that He is the Son of God. Those who rejected Jesus had stones in their hands, and they were ready to get rid of Him. Note two things.

- a. Jesus showed man's inconsistency. He referred them to their history when they called their rulers or judges "gods." Their ancestors had used the word "gods" to mean that their judges were rulers of men—rulers who had been appointed by God to represent God among men (**Exodus 22:28; Psalm 82:6**). Jesus simply asked, if some rulers of Israel were called "gods," why was He being accused of blasphemy for claiming to be the Son of God?
- b. Jesus made a threefold claim; however, note a critical point. Jesus was not saying, "Rulers were called gods, so I am to be called a 'god' as they were." He was claiming to be distinct from all other men. He claimed that He was...
 - the One "whom the Father hath sanctified."
 - the One whom the Father sent into the world.
 - the Son of God.

How could they reject Him? Their rulers were mere men, yet they were called "gods." He was much, much more—the very One sanctified and sent by God, the very Son of God Himself. How could they accuse Him of blasphemy when they so readily received rulers of the past as "gods," and the rulers were mere men? (See **John 3:16; cp. John 3:17-18; John 9:35-37, 11:25-27**).

18. (10:37-39) Jesus Christ, Deity: the fourth claim of Jesus was that God is in Him and He is in God. This is the indwelling presence of each in the other. Jesus is One

with the Father and the Father is One with Him. They are of one Mind and Spirit, one being and nature, one purpose and work.

"In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

- a. Note a critical point: it is absolutely essential for a person to know and believe this truth. Jesus was pleading with the unbeliever:

"Though you believe not me, believe the works: that ye may know, and believe that the Father is in me, and I in Him" (John 10:38).

- b. Note that Jesus' works prove the indwelling presence of God in Him and He in God. But they rejected His claim. (See John 10:30, 14:10, 17:11, 22).

19. (10:40-42) Conclusion: Jesus retired to the area where John had first baptized, and many of John's followers began to follow Jesus. Note that many believed on Jesus. John's faithfulness in the ministry throughout this area reaped great fruit.

"That whosoever believeth in him should not perish, but have eternal life" (John 3:15).
(POSB)

END OF NEW LESSON 42

QUIZ QUESTIONS FOR NEW LESSON 42

1. T or F After telling the religious leaders in John chapter 9 that they were spiritually blind, Jesus now in chapter 10 tells them that they are not the true shepherds of Israel.
2. T or F Shepherds often fed or slept their flocks together allowing the sheep to intermingle. When it came time to separate they would simply call their sheep and the sheep would follow the voice of their shepherd.
3. T or F In John 10 the "fold" are the Gentiles, and the "other sheep" are the fold of Israel.
4. T or F At night a shepherd would bed his sheep in a "fold" which was usually an area surrounded by a rock wall with an opening for the door. The shepherd would then sleep across the opening so that nothing could enter or leave without crossing over him.
5. T or F Jesus died as a martyr killed by ungodly men.
6. T or F There is a "Jewish fold" and a "Gentile fold" but there is in reality only one flock of God.

7. When Jesus described Himself as “the Door” he was talking about:

- A. the door to heaven
- B. the door of the sheep fold
- C. the door of salvation
- D. All of the above

BEGIN NEW LESSON 43

E. Jesus raises Lazarus from the dead KEY VERSE:

John 11:25-26 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: {26} And whosoever liveth and believeth in me shall never die. Believest thou this?

(RevC) Raising Lazarus from the dead was perhaps the greatest of all the miracles that Jesus did. Even though Jesus had raised others from the dead this raising stands out as Lazarus had been in the grave for four days. This fact is significant because the Jewish people believed that the spirit of a person who died remained near the body of the deceased for three days making it still possible for the deceased to return to life. However, after the third day the spirit of the person left from the presence of the body and could not return.

Jesus could have spoken a word of healing and restored his friend, but He was not there to do His will but that of the Father. Jesus was waiting for His Father's direction to go to Bethany. The Father undoubtedly knowing this purposely waited until all hope of the resurrection had passed from the minds and hearts of those who knew and were close to Lazarus before releasing Jesus to Bethany. Mary, Martha, and Lazarus now had to wait for Jesus to arrive.

We know Jesus had a special relationship and love for this family (John 11:5), but we see from this chain of events that God's love is not a pampering or self-indulging kind of love. Waiting for Jesus, knowing that Lazarus had died the day they sent the messenger to Jesus was a test of their faith, waiting until the fourth day an even greater growing in faith experience. God's love is intended to grow us in our faith and walk with Jesus. It is more of a perfecting love, conforming us into the image and likeness of Christ. This was a growing in faith experience for His disciples as well as Mary, Martha and all of those who were there to witness the resurrection of Lazarus.

This miracle proved beyond any doubt that Jesus possessed the power of God, and that He was who He said He was. Since the Sadducees denied the resurrection of the body from death, the resurrection of Lazarus after he had been dead four days forced them to unite with the Pharisees to find a way to put an end to Jesus and his public ministry. (RevC)

John 11:1-16 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 11:2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 11:4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 11:5 Now Jesus loved Martha, and her sister, and Lazarus. 11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 11:7 Then after that saith he to his disciples, Let us go into Judaea again. 11:8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 11:10 But if a man walk in the night, he stumbleth, because there is no light in him. 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 11:12 Then said his disciples, Lord, if he sleep, he shall do well. 11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 11:14 Then said Jesus unto them plainly, Lazarus is dead. 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 11:16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

1. **(POSB) (11:1-3) Jesus Christ, Family of— Martha:** Lazarus was sick. Jesus had said, "the foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head" (**Matthew 8:20; Luke 9:58**). At this particular time Jesus was being rejected by almost everyone. Apparently, He was an unwelcome guest in most homes. He was walking about preaching and proclaiming that He was One with God, the Son of God Himself. Just imagine a man making such a claim. He was thought to be "mad" and devil-possessed (**Mark 3:20-21; Luke 4:25**). His own family was even having difficulty with Him at this time. They were apparently so embarrassed by His claims and the rumors of His insanity that on one occasion they travelled a great distance to bring Him home lest He be harmed.

However, there was one family who always opened its home to Jesus when He was in and around Jerusalem—the family of Lazarus, Martha, and Mary, who

were brother and sisters. They lived in Bethany, a suburb about two miles outside Jerusalem. Their closeness to Jesus is the reason the sisters felt so free to interrupt His evangelistic tour with the request to help their sick brother. Jesus' great love for this family should be noted throughout this passage.

2. **(11:4) Sickness— Jesus Christ, Glorified:** the first purpose of Lazarus' sickness was to glorify God and to proclaim that Jesus is the Son of God. Lazarus' sickness was not *for* death. He was to die *for* the glory of God and Christ. He was sick, and he was to die so that the works of God could be demonstrated. Lazarus died so that...

**God could
be glorified...**

- By showing His desire for man to have life
- By proving His power to give life
- By showing His approval of Christ by which He proved that He really did love the world enough to send His Son to save the world

**Christ could
be glorified...**

- By having the opportunity to do the work of God
- By demonstrating God's power
- By showing compassion
- By strengthening the belief of believers
- By leading unbelievers to believe

In raising Lazarus from the dead both Jesus and His Father were glorified as the *Life* of the world. In dealing with the blind man, both were glorified as the *Light* of the world (**John 9:3, 5**).

(See **John 5:23; Psalm 29:2, 34:3, 71:8, 145:5; Isa. 25:1**)

3. **(11:5) Jesus Christ, Love for Man:** the second purpose of Lazarus' sickness was to show Jesus' great love. Note: each member of the family is mentioned personally. He loved the family, but He also loved each one individually. This is a fact in the Scripture that needs to be stressed, for each one had a need, and each one needed and received the help of Jesus. Lazarus' death gave Him the opportunity to demonstrate His great love not only for the families of the world, but for each individual in the world. (**See John 10:3, 13:1, 15:9; Romans 8:35; Gal. 2:20; 1 John 3:16**)

4. **(11:6) Trial— Waiting Upon God:** the third purpose of Lazarus' sickness was to show the necessity for *waiting upon God* in great crises. Jesus was not waiting two days so that Lazarus would die, and He could perform a great miracle. Jesus knew that Lazarus was either already dead or that Lazarus was going to die on the very day the person brought word of Lazarus' illness. We

know this because Lazarus had already been buried four days when Jesus arrived in Bethany (John 11:17, 39). Jewish burial immediately followed death. The four days would be counted from...

- the day of travel by the messengers in bringing word to Jesus **(John 11:3).**

- the two days needed for Jesus to complete His ministry **(John 11:6).**

- the day or two needed by Jesus to travel to Bethany **(John 11:17).** (Remember huge crowds thronged Jesus, which prevented Him from traveling rapidly. It is possible He completed His ministry in one day and took two days for travel to Bethany.)

The point is this: Martha and Mary were learning to wait upon God throughout the whole experience. In facing severe illness or death, there is no answer but to wait upon God. Jesus knows when to act. He knows the exact moment, the best time...

- for us to bear the trial.
- for us to stand.
- for us to be helped.
- for us to learn the most.
- for us to bear testimony of God's power and strength.

Whenever that moment arrives, the Lord arises and meets the need of the believer. What the believer must do is what Martha and Mary had to do: learn to *wait upon God*. The Lord will arise and act at the right moment. **(See Psalm 25:5, 27:14, 62:5, 123:2; Prov. 20:22; Isa. 40:31; Hosea 12:6)**

5. (11:7-10) Opportunity— Service: the fourth purpose of Lazarus' sickness was to teach the need to grasp opportunity. It had been three days since Jesus had received word of Lazarus' illness. Jesus now said it was time to go into Judaea, for Bethany was in the district of Judaea. The disciples protested, for it was the Judaeans who had stood so opposed to Jesus and had threatened to kill Him **(John 10:31)**. The disciples could not believe their ears. Why would Jesus jeopardize their lives?

Jesus' answer was forceful, and it stands as a great lesson for all of us. There are only twelve hours in a day. Jesus must walk, that is...

- go and do His work while it is day.
- go and do what is right, regardless of the danger.
- go and do what is right lest the day pass and the opportunity be lost. **(Cp. John 9:4.)**

If Jesus had walked in the dark and failed to work and failed to do what He knew to be right, He would have stumbled. He would have shown that there is no light in Him. The idea is, of course, that there is light in Him. He knew the work to be done and the right thing to do, so He must go into Judaea.

A man must do the same as Jesus. A man has only twelve hours of daylight (approximately).

⇒ He must walk, that is, work and do what is right, grasping the opportunity while it is day.

⇒ If he walks in the night, he will stumble. When the night comes, it is too late to walk. Works cannot be done in the night without stumbling about. The opportunity is lost.

(See John 4:34, 9:4; Romans 13:11-12; Eph. 5:16; Col. 4:5)

Note the term, "the Light of this world." Jesus is "the Light of this world." A person has only twelve hours, only a certain amount of time to see "the Light of the world." Once the night comes, the opportunity is lost.

Note also the statement, "There is no light in him [a man]." Man has no light within. All he can do is walk...

- as he sees.
- as other men see.
- as the world sees.

The problem with such a walk is that no man or any combination of men can see beyond the physical and material world, and the end of the world is fear—the fear and trembling brought about by bondage and death. (Note the fear of the disciples above, **John 11:8**.) The end of the world is not life. Life comes only from Jesus, "the Light of this world". (**See Matt. 6:23; John 1:4, 3:19, 8:12, 12:35, 46; Eph. 5:14**)

- 6. (11:11-14) Death— Jesus Christ, Power:** the fifth purpose of Lazarus' sickness was to show Jesus' great power over death. Jesus stated very plainly what He was going to do. Lazarus was asleep; therefore, He would go and awaken Lazarus out of his sleep. However, the disciples misunderstood what Jesus was saying. *By sleep* Jesus meant that Lazarus was dead, but the disciples thought He meant that Lazarus was resting in sleep. Note that Jesus gave His meaning of sleep: "Lazarus is dead." Note four significant things.

- a.** Jesus called Lazarus "our friend." He was dead, but he was still "our friend." This is a hint that Lazarus is still a friend despite being dead, that he is still

living, still alive in another world. Note the strong feelings Jesus had for this believer, Lazarus.

Jesus' love reaches out for every believer just as much as it did for Lazarus. Jesus calls every believer His friend. And note the words "*our* friend." Every believer is to be the friend of all other believers. There is to be a sweet fellowship between all believers.

- b. Jesus predicted that He would raise Lazarus from the dead. He would "awaken" and resurrect him. This is a picture of the resurrection of believers (**cp. John 11:23-26**). (**See John 11:25, 5:28-29**)
 - c. The disciples misunderstood. Many still do. They misunderstand the meaning of death and the resurrection.
 - d. Jesus said that death is as "sleep".
7. **(11:15) Hope— Resurrection:** the sixth purpose of Lazarus' sickness was to help strengthen the disciples' belief. Jesus said an astonishing thing: He was rejoicing that He was not in Bethany when Lazarus was sick. Why? Jesus joyed over what was to happen. Lazarus was to be raised from the dead, which meant that every thoughtful believer, both then and in succeeding generations, would experience a great leap in faith. (**See John 20:30-31**)
8. **(11:16) Courage— Loyalty:** the seventh purpose of Lazarus' sickness was to stir the disciples' courage and loyalty. Note that Thomas took the lead here. He showed great courage and loyalty to Christ, a dynamic example for every believer. He demonstrated...
- a deep love for Christ, a love that was ready to die for Him.
 - a willingness to stand and to die with his fellow believers in the Lord's work.
 - a knowledge that to die for Christ is better than to live without Him. (**See John 16:27; Eph. 6:24; 1 Peter 1:8**)
- (POSB)

11:17-40 Then when Jesus came, he found that he had lain in the grave four days already. 11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 11:23 Jesus saith unto her, Thy brother shall rise again. 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 11:25 Jesus

said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this? 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 11:29 As soon as she heard that, she arose quickly, and came unto him. 11:30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 11:31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 11:34 And said, Where have ye laid him? They said unto him, Lord, come and see. 11:35 Jesus wept. 11:36 Then said the Jews, Behold how he loved him! 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

- 9. (POSB) (11:17-20) Jesus Christ, Ministry— Compassion:** the scene was Bethany, a suburb of Jerusalem about two miles away. When Jesus arrived, someone told Him that Lazarus had already been buried for four days. Jesus did not actually enter the city of Bethany. He apparently stayed on the outskirts of the city. Just why we are not told. Perhaps the multitude following Him was too large to crowd into the city, or perhaps He was simply avoiding those who were so bitterly opposed to Him. There was an enormous number of mourners who had come to comfort the family, and some of these were opposed to Jesus (**John 11:46**).

Whatever the reason for remaining on the outskirts of the city, Jesus apparently sent a messenger to tell Martha that He had arrived (**cp. John 11:28**). As soon as she heard, she quietly left the house and ran out to meet Him. (**Cp. John 11:28** for what apparently happened with Martha as well as Mary.) Mary, however, remained at home.

Note the striking contrast between Martha and Mary, a contrast that is ever so characteristic. Martha was the woman of action and energy, the one loaded with initiative; therefore, she was the one who went out to meet Jesus. Mary was the

contemplative and meditative one; therefore, she remained at home to receive the mourners (**cp. Luke 10:38-42**).

- 10. (11:21-22) Faith:** Martha's complaining, limited faith in Jesus. Martha believed in Jesus. She even believed that Jesus could have healed Lazarus and kept him from dying. But Jesus had not come immediately when He was called; therefore, her brother was dead. Why did Jesus not come when He was called? Why did He not heal Lazarus, when she and the family loved Jesus so much and had done so much for Him? Why did He let Lazarus die?

The point is this: Martha did believe in Jesus, but her faith was a complaining faith. She did not believe to the point of *resting* in faith. She did not believe with an *unlimited and resting faith*. She was not entrusting the matter completely into the Lord's hands. She was not yet convinced that what had happened was for the best. She trusted Jesus as her Savior, but she questioned what had happened. She complained and even reproached Jesus.

A complaining, questioning faith is a *limited faith*. It is a faith that questions Jesus' Lordship...

- that questions if Jesus has done what is best.
- that questions if Jesus knows what is best.

It says to Jesus, "If you had been here, if you had acted differently, if you had done this or that, then this trial would not have happened." Note that Martha was convicted immediately for having complained and reproached Jesus. She blurted out:

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee"
(John 8:22).

But note even here how her *limited faith* showed itself. She did not say, "Lord, I know that you can do anything you will." She said, "Whatsoever thou wilt ask of God, God will give it thee." She was still limiting Jesus to some level below God. She was not grasping that Jesus Himself was the Resurrection and the Life. She had a complaining, limited faith in Jesus. (**See Matt. 8:26, 14:31-32, 16:8-9; John 14:10**)

- 11. (11:23-24) Faith— Resurrection:** Martha's fundamental faith. Jesus made a striking declaration, "Thy brother shall rise again." He could have said it no clearer. Lazarus was to arise from the dead.

Martha misunderstood. She thought Jesus meant that Lazarus would arise in the resurrection at the last day.

Note that Martha had a *fundamental faith*. She believed in the resurrection, one of the fundamentals of the faith. She believed what Jesus had taught, and He had been drilling the resurrection into His followers (**cp. John 5:28-29; John 6:39-40, 44, 54; John 12:48**).

Martha's fundamental faith experienced disappointment. The promise of a future resurrection and reunion is not always a comfort. Her loved one was gone. There was now no contact and no relationship with him, not on this earth. Everything about her life was now completely changed. Her household was radically different. She believed in the resurrection and believed in all the fundamentals of the faith, but the resurrection was so far in the future, it was of little comfort to her then.

The point is this: a *fundamental faith* is essential. A person must believe in the fundamentals of the faith, but a fundamental faith is short—it is not all there is to faith and to our life in Christ. It is not a living faith, not a faith that lives in the presence of Christ. And what is so desperately needed by man is what was needed by Martha: a living faith, a faith that is alive and vibrant, dynamic and moving, conscious and acting, communicating and fellowshiping. What is needed is the knowledge that Jesus, the very One who stands before us, *is* "the resurrection and the life." (See **John 5:39; Matt. 7:21; Mark 7:6; 2 Tim. 3:5**)

12. (11:25-27) Jesus Christ, Claim— Faith— Heaven— Death: Martha's declared faith. Note three points.

- a. Jesus' great claim: "I Am the resurrection and the life." Here is a critical fact: Jesus did not say that He *gives* the resurrection and life to man, but He *is* the Resurrection and the Life. Jesus, of course, does give the resurrection and life to believers; but His point is not this fact. His point is far more important. Jesus declared that He is the very being and essence, the very power and energy of life. Therefore, He can...

- give and sustain life as He wills.
- resurrect and restore life as He wills.

This is a phenomenal claim. It means that man—in fact all of life—exists only by the will and power of Jesus. Being the power and energy of life, Jesus is the Source of all life. There is nothing existing apart from His will; therefore, if a dead person wishes to live, only Jesus can give him life. And if a living person does not wish to die, only Jesus can keep him from dying.

(See **John 1:4, 5:26, 10:10, 14:6; Romans 5:21; 2 Tim. 1:10; 1 John 5:12**)

- b. Jesus' great promise: believe, and two phenomenal things happen.

(I). "He that believeth in me, though he die [*kan apothanē*^{PWS: 3979}], yet shall he live." He lives in the other world: in heaven, in the spiritual dimension of being, in the very presence of God Himself. The believer who has passed from this world is not some place...

- in some semi-conscious state.
- in a deep sleep, locked up in some compartment someplace.
- in space moving about and floating around on a fluffy cloud.

The believer is fully alive: he lives in heaven, in the other world, in the very presence of God Himself. Another world exists just as this world exists. It is not a world that lies out in the future; it is a world that exists now—a spiritual world—a spiritual dimension—a world that the Bible calls heaven. It is the spiritual world and dimension where God and Christ and angels and all those who have gone on before now live.

The point is this: when a person who has *believed in Jesus* dies, he goes to live in heaven, in the spiritual world where God and Christ and the heavenly hosts live. *Hallelujah!* Only the word hallelujah can express the hope and joy that fills the soul of the true believer. (See **Luke 9:30-31, 23:43; John 12:26, 17:24; 2 Cor. 5:8; Phil. 1:23**).

(II). "Whoever liveth and believeth in me shall never die." The idea is that the believer shall never taste death, that is, never experience death. Quicker than the believer can blink an eye, he passes from this world into the next world. He is transported and transferred into heaven. The believer never loses a single moment of consciousness. One moment he is conscious and living in this world; the next moment he is conscious and present in the next world. There is only one difference. He is immediately perfected: transformed, made perfect, made much more conscious and aware, more knowledgeable and alive than ever before. (See **John 3:15, 5:24, 8:51; Gal. 6:8**)

Note a crucial point. Receiving eternal life is conditional: a person must believe. It is "he that believeth" and "whosoever lives and believes" that lives and shall never die. It is as Jesus asked Martha: "Believest thou this?" If a person believes Jesus, he shall never die; he shall live forever.

c. Martha's great declaration. Martha believed, and she confessed and called Jesus "Lord". She declared that she believed three things:

- That Jesus is the Christ, the Messiah. (See **John 4:25-26, 7:29**)

- That Jesus is the Son of God. (See **John 3:16, 12:45**)
- That Jesus is the One who was to be sent into the world by God. (See **John 8:29, 8:42**)

Knowing that Jesus is the Resurrection and the Life means three things. It means...

- that Jesus is alive, living right before us in the person of the Holy Spirit. He is both *in us* and *all around us*. Our faith is living and alive and in constant communion and fellowship with Him.
- that our loved one is present with Jesus, no longer imperfect in mind and body, but perfect: more conscious, more aware, more alive than he was on earth. How do we know this? Jesus is alive in heaven, and "to be absent from the body [is] to be present with the Lord" (**2 Cor. 5:8**).
- that Jesus is alive, so the resurrection of our glorified bodies is assured (**1 Cor. 15:1-58**).

- 13. (11:28) Jesus Christ, Message:** the first need is for the glorious message of Christ. Martha had made a great confession of faith: "Lord, I believe that thou art the Christ, the Son of God, which should come into the world" (**John 11:27**).

The great confession apparently struck some kind of hope within Martha. Just what she was expecting, perhaps even she did not know, but there was a spark of hope. Her Lord, the Son of God Himself, was now with her. Whatever could be done would be done; whatever help was available would be given. Her faith and trust were in Him. Only one thing was missing: her dear sister, Mary. So she hastened to share the glorious news with her. Note that she shared three things.

a. The Master.

b. The Master "is come." The answer that we so desperately need is now available. The One who can give us the help we need has now come: The Teacher who can teach us how to meet all of our...

- needs and necessities.
- troubles and trials.
- sorrow and hurt.
- loneliness and emptiness. (See **Matt. 20:28; Luke 4:18-19; John 10:10; Heb. 7:25**)

c. The Master is come "for you." Jesus calls and summons you. He wonders where you are and why you have not come. He wants you now. (See **Matt. 11:28-29; Isa. 55:1**)

- 14. (11:29-30) Jesus Christ, Response to:** the second need is to make the right response to Christ—the response of arising quickly and running to Him.

a. The message of Christ was enough to stir Mary. It is enough to stir action within the heart of any person who honestly seeks the answer to the riddle and trials of life and death.

b. When Mary heard, she responded quickly. The idea is that she jumped up (arose quickly) and ran to meet Jesus. Hope and expectation were stirred in her heart. Note that the message had come to her in a very quiet manner: secretly, in a whisper, without anyone else knowing it (**John 11:28**).

c. Mary acted on her own and made her own decision.

⇒ She did not consult with friends and neighbors, not even with those who were closest to her. She got up and went to Jesus, leaving both friends and neighbors behind.

⇒ She did not consult with religionists. Religion was important to her. The local religious leaders were even present, visiting and comforting her in her sorrow and sharing the comfort that their religion offered. But it helped her so little. When she heard the message that the Lord *was calling for her*, she went to Him, saying nothing to the religionists.

⇒ She did not consider appearance or decorum. Think about the situation. There was a house full of friends and neighbors. Who was going to greet them, receive their sympathies, express appreciation, and handle their presence? None of that mattered to Mary, not now. The Lord *was calling for her*. She must respond and go to Him immediately.

⇒ She did not consider the distance. Jesus had not yet entered town, so Mary had to walk a considerable distance to reach Him. She had to make the decision to break away from those back in the house despite what they might think and feel. She had to march forward and travel to Him in order to respond to His call.

(See **Luke 11:9-10; 2 Cor. 6:2; Deut. 30:19**)

15. (11:31) Ministering: the third need is for people, friends and neighbors, to reach out to help each other. This is a touching picture. When the neighbors and friends saw Mary leave quickly, they thought she was going to the tomb to mourn over Lazarus. They were with her for one reason: to "comfort" her. Naturally, they followed her, thinking she needed help in bearing up under her loss. Note what happened.

➤ They, too, were brought face to face with Jesus. Because they were set on comforting Mary, they were to share in Mary's experience with Christ.

➤ They, too, were given the opportunity to trust Christ. In fact, many did "believe on Him" (**John 11:45**). (See **Acts 20:35; Romans 15:1; Gal. 6:2; Heb. 13:3; James 1:27**)

16. (11:32) Confession: the fourth need is the confession of faith, even if the faith is limited and weak. As soon as Mary saw Jesus, she fell at His feet in homage and worship and made a confession of faith in Him.

➤ She called Him, "Lord".

➤ She expresses, however, the same complaining, limited faith that Martha did. (See **Matt. 10:32; Romans 10:9-10; Phil. 2:11; 1 John 4:15**)

17. (11:33-36) Jesus Christ, Compassion: the fifth need is the understanding, feelings, and compassion of Jesus. Note three things.

- a.** Jesus "groaned [*enebrimēsato*] in spirit." The word "groaned" is often interpreted to mean stern reaction, displeasure, or anger (because of its use in other places). Some interpreters feel that Jesus was angry with the friends and neighbors because of their loud wailing and moaning, feeling that they were being hypocritical and insincere in their sorrow. This interpretation is difficult to see.
- Mary was certainly sincere in her sorrow, and Jesus was definitely touched by her need.
 - The Jewish friends and neighbors (which were "many," John 11:19) were sincere in "comforting" her (**John 11:31**), and many were open to trusting the Lord (**John 11:45**). Jesus was certainly touched by those as well.

In light of the whole scene, it seems best to see Jesus gripped with intense emotion. He was deeply moved...

- by Mary, who was so broken in sorrow.
- by Martha, who was gripped by pain and hurt.
- by those who were really feeling the death of Lazarus and the sorrow of the family.
- by the terrible tragedy of death and the pain it causes.
- by the terrible price He was soon to pay conquering death. (This was certainly glimpsed by Jesus in such a scene as He was now experiencing.)

Jesus does *groan in spirit*: He groans in understanding and feeling and compassion for all who are hurting and suffering. The words "was troubled" (*etaraxen heauton*) mean agitated, moved deeply, disturbed within. Jesus was actually feeling the misery and pain of all. His spirit was disturbed and agitated, deeply moved by the whole scene of sorrow and death.

- b.** Jesus asked where the dead (person) was. Note that Jesus knew where the grave was, but He asked where it was for two reasons.
- If He had gone straight to the tomb, there was the possibility of some charging Him and Lazarus with being in collusion and tricking the people.
 - He needed to distract the people from their deep wailing and arouse their expectation for something unusual about to happen.

Note also that Jesus demonstrated His concern over the dead. He wishes to know where every dead person is, both those who are *spiritually dead* and those who are *physically dead*. He wants to point man's attention to the fact that all men lie in the grave. All must look to Him if they wish to escape death.

- c.** "Jesus wept" in love. Why? He wept over death, over man's pain, sorrow, suffering, and fate. Man was never made for sin and death; man was made for righteousness and life. Sin and death...
- deceive and lie
 - misuse and defeat
 - hurt and maim
 - destroy and corrupt
 - separate and alienate
 - condemn and doom eternally

(See Romans 8:35; Heb. 4:15; Psalm 78:39, 103:13, 17; Isa. 63:9)

18. (11:37) Man, Misunderstanding— Trials— Evil, Problem of: the misunderstanding of man. The people asked the same question that is so often asked by men of every generation. How could Jesus love so much and let this happen? The problem, of course, is not Jesus. People just do not understand...

- that the nature of the world is decay and corruption, trial and trouble, suffering and pain, death and hell—all because of selfishness and sin.
- that trials and sickness can be an opportunity for God to do a great work.
(See Matt. 5:45; 1 Cor. 15:42-44, 50; 2 Peter 1:4)

19. (11:38-39) Jesus Christ, Compassion— Comfort: Jesus confronted the dead. Note two striking points.

- a.** Jesus groaned in Himself. He stood face to face with the grave. Again...
- He saw the pain of Mary and Martha and their dear friends.
 - He sensed the terrible dread and bondage that death held over His dear friend Lazarus, and over the whole human race.
 - He was keenly conscious of His own terrible death that lay only a few days away.

He felt the emotions of both compassion and anger, sympathy and indignation. He groaned from deep within, sensing an intense love for all who suffer and a holy anger and displeasure against death.

- b.** Jesus was confronted with an objection *from a believer*. Note two things. An unbeliever might question if Lazarus was truly dead. Note the emphasis upon the fact that Lazarus *was* truly dead.

- Lazarus was in a real tomb, a tomb of the wealthy. Martha's wealth was indicated by her having owned a house large enough to lodge Jesus and His disciples. If by any stretch of the imagination Lazarus had been mistaken for dead, he was certainly dead now, for it had been four days since he was buried. He would have been placed in an enclosed tomb, being critically ill and very weak. Four days without food or water in such circumstances would kill any weak and critically ill person.
- There was Martha's shock at Jesus' request. The body would have started to decompose after four days.
- It was a believer who objected to Jesus confronting the situation. There was distrust and uneasiness in Martha's objection. She was not sure that Jesus' action was wise and for the best. She was uneasy about what Jesus was doing and asking. She did not want the situation disturbed. She was satisfied with things as they were, with Lazarus laid to rest as he was. What she wanted was to be comforted, not disturbed.

(See Matt. 13:58; John 12:37; Romans 11:20; Heb. 3:12-14, 4:11; Jude 5)

20. (11:40) Trust— Faith: the great promise of unlimited, resting faith. Jesus challenged Martha to take an enormous leap of faith. He wanted her to conquer her complaining and to set aside her objections. He wanted her to trust Him, to quit questioning what He did. He wanted her to trust...

- His judgment and will.
- His knowledge and understanding.

- His Word and instructions.

Very simply, He wanted her to *rest* in Him, to place an unlimited, resting faith in Him.

Note what the promise was to Martha (and to all): if she would believe and simply rest in Him, she would "see the glory of God." By glory was meant Jesus' mercy and power, love and care on this earth. However, the promise applies to the next world as well. The person who will step back and let God act as He wills—the person who truly rests in God—will see the glory of God in the next world.

(POSB)

11:41-46 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 11:42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

21. (POSB) (11:41-42) Prayer, Purpose of; Power of: the great prayer of purpose. Note the wording of this point: *prayer of purpose*. Every prayer is to be a prayer of purpose. This is Jesus' point. He was praying for a specific purpose, and in so doing He demonstrated the purpose and the power of prayer. When a man truly prays with purpose, he receives the answer to his prayer and witnesses to the power of prayer. Note Jesus' prayer.

- a. Jesus addressed God as "Father." Jesus had an intimate and continuous relationship with God: a Father-Son relationship. He knew God as His "Father," and God knew Jesus as His Son.
- b. Jesus requested that His Father do something: "Thou hast heard me." What Jesus asked was not stated, but the reader knows from the context that it has to do with...
 - the power to conquer death.
 - the strengthening of believers standing around and watching Him.
 - the stirring of others to believe and trust Him.
- c. Jesus offered thanksgiving to the Father, praising the Father for the glorious privilege of prayer and of being heard and having His prayers answered. This

is a striking lesson for believers. God is to be praised for prayer, for the open access He allows into His presence and for the glorious fact that He hears and answers us (**cp. John 16:23-24, 26-27**).

- d. Jesus expressed a perfect and confident knowledge in God: "I knew that thou hearest me always." There is no hesitancy, doubt, or questioning on Jesus' part. He knew perfectly that God heard His prayers—*always*.
- e. Jesus bore testimony through the prayer. He prayed...
 - to show the close personal relationship between Himself and God.
 - to stir belief that He was the *Sent One* of God...

22. (11:43-44) Death, Deliverance from: the great shout of power. Note three significant points. (Note also how the resurrection of Lazarus pictures the coming resurrection of the believer. (**Cp. 1 Cor. 15:12-58**.)

- a. The power over death comes from Jesus alone. Few prophets have ever raised a dead person except Jesus. Jesus alone has the power to raise the dead. Note that He simply spoke three words, "Lazarus, come forth"; but He shouted them out with a loud voice. Why?
 - A shout matched the enormity of the miracle. It stressed the enormous power required to raise the dead.
 - A shout stressed that the power within Jesus is the power of God Himself. (**See John 5:26; Heb. 2:14-15**)
- b. The shout of Jesus is personal. Jesus shouted the name of Lazarus. He did not just shout, "Come forth"; He shouted "Lazarus, come forth." Jesus knows every believer by name, and He is personally concerned over the death of everyone. The day is coming when He will shout "Come forth," and only the ones personally known by Him will come forth. (**See John 14:2-3, 10:3, 10:14, 27**)
- c. The results of the shout of Jesus were twofold.
 - The person who was dead came forth. The Son of God spoke and called him forth. There was no way he could remain in the grave, no power that could hold him there. He came forth...
 - immediately • perfectly
 - obediently • visibly
 - just as he was • unquestionably
 - The person who was resurrected received the personal attention of Jesus. Note the attention and the thoughtfulness of Jesus: "Loose him and let him go." The wonder of the miracle did not detract Him from continuing to minister and to help wherever He could. It was not enough to share in

the wonder of the miracle. Service to God was, and always will be, the call of our Lord Jesus to every man, even in eternity.

(See **Matt. 25:23; 1 Cor. 6:3; Rev. 22:5**)

- 23. (11:45-46) Jesus Christ, Response to:** the reaction to Jesus' great power was divided. Some believed on Him (see Deeper Study #2—John 2:24). Others were gripped with obstinate unbelief and caused trouble. They refused to accept Jesus as the Son of God despite the most powerful evidence. They ignored the evidence and evaded the issue of His demand for belief. Therefore, they lost their opportunity "to see the glory of God" (**John 11:40, 46**). (See **John 3:36, 8:24**) (POSB)

END OF NEW LESSON 43

QUIZ QUESTIONS FOR NEW LESSON 43

1. **T or F** The raising of Lazarus from the dead united the Sadducees and Pharisees (normally enemies) to kill Jesus.
2. **T or F** One thing that made the resurrection of Lazarus more important was that he had been dead for 4 days.
3. **T or F** When the messengers arrived to tell Jesus the news that Lazarus was very ill, He left with them to return to Bethany.
4. **T or F** God's love for us is not pampering love (love that takes care of everything), but is perfecting love (love that does not shelter us from difficulty).
5. **T or F** Jesus knew he was going to raise Lazarus from the dead so He delayed His journey to let Lazarus die.

BEGIN NEW LESSON 44

F. Jesus heals ten lepers

Luke 17:11-19 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 17:13 And they lifted up their voices, and said, Jesus, Master, have mercy on us. 17:14 And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 17:16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17:17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 17:18 There are not found that returned to give glory to God, save this stranger. 17:19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Persons with leprosy (an infectious skin disease which gradually consumes flesh and bone) were considered “unclean” and forced to live alone outside of the village or city. If a person was healed of the disease, he must be examined by a priest in order to be declared “clean” and welcomed back into society (**Lev.13:45-46; Num.5:2-3**)

(QV) “...Only one of those who were healed returned to give thanks. It becomes us, like him, **to be very humble in thanksgivings, as well as in prayers.** Christ noticed the one who thus distinguished himself, he was a Samaritan. The others only got the outward cure, he alone got the spiritual blessing.” (QV)

G. Jesus describes His coming death (also Mat.20:17-19; Lk.18:31-34)

Mark 10:32-34 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 10:33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Luke 18:34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

This was at least the fourth time Jesus plainly told the disciples of His coming death and resurrection, and still they didn’t understand it or accept it! (see also **Lk.9:22, 44-45; 13:31-33**) It wasn’t until angels reminded the women at Jesus’ empty tomb, that the disciples began to understand these words: (**Lk.24:1-8**). Notice the Lord’s prophetic words in **Isa.50:4-11** about the crucifixion He was facing. He had always known what was in store for Him at the hands of His enemies. (also **Isa.53; Ps.22**)

H. Two apostles seek favor and position from Jesus (also Mk.10:35-45) KEY VERSE:

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mat 20:20-28 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 20:24 And when the ten heard it, they were moved with indignation against the two brethren. 20:25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 20:27 And whosoever will be chief among you, let him be your servant: 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

(POSB) (20:20-28) Introduction: Jesus was on His way to Jerusalem. This was to be a momentous visit to the capital. This was the visit when the crisis was to take place, the crisis of His death and resurrection. He had just shared the fact of the crisis again (**Matthew 20:17-19**). For months His death and resurrection had consumed His attention and private messages to the disciples (**Matthew 16:13-20; Matthew 16:21-28; Matthew 17:1-13; Matthew 17:22; Matthew 17:24-27; Matthew 20:17**). There was no question in the disciples' minds: this visit to Jerusalem was the momentous event for which they had long looked. Jesus was about to free Israel and set up His kingdom on earth.

We who live today know what Christ meant by His death and resurrection. He was to die for our sins and He was to be raised again to impart new life to us, but the disciples did not know this. Christ had not yet died nor been raised from the dead. To them He was speaking of an earthly and material kingdom. If He was about to set up His kingdom, now was the time to seize the promise of position and power in His kingdom. Now was the time to secure the positions of rule and authority.

This is what James and John were doing. They were assuring themselves of key positions in Christ's government.

1. **(20:20-21) Ambition, False— Greatness:** note the sins of false ambition and of seeking personal greatness. They are fivefold.
 - a. False ambition is self-seeking. James and John were interested in position for honor only, not for the purpose of serving. Pomp and ceremony, position and recognition, power and authority were on their mind, not ministering to and serving people.
 - b. False ambition is deceptive and uses people. Note how deceptively James and John and their mother came to Jesus. The sons persuaded their mother to use her influence with Jesus. She was a tool for their ambition. By her having taken the lead, they hoped Christ would think the request originated with her and not with them. He had already rebuked them for self-ambition. Ambition often causes us to use people. Too often we put desire for things, position, power, and influence before and over people. Some even deceive and use others to achieve their ends.
 - c. False ambition misuses influence, position, and power. James and John along with Peter formed the inner circle around Christ. Christ gave them opportunities to witness several events the others were not permitted to see. They felt more favored and felt that their position was superior to the other disciples. This became especially true when James and John used their family's position to influence Jesus.
 - d. False ambition arises from pride. They felt more honored, more special, more preferred; and they were showing their conceit. They fully expected their request to be granted. Their kneeling with their mother (probably behind their mother) showed this. There is always contempt for others in pride. Feeling more honored and more preferred elevates one over others and treats them as inferior.
 - e. False ambition misunderstands the facts. James and John did not understand Jesus' death and resurrection. They misinterpreted it. They made the same mistake that man so often makes: they spiritualized God's Word.

When Christ said that He was to die, they probably thought He was referring to the conflict that was going to take place as He overthrew Roman domination. When Christ said that He was to arise, they probably thought it referred to the rising of God's kingdom to power. They thought only in terms of an earthly or temporal power. They missed the point entirely—missed the literal death and resurrection of God's Son which was to save man spiritually and eternally. The point is this: false ambition centers attention on securing things now, not eternally. It interprets life and the values of life only in terms of earthly power, position, recognition, and wealth. It fails to see that such is ever so brief and does not last. It misunderstands the facts entirely.

Thought 1. There is good, healthy ambition; and there is bad, unhealthy ambition. Good ambition gives purpose, meaning, and significance to life; it builds drive, initiative, self-esteem and much, much more. All such qualities are healthy and

needed by every human being. We must all feel worthwhile, yet true inner health comes only from serving others, not from position and power. This is what James and John were missing.

Bad ambition is false ambition. It is deceptive in every conceivable way. It may lead to exaltation and power, but it corrupts and destroys. It eats away at a person's body as well as a person's spirit and consumes and misuses people. Sin corrupts and destroys, so false ambition is sin.

Thought 2. There is nothing wrong with high positions of responsibility and authority. Leadership and organization, government and law, teachers and learners, parent and child—all are essential. However, all positions should exist not to *lord it over people*, but to serve people. We are to seek to serve people, not seek to rule people. Our ambition should not be to *lead*, but to serve. This was James' and John's error. It is often ours. There is a tremendous difference between leading and serving.

Thought 3. There is something very commendable about James and John in this experience: their strong faith in Jesus and His kingdom. They were wrong in their ambition, but they were right about Jesus Himself. He was the true Messiah who had come to rule over the works and lives of men. They were just wrong about His method. He was going to do it spiritually not militarily.

Thought 4. James and John had left all for Christ (**Matthew 19:27-29**). They had travelled about the country and suffered with Him for three years. Now they thought their trials were about over. Christ was going to change things and raise them up above the sufferings, and He was to reward their trust. They were so wrong. Like so many of us, they misunderstood what following Christ really meant. Christ does not remove our trials; He carries us through them. He does not take suffering away; He delivers us through suffering. Our rest from labor and trials and our crown come in the next world, not this world.

2. (**20:22-23**) **Greatness:** What does greatness require, and, is a person willing to pay the price? Christ told James and John how to become great; greatness in His kingdom requires five things.
 - a. The price of contemplating suffering and death. A person must understand that greatness involves the suffering of discipline and obedience and the death of self and comfort, of indulgence and extravagance. The person must think about, contemplate, and understand what he is seeking. Thinking takes time; it takes concentration, energy, and effort. It means many long and tiring hours and days of

concentration in study and learning. It means knowing and understanding what one asks. It means knowing where one is, has been, and should be going in life.

- b. The price of bearing the cup of suffering. It means a willingness to die to self daily and to give one's life in bearing whatever has to be borne in order to serve Christ.
- c. The price of being baptized into death. It means paying any price to achieve one's God-given purpose—even if it means death.
- d. The price of determination. James and John answered Christ: "We are able." Greatness is accepting the challenge because one loves the Lord and is willing to share in His sufferings and death no matter the cost.
- e. The price of unshakable loyalty to Christ. Greatness is enduring and persevering no matter the suffering or denial demanded. James and John both drank the cup and were baptized with the baptism of Christ. (**See Luke 14:33, 9:24-24, 14:26-27; Romans 8:13; Gal. 5:24; Phil. 3:8**)

Thought 1. Christ pulls no punches. If we desire greatness there is a price to pay, a tremendous price. If we wish to have the crown He gives, there is a bitter cup to be drunk and a baptism in which to be immersed.

Thought 2. When we say "yes" to Christ, we have to mean it. There has to be an iron determination to follow Him. We must be able to say with James and John, "We are able"—no matter the cup and the baptism. However, we must always remember that *we are able* only through the strength of His resurrected power.

Thought 3. Note that Christ did not write James and John off because they were wrong and had committed a terrible sin. He did not give up on them, cast them aside as useless. He simply corrected them and taught them the truth and continued to use them. Note something else: Christ trusted them. He knew their heart deep within, knew they would come through and in the final analysis pay any price for Him.

There is a tremendous lesson here. Christ believes in us and counts us trustworthy (**1 Tim. 1:12; cp. Romans 8:28f**). Even when we fail and begin to dislike and hate ourselves, He loves and cares for us and wants to correct and teach us and set our feet back on the path of usefulness.

3. (20:23-28) Greatness: What is true greatness? It is four things.

- a. Greatness that is eternal is of God. There is no greatness other than that of God, not a greatness that brings eternal position and honor. The greatness conceived by men is superficial; it fades away. Note two things Christ seemed to be saying.
 - Christ said that some will sit on His right hand and some on His left hand. God is preparing to bestow such honor upon some. This seems to point toward degrees of glory in heaven (**cp. Matthew 20:26-27**).

- Christ was saying that the right to reign with Him was to be determined by God alone (that is, His absolute justice). He also made a distinction between *the great* who only commit themselves to minister, and the *chief* (greatest) who commit themselves to be *bond-slaves* (**Matthew 20:26; cp. Matthew 20:27**). (See **Matt. 10:27; John 12:26, 13:14, 21:16; 1 Cor. 6:20, 7:22; Col. 3:24**)
- b. Greatness is not dominion over people. The disciples still thought the Messiah's kingdom would be the restoration of Israel as an earthly nation and power. The ten other disciples were indignant because they desired the highest positions themselves. They would have been worried, not angered, by such evil and selfish behavior if they had not had the same feelings. The world's view of greatness is twofold.
- The external view is measured by power, fame, recognition, influence, authority, dominion, and position.
 - The internal view is measured by wealth, buildings, vehicles, and machines, and the ability to work and achieve goals. The world seeks after these things; individuals as well as nations seek after them. In fact, most men are caught up to some degree in *worldly greatness*, seeking some recognition, position, influence, fame, and wealth. Few are void of *worldly greatness*. (See **Prov. 17:19; 25:27; Matt. 32:12; John 5:44**)
- c. Greatness is serving others. The great are they who minister. The greatest, the chief among all, are they who are bond-slaves. Note the two words *chief* (*prōtos*) and *servant* (*doulos*, bond slave). Christ made a significant distinction between what He said in **Matthew 20:26** and **Matthew 20:27**. The difference is striking and challenging. There is...
- the *great* (**Matthew 20:26**) vs. the *chief* (**Matthew 20:27**).
 - the *minister* (**Matthew 20:26**) vs. the *bond-slave* (**Matthew 20:27**).
- Another way to see the difference is...
- the *great* are they who *minister*.
 - the *chief* are they who are *bond-slaves*.

What Christ was saying is this: among His disciples, the person who ministers is great, but the person who is a bond-slave is the chief. The idea of the person who ministers is that of occasional service; whereas the bond-slave is a person who is bound to the Lord every moment of life, always serving, regardless of the hour or call or difficulty.

The idea that there are degrees of service is unquestionably in mind. Not every believer serves with the same fervor or commitment. The idea of *degrees of reward* for work is conveyed by our Lord time and again. (See **Matt. 10:42, 18:14; Luke 22:26; John 13:14; Eph. 6:7; Heb. 12:28; Prov. 22:4; Micah 6:8**)

d. True greatness was demonstrated by Christ in three supreme acts.

- The act of coming to earth: "The Son of Man came." The incarnation is the Son of God becoming man. Most men look upon mankind as the summit of creation on this earth. But within the span and scope of the universe and the dimension of the spiritual world, and in particular before God, man is nothing—not to an honest and thinking man. He is only as a speck of sand on the beach or a drop of water in the ocean. At most he lasts only about seventy years *if he can*. In all reality, for God to become a member of so low a race of beings is unimaginable. It is the most humiliating act possible.
- The act of ministering: "[He] came not to be ministered unto, but to minister." Furthermore, He was treated as the lowest of creatures by the men to whom He came. Impossible, yet true! They gave Him no place to lay His head (**Matthew 8:20; Luke 9:58**) and, only three years after publically announcing that He had come to save them, they killed Him. Now note: Jesus is the King of kings and Lord of lords, yet He secured His kingdom by becoming a minister and a servant to all. He did not *lord it* over men. He ministered to and served men, and because He became the servant to all, God has now highly exalted Him (**Phil. 2:8**).
- The act of giving His life "a ransom for many".(POSB)

Phil 2:2-11 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. {3} Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. {4} Look not every man on his own things, but every man also on the things of others. {5} Let this mind be in you, which was also in Christ Jesus: {6} Who, being in the form of God, thought it not robbery to be equal with God: {7} But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: {8} And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. {9} Wherefore God also hath highly exalted him, and given him a name which is above every name: {10} That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; {11} And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

I. Jesus heals blind Bartimeus (also Mat.20:29-34; Lk.18:35-43)

Mark 10:46-52 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 10:48 And many charged him that he

should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. 10:49 And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 10:50 And he, casting away his garment, rose, and came to Jesus. 10:51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 10:52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

KEY VERSE: Mark 10:52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

(RevC) Jericho is perhaps the oldest city in the world, located about 17 miles from Jerusalem. Remember that Jericho had been destroyed years earlier when Joshua and the Israelites walked around the city once each day for 6 days and on the 7th day they walked around it 7 times and blew the trumpets and gave a loud shout and the walls of the city fell down. Thus there was the old city with its ruins and a newer location about a mile from it where Herod the Great and others had built a winter palace.

As it was nearing the time of Passover there were many people making their way to Jerusalem making the road through Jericho a prime place for beggars to locate themselves in hope that these religious pilgrims would be more likely to help those less fortunate.

Note in this story there are two blind beggars indicated in Matthew 20:30 while the account in Mark 10:46 only identifies “Blind Bartimaeus” which may have to do with the apparent fact that he had faith that Jesus could heal him, was definitely the more vocal, more determined and perhaps more desperate to receive from Jesus. The crowd tried to silence him but it was not to be—nothing or no one was going to prevent Bartimaeus from getting to the feet of Jesus.

It is interesting that twice Bartimaeus cries out “Son of David” a title indicating Jesus as his deliverer but when he is finally in the presence of Jesus he uses the title “Rabboni” which means “my Master” which certainly is an expression of the faith that was growing inside Bartimaeus.

Note that Bartimaeus did not cry out for money, clothes, food or any of the common things a beggar would have need of, but he sought Jesus for “mercy” the giving of something he has not earned or deserved. What we ask for may have a lot to do with whether we see the answer we are looking for.

Jesus did not keep them in suspense but touch their eyes and immediately they received their sight. What a wonderful testimony of the grace and mercy of our Savior as He is on His way to suffer and die for our sins He still finds time to stop and minister to a blind beggar. (RevC)

J. Jesus calls Zaccheus to salvation

Luke 19:1-10 And Jesus entered and passed through Jericho. 19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. 19:6 And he made haste, and came down, and received him joyfully. 19:7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 19:9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 19:10 For the Son of man is come to seek and to save that which was lost.

KEY VERSE:

Luke 19:10 For the Son of man is come to seek and to save that which was lost.

- 1. (POSB) (19:1-2) Tax Collector:** Zacchaeus, the chief tax collector, was a very rich man. This is the only time the title "chief" is used with a tax collector. Its meaning is not known. It probably refers to the head of the local taxation office; therefore, Zacchaeus would be responsible to the Roman government for the employment and management of the local tax-collectors and their monies. Note two things about Zacchaeus.
 - a.** He had all the pleasures and comforts of life which money could buy.
 - b.** He was a man who would find it very difficult to enter the Kingdom of Heaven. His money was a serious threat to his salvation, as it is with all rich men. It was going to be difficult to give up all he had to follow Christ. A man tends to *love* his money and the things it does for him
- 2. (19:3-4) Seeking Jesus— Conversion:** first, conversion is being desperate to see Jesus, just who He is. Note three facts.

- a. Zacchaeus showed a desperation in trying to see Jesus. Despite his wealth and the pleasures and comfort enjoyed by wealth, he was apparently empty and lonely within his heart. This can be imagined because tax-collectors were bitterly hated by the people. Zacchaeus was also small of stature, which means that he was probably self-conscious and felt inferior and had a low self-image. Being so little in stature, it was dangerous for him to be out in the midst of a crowd that despised him. From all indications he was denied passage through the crowd, probably being shoved back and abused. Therefore, his desperate determination and persistence is even more evident. (See **Deut. 4:29; Isa. 55:6; Jer. 29:13; Hosea 10:12**)
- b. Zacchaeus persevered in his attempt to see Jesus, and he had to humble himself to do it. Imagine Zacchaeus, a man of position and wealth, climbing a tree just to see an important person pass by. He wanted to see Jesus so badly he forgot everyone around and humbled himself and climbed a tree. He was determined to see the Lord, and nothing was going to stop him.

c. Zacchaeus most likely experienced the beginning of faith stirring within his heart for some time. He had heard reports about Jesus being the Messiah, and perhaps had heard about Jesus saving and calling Matthew, another tax collector, to be one of His apostles. Zacchaeus had begun to *believe the reports* or at least to wonder and hope that the reports were true. His efforts to see Jesus and what follows are evidence of some stirring, of some hope driving him to seek Jesus. (See **Isa. 55:1; Matt. 11:28; Heb. 4:15-16**)

3. (19:5-6) Conversion: second, conversion is receiving the invitation of Jesus. Note several points.

- a. Jesus "looked up and saw him." Jesus sees every man, no matter where he is: in the dark places of his sin and shame, in his home and work and play, in his seeking to know the truth. Jesus sees everything about a man, but there is one person in particular whom he sees. He sees the man who is seeking Him. Jesus sees him in the sense of knowing about his need and reaching out to meet that need.

Zacchaeus is an example. He was desperate to see Jesus, so he had struggled against the odds and found a place where he could see Jesus. The place he chose meant humiliating himself and exposing himself to people who were bitterly opposed to him, but he was willing to suffer whatever it took to get a look at the Savior. And, because Zacchaeus sought so diligently to see Jesus, Jesus saw him.

- b. Jesus knew and called him by name. This was bound to strike Zacchaeus and be very meaningful to him. When anyone, especially a stranger, calls us by name, our ears perk up and our senses become more alert. Jesus knows every man's name (**cp.**

John 1:48; Isaiah 43:1). He wants to address every one of us by name, but we must let Him. We have to do as Zacchaeus did: seek to find the place and vantage point where we can see Jesus, then Jesus will see us and call us by name. (See **John 1:42, 10:3, 10:14; 1 Cor. 8:3; Gal. 4:9; 2 Tim.2:19; Isa. 43:1**)

c. Jesus asked to be received and to be received with haste. He was set for Jerusalem and must not delay too long. There was no time to waste. Jesus wanted to be welcomed, received, and entertained by Zacchaeus; but Zacchaeus had to act then and there. Jesus had only a couple of hours before He had to move on to fulfill His purpose. The moment of opportunity was then and there, that day. The next day it would be gone. There would be no pull, no struggle, no spirit of seeking within Zacchaeus' heart. (See **Matt. 11:28; Rev. 3:20; 1 John 1:3; 1 Cor.1:9; Rev. 22:17; Isa. 1:18, 55:1**)

d. Zacchaeus *obeyed*; he made haste and received Christ joyfully. (See **John 1:12; 2 Cor. 6:2**)

4. (19:7-8) Conversion— Repentance— Restitution: third, conversion is repenting, that is, changing one's whole way of life.

a. Zacchaeus was a sinner. Note "all murmured." Everyone knew that Zacchaeus was a betrayer of his country, serving the alien power of Rome. And Zacchaeus himself knew that he was a sinner, both a betrayer and a thief, having stolen much from many. The point is twofold.

➤ Zacchaeus knew he was a sinner and readily confessed his need for the Savior. (See **Matt. 10:32; Romans 10:9; 1 John 2:23, 4:15**)

➤ The crowd, that is, the general populace, demonstrated self-righteousness. They did not like Jesus eating and associating with a known and confessed sinner. Note: their sin was murmuring and grumbling and complaining—the great sins of Israel in the wilderness. They just misunderstood Jesus' purpose for coming to earth, that of saving sinners. (See **Luke 5:31-32; Romans 5:8; 1 Tim. 1:15**)

b. Zacchaeus repented and changed his whole life; he completely turned around from his sinful life to God and His way of righteousness.

➤ He gave half his goods to the poor. He did exactly what Jesus had said time after time, and he did exactly what the rich young ruler had refused to do (**Luke 18:18-24**). (See **Luke 9:23-25, 11:44, 12:33, 18:22; Eph. 4:28; 1 Tim. 6:17-18**)

- He gave back to those whom he had cheated; he gave *four times* what he had taken. *Restitution* became the thrust of his life for the next while. Think of the people he had cheated, stealing everything he could from them. Imagine the list of people and how long it would take to track them down. (See **Lev. 6:4; Prov. 6:31; Ezekiel 34:16; cp. 1 Kings 20:34; 2 Kings 8:6; Neh. 5:12**).

The point is that this sinner, Zacchaeus, truly repented. He was serious about following Christ and living righteously. (See **Luke 13:3; Acts 3:19, 8:22; Isa. 55:7; Ezek. 18:21**)

5. (19:9-10) Jesus Christ, Mission: fourth, conversion is looking to Jesus as the Savior.

a. Jesus is the One who proclaims salvation. He proclaimed two things:

- That repentance saved Zacchaeus, and that Zacchaeus would bring the message of salvation to his whole household. (See **Mark 16:16, Acts 16:30-31**)
- That Zacchaeus was a true son of Abraham, a spiritual son. (See **Romans 4:11, 3:28**)

b. Jesus is the One who seeks and saves the lost.

- The lost are the ones who are perishing, being destroyed, losing eternal life, and being cut off from God. The lost are spiritually destitute.

Jesus, the One who seeks and saves the lost, is the One who sought Zacchaeus. Zacchaeus put himself in a position to see Jesus, but Jesus did the speaking to Zacchaeus' heart, asking Zacchaeus to receive him. Note: only after Zacchaeus received Jesus did Jesus save him. (See **Luke 15:4; John 9:35-37; Romans 10:16-17**) (POSB)

END OF NEW LESSON 44

QUIZ QUESTIONS FOR NEW LESSON 44

1. T or F Lepers were considered as “unclean” and only a priest could declare them “clean” again.
2. T or F When Jesus healed the 10 lepers all but one gave thanks.
3. T or F The key to greatness is not found in position or power, but in character.
4. T or F True saving faith will result in a changed life.

5. T or F When Zaccheus was saved he offered to repay those he had wronged double their loss.

BEGIN NEW LESSON 45

XVII. JESUS' LAST WEEK: PASSEOVER IN JERUSALEM

(RP) More than one-third of the total gospel writings are devoted to recording Jesus' last week: immediately preceding and following the Cross. Just before the intense events of His last week, Jesus visited His dearest friends: Mary, Martha, and Lazarus (whom He raised from the grave). He received encouragement and strengthening through the ministry of Mary just before His last dramatic week unfolded. **(RP)**

Keep in mind that the Jewish day begins and ends at 6pm not midnight. Therefore Sunday the 10th of Nisan began at 6pm on what most of us would consider to be Saturday evening and ends at 6pm on what we would consider to be Sunday evening.

Sunday 10th of Nisan: Evening in Bethany and following morning Triumphant entry in Jerusalem. Same day Passover lambs are presented to Priest for inspection. Jewish first day of the week.

Monday 11th of Nisan: Spent the night in Bethany and goes to Jerusalem early the next morning. He curses a fig tree near Bethany on the way. Monday is also the day he cleansed the Temple for the second time.

Tuesday 12th of Nisan: Spent night in Bethany again and the next morning on way to Jerusalem the disciples see the withered fig tree. Jesus goes to the temple courts as Jewish leaders challenge Jesus' authority; "trick" questions trying to get him to say something they could arrest him for. This was his last day of public teaching as he gives the Olivet discourse that afternoon from the Mt. of Olives. This is also the day Judas' bargains to betray Jesus.

Wednesday 13th of Nisan: Back to Bethany for the evening with dinner at Simon's house. The disciples spend the day preparing for the Passover meal with Jesus in Jerusalem.

Thursday 14th of Nisan: The evening begins with Jesus and the disciples celebrating the Passover meal "The Last Supper" in the upper room. He sends Judas out and he teaches them on the way to the Garden of Gethsemane on the Mt. of Olives where he prays and the

disciples sleep. He is betrayed and arrested and spends the rest of the night going from one trial to another. He is hung on the cross at 9am and dies at approximately 3pm that afternoon as the Passover lambs are being sacrificed for observance of the Jewish Passover meal later that evening. He is taken from the cross shortly after his death so he can be entombed before 6pm in order that the others could observe their Passover.

Friday 15th of Nisan: The evening begins with the Jews sitting down to their Passover meal as Jesus is in the tomb. The 15th starts the Feast of Unleaven bread and is a High Holy Day. By sunset of the start of the 16th Jesus has been, by Jewish reckoning, in the tomb two days and one night.

Saturday 16th of Nisan: Sunset on the start of the 16th begins Jesus second night in the tomb and the following day is the 3rd day. The 16th is also the normal weekly Sabbath and last day of the week.

Sunday 17th of Nisan: The evening beginning the 17th is the third night for Jesus to be in the tomb. He resurrects before sunrise on the following morning of the 17th. Women who had followed Jesus find the tomb empty. Peter and John are first disciples to find the tomb empty. Jesus shows himself to Mary Magdalene and others during the day.

John 11:55-57 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 11:56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

Mat 26:1-5 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 26:2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. 26:3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 26:4 And consulted that they might take Jesus by subtlety, and kill him. 26:5 But they said, Not on the feast day, lest there be an uproar among the people.

A. Jesus is anointed by Mary for His coming death and burial. (also Mat.26:6-13; Mk.14:3-9)

John 12:1-8 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

[12:9-11 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 12:10 But the chief priests consulted that they might put Lazarus also to death; 12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.]

John 12:2-8 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 12:4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 12:5 Why was not this ointment sold for three hundred pence, and given to the poor? 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 12:7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 12:8 For the poor always ye have with you; but me ye have not always.

(RevC) It is interesting that Mark and Matthew say that Jesus and the disciples were in the house of “Simon the Leper” yet the people we find there are Mary, Martha and Lazarus which would lead us to believe that perhaps Simon was the husband of Martha. Martha as usual was found serving as Mary is again seen at the feet of Jesus. Mary knowing in her heart that the time of her Lord’s sacrifice was at hand wasted no time in demonstrating her love for Him. The ointment was costly perhaps as much as a year’s wages for a common person. How long she had saved this ointment we are not told but it makes one wonder why she did not use it to anoint the body of her brother before Jesus raised him from the dead.

Perhaps Mary had purchased this for Jesus knowing He was going to sacrifice His life for her sins and saved the best that she had to offer for his burial, but now finding Him in their home decided it was best to anoint Him now so he could enjoy it and know her heart of love and appreciation for His sacrifice. When it comes to giving as an expression of our love for our Savior how often do we truly sacrifice? How often have you gone well beyond what is required to truly express your gratitude and love for knowing your sins are forgiven and your name is written in the Lamb’s Book of Life? Mary’s sacrifice poured out at the feet of Jesus upon the feet of Jesus is known throughout the world.

Judas was quick to criticize Mary or her expensive act of love suggesting that the money would have been better spent on the poor. Jesus is just as quick to put Judas in his place—knowing that Judas had little care for the poor. Here John lets us know that the true motive of Judas was that he was a thief and wanted the money for himself.

The religious leaders are already plotting as to how to legally put Jesus to death and now they are also considering adding Lazarus as well because the fact that he is alive from the dead has caused many to believe on Jesus. (RevC)

B. Jesus' Triumphal entry into Jerusalem (Sunday before the Passover Crucifixion): known to Christians as "Palm Sunday" (also Mk.11:1-44; Lk.19:29-44; Jn.12:12-19) KEY VERSE:

Mat 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Mat 21:1-11 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 21:6 And the disciples went, and did as Jesus commanded them, 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way. 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 21:10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Luke 19:38-40 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 19:39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 19:40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Mark 11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

John 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

1. **From Matt. 21:1-11 (RevC)** This is the last week of Jesus' public ministry and for the first time in his ministry he orchestrates a public demonstration that He is the Messiah. Two disciples are sent into the city to fetch a donkey and her colt. This was important as it fulfilled the prophecy of **Zechariah 9:9**. It seems like a small task, yet it was vital to fulfilling the purpose for which Jesus had come to Jerusalem. We should never allow ourselves to feel anything that the LORD our KING asks us to do is beneath our doing.

The city was filled with more than two million people there to celebrate Passover and the word had spread of the miracles of Jesus and especially the raising of Lazarus from the dead. People were looking for Jesus and lining the road in hope of seeing their KING pass by. As Jesus made his way the crowd shouted and called out:

- a. "Hosanna" meaning "save now" or "save we pray"
 - b. "Son of David" the title of the Messiah
 - c. "Blessed is He that cometh in the name of the Lord" meaning they recognized Him as being sent by God to save His people.
 - d. "Hosanna in the Highest" meaning "God save, we pray who art the Highest, save us now through Him You have sent"
2. It was a time of great celebration and expectation, a time when the people paid homage to their KING, their Messiah, their Savior, yet few truly knew Him as such. How quickly those sentiments would change to an angry crowd wanting to crucify him. **John 12:19** reports that the Pharisees said, "...the world is gone after him." Their very survival as religious leaders now rested on finding a way to destroy him once and for all. (RevC)

Luke 19:39-40 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. **Luke 19:40** And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

2. (POSB) (19:39-40) **Jesus Christ, Claim— Praise:** there was the insistent claim of Jesus. He was to be proclaimed King by the people. The religious authorities were hostile. They had already given the word to hunt Jesus down and arrest Him (**John 11:57**). Despite this threat, Jesus publicly and triumphantly entered Jerusalem. The great weight and importance of His mission, "to seek and save that which was lost," is clearly seen in such courageous behavior. (See **John 1:49, 18:37**)

Note the clear declaration to deity that Jesus made: "I tell you that, if these [the praising crowds] should hold their peace, the stones would immediately cry out." Nature did cry out when He hung upon the cross. The world and the disciples had forsaken Him, but the sun hid its face and the earth split asunder in a demonstration of the cry of nature (cp. **Matthew 27:45, 51-52**). (See **Psalm 69:34; Isa. 44:23, 49:13**) (POSB)

(RevC) In our CTC subject on the book of Daniel we discuss the prophecy given to Daniel concerning the 70 weeks of years that were determined against Israel. As part of the study we learn that of the 490 years ($70 \times 7 = 490$) that there was to be 69 of those weeks or 483 years from the time of the decree to rebuild Jerusalem and the temple (after the 70 year captivity to Babylon was over) until the coming of the Messiah. (RevC)

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

3. (RevC) We know from our study that King Cyrus was to be used by God to release the Jews to rebuild the Temple. This was fulfilled by King Artaxerxes in his commission to Nehemiah in 445 B.C. (RevC)

Ezra 1:1-2 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, {2} Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

Neh 2:1-8 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. {2} Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was

very sore afraid, {3} And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? {4} Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. {5} And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. {6} And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. {7} Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; {8} And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

(RevC) Calculating the exact starting and ending date for the 483 years is speculative at best as there are many factors that figure into doing so. However, one method of calculating using the date of the decree given by Artaxerxes on March 14th, 445 BC to the triumphal entry of Jesus into Jerusalem on Palm Sunday, April 2, 30 AD comes out to 483 years. (RevC)

Luke 19:42 [Jesus] Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

(RevC) In Luke 19:41 we read that when Jesus beheld the city of Jerusalem He wept over it. The word used there for “wept” means that He burst into tears, weeping out loud. Literally His heart was broken as He knew the people had missed their day of salvation. Now what was an opportunity for eternal life was passing them by. The city was rejoicing and celebrating while the Savior wept knowing that the truth was not hidden from them. (RevC)

Luke 19:43-44 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, {44} And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

(RevC) It seems almost unbelievable that after all the prophecies that Jesus fulfilled, miracles that he performed, teachings He gave about the Kingdom of God that even the most knowledgeable of the religious leaders missed who He was and why He came. (RevC)

END OF NEW LESSON 45

QUIZ QUESTIONS FOR NEW LESSON 45

1. **T or F** Jesus and his disciples celebrated the Passover meal on Thursday the 14th of Nisan (actually Wednesday by the Roman calendar) a day earlier than everyone else. He dies at approximately 3 PM on Thursday (by both Roman and Jewish calendar) just a few hours before the Jews sat down to celebrate their Passover meal Friday evening the 15th of Nisan (actually Thursday by Roman calendar).
2. **T or F** By sunset of the start of the 16th Jesus has been, by Jewish reckoning, in the tomb two days and one night.
3. **T or F** The evening beginning the 17th is the third night for Jesus to be in the tomb. He resurrects before sunrise on the following morning of the 17th.
4. **T or F** The Pharisees celebrated the raising of Lazarus from the dead, because it represented that there was life after death which the Sadducees denied.
5. **T or F** The ointment that Mary used to anoint Jesus' feet would have cost a month's wages for a common laborer.
6. **T or F** As Jesus rode the donkey colt into the city of Jerusalem the people shouted "Hosanna" meaning "the Lord lives".

BEGIN NEW LESSON 46

C. Jesus cleanses the Temple a second time (also **Mk.11:15-48; Lk.19:45-48**) as He had done at the beginning of His ministry (**Jn.2:13-17**)

Mat 21:12-17 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 21:14 And the blind and the lame came to him in the temple; and he healed them. 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

Mark 11:18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Mat 21:16-17 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 21:17 And he left them, and went out of the city into Bethany; and he lodged there.

(RevC) In **John 2:13-17** we find Jesus arriving at the temple after journeying from Cana through Capernaum and into Jerusalem. He was in Jerusalem to attend the Passover Feast and found the temple being desecrated by merchants, and money changers looking to take advantage of the worshippers. Jesus drove them out of the temple telling them not to make his Father's house a house of merchandise. Evidently the merchants and money changers did not take to heart his words as they were back at it again perhaps being encouraged by the priest who were getting rich setting up booths inside the court of the Gentiles and leasing space to outside merchants.

The presence of the merchants in the court of the Gentiles also meant that there was little room, if any, for the Gentiles to have a place of worship within God's house which undoubtedly was another reason why Jesus was so upset with what was taking place—certainly an indication of His heart for the Gentiles.

This second time **Matthew 21:12-16** took place on Monday the day after His triumphal entry into Jerusalem according to **Mark 11:11**. Mark indicates that Jesus had come to the temple saw all that was taking place and as it was getting late went with the disciples to Bethany for the night.

The next morning, He returns finds the temple filled with merchants and overturns their tables, and chairs quoting part of **Isaiah 56:7** saying, "My house shall be called a house of prayer..." In doing so He was again publicly declaring that He is God. He follows the cleansing of the temple with the healing of the blind and lame that came to Him in the temple as children were crying out "Hosanna to the Son of David" offering praise to Jesus which was one purpose for which the temple was created. (RevC)

D. Cursing the fig tree (also Mk.11:12-14, 20-21)

Mat 21:18-22 Now in the morning as he returned into the city, he hungered. {19} And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. {20} And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! {21} Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye

shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. {22} And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

(RevC) There are two lessons from the account of the withered fig tree. The first lesson is that Jesus has all authority over nature and that His authority was given to His disciples, if they had faith enough to believe and doubted not. This lesson was also important as He was about to go to the cross and wanted the disciples to realize that He truly was offering His life for our salvation and had the power to keep from being put to death if He so desired.

The second lesson concerns the fact that the fig tree had only leaves but no fruit. It was a type of Israel having an outward show of religion (the green leaves) but no fruit thus no life inside. Israel was a barren fig tree there was no fruit to present before their KING. Thus, it was needful for Him to suffer and die that He could then produce fruit through all those who would receive Him as their Savior and King.
(RevC)

Compare this desolate picture of Israel to the condition of Christ's Millennial kingdom in Israel in **Ezekiel 47** (notice the trees vs.12)

E. Jesus speaks about giving sacrificially to God:

Mark 12:41-44 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 12:43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

F. Confrontations with Jewish leaders: conflicts become more violent as the time of Jesus' crucifixion drew near.

- 1. Throughout the earlier days of His earthly ministry, Jesus had encountered these hypocritical leaders, always speaking God's truth to them: KEY VERSES:**

Luke 11:46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Luke 11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

2. Jesus exposed the false religion of the Jewish leaders

John 8:31-59 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 8:32 And ye shall know the truth, and the truth shall make you free. 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 8:35 And the servant abideth not in the house for ever: but the Son abideth ever. 8:36 If the Son therefore shall make you free, ye shall be free indeed. 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 8:43 Why do ye not understand my speech? even because ye cannot hear my word. 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 8:45 And because I tell you the truth, ye believe me not. 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

- a. (POSB) (8:31) Salvation— Discipleship— Belief— Abiding— The Word:** there are two conditions for being delivered from sin, two conditions for salvation and discipleship.

(I). The first condition is belief: "Many believed on Christ" (**John 8:30**). As the gospel was proclaimed, they listened. They did not slumber or sleep, nor allow their minds to wander. They allowed no distraction whatsoever. They heard and "believed on Christ"; therefore, their hearts were stirred....

The point is this: the *very first* condition of deliverance and salvation is belief. (See **John 3:15-16, 5:24, 11:24, 12:46, 20:31; Acts 10:3, 13:39, 16:31; 1 John 5:1**)

(II). However, there is a second condition—a condition that completes the experience of deliverance and salvation. It is that of *continuing* or *abiding* (*meinēte*) in the Lord's Word. The idea is that of *dwelling*, just as a person dwells at home. The Word of the Lord is the believer's dwelling place. He *continues* and *abides* in God's Word... A person who does not really believe will not "continue" in the Lord's Word.

(See **Matt. 24:13; John 15:4-6, 10; 2 Peter 3:17; 1 John 2:6, 28; 2 John 9**)

- b. (8:32) **Salvation, Results:** there are two results of being delivered from sin, two results of salvation and discipleship.

(I). The first result is that the true believer will know the truth.

(II). The second result is that the true believer will be made free.

- c. (8:33) **Man, State of— Sin, Enslavement to:** man denies he is enslaved. The Jews misunderstood Jesus. They thought He was referring to being conquered and enslaved by a foreign nation. They denied such. They had, of course, been conquered by many nations and were in fact being ruled by the Romans at that very time. What they meant by not ever being enslaved is that they had never surrendered their will to any ruler. They had always given their allegiance to God, not to men, no matter how powerful the men were.

Note two things.

(I). Jesus meant something entirely different. Jesus meant that the Jews and all other men were enslaved by sin. They could not help sinning no matter how much they tried not to sin.

(II). Man denies being enslaved by sin. He claims a godly heritage and believes it frees him and makes him acceptable to God. The Jews claimed they were *the seed* or the children of Abraham, the children of one of the godliest men who ever lived. They felt, therefore, that his godliness and the godliness of those who followed him made their nation and its people very special to God. They felt they were acceptable to God no matter how they lived. They believed that every true Jew was covered by the godliness of their forefathers... (See **Luke 3:8; John 9:28; Romans 2:19; Job 14:4, 33:9; Provb. 20:9, 21:2, 30:12**)

- d. **(8:34-36) Sin, Enslavement to:** the first proof that man is enslaved by sin is undeniable—man commits sin. The words "committeth sin" (*poiōn tēn hamartian*) are continuous action. Man continues to commit sin. It is his habit, his practice to sin. He cannot keep from sinning; therefore, he is a slave to sin. The word "servant" (*doulos*) means slave or bond-slave. The bond-slave was purchased and bound to the person who bought him. The idea is that man is *bought* by sin. When a man sins, he is giving himself over to sin. He becomes enslaved to sin; he is a sinner forever: in a *condition*, a *state*, a *being of sin*. Very simply, he is unable to keep from sinning, no matter how hard he tries.

Jesus warned man. A slave is not a permanent member of a family, but the Son is. The slave has no rights and no claims to privileges within the family. He is a slave and can be rejected and cast out of the house anytime, but not the Son. The Son is always the Son. It is He that has all the rights and privileges to the house. However, there is a way the slave can become a member of the house. The Son can free the slave and ask the Father to adopt him, and if the Son makes the slave free, the slave is free indeed. **(See John 8:34; Acts 8:23; Romans 3:23, 5:16, 7:14, 23; 2 Tim. 2:26; 2 Peter 2:19) (See Romans 6:18, 8:2; Gal. 5:1; 2 Cor. 3:17)**

- e. **(8:37) Sin, Enslavement to:** the second proof that man is enslaved by sin is that he opposes and makes no room in his heart for Jesus' Word.

Man rejects and opposes Christ. Man rejects the claims of Christ upon his life; he refuses to deny himself and take up the cross as demanded by Christ. He does not want the claims of Christ to control his life; he wants to do his own thing and to live as he pleases. Therefore, he rejects Christ and goes about fulfilling his own desires, securing or taking whatever he wants. He ridicules and speaks against Christ and those who follow Christ whenever possible. Very simply, man wants little if anything to do with Christ; he wants Christ to have little if any say-so in his life. **(See Mark 7:13; John 12:48, 14:24)**

- f. **(8:38) Unbelievers—Satan:** the third proof that man is enslaved by sin is that he follows the wrong father, the devil (**cp. John 8:44**). There is a strong contrast here between the Father of Christ and the father of man, the devil.

(I). What Christ speaks is what He has seen *with* His Father. The word "with" (*para*) means "by the side of." What Christ saw came from the very side of the Father. Christ was from the very presence of God, so what He spoke was God's Word. His message was the Word of God Himself. What was His message?

- Man must "believe on Him" (**John 8:31**).
- Man must "continue in His Word" (**John 8:31**).

- Man is "enslaved by sin" (**John 8:34**).
- Man can be freed and adopted as a child of God's by the eternal Son (**John 8:35-36**).

(II). What man does is what he sees and hears with his father. Christ identifies the father of man as the devil (**John 8:44**). Man, walking in sin, is by the very side of the devil (by the side of the devil's place, domain, rule, and reign). So much of what man does is, therefore, of the devil...

- g. (8:39-40) **Sin, Enslavement to— Man, Depravity**: the fourth proof that man is enslaved by sin is that he fails to do the works of Abraham. What is said now is crucial.

The Jews cried out, " 'Abraham is our Father.' Our father was a good man, a man of great goodness. And our people have done *enough good* through the years for us to claim God as our Father. Our father is certainly God, not someone else."

Note that few men would ever say the devil is their father. To most people such an idea is preposterous, even repulsive. It arouses emotions ranging from mild amusement to anger. There is the feeling that too much good is done upon earth for the devil to be called the father of the world or of man.

Jesus replied, "If ye were Abraham's children, ye would do the works of Abraham." Two works in particular are mentioned.

- Abraham did not attempt to kill the messengers of truth: "This did not Abraham." He did not oppose the messengers of the truth but received and accepted the truth whenever a messenger crossed his path. However, many of the people were set on getting rid of Jesus.
- Abraham believed God and the truth of God.

The point Jesus was making is this: a man cannot claim the goodness of others for himself. If a man is a child of Abraham's faith, that is, of God...

- he will do the works of Abraham (believe and diligently seek God, continuing in the truth).
- he will not do the works of the devil (**cp. John 8:44**).

Thought 1. The true child of God is a person who does the works of the Lord. He hears and receives the truth. He does not try to kill and eliminate the greatest truth God has given to this earth, the truth of His own Son.

- h. (8:41) **Man, Depravity— Profession, False**: the fact is stated most emphatically. Man sins by doing the deeds of and following after a father other than God...

Note: sin and evil are due to the nature of a spiritual father (the devil). Man sins because he is in the family likeness of that father (by nature). However, man denies the fact. The Pharisees, the strongest religionists who have ever lived (representing all mankind), knew exactly what Jesus was saying. They knew that Jesus was speaking spiritually and that He was charging them...

- with being sinful and depraved, always coming short.
- with following some father other than the Father of heaven.

The Jewish religionists (as most men) denied that they had an idolatrous father. In their minds God was their Father and they were children of God, and there was no question about it....

The tragic fact is this: the vast majority of people make the very same claim, refusing to accept the truth. However, their claim is a false profession.

i. **(8:42-43) Man, Depravity:** the first proof of man's depravity is that man does not love Jesus. Picture the scene. God sent His Son into the world and man...

- does not recognize Him.
- does not recognize His words.
- does not recognize His works.

If man were of God, that is, of the same spiritual world and dimension as Jesus, he would recognize Jesus and recognize His words and works. It would be impossible not to recognize Him. This is what Jesus was saying. He **"proceedeth forth and came from God,"** that is, from the spiritual world and dimension of heaven itself. Any man who is of God is bound to recognize Him. Any man who is truly of God will love and welcome Him, not reject and oppose Him. The man who wants nothing to do with Jesus is not of the family of God; he is not a child of God. He is a child of some father other than the Father of Jesus.

Note another fact: no man could possibly be of God...

- who does not understand the speech (teaching) of Christ.
- who does not hear the word of Christ (open his heart to it).

A man who has the same Father as Jesus Christ will understand His teaching and hear His Word and open his heart to *what* Christ teaches. When a man shuts his heart to the teaching of Christ, that man shows that he has a father other than Christ's Father. **(See John 8:42, 6:38, 14:-10, 16:27, 30; Eph. 6:24)**

Note the word "cannot." It is strong. They *could have understood and heard* His Word, but they *would not*; that is, they refused His Word, for it repelled them. They rejected it, deliberately willed to turn from it. **(See Acts 28:2; Romans 3:11; 2 Tim. 3:7)**

j. **(8:44) Man, Depravity:** the second proof of man's depravity is that man shows that his father is the devil. It is *man's works* that reveal his true father...The point is this: man's sinful behavior and evil works prove that his father is not the Father of Jesus. Sinful behavior and evil deeds are not of the Father in heaven; they are of the father in hell. The sins and evil mentioned by Jesus show this.

- Satan and men "lust".
- Satan and men murder. Satan is a murderer in three senses.
 - He was behind the first murder: the man Cain killing his brother Abel (**Genesis 4:8**).
 - He was behind the sin of Adam, which brought death to the whole human race. He is the murderer, the one who caused the death of men. (**See Romans 5:12**)
 - He is behind the murder of human life and behind the loss of man experiencing real life here on earth. The devil destroys life and all abundant living when he can: all love, joy, peace, patience, gentleness, goodness, faith, meekness, discipline.
(**See Matt. 13:19; 1 Peter 5:8; Job 1:9-11**)

Jesus was saying that one thing is certain: God is not the father of murder—the devil is. They who commit murder are children of the devil. But note the real meaning of murder revealed by Jesus. Murder is...

- anger
- bitterness
- enmity
- an uncontrolled spirit
- desiring a person's ruin
- striking out at a person
- slandering, maligning, speaking ill about a person and destroying a person's image (who is created in God's image)
- envying & killing a person's happiness

Satan and men abide not in the truth. Both reject the truth. (**See John 8:4; 1 John 3:8**). Satan and men lie and deceive. It is their nature to lie and to protect and look after themselves. This is the meaning of the phrase, "**he speaketh of his own**"; that is, he is at ease and comfortable in lying. It is man's nature to lie; he lies out of his own being. This hurts the pride of man, but it is his nature...

- to look after himself even if he has to lie (cheat, steal, maneuver, whatever) to get.
- to protect himself by misleading, deceiving, and twisting the truth.
(**See 2 Cor. 4:3-4, 11:13-15**)

Note: anything that is not true is false—whether a lie, thoughts, ideas, words, or acts. Lying is of the devil and exposes a person to be a child of the devil. A person is certainly not of God if he is lying. His father is not the Father of Jesus. (See **1 John 2:21-23**)

Note also that Jesus is telling man the truth, but man refuses to accept it (**John 8:45**). It is tough to accept the truth that one follows and actually behaves as a child of the devil. However, man must accept the truth if he is to change and see his world changed and become a child of God's, the Father of the Lord Jesus Christ.

- k. **(8:45-47) Jesus Christ, Without Sin:** the third proof of man's depravity is the sinlessness of Jesus. Jesus made the most staggering claim: no man could prove Him to be a sinner. No person could prove a single sin in Him. He was sinless and perfect. He was in the closest imaginable relationship with God, of the very same nature as God: sinless, holy, righteous, pure—perfectly so. Jesus claimed to be the Perfect Man. (See **2 Cor. 5:21; Heb. 4:15, 7:26; 1 Peter 2:22; 1 John 3:5**)

Note the all-important question: Since He was sinless, why do men not believe Him? He was telling the truth. Therefore, men should believe Him. Jesus answered His own question.

- He that is "of God" hears God's Words.
- He that is "not of God" does not hear God's Words. The person who is not of God does not hear and believe because he is not a child of God. He is a child of the father of lies, the devil.

(See **Matt. 13:15; 2 Tim. 4:4; Zech. 7:11**) (POSB)

- l. **(RevC)** There is a distinction between being the offspring of Abraham in the natural sense thus being able to trace your lineage back to Abraham and being one of Abraham's children who are spiritually speaking "children of faith" perhaps having no natural lineage to Abraham but have "faith" like Abraham (**Gal. 3:6-14**). The Jewish religious leaders could trace their lineage back to Abraham as their father and thought that was enough to keep them in good standing before God. Jesus is making it clear that if they were truly of Abraham they would do the works of Abraham, recognize Jesus as God, and love Him instead of wanting to kill Him.

This is an impossibility for them because they are of their father the Devil and by nature do the work of the Devil. They could not see that they were in bondage to

sin which is perhaps the worst part of their condition. They earnestly believed they were free and in righteous standing before God when they were slaves to sin and separated from Father God. Perhaps the most difficult people to win to Christ are those who think they are something that they are not.

God help us to see clearly less the enemy of our souls gain an advantage against us! (RevC)

John 8:48-59 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 8:49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 8:50 And I seek not mine own glory: there is one that seeketh and judgeth. 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 8:55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

m. (POSB) (8:48-50) Jesus Christ, Charges Against— Purpose: the religionists cast a harsh insult against Jesus. They called Him a Samaritan and accused Him of being demon-possessed.

Being a Samaritan was a charge that He was full of heresy, not worshipping the true God, but following and building up the false religion of the Samaritans.

Being devil-possessed was a charge that He was full of an evil spirit, a spirit that was out to destroy man and the true religion of God and its people.

Jesus answered the charges but said absolutely nothing about their racial slur. (A racial slur was not worthy of comment by Him.) But He strongly denied their charge that He was demon-possessed. He knew exactly what He was saying and doing. He was not insane. He was perfectly conscious of His actions. Note that Jesus made three claims.

(I). Jesus claimed that His very purpose was to honor God. There was not an evil spirit within Him setting out to destroy man and the worship of God. Contrariwise, His very purpose was *to honor God* and to turn men to God. Note: He called God "My Father."

(II). Jesus claimed that man was the one who did evil to God. While Jesus honored God, man (in particular false religionists) tried to dishonor Jesus. In dishonoring Jesus, they were dishonoring God. It was the love of God that had sent Him into the world to offer salvation (**John 8:31-32**). The real demon-possession or spirit of evil was seen in those who dishonored Him while He offered God's salvation to men.

(III). Jesus did not seek His own glory; contrariwise, He sought to glorify God by leading men to God. However, there was One who sought the glory of Jesus, that is, God Himself. God will judge those who truly glorified Christ. He will reveal what Christ did to glorify God and what religionists did to dishonor God. One (Christ) shall be proven and accepted, and the other (religionists) disproven and condemned.

- n. **(8:51-53) Jesus Christ, Deliverer from Death:** there is the great revelation and promise—a person can escape death.

Note the reaction to Jesus' phenomenal claim: man thought Jesus must be under a demon's spell, that he was mad and insane. He was bound to be demon-possessed, for everyone knows that man dies. Even the godliest men such as Abraham and the prophets died. Who did Jesus think He was? Did He think He was greater than Abraham and the prophets? Who was He claiming to be?

- o. **(8:54-59) Jesus Christ, Deity— Oneness with God:** there is the great authority of Jesus to make such a glorious promise. He made four unique claims.

(I). Jesus claimed that He was honored by God. He was not out to honor Himself. If He sought His own honor, His honor would amount to nothing. When a man is seen honoring and praising himself, it is considered false honor. Self-honor is discounted and considered distasteful and usually turns people away. It certainly does not attract people.

However, there is One who does honor Christ: His Father honors Him. (See **Matt. 3:17; John 5:32, 37-38, 8:18; 1 John 5:9-12**)

Now, note a phenomenal claim. Who is Jesus' Father? "He is your God" (**John 8:54**). He is the God who men so often profess as their God. But He is the God who men do not really know. Men may say they know Him,

professing God to be the creator and sustainer of all. Professing to worship and follow Him, to be looked after and cared for by Him.

But such claims are only imaginations, only ideas in man's mind. Jesus said that man does not really know God, not the only true and living God—not really—not personally. (See **Matt. 7:21; Mark 7:6; Luke 6:46; Titus 1:16; 1 John 3:18**)

(II). Jesus claimed that He personally knew God and obeyed God's Word. He had a unique and very special knowledge of God. Jesus knew God as no one else had ever known Him. (See **Matt. 11:27; John 7:29, 8:23, 42, 55, 10:15, 17:25**)

Note that Jesus refused to lie. Most men lie when they claim to know God, but He would not lie like they did (**John 8:55**). He knew God and He would not lower nor retract His claim, although He knew it would mean His death. Note also that Jesus kept God's Word. This meant that He had to tell the truth. He did know God personally, and He must proclaim the glorious Word of God to men. He had to do what God said. He had to keep God's Word and fulfill God's purpose so that men might be saved. (Note that Jesus was claiming to be sinless, to keep God's Word perfectly.) (See **John 14:31, Romans 5:19**)

(III). Jesus claimed that He was the One that Abraham hoped for and actually saw. Abraham held a unique position in the Jewish nation, for he was the founder of the nation. He was the man who God had challenged to be a witness to the other nations of the world—a witness to the only true and living God. Therefore, God had appeared to Abraham and challenged him to leave his home, his friends, his employment, and his country. If Abraham would follow God unquestionably, God made one great promise: Abraham would become the father of a new nation and of a great host of people, and God would cause all nations to be blessed by his seed (**Genesis 13:14-17, 15:1-7, 17:1-8, 15-19, 22:15-18, 26:2-5, 24, 28:13-15, 35:9-12**).

Scripture says that Abraham did as God requested. He went out not knowing where he went (**Hebrews 11:8**). He completely and unquestionably trusted God and took God at His word. The point is this: Abraham rejoiced to see the Messiah's day, the day when the promised Seed was sent into the world...

(IV). Jesus claimed that He was the great "I Am." This was the climactic claim—the claim...

- to be preexistent, always existing, to have been living when Abraham was born (Greek aorist tense, "**came into being**").
- to be above and beyond time.
- to be eternal.

The point is striking. Jesus was there when Abraham was born. He is God Himself, the great "I Am" standing upon earth and in a human body. Why? Note the question is not *how*. God can do anything, even stand upon earth in a human body if He wills. Therefore, the question is never *how*, but *why*. Why would God come to earth as a Man? The answer is clearly stated: to bring the message of God to the world, the glorious gospel (**John 8:31-32**).

However, note the reaction of men to God's presence. They rejected and opposed Him and tried to get rid of Him. They wanted nothing to do with Him, lest His claims lay hold of their lives and they be forced to change the way they lived. (See **Luke 6:11, 19:14; John 7:7**) (POSB)

END OF NEW LESSON 46

QUIZ QUESTIONS FOR NEW LESSON 46

1. T or F The only reason Jesus "cleanses" the Temple a second time was because the Priests were profiting from renting space to the moneychangers and merchants.
2. T or F Jesus curses the fig tree because it had leaves but no fruit. The tree represented Israel who had opportunity to bear fruit but didn't.
3. T or F The statement by Jesus in John 8:58 can be translated, "Before Abraham came into being, I AM." The Jewish leaders received what He said as making Himself equal with God, which was the sin of blasphemy, worthy of death.
4. T or F The most difficult people to win to the Saviour are those who trust in their religion to save them.
5. T or F Jesus accused the Pharisees of being children of the Devil.

BEGIN NEW LESSON 47

3. **Jesus condemned the hypocrisy of the Scribes and Pharisees: the issue of handwashing** (also **Mk.7:1-23**) **KEY VERSE:**

Mat 15:8-9 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. {9} But in vain they do worship me, teaching for doctrines the commandments of men.

Mat 15:1-20 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 15:5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 15:7 Ye hypocrites, well did Esaias prophesy of you, saying, 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 15:9 But in vain they do worship me, teaching for doctrines the commandments of men. 15:10 And he called the multitude, and said unto them, Hear, and understand:

- a. (POSB) (15:1-20) Introduction:** there are and always have been two basic religions in the world. There is the religion that stresses *the outside* and the religion that stresses *the inside*.
- External religion says be physically and morally clean. Internal religion says be spiritually regenerated and made into a new creature.
 - External religion says that if a person keeps the outside clean then the inside will be clean. Internal religion says that if a person is clean on the inside then he will keep the outside clean.
 - External religion develops a system of laws to govern behavior. Internal religion behaves *out of a heart of love* and respect for God and man.
 - External religion says be faithful to religion (the church) and its practices and moral teachings and you will be clean. Internal religion says be cleansed within by Christ and you will be faithful to the church and live justly.
 - External religion is a man-made religion of ritual, ceremony, laws, and works. Internal religion is God's religion *based upon* His Son Jesus Christ who changes or recreates the heart of man. This act of recreation gives man a new heart, a heart that reaches out to both God and man in love and respect.

The conflict between these two religions is the conflict that was being waged between Christ and the religionists of His day.

Through the years, the Jewish religion, in an attempt to keep man religiously and morally clean, had come up with thousands upon thousands of rules and regulations governing man's behavior.

A section of these had to do with keeping oneself physically clean by washing with water. One of the rules said that a person had to wash his hands before eating a meal. The disciples apparently had failed to wash their hands before eating some meal; therefore, they had broken the tradition of the church and embarrassed the religious faithful of their day. Jesus was asked about the matter. He answered by charging the religionists with breaking God's law *in order to keep* the traditions of their religion. And He gave them an example: "God says, 'Honor thy father and mother.' But your tradition says that once a person vows to give a gift to the temple, he can never back out of the vow, even if he later needs the gift to take care of his parents."

Christ is saying, "I am not the law breaker, the hypocrite. You are. You are the one who is breaking God's law. You put your own rule above the law of God." (POSB)

[(RevC) There were many rules and regulations which comprised what was the "oral law" that the rabbis said was given by Moses to the elders of Israel who passed them on to the entire nation. These oral rules eventually were written down and became what was called the Mishnah. Over time the Mishnah became even more authoritative than the original law. The scribes and Pharisees were attacking Jesus because his disciples had failed to wash before a meal and that was in violation of the Mishnah. Jesus responds Matthew 15:3-6 by confronting them for failing to "Honor thy father and mother". They did this when they wanted to avoid financial obligations they could declare all of their substance to be "a gift" (Hebrew "Corban") to God. Doing this freed them from their obligations such as caring for their parents. Thus, not honoring their father and mother. The issue that Jesus was pointing out was that their traditions were allowing them to violate the law of God. Therefore, the traditions of man do not equate to honoring God. Each of us would do well to ask God to show us any traditions of man that we have made a part of our lives that fail to honor Him. (RevC)]

15:11-20 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 15:13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15:15 Then answered Peter and said unto him, Declare unto us this parable. 15:16 And Jesus said, Are ye also yet without understanding? 15:17 Do not ye yet

understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 15:20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

(RevC) Romans 14:17 tells us that “The kingdom of God is not meat and drink”. The disciples still did not understand why Jesus said what he did in light of the fact that every good Jew knew what was clean and unclean for food. They were also concerned that he spoke the way he did to the Pharisees as that was sure to stir up more trouble. Jesus makes it clear that it is not what a man eats that defiles him but what comes from his heart and out of his mouth is what defiles. It bothers me that some people take so little thought to the foulness of the words that they speak. You can’t even watch a TV show or go to the movies without the expectation that somewhere in the movie some actor is going to say something that offends my spirit.

I have two grandsons who are children of my oldest daughter. She is normally pretty careful about her speech but one day in front of the boys she let a curse word slip out. The two boys were quick to call it to her attention and admonish her. She apologized but then told them that “everyone says something wrong once in a while” and the boys were quick to respond, “OH NO! Grandpa never does!” I did not realize that the boys could see a difference in the way I speak, and I was blessed to know that it made a difference to them, and they knew that cursing and dirty speech does not honor our Lord. When I hear professing Christians speak in the same manner as the world it makes me wonder what darkness still resides in their heart and whether they truly know the Lord of their professed salvation.

Jesus was also drawing attention to the greater issue while the disciples and the Pharisees were still struggling with the minor issue that to Jesus was not even a concern. How often do we focus on minor faults in other people while missing the bigger issue in our own heart?

Jesus as always is right in that there is little use in wasting our energy trying to keep the blind from leading the blind to destruction. Some people can hear the truth, see the truth yet not turn from their evil way because they are blind to what they see and hear. People who followed Jesus had an interest in knowing the truth, they did not all give themselves whole heartedly to him, but they had opportunity. In contrast the Pharisees and scribes were only looking to find fault in Jesus there was not light in them.

Let me encourage you to examine these scriptures: (**Gen. 6:5; Prov. 15:26; Matthew 9:4**) **Remember God looks on the heart!** (RevC)

4. Jesus corrected the teachings of the Pharisees and Sadducees about the “true sabbath” (also **Mat.12:1-8; Lk.6:1-5**) (see earlier incident of Sabbath controversy in **Jn.5:17-18**)

Mark 2:23-28 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 2:24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 2:25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 2:28 Therefore the Son of man is Lord also of the sabbath.

(RevC) The scripture tells us that on the 7th day of creation God rested, meaning that he “ceased” his work. This was a precursor to God giving man the Sabbath after they came out of their slavery to Egypt (**Ex. 20:8-11**). We can see from this passage of scripture that the Sabbath has to do with “ceasing” from work, it was to be a day that was given to man so he could honor God. Naturally there were to be consequences for breaking the Sabbath. The Sabbath was an important day for the Jews because as far as we know from the scripture it was not given to any other nation.

When the hungry disciples took a few ears of corn to satisfy their hunger (eating a small amount from someone else’s field was not against the law as long as you did not fill a basket) but to do so on the Sabbath was work and the Pharisees were quick to find fault in their actions. In truth the Pharisees were correct in that the disciples were breaking the ceremonial law of the Sabbath. However, Jesus was quick to remind the disciples of what King David had done in eating from the Table of Shewbread in the temple due to his hunger and the priest then gave it to his men as well. The priest were acting correctly in realizing that the Sabbath was given to man for his benefit and feeding the hungry was certainly more important than obeying a religious rule or regulation. Jesus pressed even further in implying that if King David could eat from the bread in the temple then surely the King of the Sabbath could allow his disciples to do likewise!

There were some guidelines given for the Sabbath in the scripture but the Pharisees and scribes had come up with a list of 39 specific things that you could not do on the Sabbath making it a burden for man to keep, something God never intended. Certainly we should remember the Sabbath and keep it holy, it is a day of ceasing from our normal activities to draw closer to the Lord.

This was not the first time Jesus had done something on the Sabbath that was in violation of the law, but he did so to make a point that the Sabbath was not meant to be a bunch of rules and regulations. You can't regulate spirituality it must come from the heart. No matter what day of the week it was Jesus was always more concerned with the needs of mankind than the obeying of man's laws. (RevC)

END OF NEW LESSON 47

QUIZ QUESTIONS FOR NEW LESSON 47

1. **T or F** The "Mishnah" is what the Jewish religious leaders refer to as the "oral law" which supposedly Moses gave to the elders, and they passed it down to the nation.
2. **T or F** The "Mishnah" was meant to have more importance and authority than the original law.
3. **T or F** The "Corban" was "a gift".
4. **T or F** A person would declare his goods to be "Corban" if he wanted to receive blessing from God.
5. **T or F** The lesson from Matthew 15 is that the traditions of man do not equate to honoring God.
6. **T or F** Jesus was more concerned about what was in a man's heart than the food that he put into his mouth.
7. **T or F** The Sabbath means "to make Holy".
8. **T or F** Jewish manuscripts do not have chapters and verses such as we have today in our Bibles.

BEGIN NEW LESSON 48

5. Below are more examples of Jesus' conflict with the "religious" spirit of the Jewish leaders:

a. Jesus rebuked the Pharisees for distorting God's sabbath law

Luke 13:10-17 And he was teaching in one of the synagogues on the sabbath. 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 13:12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13:13 And he laid his hands on her: and immediately she was made straight, and glorified God. 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 13:15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 13:17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

b. Jesus, again, reproved Pharisees about issue of healing on the sabbath

Luke 14:1-6 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 14:2 And, behold, there was a certain man before him which had the dropsy. 14:3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 14:4 And they held their peace. And he took him, and healed him, and let him go; 14:5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 14:6 And they could not answer him again to these things.

c. Jesus rebuked the Pharisees and Saducees for asking for a "sign" from heaven (also Mk.8:10-12)

Mat 15:39-16:4 And he sent away the multitude, and took ship, and came into the coasts of Magdala. 16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. 16:2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 16:3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 16:4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

d. Jesus warned people against seeking “signs” that obscure the true “light”

Luke 11:29-36 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 11:30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 11:33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 11:34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 11:35 Take heed therefore that the light which is in thee be not darkness. 11:36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

e. Jesus warned against the “leaven” (doctrine) of the Pharisees: (also Mk.8:13-21)

Mat 16:5-12 And when his disciples were come to the other side, they had forgotten to take bread. 16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 16:7 And they reasoned among themselves, saying, It is because we have taken no bread. 16:8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 16:11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

f. Jesus warned disciples not to fear or surrender to the pressure of the Pharisees

Luke 12:1-12 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 12:3

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 12:9 But he that denieth me before men shall be denied before the angels of God. 12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 12:11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

g. Jesus condemned the Pharisees' religious leadership

Luke 11:37-54 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 11:38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 11:40 Ye fools, did not he that made that which is without make that which is within also? 11:41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 11:42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 11:43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 11:44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. 11:45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 11:46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 11:47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 11:48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 11:49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 11:50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 11:51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 11:52 Woe unto you, lawyers! for ye have taken away

the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 11:53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 11:54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

h. Jesus speaks six scathing condemnations of the Pharisees:

- (I) v.42; Woe to Pharisees for tithing obsessively, but neglecting true justice and expressing God's love.
- (II) v.43; Woe to Pharisees for seeking the praise of men
- (III) v.44; Woe to Pharisees for deceptively hiding their own spiritually dead condition.
- (IV) v.46 Woe to the Scribes for burdening people with rules and laws, but not helping them to know how to "live"
- (V) v.47 Woe to Scribes for pretending to honor God's prophets, but actually following the same spirit of their ancestors who killed the prophets. In killing Jesus, they become responsible for the deaths of all prophets, since they all told of Him.
- (VI) v.52 Woe to Scribes who replaced God's word with their own, missing the way of salvation and hindering those who would otherwise find it.
 - (A) Feeling "insulted" (v.45), **they begin to plot Jesus' death.**
 - (B) See Jesus' explanation, to his followers, of these words to the Pharisees (**Mat.23:1-39**)

i. Jesus defied Herod's threats and grieved over the Pharisee's rejection

Luke 13:31-35 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. 13:33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

- j. (POSB) (13:31) Pharisees:** some Pharisees warned Jesus about Herod's plot. This verse shows that some Pharisees respected Jesus and were not hostile toward Him. Apparently, the vast majority did reject and stand against Him, but there were a few who *truly* loved and believed God. Therefore, they would

never think of plotting to kill a man, much less to kill Jesus. When they looked at Jesus, they felt He was a good man—perhaps a prophet, maybe even the Messiah. We do know that some Pharisees did accept Jesus as the Messiah (**Acts 6:7; Acts 15:5; Acts 18:8, 17**). It was probably some of these who warned Jesus against Herod.

- k. (13:31-33) Jesus Christ, Rejection:** the rejection by political leaders. Herod plotted to kill Jesus. This is a fact seldom considered, but the plot was real and dangerous. The Lord's words to Herod show this (**Luke 13:32**). Remember the scene. Jesus was in Herod's territory, Galilee, and thousands were following Him throughout the whole area. The whole country was aroused with the rumor of the Messiah. And when the subject of a Jewish Messiah arose, the authorities paid close attention. Usually when a man claimed to be a Messiah, an uprising of some sort took place. Herod was bound to be paying close attention and keeping watch over Jesus and His movements.

Another factor is known about Herod. He had reacted against the righteousness of John the Baptist and had him killed. Herod fell sway to what so many political leaders experience:

- The fear of the people's *first* loyalty going to God instead of the state. (Government leaders often fail to see that Christ's kingdom is not of this earth, and that God demands loyalty to the state.)
- The fear of the teaching of Christ: the responsibility of men to God.
- The fear of *true* righteousness and justice and love. (Such virtues often run contrary to what government leaders really want.)

It is for these reasons that men try to stamp out the witness of Christ. Note that Jesus called Herod "that fox." The *fox* was a symbol of...

- a sly man • a treacherous man
- a subtle man • a destructive man
- a base man • a worthless man
- a crafty man

(I). Jesus said three revealing things about the attack against His witness.

- (a.)** His ministry and witness will be "*perfected*" (*teleiounai*). The word means completed and finished. His ministry of delivering men spiritually and physically (casting out evil spirits and healing) will not be stopped by any man, even rulers such as Herod.

The words "the third day I shall be perfected" mean that His witness and delivering power will be completed and finished. There is a *definite time* for it, then His witness will stop. It will be no more. But until that day, nothing can stop His ministry and witness. This is, of course, a reference to Jesus' death and His resurrection on the third day. Note that His resurrection is the perfection of His ministry. It is by arising from the dead that death is conquered, and man's salvation is completed. (See **Acts 3:14-15, 10:39-41; Romans 1:4, 4:24-25, 10:9; 1 Cor. 15:20-23; 2 Cor. 4:14; 1 Thess. 4:14; 1 Peter 1:3-4**)

(b.) His walk today and tomorrow and the day after "*must be*." The word "must" (*dei*) means necessary, being necessary by the very nature of the case. The witness of Jesus was a divine necessity overseen and ordained by God, and it cannot be stopped. Jesus' walk and witness were directed by God. (See **Acts 2:23-24, 17:2-3**)

(c.) His death *must be in Jerusalem*. Jerusalem was the capital of the nation, the symbolic center of the people's government, religion, and hopes. It was there that their temple stood and that their ruling body (the Sanhedrin) governed and judged the nation. If a prophet was to die, the decision for death was made in Jerusalem. Therefore, Jesus was saying this about His death:

When the people kill Him (God's Son), He must be killed in the place that symbolized all the hopes and activities of man (government and religion). Why? Because He was to die for all men everywhere: for all their corruptions in government and religion and for all their injustices in both. They did not understand the reason yet, but they soon would. (See **1 Peter 2:24, 3:18**)

I. (13:34) Jesus Christ, Rejection: the rejection by the religionists and the people. When Jesus looked upon Jerusalem He wept. He wept because he saw the city as the symbol of all formal religion and of all men who rejected His witness. It is because of this that this passage is known as Jesus' lament over Jerusalem.

The religionists and people rejected, ridiculed, abused, persecuted, and killed God's prophets and messengers. Something needs to be remembered by people who abuse God's messengers. God holds His messengers very dear to His heart; and He is extremely protective of them. To ridicule and abuse one of His true followers is a very serious offense. Jerusalem and the people of Israel were guilty of many sins, but it was this sin that Jesus pointed out as the *most*

condemning. In conjunction with this thought is the fact that it was primarily the *grumbling* of Israel in the wilderness against Moses and God that caused God to judge that generation so severely.

Scripture says: "**Who are thou that judgest another man's servant? To his own master [the Lord] he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand**" (Romans 14:4).

The people rejected the Messiah's salvation.

- Note the enormous patience of God. Despite continued rejection and even murder of the godly, God kept after the people.
- Note the continued patience and love of Christ. "How often would I have gathered [you]." He would have saved the people time and again, for He desired to save them, not to condemn them. (See **Luke 19:10; John 3:17, 10:10, 12:47, 18:37; 1 Tim. 1:15**)

Note the tragic words, "Ye would not." He would save them, but they would not be saved. The people had every privilege and opportunity imaginable. They heard Christ and learned of Him, yet they rejected Him. Their rejection was a *deliberate decision*. (See **John 1:11, 5:43, 12:48**)

m. (13:35) Jesus Christ, Exaltation— Judgment— Rejection: the warning to all those who reject Christ is twofold.

- They and their house are to be forsaken by God. The house may be a literal house, a nation, a religious body, a city, a local group—it does not matter—if they reject Christ time after time, reject the privileges they have, God will leave them all alone. They will be deserted, left without the presence of God. And a place without the presence of God is like a wilderness or a desert—deserted and left all alone to waste away. (See **Matt. 8:12, 22:13, 25:30; John 15:6; Acts 7:42; Romans 1:24-32; 1 Sam. 3:13; 2 Chron. 30:7; Psalms 81:11-12; Provb. 1:28-33; Hosea 4:17**)
- There is to be a day when He will return and rule supremely. This is a definite reference to Jesus' return to earth (**cp. Psalm 118:26**). Note: everyone who rejected Jesus Christ will see Him return, but then it will be too late. He will be returning in judgment, to bow the knee of all those who rejected His supremacy. (See **Phil. 2:9-11; Titus 2:12-13; Mark 16:19; Luke 22:69;**

John 3:31, 13:13; Acts 2:36; Romans 14:19; Eph. 1:20; 1 Peter 3:22; Rev. 5:11-14) (POSB)

END OF NEW LESSON 48

QUIZ QUESTIONS FOR NEW LESSON 48

1. T or F Jesus praised the Pharisees for their giving.
2. T or F Herod Antipas, the son of Herod the Great, ruled Perea.
3. T or F The Pharisees told Jesus that He was in danger when in fact it was they who were in danger.
4. T or F The phrase “house of God” used in refers only to the Temple of God.

BEGIN NEW LESSON 49

6. After His triumphal entry into Jerusalem a few days before His death, Jewish leaders become more threatening, and Jesus becomes more confrontive:
KEY VERSE:

Luke 20:20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

- a. Jesus escapes the Jewish leaders’ trap (also Mk.11:27-33; Lk.20:1-8)

Mat 21:23-27 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 21:24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 21:25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 21:27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

b. Jesus tells the hateful leaders three parables (also Mk.12:1-12; Lk.20:9-19)

(POSB) (21:23-27) Obstinate Unbelief— Sanhedrin: the obstinate unbelief of leaders. This event continues the Lord's final ministry in the courtyards of the temple. Pilgrims from all over the world were in Jerusalem. A large number had gathered in the temple and were surrounding Christ. They were listening to Him teach. Matthew said, "the chief priests and elders" became extremely upset and confronted Christ. Mark and Luke tell us that the Scribes were also present. This indicates that the leaders were an official delegation representing the ruling body of the Jews, the Sanhedrin. All that had happened naturally created a crisis for the ruling body: the triumphal entry, Christ's acceptance of the people's homage, the cleansing of the temple, the disruption of the priests' profits from those who sold and bought, the healing of the blind and lame, and the worship of the children. What Christ was doing simply infuriated them and sent them into a rage. It aroused them to question: "Who does Jesus of Nazareth think He is?" (**Matthew 21:10-11**).

But note: the question was one of contempt, not of seeking. The question was an attempt to discredit, not to learn the truth. The question was aroused because their own position, esteem, and gain were disturbed, not because they wanted to really know if He was the Messiah. Their minds were closed or shut to His claims. They had many claims and many proofs of His Messiahship, but they willfully ignored and denied His divine mission. They had plenty of opportunities to learn the truth, yet they allowed nothing to change them. They were gripped with obstinate unbelief. (**See Matt. 27:39-40; Mark 15:31-32; Luke 23:35, 5:21; John 5:18, 8:53, 10:33**)

The Sanhedrin (chief priests, elders and Scribes) were the leaders of the nation and the chief priests were the guardians and rulers of the temple. They wanted to know who gave Christ the right to do what He was doing. He was interfering with their management and had no right to interfere.

They asked two questions: "By what authority doest thou these things? And who gave thee this authority?" They were questioning the authority for His works (first question) and for His person (second question). Unbelief always questions both works and person: *by what* authority "these things are done" and "who gave thee" such authority. Christ can give one of three possible answers: by the authority of Himself, of God, or of one of the temple authorities. His questioners knew that no temple authority had given Him

authorization to do what He was doing; thus, by the questioning they hoped to discredit Him.

If He said His authority came from God, they could demand a sign from heaven and accuse Him of blasphemy. If He said His authority was of Himself, the people would probably turn away from Him.

Christ has as much right to question unbelievers as unbelievers do Him. He asked only one question: "Is John's ministry from heaven or of men?" If John's ministry was from heaven, then Christ was God's Son. Why? Because John bore testimony: "Behold the Lamb of God, which taketh away the sin of the world...and I saw, and bore record that this is the Son of God" (**John 1:29, 34**).

If John's ministry was of men, then how can we account for so many changed lives and marvelous works? This one question shows the absurdity and sin of unbelief, not only of unbelievers in Jesus' day, but of unbelievers in our day as well. (**See Luke 7:29; John 10:25, 36-38, 41-42, 14:10**)

The words "they reasoned with themselves" (par eantois) mean they discussed their answer among themselves. They did not just reason in (en) themselves, each left to his own thoughts. This was a planned attack against Christ, a deliberate rejection of Christ.

The Lord's questioners immediately knew their predicament. If they replied that John's ministry was of God, then Christ would ask them why they did not believe John's testimony about the Messiah. If they replied that John's ministry was of men, they would arouse the people against themselves, for the people believed strongly that John was a true prophet from God.

Note how the questioners reasoned among themselves. Their concern was not to discover the truth, but to save face and protect their position, esteem, and security.

Unbelief results in Christ's silence. His questioners said, "We cannot tell". They lied. They knew perfectly well that John's baptism was of God. They just were not willing to run the risk of losing their position, livelihood and security. They loved the world more than God and the hope He extended toward them. Thus, they denied, acted cowardly, and chose the route of expediency. (POSB)

(I) the two sons

Mat 21:28-32 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 21:29 He answered and said, I will not: but afterward he repented, and went. 21:30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

(RevC) The core issue here has to do with salvation. John's message was one of humbling ourselves, admitting that we are sinners, repenting of our sin, and being baptized to walk in newness of life. In addition, John message was to prepare the way for the coming of the Messiah of whom he testified that Jesus was He. Thus, the religious leaders if they had believed John they should have accepted Jesus and repented of their sin. Instead for the most part they were only looking to find fault in the message and works of Jesus. Their self-righteous unbelief kept them from receiving both John and Jesus.

In this parable of the two sons we can see that they represent two very different kinds of people. The one son who repented and did the will of the father represented the publicans and sinners who were not so self-righteous and realized their need of forgiveness therefore obeyed John's message of repentance. The second son who said one thing, but did another represented the self-righteous religious people who not only rejected John's message but would not admit they were in need of forgiveness.

Jesus began this dialogue with "what think ye?" which would tie this parable to the leaders who had just confronted him. Such compassion that knowing their self-righteous hearts Jesus is still reaching out to them with the truth. (RevC)

(II) the wicked tenants of the vineyard

Mat 21:33-46 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 21:34 And when the time of the fruit drew

near, he sent his servants to the husbandmen, that they might receive the fruits of it. 21:35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 21:36 Again, he sent other servants more than the first: and they did unto them likewise. 21:37 But last of all he sent unto them his son, saying, They will reverence my son. 21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 21:39 And they caught him, and cast him out of the vineyard, and slew him. 21:40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 21:41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever It shall fall, it will grind him to powder. 21:45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

(RevC) In Isaiah 5:1-7 God speaks to Israel as to how He had cared for them and given them everything needed for them to bring forth grapes. When He came looking for the fruit there was only “wild grapes”. He even sent His servants (the prophets) but they were rejected and mistreated, and some were killed. Therefore, He was going to remove His protection and blessing and allow the vineyard to be destroyed.

No doubt the religious leaders were familiar with the story from Isaiah. So, what was the householder to do in this situation as his servants had been so treated. He does the unexpected, instead of destroying the husbandman and servants of the vineyard he sends his very own son (a type of Jesus Christ) and he too is dishonored, rejected, and killed.

Those listening were quick to suggest the householder must come in judgment and destroy all those charged with keeping the vineyard. Jesus then quoted from Psalms 118:22-23 indicating that He is the Cornerstone. Quickly the Pharisees realized He was speaking of them. They were the builders who had rejected the cornerstone (Christ). The Kingdom of God was to be taken from Israel and given to another. This new nation or people would be the Church (1 Peter 2:9). All who fall on the Cornerstone might be broken (humbled to the place of repentance and then restored to

newness of life) but those upon whom the Cornerstone falls will be destroyed. (RevC)

(III) the guests at the wedding

Mat 22:1-14 And Jesus answered and spake unto them again by parables, and said, 22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 22:5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 22:6 And the remnant took his servants, and entreated them spitefully, and slew them. 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 22:14 For many are called, but few are chosen.

(RevC) This parable concerns the “kingdom of heaven” in that it illustrates a heavenly truth through an earthly illustration. The illustration is an inditement against the nation of Israel and its spiritual leaders. The “certain king” would be Father God who made a marriage (the uniting of everyone who had faith in the Messiah-Jesus Christ) with his son Jesus Christ. This parable is not about the church, but the rejection of the Messiah by Israel and the extending of the invitation to the Gentiles.

Many were invited and encouraged to come (especially the nation of Israel) but they paid no attention to the invitation of the king. So, he sent his servants to emphasize the importance of their attendance (the prophets, John the Baptist, Jesus, the apostles) but again the Jewish people mistreated the servants and killed them. As in the parable with the husbandman of the vineyard and the householder who also sent his servants and his son all of whom were killed, the king sends his armies to destroy them for their rejection of his invitation.

In truth the Father not only sent his son Jesus Christ but even after he was killed the Father sent yet another messenger the Holy Spirit whom they also rejected as Stephen pointed out at his stoning when he stated: **“You do always resist the Holy Spirit” Acts 7:51.** When we reject the message of the servants that were sent to us, we are also rejecting the one who sent them.

Thus, the reject of the invitation by Israel opened the door to the Gentiles. It is interesting that in the first 7 chapters of the book of Acts we see a strong effort made to take the gospel message to the Jewish people. After that we see the migration of the message to the Gentiles by Acts 10. Paul, the great apostle to the Gentiles, almost always went first to the Jewish synagogue to share the gospel until he was thrown out and then went to the Gentiles who were willing to receive and respond to his message.

With Matthew 22:9 the invitation goes to “whosoever will receive” regardless of their condition. The only requirement for entrance to the wedding feast was to have the proper clothing. It was customary in Eastern culture for the correct clothing to be worn in the company of royalty and for the clothing to be provided, if necessary. It is interesting that the bride of Christ will be clothed in linen clean and white, provided for us who are in Christ.

Yet in the parable there is one who is found at the wedding without the proper clothing. This teaches us that nothing other than the righteousness of Christ will gain a person entrance to the kingdom of heaven. Not our good works, our attention to religious duty, our wealth, or anything that we have outside of Christ. All else is vanity, waste, and insufficient to inherit The Kingdom of Heaven. Anyone who endeavors to enter by any other means will be bound and cast into outer darkness where there shall be great torment. (RevC)

c. Jesus answers a trick question about paying Roman taxes
(also **Mat.22:15-22; Mk.12:13-17**)

Luke 20:20-26 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 20:21 And they asked him, saying, Master, we know

that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 20:22 Is it lawful for us to give tribute unto Caesar, or no?

20:23 But he perceived their craftiness, and said unto them, Why tempt ye me? 20:24 Show me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

20:25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 20:26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

d. Jesus answers their trick question about life after death
(also **Mat.22:23-33; Lk.20:27-38**)

Mark 12:18-27 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 12:19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 12:20 Now there were seven brethren: and the first took a wife, and dying left no seed. 12:21 And the second took her, and died, neither left he any seed: and the third likewise. 12:22 And the seven had her, and left no seed: last of all the woman died also. 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 12:27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

e. Jesus answers their trick question about the “greatest” commandment
(also **Mat.22:34-40; Lk.20:39-40**)

Mat 22:34-35 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Mark 12:28-34 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

END OF NEW LESSON 49

QUIZ QUESTIONS FOR NEW LESSON 49

1. T or F We cannot learn new truth if we disobey what God has already told us.
2. T or F The parable of the husbandman & the householder and his vineyard was given to illustrate that God had blessed Israel and they returned to him only sorrow even killing His Son and some of His servants (Jesus and the prophets).
3. T or F The wedding in Matthew 22 is meant to be picture of the church.
4. T or F What the Pharisees and religious leaders failed to realize was that when you reject the message of the servants that were sent you also are rejecting the one who sent the servants.
5. The two sons in Matthew 12:28-32 represent classes of people. The best answer is:
 - A. self-righteous
 - B. religious people
 - C. publicans
 - D. sinners
 - E. All of the above
 - D. None of the above

BEGIN NEW LESSON 50

- f. **Jesus questions Pharisees about His ancestry (also Mk.12:35-37; Lk.20:41-44)**

Mat 22:41-46 While the Pharisees were gathered together, Jesus asked them, 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. 22:43 He saith unto them, How then doth David in spirit call him Lord, saying, 22:44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

22:45 If David then call him Lord, how is he his son? 22:46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

(POSB) It was still Tuesday of the Lord's last week on earth. He had just been challenged four different times by four different opponents. He had met each group and questioner in a unique way. He had answered the questions and turned them around to teach a much needed truth (**cp. Matthew 21:23f; Matthew 22:15f; Matthew 22:23f; Matthew 22:34f**). Christ had silenced those who opposed His claim to be the Messiah.

Now it was His turn; He questioned His opponents. But Christ did not stand against them as an opponent. Christ questioned them as men who were in error and needed to see the truth. He was reaching out to them in hope. He hoped that some would receive the truth of His Messiahship and accept Him as the Son of God. The spirit of His questioning is seen in the discussion He had with them. Note the question He asked: it is the all-important question which He asks of every man: "What think ye of Christ, the Messiah?" **[(RevC)** The King James version has it, "What think ye of Christ? whose son is he?" (RevC)]

Jesus asked the critical question. "What think ye of the Messiah?" This is the critical question for all men... The Greek uses the definite article "the Messiah" (*tou Christou*). Jesus was trying to stir these men to think about the Messiah. He did not ask them what they thought of Him, but what they thought about *the Messiah*. A man's destiny is determined by what he thinks about the Messiah.

...The Pharisees answered Jesus' question by giving the common idea of man—the Messiah is the son of a man, the son of David. Note two facts about their answer.

➤ The common title for the Messiah was "the Son of David." The Old Testament definitely said the Messiah was to come from the line of David. It was from such passages as these that the Messiah was known as "the Son of David." (See **Psalm 89:35-36; Isa. 9:6-7, 11:1-5**)

➤ The common idea of the Messiah's origin was that He was to be human, born of a man. The idea that he might be of divine origin, of God Himself, was just unacceptable to men.

Jesus then pointed out the claim of Scripture—the Messiah is Lord, the Lord of David. Scripture says that the Messiah is the Son of David, but it also says that He is the *Lord* of David. The Scripture is strong in its statement.

- David called the Messiah Lord *in the Spirit*; that is, David's words were spoken under the inspiration of the Holy Spirit. God was directing Him (cp. **2 Peter 1:21 and 1 Cor. 12:3**).
- David said that "the Lord [Jehovah God] said to my Lord [the Messiah]." David unquestionably called the Messiah, "My Lord."

[(RevC) Here Jesus is quoting from Psalm 110:1—“The LORD [Jehovah] said unto my Lord [Hebrew “Adonai”], ‘Sit Thou at My right hand, until I make Thine enemies Thy footstool.’” Jesus is making the point that, if the Messiah is a son from the line of David; then how can he also be David’s Lord? The only feasible answer would have been that as God, Messiah is David’s Lord; as a man, he is David’s son. This answer they were not about to give and thus remained silent and ceased from asking any more questions. (RevC)]

- David said that *my* Lord sits on the right hand of God. The Messiah is *Lord*, for He is *exalted* by God. (**See Eph. 1:20; Phil. 2:9; Heb. 8:1**)
- David said that *my* Lord's "enemies are to be made His footstool." The Messiah is Lord, for all His enemies are to be subjected under Him. (**See Phil. 2:10-11**)

[(RevC) The Jews were finding it difficult to get a clear understanding of the role of the Messiah. He is pictured in the Old Testament as being both a conquering King and a suffering servant. They were likely asking themselves if there were not two Messiahs? How could a suffering servant become a conquering King? Yet the prophets of old had foretold both. Jesus is making every attempt to help them reconcile these two seemingly opposite pictures of their Messiah. If only they had ears to hear and hearts open to receive. (RevC)]

After quoting the Scripture, Christ asked the pointed question: How can the Messiah be both David's Lord and Son? Jesus is doing at least two things in this question.

Jesus was saying this: man's concept of the Messiah as being only human is inadequate—totally inadequate. It is not enough to think in terms of earthly power, of national and political, military and institutional leadership. There is

no way a mere man can bring perfect deliverance, leadership, and utopia to this earth. The Messiah is not only man, He is the Lord from heaven.

Jesus was claiming to be the Son of God Himself. Man's concept has to *go beyond* the mere human and physical. Man's idea has to *stretch upward* into God's very own heart. God loves this earth; therefore, God sent His Son to earth, sacrificing Him in order to save the earth and all those within it (**John 3:16**). (See **Mat. 16:16; John 4:25-26, 6:67-69, 8:24, 28, 11:25-27; Acts 17:2-3; 1 John 5:1**)

Jesus' question silenced His critics. A heart that is truly honest and a mind that is willing to study and think has to confess the truth. If either is missing, the honest heart or the thinking mind, then a man will turn from Christ and be silent. He will be silent in belief and act in unbelief. (POSB)

g. Jesus pronounces woeful condemnation upon the Scribes and Pharisees (also Mk.12:38-40; Lk.20:45-47)

Mat 23:1-39 Then spake Jesus to the multitude, and to his disciples, 23:2 Saying, The scribes and the Pharisees sit in Moses' seat: 23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven. 23:10 Neither be ye called masters: for one is your Master, even Christ. 23:11 But he that is greatest among you shall be your servant. 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

(QV) "...They made **phylacteries**. These were **scrolls of paper or parchment, wherein were written four paragraphs of the law, to be worn on their foreheads and left arms, Exodus 13:2-10, 11-16; Deuteronomy 6:4-9, 13-21**. They made these phylacteries broad, that they might be thought more zealous for the law than others. God appointed the Jews to make **fringes upon their garments, Numbers 15:38**, to remind them of their being a peculiar people; but the Pharisees made them larger than common, as if they were thereby more religious than others. **Pride** was the darling, **reigning sin**

of the Pharisees, the sin that most easily beset them, and which our Lord Jesus takes all occasions to speak against..." (QV)

Mat 23:13-33 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 23:16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 23:18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 23:19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 23:21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 23:22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 23:24 Ye blind guides, which strain at a gnat, and swallow a camel. 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 23:32 Fill ye up then the measure of your fathers. 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

(QV) "The **scribes and Pharisees were enemies to the gospel of Christ**, and therefore to the salvation of the souls of men. It is bad to keep away from Christ ourselves, but worse also to keep others from him...They were very busy to turn souls to be of their party. Not for the glory of God and the good of

souls, but that they might have the credit and advantage of making converts...They were very strict and precise in smaller matters of the law, but careless and loose in weightier matters...While they would seem to be godly, they were neither sober nor righteous.

We are really, what we are inwardly. Outward motives may keep the outside clean, while the inside is filthy; but if the heart and spirit be made new, there will be newness of life; here we must begin with ourselves...We sometimes think, if we had lived when Christ was upon earth, that we should not have despised and rejected him, as men then did; yet Christ in his Spirit, in his word, in his ministers, is still no better treated..." (QV)

Mat 23:34-39 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 23:36 Verily I say unto you, All these things shall come upon this generation. 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:38 Behold, your house is left unto you desolate. 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

(RevC) Jesus is speaking of the coming destruction and judgment that will come upon Jerusalem and its religious leaders who are guilty of all the blood of the righteous that God has sent with the message of salvation. This lamentation over the city shows the love that Jesus has for the city and its people. Instead of sending judgment upon them for their mistreatment of his prophets he came with the message of the Kingdom of Heaven and how they could be saved, yet again they rejected the message and would kill the messenger. Thus, in doing so they have also rejected the Father who sent His Son.

How he longed for them to come to him and receive the gift of salvation, but they would not **(John 5:40)**. How he longed to gather them under his protection, but they would not have any part in receiving his forgiveness or provision. **(Matt. 23:37)**. Their obstinate unbelief would lead to destruction of the temple and the city by the Romans in 70A.D. As he foretold the city and temple were laid desolate and they were scattered among the nations.

He ends the lamentation with a word of hope in that he promises to return at a time when they will say, “Blessed is he that cometh in the name of the Lord.” (**Psalms 118:26**) (RevC)

G. Jesus cautions His disciples to be alert to troubles in the future. KEY VERSES:

Mark 13:33 Take ye heed, watch and pray: for ye know not when the time is.

Mat 24:42 Watch therefore: for ye know not what hour your Lord doth come.

1. Jesus’ teaching about His “Second Coming” (also Mk.13:1-37; Lk.21:5-38)

Mat 24:1-3 And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

(**POSB**) The disciples admire the temple's magnificence and draw Jesus' attention to its beauty (**Matthew 24:11**). The temple was magnificent. It sat upon the towering summit of Mount Sion. It was built of white marble plated with gold. The temple was a massive structure that could hold thousands of people (cp. **Acts 4:4** where five thousand men were saved among a crowd which probably numbered many thousands more). The temple had several porches such as Solomon's Porch and the Royal Porch. Each porch was supported with huge towering pillars, each one so large that it took three to four men reaching arm to arm to reach around it. The temple was a striking sight, one of the building wonders of the world. The disciples apparently stood some place where the temple in all its magnificent beauty struck them with awe, and they wanted Christ to see the beautiful sight.

Jesus uses the occasion to arouse the disciples' interest in coming events. He predicts the temple's utter destruction (**Matthew 24:2**).

The disciples are aroused to ask two questions of the Lord. When will the temple be destroyed and what will be the sign of His return and of the end of the world (**Matthew 24:3**) (**POSB**)

a. The troubles before the destruction of Jerusalem

(revc) Tempting though it may be to spend time discussing the events in the following scriptures our focus in this class is the life of Christ, not end time events. Therefore, take note of the things He shared to his disciples, and leave the detail discussion for another course of study. (revc)

Mat 24:4-7 And Jesus answered and said unto them, Take heed that no man deceive you. 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many. 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

(**Luke 21:25**) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Mat 24:8-28 All these are the beginning of sorrows. 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 24:10 And then shall many be offended, and shall betray one another, and shall hate one another. 24:11 And many false prophets shall rise, and shall deceive many. 24:12 And because iniquity shall abound, the love of many shall wax cold. 24:13 But he that shall endure unto the end, the same shall be saved. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 24:16 Then let them which be in Judaea flee into the mountains: 24:17 Let him which is on the housetop not come down to take any thing out of his house: 24:18 Neither let him which is in the field return back to take his clothes. 24:19 And woe unto them that are with child, and to them that give suck in those days! 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day: 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24:24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 24:25 Behold, I have told you before. 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 24:28 For wheresoever the carcase is, there will the eagles be gathered together.

In describing the future, Jesus reminds them of past history: The “**abomination of desolation**” (vs.15), predicted in (**Dan.11:31**), was believed to have occurred in 168 B.C. when the ruthless tyrant Antiochus Epiphenes invaded Palestine, erected an altar of Zeus in place of the brazen altar of the Jewish Temple; & sacrificed “unclean” swine on the altar. The time of Antiochus was so troubled that people thought it was the fulfillment of Daniel’s prophecy. But Jesus is saying the troubled time is still to come, when Jerusalem is overrun by Gentiles; and He is warning his disciples to be alert and take heed not to be deceived. (see also **Dan.9:27; 12:11; Isa.13:9-10; Ezek.32:7-8; Joel 2; Rom.11:25; Rev.**)

When the Romans conquered Israel, killed thousands of Jews, and destroyed Jerusalem and the Temple in 70 A.D., people thought THAT was the time of Daniel’s prophecy. In some ways these words of Jesus did apply to the days of the Roman conquest. But the time of “sorrows” Jesus was speaking of was later revealed to apostle John in about 96 A.D. (the book of Revelation). These days are the tribulation times of Israel immediately preceding Jesus’ return to earth to establish His reign over the whole world. Jesus’ warnings and encouragement to be wise and remain faithful through persecution are vitally important for any time of trouble, for in life there will **always** be trouble.

(QV) “What Christ here said to his disciples, tended more **to promote caution** than to satisfy their curiosity; more **to prepare them** for the events that should happen, than to give a distinct idea of the events...When we looked forward to the eternity of misery that is before the obstinate refusers of Christ and his gospel, we may truly say, The greatest earthly judgments are but the beginning of sorrows. It is comforting that some shall endure even to the end. **Our Lord foretells the preaching of the gospel in all the world.** The end of the world shall not be till the gospel has done its work...Christ foretells the rapid spreading of the gospel in the world... When a people, by their sin, make themselves as loathsome carcasses, nothing can be expected but that God should send enemies to destroy them. It is very applicable to the day of judgment, the coming of our Lord Jesus Christ in that day, **2 Thessalonians 2:1.** Let us **give diligence to make our calling and election sure**; then may we know that no enemy or deceiver shall ever prevail against us.” (QV)

END OF NEW LESSON 50

QUIZ QUESTIONS FOR NEW LESSON 50

1. **T or F** The religious leaders, after Jesus asked them, “Whose Son is the Messiah?” had no more questions for Jesus.
2. **T or F** The Messiah is both David’s Son and David’s Lord.
3. **T or F** The Pharisees wore “phylacteries” around their waste to represent their humility before God.
4. **T or F** “Phylacteries” contained 4 paragraphs of the law written on small scrolls or parchment.
5. **T or F** God appointed the Jews to make fringes upon their garments, to remind them of their being a humble people; but the Pharisees made them larger than common to indicate they were more humble than the common people.
6. **T or F** The Jewish people thought that the “abomination of desolation” was believed to have already occurred in 168 BC when Antiochus Epiphenes invaded Palestine and desecrated the Jewish Temple.
7. **T or F** Jesus taught that the “abomination of desolation” was still a future event.

BEGIN NEW LESSON 51

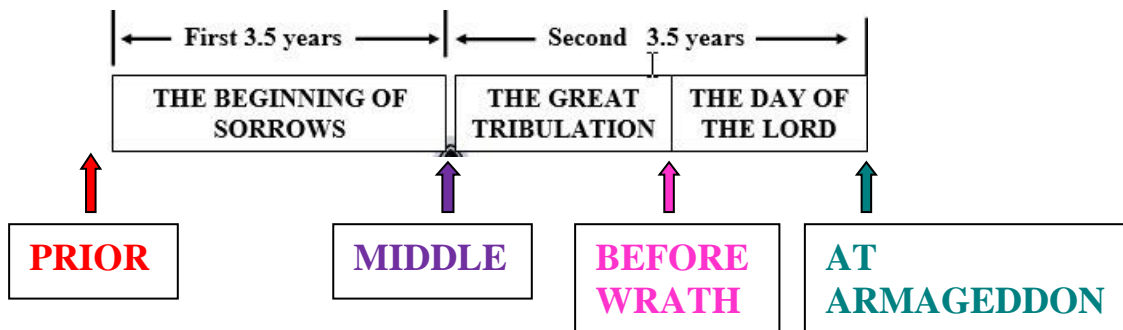
b. Christ foretells other signs and miseries, to the end of the world

Mat 24:29-41 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 24:30 And then shall appear the **sign of the Son of man in heaven**: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 24:35 Heaven and earth shall pass away, but my words shall not pass away. 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 24:37 But as the days of Noah were, so shall also the coming of the Son of man be. 24:38 For as in the

days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 24:40 Then shall two be in the field; the one shall be taken, and the other left. 24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

(RevC) There are 4 main beliefs as to the timing of these events. For example, the **timing of the “rapture of the church”** (when believers are caught up to meet the Lord in the air **1 Thess. 4:14-17; 1 Cor. 15:51-52**) is taught to be either: (SEE DRAWING BELOW)

- **prior to** the last week of the 70 weeks of years ($70 \times 7 = 490$ years) prophecy given to Daniel (**Daniel 9:24**) of which 69 weeks ($69 \times 7 = 483$ years) has already been fulfilled leaving the last week of years (7 years) yet to be fulfilled. That last 7 years is commonly referred to as being “the tribulation” but more correctly is “Daniel’s 70th week”,
- **in the middle of** the tribulation approximately 3 ½ years into the 7 year period,



- **after the “great tribulation”** (a period within the 7 years) which would end at the opening of the 7th seal prior to the “Day of the Lord” when the “wrath of God” is poured out on the inhabitants of the earth,
- or near the end **around the time of Armageddon.**

This topic is discussed in greater detail in our courses entitled “The Resurrections” & “The book of Daniel” within the CTC curriculum. I personally question the pre-tribulation rapture scenario, but also feel the need to expose our students to all four beliefs. Let me encourage you to do your own in-depth investigation before accepting any of the common scenarios. Since no one knows with absolute

certainty, we would be advised to pray for a pre-tribulation rapture of the saints but be prepared for a rapture of the saints near end of the tribulation! (RevC)

2. Exhortations to watchfulness

Mat 24:42-51 Watch therefore: for ye know not what hour your Lord doth come. 24:43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 24:46 Blessed is that servant, whom his lord when he cometh shall find so doing. 24:47 Verily I say unto you, That he shall make him ruler over all his goods. 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 24:49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

(revc) The teaching here is simply that we should live each day as though the Lord would return that day for none of us know the exact day of His return, and we certainly do not wish to be ashamed of our actions on the day He appears.

(I Thes.5:2,4-6; II Pet.3:10-14; Rev.3:2-3; 16:15) (revc)

a. parable of the Ten Virgins:

Mat 25:1-13 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 25:2 And five of them were wise, and five were foolish. 25:3 They that were foolish took their lamps, and took no oil with them: 25:4 But the wise took oil in their vessels with their lamps. 25:5 While the bridegroom tarried, they all slumbered and slept. 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 25:7 Then all those virgins arose, and trimmed their lamps. 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 25:12 But he answered and said, Verily I say unto you, I know you not. 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

(POSB) The believer must *watch* for the Lord's return, and he must be wise and not foolish in watching. This is the point of Jesus' parable in this passage (**Matthew 25:13**): the parable of the ten virgins, five foolish and five wise.

- The *bridegroom*, of course, is Christ Himself.
- The *virgins* are believers, all professors of religion. The *five wise virgins* are genuine believers; the *five foolish virgins* are false believers, those who have a false profession.
- The *lamps* represent the lives, that is, the testimony, the witness, the heart, and the profession of the virgins (professing believers).
- The *oil* is the provision of righteousness, the supply of the Holy Spirit that is to fill the lamps (lives) of the professing believers.

The parable is a dramatic picture of just what will happen to all professing believers, both the wise and the foolish, when the Lord returns. (POSB)

(RevC) There is a stern warning here that merely repeating a sinner's prayer that does not have its origin in a heart desiring true repentance, forgiveness, and the will to follow Jesus and walk in newness of life will not gain entrance into heaven. We must always remember that God looks upon the heart—He sees what we don't and knows whether a person's profession of faith is genuine. What a tragedy to find the door shut, and then to hear those words, "...**I know you not!**" Thus, the Apostle Paul warned the believers in Corinth see **2 Cor. 13:5**. (RevC)

3. Exhortations to be faithful servants in spite of troubles

a. parable of the talents (serving in the Kingdom)

Mat 25:14-30 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 25:16 Then he that had received the five talents went and traded with the same, and made them other five talents. 25:17 And likewise he that had received two, he also gained other two. 25:18 But he that had received one went and digged in the earth, and hid his lord's money. 25:19 After a long time the lord of those servants cometh, and reckoneth with them. 25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other

talents beside them. 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed: 25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 25:26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strowed: 25:27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 25:28 Take therefore the talent from him, and give it unto him which hath ten talents. 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

(RevC) This parable is not the same as the Parable of the Pounds in **Luke 19**, but there are some similarities. In this parable each of the three servants was given a substantial sum of money. Some commentaries say the amount of a talent varied but the 5 talents could have been equal to twenty or more years of wages. No master would entrust such a sum of money to those whom he knew were incapable of multiplying whatever amount was portioned to them. Thus, there is little doubt that both the servants and the master knew that he was expecting to see his money multiplied.

Note the master knew the talents of his servants well enough to know what portion of his wealth to entrust to each one. The one with the greater talents was entrusted with the greater amount and so forth for each servant. In much the same way God gives gifts (talents) to men **1 Cor. 12:4-13**. Different gifts and talents to different men not all receiving the same.

The master, like Jesus, left to journey to a far country and expected to be gone for a period of time not saying for sure when he would return. Each servant had choices to make as to how to spend the time during which the master was gone. They could each day be about their master's business doing the best they could to multiply and increase his "kingdom" or they could waste their time with self-centered behavior that accomplished little or nothing for the master.

Upon his return the master went to each one individually to see what they had done with the portion that was entrusted to them. Note that each of the two servants that **doubled** what was entrusted to them **were rewarded in the same**

way. They were **rewarded on the proportion of increase** not the amount as each one had **doubled** what was entrusted to them. They were both made rulers in the master's kingdom and would enter into the JOY of their master. The third servant was slothful, lazy, fearful, and unfaithful to make any effort to increase what was given to him. The master had nothing good to say even labeling him as a "wicked" servant. He had many opportunities to do something with what was given to him but wasted his time and the master's opportunity for growth. Note the master ordered that the talent that was given to him should be taken and given to the one who had the 10 talents. The master was now looking for where he would get the greatest return—he was a wise investor having proven his servants.

Some speculate that the unprofitable servant was not a true believer as he is cast into "outer darkness". That judgment is not ours to make but at the very least there is a warning here that we who are followers of Christ should do all that we can to make the most of the gifts and talents God has entrusted to us for the edification of the body of Christ and the expansion of the Kingdom of God. (RevC)

b. about serving Christ by serving others:

Mat 25:31-46 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 25:33 And he shall set the sheep on his right hand, but the goats on the left. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 25:35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 25:39 Or when saw we thee sick, or in prison, and came unto thee? 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 25:42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto

thee? 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

(QV) “This is a **description of the last judgment. It is as an explanation of the former parables.** There is a judgment to come, in which every man shall be sentenced to a state of everlasting happiness, or misery. Christ shall come, not only in the glory of his Father, but in his own glory, as Mediator.

The wicked and godly here dwell together, in the same cities, churches, families, and are not always to be known the one from the other; such are the weaknesses of saints, such the hypocrisies of sinners; and **death takes both: but in that day they will be parted for ever.** Jesus Christ is the great Shepherd; he will shortly distinguish between those that are his, and those that are not... The happiness the saints shall possess is very great. **It is a kingdom;** the most valuable possession on earth; yet this (kingdom on earth) is but a faint resemblance of the blessed state of the saints in heaven. It is a kingdom prepared.

The Father provided it for them in the greatness of his wisdom and power; the Son purchased it for them; and the blessed Spirit, in preparing them for the kingdom, is preparing it for them... They shall come and inherit it. What we inherit is not got by ourselves... The wicked in this world were often called to come to Christ for life and rest, but they turned from his calls; and justly are those bid to depart from Christ, that would not come to him. Condemned sinners will in vain offer excuses. The punishment of the wicked will be an everlasting punishment; their state cannot be altered. Thus life and death, good and evil, the blessing and the curse, are set before us, that we may choose our way, and ...so shall our end be.” QV)

Notice: **the standard for judgment of the “sheep” & “goats” is “how did they treat “these brothers of mine” (v.40,45)**

More is taught on the subject of the “last days” and this judgment in the classes of Revelation & the Resurrections.

#Personal Study: begin a topical list of scriptures in which Jesus talks about his “brothers”, or “family”; don’t forget to include OT verses as you find them. (ex.**Heb.2:11; Ps.27:10; Pro.18:24**) What can you learn about being part of the **family** of God?

H. Jewish leaders meet to decide how to kill Jesus (also Mk.14:1-2; Lk.22:1-2)

Mat 26:1-5 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 26:2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. 26:3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 26:4 And consulted that they might take Jesus by subtlety, and kill him. 26:5 But they said, Not on the feast day, lest there be an uproar among the people.

END OF NEW LESSON 51

QUIZ QUESTIONS FOR NEW LESSON 51

1. T or F There is a difference between Jesus coming for the Saints and His coming at the end of the Tribulation Period for the battle of Armageddon.
2. T or F We can know the hour of the Lord's return in advance so we can make sure we are ready.
3. T or F In the parable of the talents, one talent was worth about a year's wages.
4. T or F Doing wrong or doing nothing are both sinful behaviors.
5. The oil needed for the lamps of the bridesmaids is a symbol of :
 - A. The Holy Spirit
 - B. The Rock of Christ
 - C. The Presence of the Father
 - D. None of the above

BEGIN NEW LESSON 52

I. Judas (the apostle) offers to betray Jesus to His enemies (also Mat.26:14-16; Mk.14:10-11)

Mark 22:3-6 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 22:5 And they were glad, and covenanted to give him money. 22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

J. Greeks (gentiles) seek for Jesus

John 12:20-36 And there were certain Greeks among them that came up to worship at the feast: 12:21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 12:22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 12:30 Jesus answered and said, This voice came not because of me, but for your sakes. 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. 12:32 And I, if I be lifted up from the earth, will draw **all** men unto me. 12:33 This he said, signifying what death he should die. 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

1. **(POSB) (12:20-22) Greeks...Would See Jesus:** some Greeks, representing the world, sought Jesus. The scene was as follows. Jesus had just been hailed as the coming King and Messiah by teeming thousands of people: "The world is gone after Him" (**John 12:19**). Some Greek pilgrims who had come to attend the Passover Feast wished to see this Jesus who was being proclaimed King. In the author's mind, these Greeks represented the Gentile world, all the God-fearing people of the world who would see Jesus.
2. **(12:23-26) Jesus Christ, Glory of— Jesus Christ, Purpose:** the first misunderstanding is the Messiah's glory. The Greeks had just seen Jesus *glorified* as Messiah by teeming thousands. It was as if the world was going after Him. They wanted to be part of the movement, so they requested an interview with Him. What Jesus did was try to correct the misunderstood idea of

the Messiah held by the world. He wanted to prepare both the Greeks and those standing around (the whole world) for His death. He wanted to teach that the way to glory is not through triumph and glory, not through domination and subjection. The way to glory is through death to self and through service to God and man. Jesus did two things.

- a. Jesus said that His hour had come: the Son of Man was now to be glorified. His hour, of course, referred to His death as the next verse clearly states and this whole passage shows.

Note that Jesus revealed His death by using the picture of a grain of wheat. As stated, Jesus said that He would now be glorified, but His glory was not to be the glory of an earthly potentate. His glory was to be the glory of the cross. It was to be by death that He was to gain the allegiance of men and be exalted as King.

God would exalt Him as King because He had done exactly what God wished: He died for the sins of the whole world.

Men would become His subjects because He had died for them and given them an eternal inheritance with God the Father.

The picture of the wheat can be simply stated: before the glory—before fruit can be borne—death is a necessity. Jesus must die before He can be enthroned as King and bear the fruit of subjects and a kingdom.

- b. Jesus also said that man's hour had now come. Man must do the same as He did.

Man must lose his life. If he does, he will gain eternal life. What did Jesus mean by this unusual statement? Very simply, the person who *abandons* this life and world, who *sacrifices and gives* all that he is and has for Christ, will save his life. But the person who *keeps* his life and what he has and *seeks* more and more of this life, will lose his life completely and eternally...

(See **Jeremiah 5:25; Mark 8:36; Luke 6:49, 9:23; Romans 8:13; Galatians 5:24**).

Man must serve and follow Jesus. The man who does is assured...of Jesus' presence: **"Where I am, there shall also my servant be."** and of the Father's (God's) honor. The Father will honor any person who honors His Son—His only Son whom He loves with His whole Being. (See **Mark 10:43-44; Matthew 19:27-29; John 8:12; Exodus 23:25; Psalm 91:15**).

3. (12:27-30) God, Glory of— Jesus Christ, Purpose: the second misunderstanding is the Messiah's cause or purpose. Note six points.

- a. Jesus was experiencing a "troubled" soul. "Troubled" (*tetaraktai*) means agitated, pressured, heavy, weighed down, strained, stressed, disturbed.
- b. The reason His soul was so troubled was that He was about to face the great cause for which He had come into the world. His hour was at hand, staring Him in the face; the terrible sufferings were now beginning. Note two things.
 - His supreme purpose was to face the hour God had set for Him: He was to die. He had come to die, and to die was the supreme cause of His life.
 - His supreme obedience. Imagine the terrible sufferings of the hour. Should He pray, "Father save me from this hour?" He could not, for He had come to die. He must obey God, and to obey God was the supreme act of His life.
- c. Jesus prayed for the glory of God. He prayed for the Father to glorify His own name. This is significant. It shows a complete *selflessness* on the part of Jesus. It shows that the primary concern of Jesus was to complete His purpose and cause on earth, which was to glorify God by doing exactly what God wanted. How was God glorified? By Jesus' obedience. God was glorified in the same way a superior is honored and respected. His Word was carried out and obeyed.

Note: the verb "*glorify*" is in the Greek aorist tense which points to a single act or event which would glorify God (**John 12:28**). The single act concerned the cross. Jesus was asking His Father to glorify His own name through the cross.

God would be glorified in the cross by the *supreme act of obedience* on the part of Jesus. It was God's will for Jesus to die for the sins of men. By dying, Jesus would show that God is the supreme Being of the universe. God is the One who is to be honored and respected and obeyed. He would thereby be glorified. (**See Mat. 26:39; John 10:17-18; Acts 2:23; Ephes. 5:2; Hebrews 10:5-7, 10**).

God would be glorified in the cross by *men seeing the love of God* in the cross. God gave His only Son to die *for* men that they might not perish

but have everlasting life. Some men would see and believe this glorious truth; therefore, they would bow down and surrender their whole beings to God. They would begin to follow and obey His will, honoring and praising Him for all He had done and was doing for them. The name of God would thereby be glorified by the cross.

- d. God accepted and approved Jesus' prayer. Note that the approval was audible. God actually spoke from heaven, saying that He had glorified His name and that He would glorify it again.
- e. The people standing around were confused. Some thought the voice was merely thunder; others thought that an angel had spoken to Jesus.
- f. Jesus plainly told the people that a voice had spoken. It had spoken for their sakes in order to help them believe that He was the Son of God.

The point is this. By the thousands, people had just welcomed Jesus in the triumphal entry, welcomed Him as their earthly King and Messiah, the One who was to bring heaven and utopia to earth. Jesus had to correct the misunderstanding of His cause. He had come not to rule as an earthly King for man; He had come to die for man. God's concern was not just for the seventy years of a man's life; God's concern was to save man eternally. (See **John 3:16-17, 10:10, 15; 1 Peter 2:24, 3:18**)

- 4. (12:31-33) World, Corruption— Creation:** the third misunderstanding concerns the world. The world is not what it should be. It is not what it was created to be: perfect and permanent. The world was perfect in its distant past: it was created perfectly, just as it should be. However, man misunderstands the world.

Standing there, the people had welcomed Jesus in the triumphal entry, thinking He was going to set up a worldly kingdom upon this *present earth*. They thought in terms of the physical earth, in terms of worldly kingdoms and material wealth and power. Jesus had to correct their misconception. He had to show them that God's concern was not for man and his world to exist for just a brief span of time, but for eternity.

What Jesus said was an alarming revelation. Note the phenomenal claim in the word "now." He said "*Now*," it is I—my being lifted up, my cross and death—that would cause these things to happen.

- Jesus said that this world is to be judged.

- Jesus said that the world is ruled by an alien power.
- Jesus said that both the world and Satan would be conquered by the cross, by His death. (See **John 14:30; Col. 1:13-14, 2:15; 1 John 3:8**)

5. (12:34-36) Jesus Christ, The Light: the fourth misunderstanding concerns the Messiah (the Light). Note: the people clearly understood that Jesus was speaking of death, but it was this that confused them. They had just acknowledged Him to be the Messiah, and they had always understood the Messiah was to live forever (cp. **Psalm 89:36; Psalm 110:4; Isaiah 9:7; Daniel 7:14**). Was He really the Messiah? Could they be mistaken? Was the Son of Man someone else? Jesus answered two things.

a. Jesus claimed to be the Messiah, *the Light of the world*. But He stressed a critical point. The Light was to be with them for only a little while longer; the Light was to be extinguished.

b. Jesus pointed out the twofold need of man.

(I). Man must walk in the Light *while* he has light. If the Light was to be extinguished, it would not always be present for men to see. And once men lost the Light two things would happen.

➤ Darkness would overtake and overcome men.

➤ Men would not know where they were going. They would be groping and stumbling, falling and dooming themselves to an eternity of darkness.

(II). Man must believe in the Light. If men believed, something significant would happen. They would become children (*huioi*, sons) of the Light.

➤ "Believe" (*pisteuete*) is continuous action.

➤ "Become" (*genēsthe*) is a once-for-all act, a personal experience that happens all at once.

A man who truly sees Jesus Christ as the Light of the world believes and continues to believe. And the very moment his heart leaps toward Christ in belief, he becomes a child of the Light, a child of God Himself. The man sees the Light and begins to walk in the Light, living the kind of life he should. (See **John 1:4, 8:12; Eph. 5:14**) (POSB)

K. Jewish people reject Jesus

John 12:37-50 But though he had done so many miracles before them, yet they believed not on him: 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

12:39 Therefore they could not believe, because that Esaias said again, 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 12:41 These things said Esaias, when he saw his glory, and spake of him. 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 12:43 For they loved the praise of men more than the praise of God. 12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 12:45 And he that seeth me seeth him that sent me. 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

(RevC) John's gospel speaks to the deity of Christ and the need to have faith in His sacrifice for our sin. Therefore, it is no surprise to see the word believe no less than 8 times in this passage. Unfortunately, much of that is talking about their unbelief or failure to truly believe. Though the people realized that "the Son of man" was a title for the Messiah, they could not understand the suffering and dying aspect of his message. Why would the Messiah come to die? Thus, though he did many miracles, taught them the truth concerning salvation, and raised people from the dead many would not believe. They were blinded to the truth that was right in front of them. As a result the message would go to another people.

Some were so close to even having professed him could not openly confess him before their fellow man fearing the acceptance of man more than that of the God of all creation. We know from Acts 6:7 and 15:5 that there were even Priests and Pharisees among the early church members however, fearing excommunication from the synagogue they left the church. Jesus warned that if we would not confess Him before our fellow man, He would not confess us before the Father **Matt. 10:32-33; John 5:44.**

In the last part of this passage Jesus is again explaining that to see him is to see the Father, to hear him is to hear what the Father has to say, to believe him is to believe on the Father who sent him. Jesus did not come to do his own will but the will of Him who sent him.

Nor would Jesus judge any man as he did not come to judge but to save. Jesus also made it clear that to reject him was to reject the Father who sent him and place oneself in a position to be judged by the Word spoken by Jesus to them. (RevC)

Jesus' last words are the complete summary of what Jesus' teaching was all about: to speak what God had commanded Him to speak; Christ succeeded as **The Word of God!**

END OF NEW LESSON 52

QUIZ QUESTIONS FOR NEW LESSON 52

1. T or F A truth that many fail to realize is that life comes through death.
2. T or F The sad fact is that Israel heard the message, saw the miracles, and yet did not believe, and thus the message would go to another people.
3. T or F When a person fails to receive the message, he is passing judgment on the message and the message giver.
4. T or F The people realized that "the Son of man" was the title for the Messiah, but they could not understand why the Messiah would be crucified.

BEGIN NEW LESSON 53

XVIII. THE CRUCIFIXION AND BURIAL OF JESUS CHRIST

****Before beginning lesson, take 5 minutes to have students list important words or phrases which have been dominant in Jesus' works and teachings (ex. "faith". "believe", "Son of God", "humility", repentance", "hypocrisy"...)** As students offer ideas, instructor may sort them into three categories: "important", "most important", "must avoid" This is a good review of the complete study of the Life of Christ. If the list can be preserved during the following lesson, compare the student list to the topics Jesus chose to talk about in His last hours with the disciples. Only a few of the list topics will be seen in the "Last Supper" teachings. Note how the conversation of a "dying man" will reveal those topics which are the "most important" to His heart.

**A. The Last Supper: Deepening and Unifying Relationship with the Disciples
(Matt 26:20-30; Mark 14:17-26; Luke 22:7-30; John 13:21-30) KEY
VERSES:**

Luke 22:15-16 And he said unto them, With desire I have desired to eat this passover with you before I suffer: {16} For I say unto you, I will not any more eat thereof, [the Passover] until it be fulfilled in the kingdom of God.

John 13:34-35 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. {35} By this shall all men know that ye are my disciples, if ye have love one to another.

Even on the night that He is arrested, Jesus faithfully observes Jewish law and custom in keeping the feasts of Passover and Unleavened Bread. Jesus' "hour" had now arrived. Before the day was over, Jesus would confront his betrayer, establish the "Lord's Supper" as a church memorial, agonize in prayer alone in Gethsamane, suffer betrayal by one of His own disciples, and be harshly arrested and tried.

As they move toward this eventful meal, **each of the participants has something different on his mind:** **Judas Iscariot:** had already bargained to deliver Jesus to the chief priests and was looking for the right opportunity to carry out his plan. **The disciples:** still consumed with pride and arguing about "who is the greatest" among them, and ready to continue the debate. **Jesus:** in spite of seeing the self-centered thoughtlessness of his disciples, Jesus was moved with amazing love for them; "desiring" to tell them his most intimate thoughts, urged them to **love one another**, and interrupted the meal to wash their feet! (**Lk.22:25-26**) Jesus used this time: to prepare them for His death, to give them important final instructions about their mission after His departure, and to pray for their preservation and unity. Jesus is about to become the new **Passover Lamb of a new covenant**, replacing the old covenant of God's salvation from death in Egypt by the blood of the slain lamb; and of **salvation from sin by the blood of the sacrifice which is slain.**

Luke 22:7-13 Then came the day of unleavened bread, when the passover must be killed. {8} And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. {9} And they said unto him, Where wilt thou that we prepare? {10} And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. {11} And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? {12} And he shall show you a large upper room

furnished: there make ready. {13} And they went, and found as he had said unto them: and they made ready the passover.

1. **Jesus sent John and Peter ahead** to make preparation
 - a. They were to follow a certain man to the house where it would take place. (Compare to Samuel's instructions to Saul.)
 - b. All that they needed would already be at this house except the Passover lamb. (**Mark 14:15**) (Judas was the money man, responsible for getting the food)
2. **in an upper room** somewhere in the city of Jerusalem
 - a. perhaps at the house of John Mark, (**Acts 12:12**)
 - b. a large common room used for guest and travelers. The actual word for the upper room is "Kataluma" = **a lodging place or inn**. (the only other time this word is used is of the inn that was too crowded for Mary & Joseph when Jesus was born.
3. This supper was actually the **customary Jewish Passover meal**.
 - a. It commemorates the night the Israelites were freed from Egypt as God passed over homes marked by the blood of the lamb. (**Ex 12; Lev.23**)
 - b. People gathered for a **special meal** that included, lamb, wine, bitter herbs and unleavened bread.
 - c. The **head of the company always sat in the middle**, the next chief position was always on the left. The remaining seating arrangement was a social preference – the highest, outward, to the least.
 - d. The day of **Passover was followed by a 7-day festival called the Feast of Unleavened Bread**.

Lk.22:14 And when the hour was come, he sat down, and the twelve apostles with him. {15} And he said unto them, With desire I have desired to eat this passover with you before I suffer: {16} For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. {17} And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: {18} For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. {19} And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. {20} Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Vs. 15: "With desire I have desired..." means "intense desire of the soul, a great longing, strong passion". Jesus had been waiting for this night since before the creation of the world! After this night, man's salvation would be complete.

4. In celebrating the Passover before His death, **Jesus was ushering in the new covenant between God and man**, memorialized as **The Lord's Supper**. (Just as the old covenant had been memorialized in feasts of "commemoration": Day of Atonement, Feast of Tabernacles, Passover, Feast of Unleavened Bread, etc.)
 - a. Before this, God forgave sins if people brought animals for the priest to sacrifice (as a substitute for their own death due to sin). This agreement was sealed with the blood of animals. (**Ex 24:8**)
 - b. Under the **new covenant**, Jesus would die in the place of sinners, the "Lamb of God to take away the sin of the world" (**Jn.1:29; 36**). Unlike the blood of animals, his own blood would eternally remove the sins of those who put their faith in him. (**Heb 8:6-9:28**)
 - c. All the prophets looked forward to this new covenant that would fulfill the old sacrifice. (**Ex.24:8; Jer.31:31**)
 - d. **We must continually partake of the Lord's Supper to "proclaim the Lord's death until He comes". (1 Cor.11:23-26)**

Lk.22:21 But, behold, the hand of him that betrayeth me is with me on the table. {22} And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! {23} And they began to inquire among themselves, which of them it was that should do this thing. {24} And there was also a strife among them, which of them should be accounted the greatest. {25} And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. {26} But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. {27} For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. {28} Ye are they which have continued with me in my temptations. {29} And I appoint unto you a kingdom, as my Father hath appointed unto me; {30} That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

5. Jesus washes the disciples' feet – John 13:1-20

John 13:2-20 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; {3} Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; {4} He riseth from supper, and laid aside his garments; and took a towel, and girded himself. {5} After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

- a. This was actually a part of the Passover meal, except that normally they washed their hands. They were required to wash their hands twice during the

meal. The first time the head of the company (Jesus) would arise and begin the washing of hands. The second time was when they all got up and washed together.

- b. Knowing that they would forsake him, he still showed the disciples the full extent of his love. He wanted to give them an object lesson of humility and service. Just as Jesus knew those disciples, He knows us the same way. Full extent = to the uttermost or the highest degree.

Jn.13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? {7} Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. {8} Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. {9} Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

- c. Peter objects, out of reverence to the master; he misunderstands the meaning of Jesus' actions.

(I) The same feelings which had earlier caused Peter to protest Jesus' predictions of humiliation and suffering now show themselves again.

(Matt 16:21-23) To share in the washing was a way to be in Christ.

(II) Vs.8 – Jesus indicated that each believer must be “washed” by Christ.

Vs.10 – the 1st word for “washing” means bathing the whole body; the 2nd word means washing of a part. Jesus speaks of one initial cleansing of salvation, and daily “washings” by the Spirit for continuing sanctification. “You are clean” (‘you’ is plural, as in **Jn.15:3**); “but not all” (refers to Judas Iscariot).

(III) The same love that caused him to object, now led Peter to ask for a complete washing. His heart was right but he lacked understanding.

Jn.13:10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. {11} For he knew who should betray him; therefore said he, Ye are not all clean. {12} So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? {13} Ye call me Master and Lord: and ye say well; for so I am. {14} If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. {15} For I have given you an example, that ye should do as I have done to you. {16} Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. {17} If ye know these things, happy are ye if ye do them. {18} I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. {19} Now I tell you

before it come, that, when it is come to pass, ye may believe that I am he. {20} Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

- d. **Jesus was the model servant** (doing the lowest job: normally it was the servant's job to wash each guest's feet as he entered). If even Jesus, God in the flesh, is willing to serve, we must also be servants. (**Prov.6:17**)
 - (I) Jesus was showing these men that they had to serve not only each other, but also the world, after he had gone. **Humility!**
 - (II) The disciples argued who would be greatest in God's Kingdom. They had missed what Christ was saying about His coming death and resurrection. They were wrapped up in their own concerns. Jesus knew they **needed this lesson.**
- e. As Jesus Washed their feet he spoke of **forgiveness**

John 13:21-30 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. {22} Then the disciples looked one on another, doubting of whom he spake. {23} Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. {24} Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. {25} He then lying on Jesus' breast saith unto him, Lord, who is it? {26} Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. {27} And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. {28} Now no man at the table knew for what intent he spake this unto him. {29} For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. {30} He then having received the sop went immediately out: and it was night.

6. Jesus releases Judas to betray him - (John 13:21-30)

- a. Jesus announces that one of those at the table would betray him
 - (I) Each of the disciples asks, "Is it I?" (**Mat.26:22**)
 - (II) Notice, it was Jesus, not Judas which initiated the betrayal; (Jesus was not a "victim", he was in control of the events)
 - (III) Satan was directly involved (Vs.27)
- b. When Judas left, the others assumed that he was going to buy more things needed or give money to the poor.

7. Jesus predicts that Peter would deny Him (Jn 13:31-38; Lk 22:31-38) With Judas, the "enemy" gone, Jesus now speaks tenderly to His disciples:

John 13:31-38 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. {32} If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. {33} Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. {34} A **new commandment** I give unto you, **That ye love one another; as I have loved you**, that ye also love one another. {35} By this shall all men know that ye are my disciples, if ye have love one to another.

- a. Now that the non-believer was gone, Jesus gave them a “new” (meaning “better”) commandment: **to love one another; just as He had loved them.** It means “keep on loving”; an “eduring”, not just “human”, love. By this the world would recognize His disciples (**Vs. 35**), and would know that Jesus came from God (**Jn.17:23**).
- b. This was **the only “commandment” Jesus gave** His followers. It sums up all the law & prophets, and all His teaching. (also **1 Jn.3:16, 23; 4:10-21**)

Jn.13:36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. {37} Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. {38} Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

- c. Peter indicated that he would not forsake Jesus, even if it meant death. All the other disciples also promised to stay with Him (**Mt.26:35**)
- d. (notice that **all** the other disciples did eventually forsake Him (**Mk.14:44-52**) just as Jesus had predicted they would (**Jn.16:32**). A fulfillment of **Zech.13:7**.)

Personal Study: read the N.T. (and O.T.) verses that talk about “loving others” and write a **definition of God’s love**. (Hint, this could take a very long time!)

- 8. **Jesus comforts the disciples, and teaches them important truths** about living life less in the “physical” realm, and more in the “spiritual” realm. (Jn. 14-16)
 - a. **confirming that He is the only way to the Father (Jn 14:1-14)**

KEY VERSE: John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

(compare with: **Lk.2:14** (“Glory to God in the Highest, and on earth Peace, goodwill to men.”) Jesus was born; **Rom.5:1**)

In **13:36** Peter had asked, “Lord, where are you going?” (Remember, Peter and the others had given up their occupations and “normal” lives to be with Him.)

John 14:1-4 Let not your heart be troubled: ye believe in God, believe also in me. {2} In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. {3} And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. {4} And whither I go ye know, and the way ye know.

Jesus answered in **14:1-4**: To prepare a place for **you** (all) to **be with me** in heaven. (“place” means “permanent residence”)

Jn.14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? {6} **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.** {7} If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

(**RP**)**14:5-7**: Thomas asked, “How will we find you, we don’t know the way.” Jesus answered in **vs.6-7**: “**I am** (elohim) the way to the Father (**believe** in me). Now that you have known me, it will be easy for you to know Him.

Jn.14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. {9} Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? {10} Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. {11} Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. {12} Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. {13} And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. {14} If ye shall ask any thing in my name, I will do it.

14:8: Philip said, “Lord, show us the Father (set up your kingdom now); that’s all we need or want; it’s what we’ve been waiting for.” Jesus answered in **vs. 9-14**: “Don’t you understand: if you have seen me, you **have** seen the Father. I’ve been speaking His words, and doing His works (**Jn.10:38**). It just depends on whether or not you **believe** me. Those who believe on me will now do these works too; in fact, do even greater works of God, because I will be with the Father. Now **you** can ask in **my** name.” (**RP**)

b. promising the coming of the Holy Spirit (Jn 14:15-31)

John 14:15-31 If ye love me, keep my commandments. {16} And I will pray the Father, and he shall give you **another Comforter**, that he may **abide with you** for ever; {17} Even **the Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall **be in you**. {18} I will not leave you comfortless: I will come to you. {19} Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. {20} At that day ye shall know that I am in my Father, and ye in me, and I in you. {21} He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Jn.14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? {23} Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. {24} He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. {25} These things have I spoken unto you, being yet present with you. {26} But the **Comforter**, which is the **Holy Ghost**, whom the Father will send in my name, he shall **teach you all things**, and **bring all things to your remembrance**, whatsoever I have said unto you.

Jn.14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. {28} Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. {29} And now I have told you before it come to pass, that, when it is come to pass, ye might believe. {30} Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. {31} But that the world may know that I love the Father; and **as the Father gave me commandment, even so I do**. Arise, let us go hence.

(RP) Jesus said in **vs.15-21**: (“If)you love me, and love one another (keeping my commandments) (then you will be my disciples) and I will send you another “Comforter” (“another of the same kind”) to **be with you** forever.” “He will **dwelt** with you, be in you (“a permanent indwelling: **Ps.51:10-11**), and you will know Him.” “And (through Him) I will manifest myself to you, not to the world.”

14:22: Judas (not Iscariot) asked Him, “Why will **we** see you, but the world will not?” Jesus answered in **vs.23-24**: “All who “love” me (“believe me”)

will see me. The Father in Heaven says so.”

Jesus “Last Will and Testament” Vs.25-31: When Jesus departs he “leaves” to us: The **Comforter—the Holy Spirit**; He will teach & remind us of Jesus’ words (7:38-39; 13:7, 19, 36; 14:20; 15:26; 16:1-4, 25-26; 17:24). **Peace—His peace** (not like the world’s); we must not be anxious or afraid (“a right **relationship** with God”) **Promise to return—from the Father:** Be glad; He is powerful enough to make this happen. **Assurance—by prophecy:** We will believe because He told us in advance. “Now, it is time to do the Father’s will (time for me to die), so let’s go. (RP)

c. explaining what the Holy Spirit will do (Jn 16:5-15) KEY VERSE:

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

A little while later, Jesus told them more about the Holy Spirit’s ministry.

John 16:5-15 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? {6} But because I have said these things unto you, **sorrow** hath filled your heart. {7} Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. {8} And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: {9} Of sin, because they believe not on me; {10} Of righteousness, because I go to my Father, and ye see me no more; {11} Of judgment, because the prince of this world is judged. {12} I have yet many things to say unto you, but ye cannot bear them now. {13} Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. {14} He shall glorify me: for he shall receive of mine, and shall show it unto you. {15} All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

(RP) Vs. 13: “guide” means “to lead along the way”, a gradual process of learning and understanding spiritual **truths**, especially of “things to come (2 **Pet.1:21**). The Holy Spirit is the teacher and guide. **Vs.5-** The disciples are so sorrowful and troubled to realize Jesus is leaving them, that they are no longer bothering to ask **where** He is going. Jesus in **Vs.7:** “I know you are sorrowful, you will see that my going away is actually a blessing—because it means the Holy Spirit can come to each of you”. **Vs.8-11:** “**He will minister**

to the world by: Convicting the world (“bringing to light, exposing before the Lord, setting forth”) (**Eph.5:11-13; Jn.3:20-21**)

Vs.9 Of sin: “missing the mark”; “any departure from the way of righteousness” Origin of sin: **Gen.3:8**; Imputed sin: **Rom.5:12**; Universal sin: **Rom.3:23**. Comparison with God’s standard: **Ps.51:5; Rom.3:10-18; Jer.17:10**) Acts of sin: **Jn.3:4,8**; Wages of sin: **Rom.6:23**; Forgiveness for sin: **Acts. 26:18**.

Vs.10 Of righteousness: “uprightness”, “justice required of men by God”. Characteristic of God: **Ps. 97**; Man’s lack of righteousness: **Isa.64:6**; Contrast God’s righteousness to man’s: **Rom.10:3**; A Gift of God: **Rom.5:17-18**; A result of belief: **Rom.10:10**; Training : **2 Tim.3:16**.

Vs.11 Of judgment: “condemnation”, “punishment”, “separation from Christ & believers”. Satan judged: **Jn.12:31**; A function of the Son: **Jn.5:22**; Regarding willful sin: **Heb.10:26-27**; God’s judgment for our sin fell on Christ: **Acts 8:32-33**.

Vs.13.14.15: He will minister to believers by: Teaching believers: “guiding believers into all truth”: **Jn.15:1**. **Vs.13,14,15:** “show” is from same root word which is translated “angel” (in English). It refers to a “messenger” or “announcer”. The Holy Spirit is the “messenger” between God and man; to teach us things about the future, about God, and about how God is to be glorified. This is especially important news for these believers because Jesus tells them that some very difficult times of persecution are coming to them soon. (RP)

d. Describing their “responsibilities” while he is away (Jn.15)

(I) As “branches” in His “vine”, they are to be “fruitful”. KEY VERSE:

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(RP) Jesus probably taught these words to His disciples as they walked through the vineyards outside Jerusalem, after they left the Upper Room (**Jn.14:31**) Israel was often compared to a “vine” in the O.T. (**Ps.80:8-16; Isa.5:1-7; Ezek.15, Ezek.19:10; Hosea 10:1**)

John 15:1-8 I am the true vine, and my Father is the husbandman. {2} Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. {3} Now ye are clean through the word which I have spoken unto you. {4} Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. {5} I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. {6} If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. {7} If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. {8} Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

“True” vine: (Jesus) means “the ultimate reality” far beyond the picture of Israel (**Jn.1:17; Jn.6; Ps.84; Isa.5; Gal.5:20; Ezek.15:17-19**)

As we “abide” in Him (keep on remaining; “totally dependent”; “laying aside everything else we may naturally trust in”), He will bring forth the “fruit of the Spirit” (**Gal.5:22-23**, especially **love**) This is the **love** which we must express toward God, other believers, and to the world—even though it “hates” us. **Vs.4:** The absolute requirement is **intimate contact** with Christ; requires an active decision of the will to abide in “Him” (vs.4); in His love (vs.10)

The objective is **fruit**: Vs.1-2: God will “purge” (prune) the branches to increase the fruit; Vs.2,5: fruit, more fruit, much fruit; Vs. 8: fruit that glorifies the Father; Vs.16: fruit that remains

Vs.6: Branches could be “thrown away” & “burned”. If they do not “abide in the vine” (bear fruit). **Vs.7:** Abiding is necessary in order to make appropriate requests of the Lord; He is the “source” of those requests. **Vs.8:** God the Father is glorified when we bear much fruit, and we are confirmed as His disciples. (RP)

(II) to love one another: (Jn.15:9-17)

Jn.15:9-17 As the Father hath loved me, so have I loved you: continue ye in my love. {10} If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. {11} These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. {12} **This is my commandment, That ye love one another, as I have loved you.** {13} Greater love hath no man than this, that a man lay down his life for his friends. {14} Ye are my friends, if ye do whatsoever I command you. {15} Henceforth I call you not servants; for the servant knoweth not what his

lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. {16} Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. {17} These things I command you, that ye love one another.

(RP) We must abide in Him, developing the **fruit of love**, **Vs.9**: exactly as the Father, and as Christ loved; **Vs.10**: if we love one another, we abide in Jesus' love for us; **Vs.12, 17**: for one another; **Vs.11**: "Abiding", "obedience", and "love" result in "**joy**" (**Jn.16:20-24**); **Vs.12,17**: Besides being a fruit of abiding, **love** is also a commandment: **Vs.13**: This love will be self-sacrificing, like Christ's love; **Vs.14-15**: When we practice this love relationship with Christ and His people, we are no longer merely "servants", but "friends". **Vs.16**: "I have already chosen (loved) you, so there is no reason that you would not be fruitful and have the Father's support (unless you reject it). (RP)

(III) to witness to the world (even though the "world" will "hate" them)
(Jn 15:18- 16:4)

John 15:18-27 If the world hate you, ye know that it hated me before it hated you. {19} If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. {20} Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. {21} But all these things will they do unto you for my name's sake, because they know not him that sent me. {22} If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. {23} He that hateth me hateth my Father also. {24} If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. {25} But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. {26} But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: {27} And ye also shall bear witness, because ye have been with me from the beginning.

John 16:1-4 These things have I spoken unto you, that ye should not be offended. {2} They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. {3} And these things will they do unto you, because they have not known the Father, nor me. {4} But these things have I told you, that when the time

shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

(RP) Vs.18-19: As the world is already demonstrating its hatred for Christ, it will also hate His followers. **Vs.20:** Jesus reminds these disciples, as He did when they were arguing over “who was the greatest servant in Christ’s kingdom”, that the “servant” will not be greater than the master” (**Jn.13:16**); how can the servant be loved if the master is not? **Vs.22-25:** The reason they hate Jesus: because His life and works of righteousness revealed their sinfulness, and they weren’t willing to repent. “They hated me without cause”. (**Ps.35:19; 69:4**) **Vs.26-27:** In spite of the hatred of the world, the church must witness to all. Especially by relying on the work of the Holy Spirit. **Vs.6:1-4: “offended”** (or “stumbling”) means “taken by surprise”, or “caught unawares”, “not to stumble and trip one’s foot”, “not to be caught in an unexpected trap” Don’t be surprised when they expel you from the Jewish church system, and try to kill you. (**Acts8:1-4; 22:3-5; 26:9-11**) It proves that they do not know God. Jesus said He was telling the disciples this now, so they would not be dismayed, discouraged, or defeated when it happened. (It was not necessary to talk about these things earlier.) (RP)

END OF NEW LESSON 53

QUIZ QUESTIONS FOR NEW LESSON 53

1. **T or F** The Greek word “Kataluma” translated “upper room” actually means “a lodging place or inn.”
2. **T or F** The “Last Supper” meal with Jesus included lamb, wine, bitter herbs, and unleaven bread.
3. **T or F** This “Last Supper” was followed by a 7-day festival called the Feast of Tabernacles.
4. **T or F** In a normal Jewish house it was expected of a master or house owner to wash the feet of a visitor.
5. **T or F** A husbandman of a vineyard would “purge” meaning to cut out all of the branches that do not bear fruit so more fruit can be brought forth by those who do.
6. We celebrate the communion for the purpose of:

- A. cleansing our sin
- B. remembering the day of our salvation
- C. to proclaim the Lord's death**
- D. to acknowledge the coming of the Holy Spirit

BEGIN NEW LESSON 54

- e. explaining that they will mourn and grieve, but only for awhile
(Jn.16:16-22)**

John 16:16-22 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. {17} Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? {18} They said therefore, What is this that he saith, A little while? we cannot tell what he saith. {19} Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? {20} Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. {21} A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. {22} And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

(RP) Vs.16: “you shall not see me” translated from a word that means “earnest, continued inspection”; “you shall see me” means ordinary physical vision. The first “little while” speaks of the time from the crucifixion to the resurrection; the second “little while” of the time from the resurrection to the ascension. **Vs.19:** Jesus knew they were being too polite to ask any more questions, so He answered them anyway. **Vs.20-** Of course, they will soon have much grief and sorrow, but it will ultimately turn to great joy. (compare with: **Lk.24:51-53; Jn.20:20**). **Vs.21-22:** Their sorrow will be like the pain of childbirth, which later turns to Joy. (**cp. Hosea 13:13-15; Isa.66:7-14**) (RP)

- f. about using His name in prayer (Jn 16:23-27)**

John 16:23-27 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. {24} Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. {25} These

things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. {26} At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: {27} For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

(RP) Vs.23-24: Until now, they have asked things of Jesus, but when He departs they will only ask of the Father, “in Jesus’ Name”. “Ask” means “keep on asking”. **Vs.25:** Jesus is still not saying everything clearly, but at some future time He will. **Vs.26-27:** At some future time, even Jesus will not need to intercede for believers to the Father, because the unity between Father and church will be complete (because we have believed and loved Christ). Until then, Jesus continues to intercede for us (**Jn.14:17; 17:9; Rom.8:34; Heb.7:25; 1 Jn.2:1**) **(RP)**

g. about the “hour of testing” coming to the disciples (Jn.16:28-33) KEY VERSE:

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 16:28-33 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. {29} His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. {30} Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. {31} Jesus answered them, Do ye now believe? {32} Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. {33} These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

(RP) Vs.29-30: The disciples think they understand now. (But they still haven’t got it.) **Vs.31-33:** Jesus has to caution them again, knowing how great pressure they will be facing in only a few hours. Jesus prophesies that they will all leave him in the toughest hour. The test is coming soon; the results will be negative: Disciples will be scattered; Disciples will desert Christ (**Mk.14:50**); Disciples will have tribulation. He even adds a reminder to comfort **them** when they have deserted Him: “I will not be alone, because the Father is with me.” He wishes them to have Peace, even when He is suffering! He wishes them to have Joy; He is going to overcome the world!

9. Jesus prays for Himself, his disciples, and for you and me (John 17) KEY VERSE:

John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

At some point on the journey from the Upper Room to the place of His private prayer in the Garden of Gethsemane, Jesus stops to pray. This is sometimes called “the Lord’s Prayer”: it is the longest recorded communication with the Father, that we have record of, about the things which mattered to Him most.

Some of the main thoughts on His mind were: **God’s glory; disciples’ unity, protection, and sanctification;** and future believers’ unity; that all His people would be **with Him.**

10. He prays for himself (Jn 17:1-5)

John 17:1-5 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: {2} As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. {3} And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. {4} I have glorified thee on the earth: I have finished the work which thou gavest me to do. {5} And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

(RP) Vs.1: “lifted up His eyes” describes a common position of prayer **(Ps.123:1; Jn.11:41).** “His time” had finally come. Jesus asks for God’s glory to be seen in Him, to the very end. **Vs.2:** Jesus reviews the “purpose” which has brought Him to this hour: to redeem man to eternal life with God. **(Jn.3:35; 10:28)** His authority to grant eternal life is God-given. **(Mat.11:27; 28:18)** **Vs.3:** Jesus defines “eternal life”: to know the Father, the only true God, and Christ His son. To “**know**” implies a **relationship** between the person knowing and the object which is known. More than “head knowledge”. An “intimate relationship” **(Nahum 1:7; Hosea 6:3; Gal.4:9)** In this verse, “know” means continuous process of knowing and being known” (see also **Jn.17:25-26**) **Vs.4-5:** Jesus says His mission is completed, He is ready to be “re-glorified”, as before He left heaven. **(RP)**

11. He prays for his disciples (Jn 17:6-19)

John 17:6-19 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. {7} Now they have known that all things whatsoever thou hast given me are of thee. {8} For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

{9} I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. {10} And all mine are thine, and thine are mine; and I am glorified in them. {11} And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **that they may be one**, as we are. {12} While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. {13} And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. {14} I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. {15} I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. {16} They are not of the world, even as I am not of the world. {17} Sanctify them through thy truth: thy word is truth. {18} As thou hast sent me into the world, even so have I also sent them into the world. {19} And for their sakes I sanctify myself, that they also might be sanctified through the truth.

(RP) Vs.6-8: Jesus specifies those He is praying for: those who received God's words, who understood them, and then believed that God had sent Him. **Vs.9-19:** Jesus makes it clear that He is **not** praying for the world now, but only for believers. They belong equally to the Father and the Son, and they glorify God. Jesus requests that the Father "keep" them, and also give them **joy**. "Keep" means, not only preserve and guard, but also "to maintain in unity—like that of the Father and the Son: same will, same affections, same goals". **Vs.12:** Jesus has lost none of the "elect", but the "son of perdition" (Judas Iscariot) has been totally lost, as had been prophesied. **(Ps.41:9).** **Vs.15-16:** Keep them from "the evil one" (Satan is presently the ruler of the world's domain **(1 Jn.5:19)**). Help them in their tribulations in the world. **Vs.17-19: "Sanctify them"** means "to set apart", "separate", "dedicate for holy service". The disciples would be set apart for service to God, to the declaration of God's word (as the Israelites were supposed to do). Jesus also "sanctified" Himself to do the Father's will on the cross (for God's sake and for the disciples') **(RP)**

12. He prays for future believers (Jn 17:20-26)

John 17:20-26 Neither pray I for these alone, but for them also which shall believe on me through their word; {21} That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. {22} And the glory which thou gavest me I have given them; that they may be one, even as we are one: {23} I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

{24} Father, I will that they also, whom thou hast given me, **be with me where I am**; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. {25} O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. {26} And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

(RP) Vs.20-23: Jesus remembers to pray for all believers in the future, who lives will be redeemed and transformed by the sacrifice He is about to make! His greatest desire is for them to be “perfect” (complete) in the “**unity**” of the Spirit of God. To be fully “consecrated”, “aligned by the same goals”, “accomplishing of the same goals”. This “unity” will be a witness to the power and love of God and of Christ. **Vs.24-26:** Jesus’ final request was that all believers could **be with Him!** To “know” His glory. To “know” His love, and the Father’s love. (RP)

B. Jesus alone in Gethsemane (“Oil Press”) (Matt 26:36-46; Mk 14:32-42; Lk 22:39-46) Key Verse: John 18:11

John 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Luke 22:39-46 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. {40} And when he was at the place, he said unto them, Pray that ye enter not into temptation. {41} And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, {42} Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. {43} And there appeared an angel unto him from heaven, strengthening him. {44} And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. {45} And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, {46} And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

1. After the Passover supper, Jesus and 11 disciples headed out of the city north toward the Mount of Olives to the garden. The garden was small (approximately 70'x 70'); with an actual oil press.
2. Jesus left the 8 at the gate, then the 3 nearby, and **went away to pray alone**. Three times Jesus had to come back to stir the disciples awake, then he would return to pray. Their sleep was due to **sorrow (Lk.22:45)**.
3. A **mob came with Judas to take Jesus** away. Judas received 30 pieces of silver to betray Jesus. This was the price to redeem a valuable slave in the OT. (**Ex.21:32**). Later, Judas appeared remorseful; he threw the money down and committed suicide, fulfilling prophecy of **Zech.11:12-13**. (**Mat.27:3-10**)
4. **Jesus was betrayed and arrested** (**Matt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:1-12**)

Luke 22:47-53 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. {48} But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? {49} When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? {50} And one of them smote the servant of the high priest, and cut off his right ear. {51} And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. {52} Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? {53} When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

- a. Judas met Jesus with a kiss so the soldiers would know whom to arrest.
 - b. When the mob stated who they were looking for, Jesus responded with “I Am He” (the mob falls to the ground) (**Jn.18:5-8**) the same statement used in **Ex 3:14** when God told Moses to say that “I Am” has sent him. (John is the only account in which Jesus states, “I Am He”; but it does not mention that Judas met him with a kiss)
 - c. (**Jn.18:8**) In this terrifying moment, Jesus showed concern for his disciples by asking that they be permitted to leave.
5. **Peter draws a sword; cuts off the ear of Malchus, the High Priest’s Servant.** Once again Jesus goes the extra step, by healing the man’s ear. (**Jn.18:10**)
- a. **John 18:11** Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
 - b. the “cup” was a **cup of death** (**Mk.10:39; Mat.20:22; also Mk.14:36; Mat.26:39; Lk.22:42**)
 - c. and a **cup of wrath** (**Rev.14:10; 16:19**)

- d. in the Greek, “shall I not drink it?” includes the meaning “I most certainly shall.”
6. **Jesus is bound and led to the house of Annas the former High Priest, and all the disciples scatter. (Jn.18:12-14; Mk.14:50; Mat.26:56)**

C. The first trial of Jesus before Annas. John 18: 12-27 (POSB) Key Verse:

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John’s gospel intends to show that Jesus, as powerful God, was never a **victim** in the course of His arrest, trials, and crucifixion; but was calmly, powerfully **in control** of each part of His **sacrifice**. Human rulers are “allowed” to carry out their evil schemes to serve God’s loving purpose.

John 18:12-27 Then the band and the captain and officers of the Jews took Jesus, and bound him, {13} And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. {14} Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. {15} And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. {16} But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. {17} Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. {18} And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. {19} The high priest then asked Jesus of his disciples, and of his doctrine. {20} Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. {21} Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. {22} And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? {23} Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? {24} Now Annas had sent him bound unto Caiaphas the high priest. {25} And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. {26} One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? {27} Peter then denied again: and immediately the cock crew.

1. **the secret, informal trial:** Jesus was led away to Annas, who had been the High Priest during Jesus' youth, but was now replaced by his son-in-law, Caiaphas. However, as noted by John, Annas still had great influence. The trial before Annas was not an "official" trial; the sinister plot was being carried out under the shadow and secrecy of darkness. Jesus challenged Annas for illegally questioning Him before witnesses had been presented (v.21)
2. **Peter's 1st denial: John 18:15-18 Denial #1:** Peter's unnecessary denial, the denial of association or pretension. Peter and another disciple followed Jesus up to the gate of the High Priest. The other disciple was probably John, for the account reads like an eyewitness account. It was this disciple who knew the High Priest personally. John's father, a very successful businessman, apparently provided fish for the palace. John was therefore well-known to the palace employees. Note that he was allowed entrance into the palace and arranged for Peter to enter the palace. Note three points about Peter's unnecessary denial.
 - a. Peter was innocently questioned by the door-keeper. She knew John, as one of Jesus' disciples. Since Peter was associated with John, she assumed he was also a disciple of Jesus. She was either just carrying on conversation or else asking Peter for some identification. There seems to be no threat or danger to Peter whatsoever.
 - b. Peter denied any association with Jesus and gave an unequivocal denial: "I am not." The point is: Peter was a close friend of John, for John had made a very special request for Peter to be admitted into the palace. The gate-keeper was bound to think such a close associate of John's was also associated with John's Master (Teacher). Peter very simply failed his Lord by denying any association with Him and pretending not to know Him.
 - c. Peter made an attempt to be known as one of the crowd. He joined the crowd, standing around with them and joining in their conversation and activities.
3. **Jesus was asked to incriminate Himself John 18:19-24** Standing before Annas, Jesus was asked about His disciples and asked to prove His doctrine and His claims. The world asks about His doctrine to disprove it, and to incriminate Him and His followers. Jesus' reply was forceful: His doctrine and claim had been declared publicly. He had done nothing in secret. Jesus was reacted against and mistreated: He was slapped in the face (**Isa.50:6**). This is a picture of how the world mistreats Jesus.
 - a. **Jewish Trial:** demanding that Jesus incriminate Himself was against the law of Jewish justice. Under Jewish law, a defendant was not required to admit any guilt; therefore, the Jewish trials of Jesus were a mockery of justice. Several facts show this:
 - b. They had hastily assembled the court at night, but it was illegal to try cases at night. All criminals had to be tried in the day.

- c. They were meeting in the palaces (homes) of Annas' & Caiaphas, not in the official court. This, too, was illegal. All cases had to be tried in court.
 - d. A guilty verdict could not be pronounced on the same day as the trial.
 - e. Jesus was being tried during the Passover week, but no cases were supposed to be tried during that week.
 - f. The leaders had not met to try Jesus' case, but to secretly devise charges and to condemn Him to death.
4. **Peter's 2nd denial: John 18:25 Denial # 2** This was Peter's cowardly denial, the denial of separation. Peter had joined the crowd, attempting to become one of them. When asked about Jesus, he denied his separation from the world saying, "I am not" a disciple of His. I am one of you, just another man standing around and taking part in the significant events of the world.
5. **Peter's 3rd denial: John 18:26-27 Denial # 3** Here was Peter's shattering denial, the denial of discipleship. This was the most serious denial of all: "Did not I see thee in the garden with Him?" Peter denied Jesus for two very basic reasons.
- a. Peter feared man. When a quick response was called for, he was not strong and mature enough to stand for Jesus. He feared what the crowd might do to him: ridicule, abuse, arrest, and kill him. He feared that the crowd would do to him just what they were doing to Jesus.
 - b. Peter faltered, stumbled, and failed to die to self. He lacked love enough to deny himself for the sake of others. Jesus died on the cross for the sake of the men who stood at the foot of the cross railing and cursing Him. He willingly died for men that they might live. That is how much He loved. At that point in his life, Peter did not know such self-denying love. He did not know the love that denied and surrendered itself for the sake of others.
6. Just as the cock crowed the 3rd time, Jesus turned and looked at Peter, then Peter remember that Jesus had predicted his denials. Then Peter wept bitterly (Lk.22:60-62)

D. The second trial of Jesus: . Mat.26:57-68 (also Mk.14:53-65; Lk.22:63-65; Jn.18:24)

Mat 26:57-68 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. {58} But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. {59} Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; {60} But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, {61} And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. {62} And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? {63} But Jesus

held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. {64} Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. {65} Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. {66} What think ye? They answered and said, He is guilty of death. {67} Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, {68} Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

1. **The trial before Caiaphas, the High Priest:** He had been arrested and now He was being put on trial for His life. In the span of just a few hours He was to be tried at least six times. The first trial was an informal trial before Annas. The trial before Caiaphas, in the present passage, was the second trial. The court (Sanhedrin) was already assembled (these were the very men who had Jesus arrested (**Matthew 26:3-5**). The High Priest, the Scribes and the elders, made up the Sanhedrin, the council who ruled the Jewish people for the Romans (**Matthew 26:59**). In a hastily called meeting, the council was sitting there waiting for the guards to bring Jesus to them.

Religionists (26:59): this was a stacked court against Christ—predetermined rejection and opposition. The court was not convening to see if Jesus was guilty. The court was meeting to seek false witnesses against Christ (cp. **Psalm 35:11**). They wanted to sentence Him to death. They had already determined in their hearts to reject and oppose Him. He was a threat to both their nation and their personal security and position. They feared the loss of both, so they were set on killing Him.

2. **Charges Against (Mat. 26:60-61):** the false charge—Jesus was a revolutionary. Note the words “found none” are repeated twice. The religionists sought false witnesses, but found none whose charges were strong enough. The law required two witnesses who had no contact with each other and who agreed on the same evidence. The court was to examine each separately. Apparently the religionists ran into several problems...
 - a. The evidence of the false charges was just too weak to convince the Roman authorities of Jesus’ guilt.
 - b. A strong case could not be formulated from the charges made.
 - c. Two witnesses who agreed on a single charge could not be found.
 - d. Finally, two witnesses did come forth with a charge that seemed to be strong enough. Note the words “at last.” The case almost broke down and failed. Imagine! Even in seeking false witnesses, the case against our Lord could not be established. Note the following facts.

- (I) The two witnesses with adequate testimony were false witnesses.
- (II) The two were crude and base. This is shown by their contemptuous attitude and public animosity: “this fellow” (“autos”)—a disrespectful, contemptuous address.
- (III) The two distorted Jesus’ words. Jesus had said, “Destroy ye this temple, and in three days I will raise it up” (**John 2:19**). Jesus had actually said the Jews were to be the destroyers. But the false witnesses said, “This fellow said, I am able to destroy the temple of God.” They distorted His words, making Him the destroyer.
- (IV) The false witnesses also misunderstood Jesus’ words. Jesus was referring to His body, to the temple of His body and to the resurrection of His body. The Jews apparently thought He meant He would destroy and rebuild the Jerusalem temple in three days. It was this charge, the charge of being a revolutionary, that the religionists believed they could use to convince the Romans to execute Jesus.

3. The calm assurance of Jesus (Mat. 26:62) Note these facts:

- a. The two witnesses who charged Jesus with being a revolutionary could not agree (**Mark 14:59**).
- b. Jesus “held His peace.” He was silent; He said nothing in defending Himself against the false charges.
- c. The High Priest and court became disturbed, perhaps confused, by Jesus’ silence. They needed Him to begin speaking, hoping He would add evidence to the charge and thereby incriminate Himself. The High priest turned and attempted to pressure and browbeat Jesus: “Answerest thou nothing?...”
- d. “But Jesus held His peace” (**Matthew 26:63**). He was calm, assured, peaceful, and confident in the midst of turmoil.

4. The claim of Jesus (26:63-64) that He is the **Messiah, the Son of God**.

- a. The High Priest questioned Jesus and put Him under oath to answer. The words “I adjure thee by the living God” was an official oath which demanded an answer. The High Priest used his office as God’s representative to demand an answer: “By the living God, answer. Are you claiming to be the Messiah, the Son of God?” he asked Jesus.
- b. Jesus claimed to be the Messiah, the Son of God. Jesus answered, “Thou hast said.” It was a strong assertion. All that Caiaphas had said was true. Mark added the striking words of deity, “I am” (ego eimi) (**Mark 14:62**).
- c. Note that Christ also called Himself “the Son of Man” and positioned Himself at the right hand of God (an obvious claim to be Judge and Ruler [**Dan.7:13; Ps.110:1**]).
- d. Jesus gave two proofs for His claim. His resurrection and exaltation and His second coming prove both His person and authority.

- 5. Jesus Christ is Condemned (26:65-66):** there was the tragic verdict. Note that Caiaphas tore his clothes. Mark even says he tore his under garments (tunic). This was a custom among Jews when they heard or saw God's name dishonored or disgraced (**2 Kings 18:37; 2 Kings 19:1** compare with: **Isaiah 36:22; Isaiah 27:1; Acts 14:14**). Caiaphas had gotten what he wanted. Christ had committed "blasphemy" which was punishable by death among the Jews (**Leviticus 24:16; cp. Acts 7:58**). No other witnesses were needed. A vote by acclamation was quickly called for: "What think ye? They answered and said, He is guilty of death."
- 6. Jesus was beaten and mocked** by the Temple guards (**26:67-68**): There was the physical abuse inflicted. The bitter enmity and hatred of the Jews broke through. The rights and expectation of justice was completely forgotten. This violent treatment of a prisoner was contrary to both Roman and Jewish law. The abuse took two forms.
- a.** bitter hatred and behavior. Spitting in the face was a sign of monstrous disrespect. Beating with the fists and palms (erra pisan= rods) was an outburst of the inner bitterness within the heart of the religionists against Christ.
 - b.** ridicule of His claim, mocking His supernatural power and sarcastically calling Him "thou Christ."

Luke 22:63-65 And the men that held Jesus mocked him, and smote him. {64} And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? {65} And many other things blasphemously spake they against him.

END NEW LESSON 54

QUIZ QUESTIONS FOR NEW LESSON 54

- 1. T or F** Jesus encourages the disciples to ask the Father in His name, and it was not necessary for them to ask more than once.
- 2. T or F** The definition that Jesus gives of eternal life is to know the Father, the only true God, and **Christ His Son**.
- 3. T or F** To "know" as it was used in this lesson means to have intellectual knowledge.
- 4. T or F** To "keep" means to maintain in unity.
- 5. T or F** To "Sanctify them" means "to set apart", "separate", "dedicate for holy service".

6. T or F Jesus prayed alone in the Garden, and returned 3 times to stir the disciples to prayer.

7. T or F Jesus was asked to incriminate Himself according to Jewish law.

8. T or F It was not until the trial before Caiaphas that Jesus answered, “thou hast said” indicating in that He truly was the Son of God.

BEGIN NEW LESSON 55

E. The third trial of Jesus: Luke 22:66-71 (also Mat.27:1; Mk.15:1)

Luke 22:66-71 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, {67} Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: {68} And if I also ask you, ye will not answer me, nor let me go. {69} Hereafter shall the Son of man sit on the right hand of the power of God. {70} Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. {71} And they said, What need we any further witness? for we ourselves have heard of his own mouth.

The formal trial by the Sanhedrin:

1. **Note the setting** for the formal trial of Jesus by the Sanhedrin, the ruling body of the Jews which included both religious and lay leaders. Jesus stood before them all, on trial for His life. Note the words “came together”: they gathered, resorted, flocked together just as a body of vultures over their prey. The picture is that of the Jewish leaders being called to accompany one another to their respective seats, ready to pounce on Jesus. There is no question about the evil of their hearts. They were ready to pounce on and eliminate Him. The court was stacked against Jesus. The leaders, both lay and religious, had already determined to reject and oppose Him. They saw Him as a threat to both their nation and their personal security and position. They feared the loss of both, so they were set on killing Him.
2. **Jesus claimed to be the Messiah (22:67-68).** The council did not come right out and accuse Jesus. They wanted Him to incriminate Himself; therefore, they questioned Him: “Art thou the Christ [Messiah]? Tell us.” Note that in this only “legal” trial by the Jewish leaders, no witnesses were present! They needed Jesus to provide the “evidence”. But Jesus could not answer directly. Note two facts:
 - a. They did not understand the true Messiahship of God. God’s Messiahship is spiritual and eternal, not physical and material. Jesus had come to save men spiritually, not materially. Therefore if He told them, they would not believe;

and if He asked them questions which would lead them to the truth, they would not answer. He had done this often (**Luke 20:7, 26, 40**).

- b. Jesus did not deny His Messiahship. The way He answered the council was an affirmation. Note His exact words, “If I tell you, ye will not believe.” It was as though He said, “I am, but if I tell you, declare it vocally, you will not believe it.”
- 3. Jesus claimed to be the Son of Man (22:69) who will be exalted.** Jesus was really making three claims:
- a. That He is the Son of Man
 - b. That He will not remain dead even if they kill Him. He will be raised into God’s presence.
 - c. That He will be exalted to sit on the right hand of the power of God.
- 4. Jesus claimed to be the Son of God (22:69-70).** Note several facts:
- a. “They all” now questioned Jesus. The picture is that of an outburst, voices reacting to His claim to be the Son of Man, voices bursting forth together shouting: “Art thou then the Son of God?”
 - b. The definite article “the” is important. They were not asking if He was a son of God like many men claim. They asked if He was “the Son of God.”
 - c. Jesus unquestionably claimed to be “the Son of God.”
- 5. Jesus’ claim is rejected (22:71).** His claim was understood, but the leaders rejected His claim. Jesus had both accepted and claimed the charge being made against Him. He was...
- a. The Messiah.
 - b. The Son of God.
 - c. The Son of Man.

They had heard enough. In their obstinate unbelief, they condemned him to death, the man who had come to save the world from its terrible plight of sin and death, from its desperate need for health and love, and for salvation and life.

F. The fourth (Roman) trial of Jesus: John 18:28-38 (also Mat.27:2, 11-14; Mk.15:1-5; Lk.23:1-5)

John 18:28-38 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. {29} Pilate then went out unto them, and said, What accusation bring ye against this man? {30} They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. {31} Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: {32} That the saying of Jesus might be

fulfilled, which he spake, signifying what death he should die. {33} Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? {34} Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? {35} Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? {36} Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. {37} Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. {38} Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

The Roman (Gentile) trial of Jesus before Pilate: The Roman trial of Jesus is a dramatic picture of indecisive compromise. Under Roman rule, the Jews had no power to execute a death sentence. They were counting on Pilate to make it “legal”. However, at this point in history, the Roman system of justice was more precise and exacting than the Jews’. Also, it was necessary that Jesus die by the Roman method of “crucifixion”, rather than by the Jewish method of “stoning”, in order to fulfill prophecy (**Jn.12:32; Mat.20:19**) The scene flows along with Pilate moving back and forth between Jesus and His accusers, or the people.

1. **the setting (18:28):** Jesus was led into the hall of judgment. It was early morning. Note the Jews did not enter, for the hall was a Gentile judgment hall and it was the Sabbath of the Passover season. To enter the judgment hall would have polluted and contaminated them ceremonially. They would have been disallowed from participating in the Passover. T
2. **Pilate: the procurator of Judaea.** He was directly responsible to the Emperor for the administrative and financial management of the country. A man had to work himself up through the political and military ranks to become a procurator. Pilate was therefore an able man, experienced in the affairs of politics and government as well as the military. He held office for ten years, which shows that he was deeply trusted by the Roman government. However, the Jews despised Pilate, and Pilate despised the Jews; in particular he despised their intense practice of religion. When Pilate became procurator of Judaea, he did two things that aroused the people’s bitter hatred against him forever. First, on his state visits to Jerusalem, he rode into the city with the Roman standard, an eagle sitting atop a pole. All previous governors had removed the standard because of the Jews’ opposition to idols. Second, Pilate launched the construction of a new water supply for Jerusalem. To finance the project, he took the money out of the temple treasury. The Jews never forgot or forgave this act. They bitterly opposed Pilate all through his reign, and he treated them with equal contempt.

3. **Pilate's first move (18:29-32):** was to **question Jesus' accusers—to hear their charges.** The religionists were full of hatred and pride. They rejected and hated Jesus and they set themselves up as His judges. They assumed the right to judge, feeling their verdict and judgment should not be questioned. Pilate tried to evade his responsibility. The hearts of the religionists were closed; this was their problem. They were mentioning death even before the trial. Three charges were brought by the angry Jews: (**Lk.23:2**)
 - a. misleading the nation
 - b. opposing paying taxes to Caesar
 - c. professing to be king
4. **Pilate's second move (18:33-38): to question Jesus in order to hear His defense.** Jesus' challenged Pilate (**Jn. 18:34**) to think through the issue himself. In judging Jesus, a person must be responsible for his own verdict. (vs.36-37) While Pilate only understands "kingdoms of **this world**", Jesus claims His kingdom is **not of this world**. His is a kingdom of "**truth**" (**Jn.14:6; 15:1, 26; 17:17**). Pilate clearly declared Jesus' innocence to the Jews, "I find in him no fault at all." Note that Pilate actually declared Jesus innocent four different times (**Luke 23:4, 14, 15, 22**; compare with: **John 18:38; John 19:4, 6**).

G. The fifth trial of Jesus (before Herod): Luke 23:4-12

Luke 23:4-12 Then said Pilate to the chief priests and to the people, I find no fault in this man. {5} And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. {6} When Pilate heard of Galilee, he asked whether the man were a Galilaean. {7} And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. {8} And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. {9} Then he questioned with him in many words; but he answered him nothing. {10} And the chief priests and scribes stood and vehemently accused him. {11} And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. {12} And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

H. the trial before Herod, the roman-appointed king of the Jews

1. Pilate's attempt to escape his duty (**Lk 23:4-7**) Pilate wished to release Jesus, for he knew He was innocent. However, Pilate knew he had to guard against upsetting the leaders of the Jewish nation. He was in a dilemma. When he heard Galilee mentioned, he saw a way out of his dilemma. **Herod, who was the "Jewish" ruler of Galilee**, was in town for the Passover. He could send Jesus over to Herod and

let him pass judgment. As a Galilaean, **Jesus belonged under the jurisdiction of Herod.**

2. **Herod's Hardened Heart:** the questioning before Herod, a picture of shirking personal concern. **Herod showed no concern whatsoever for the truth, nor for his own soul.** The possibility that the true Messiah might actually be standing before Him never crossed his mind.

3. **Herod sought only the spectacular.** He had heard many things about Jesus, the amazing power and miracles He had manifested. As a ruler and “very important person”, Herod wanted and felt he deserved...

a. the privilege of some sign.

b. the privilege of gazing.

c. the privilege of some spectacle.

Jesus' power, of course, was not to be used for the spectacular, not for the purpose of satisfying an unbeliever's curiosity.

4. **Herod was the only man Jesus never answered.** Herod's own household had been penetrated with the gospel. Chuza, Herod's personal steward (**Luke 8:3**), and Manaen, Herod's foster brother (**Acts 13:1**), were believers. The nobleman or court official mentioned in the story shared by Jesus was also probably of Herod's court (**John 4:46**). Apparently, the gospel as lived by these persons had little effect upon Herod. Their sharing was but religious foolishness to him. He treated their reports with disdain, perhaps with some abuse. Jesus, knowing the hopelessness of his unresponsive heart, wasted no time and no words upon him. Jesus said nothing to him at all.

5. **Herod listened to false charges by the religionists.** He had failed to listen to John the Baptist (**Luke 9:7-9**), and to the witnesses in his own household. He had heard “many things of Christ” (**Luke 23:8**), yet he had refused to listen, to truly hear and heed. But now, with Jesus standing before him, he listened to the false charges of those who opposed Jesus.

6. **Herod set Jesus at nought, treated Him as unimportant.** The word “nought” (exouthenesas) means to count as nothing, to make nothing of, to think something is unimportant, to count as zero—therefore, to treat with utter contempt. Note the contrast in the verse. Herod sat there as King “with his men of war” surrounding him, and Jesus stood there silent, beaten and battered, and humiliated. Herod, judging by appearance, counted the Man who claimed to be the Son of God as nothing. This Man and His claim did not matter, not to Herod. vs. 11: Herod and his soldiers **ridiculed and mocked him** and dressed him in an elegant robe.

7. **Herod clothed Jesus in a “gorgeous robe,”** and sent him back to Pilate. As we read on in **Luke's account 23:14b** we find that when Jesus was returned to Pilate, Pilate responded that he had already “found no fault in this man” and **vs. 15** “No,

nor yet Herod...” indicating that neither had Herod found anything worthy of death.

It is at this point which we rejoin John’s account.

I. The Sixth Trial of Jesus (the formal finish of the fourth trial by Pilate)

John 18:39—19:16 (also **Mat.27:15-31; Mk.15:6-20; Lk.23:13-25**) **Key Verse:**

John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

In this declaration, the leaders of the Jews again violate their ancient covenant with God to be a “theocratic” kingdom (ruled by God instead of worldly ruler)
(**1 Sam.12:12**)

John 18:39-40 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? {40} Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19:1-15 Then Pilate therefore took Jesus, and scourged him. {2} And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, {3} And said, Hail, King of the Jews! and they smote him with their hands. {4} Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. {5} Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! {6} When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. {7} The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. {8} When Pilate therefore heard that saying, he was the more afraid; {9} And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. {10} Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? {11} Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. {12} And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. {13} When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. {14} And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! {15} But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

1. **Pilate's third move (John 18:38-40):** back to the people. **He wished to clear Jesus' name and to declare His innocence.** Pilate hoped to satisfy the Jews' cry for blood by **substituting a real criminal and revolutionary, for Jesus.**

Luke 23:13-18 And Pilate, when he had called together the chief priests and the rulers and the people, {14} Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: {15} No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. {16} I will therefore chastise him, and release him. {17} (For of necessity he must release one unto them at the feast.) {18} And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

But the Jewish leaders were determined to murder Jesus. Therefore, they chose a man of worldly power and true criminality over the Man of peace, the Son of God Himself.

Mat 27:24-25 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. {25} Then answered all the people, and said, His blood be on us, and on our children.

2. **Pilate's fourth move (19:1-3):** back to Jesus. **He had Jesus scourged.** Note how the world violently abused Jesus. The very same treatment is heaped upon Jesus (or His people) by men of every generation. (see **Isa.50:6**)
 - a. "scourging" was a customary preliminary punishment for a prisoner sentenced to death. The scourge was a whip of several individual leather thongs, each tipped with fragments of sharp bone or metal. Often, scourging alone would cause a painful death, laying the skin open to the bone.
 - b. Then the Roman soldiers personally abused Him:

Mat 27:27-31 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. {28} And they stripped him, and put on him a scarlet robe. {29} And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! {30} And they spit upon him, and took the reed, and smote him on the head. {31} And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

3. **Pilate's fifth move (19:4-7):** back again to the people. **He offered a compromise.** Pilate was hoping the crowd would pity Jesus when they saw Him so beaten, battered, and bloodied. **He hoped the scourging would serve as a compromise and satisfy them.**
 - a. "We have a law..." The Jews appealed to their scriptural law of punishment for blasphemy to "justify" their desire to kill Jesus: (**Lev.24:16**) (also **Jn.5:18; 10:33**)
 - b. notice how hypocritical this appeal to scripture was, considering their own flagrant violation of scriptural law when he said, "We have no king but Caesar." (Deut.17:15)
4. **Pilate's sixth move (19:8-11):** back again to Jesus. **He investigated the possibility of a supernatural being. Pilate feared.** "Son of God" was a well known title reserved only for Caesar; to allow Jesus to claim this title would mean Pilate was tolerating a "revolutionary", thus endangering his own political position. Also, history tells us that Pilate was an extremely superstitious man. When he heard that Jesus claimed to be the Son of God, he thought Jesus was claiming to be the son of a god. The picture in his mind was that of a half-god and half-man, a god-like being that filled the popular literature and beliefs of that day. The possibility of his condemning a god struck fear in Pilate.
5. **Pilate's seventh move (19:12):** back again to the people. He wished to release Jesus. Note that **Pilate had to make a decision, choosing either Jesus or Caesar (the world).** When the Jews cried out "Thou art not Caesar's friend," Pilate faced a serious problem. They were threatening to send a report to Caesar. He was now forced to choose, and he did. Tragically, he chose the world and its way.
6. **Pilate's eighth move (19:13-15):** to the judgment seat before all. **He gave the verdict of crucifixion.** Pilate's fatal choice. He feared Caesar more than he feared God. Note that he proclaimed the truth, but in ignorance and mockery: "Behold your King."
- J. **Jesus is led away to be crucified. Matthew 27:27-44** (also **Mk.15:16-26; 31-32; Lk.23:26-38; Jn.19:16-24**) **Key Verse:**

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

1. By offering up His own life as a sacrifice, Jesus **finished the work of salvation** of man: words of victory. Watch for Jesus' "seven last sayings from the cross" while you study his crucifixion:
 - a. "Father, forgive them, for they do not know what they are doing" (**Lk.23:34**).
 - b. (to the thief) "Truly I say to you, today you shall be with Me in paradise" (**Lk.23:43**).

- c. (to mother) “Woman, behold your son!” (**Jn.19:26**). (to John) “Behold your mother!” (**Jn.19:27**)
- d. “My God, My God, why hast Thou forsaken me?” (**Mat.27:46; Mk.15:34**).
- e. “I am thirsty” (**Jn.19:28**)
- f. “It is finished” (**Jn.19:30**).
- g. “Father, into Thy hands I commit my spirit” (**Lk.23:46; Ps.31:5**).

Notice many prophetic references to Jesus’ crucifixion in **Ps.22**

Mat 27:27-44 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. {28} And they stripped him, and put on him a scarlet robe. {29} And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! {30} And they spit upon him, and took the reed, and smote him on the head. {31} And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. {32} And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. {33} And when they were come unto a place called Golgotha, that is to say, a place of a skull, {34} They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. {35} And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. {36} And sitting down they watched him there; {37} And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. {38} Then were there two thieves crucified with him, one on the right hand, and another on the left. {39} And they that passed by reviled him, wagging their heads, {40} And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. {41} Likewise also the chief priests mocking him, with the scribes and elders, said, {42} He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. {43} He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. {44} The thieves also, which were crucified with him, cast the same in his teeth.

2. the soldiers mocked and tortured Christ (Matt. 27:26-38); their treatment included at least seventeen abuses:

- a. They scourged Christ (**Mat. 27:26**). He was stripped and beaten with a whip.
- b. They humiliated Christ before a hundred or more soldiers (**Mat. 27:27**).
- c. They stripped Christ and put a scarlet robe on Him the robe was one of royalty **Mat.27:28**).
- d. They put a crown of thorns on the head of Christ and a reed in His hands (**Mat. 27:29**)

- e. They bowed and ridiculed the claim of Christ to be king (**Mat.27:29**).
- f. They spat upon Christ (**Mat. 27:30**).
- g. They beat Christ on the head with the reed (**Mat. 27:30**). The Greek word for “smote Him” (etupton, imperfect tense) means they kept on beating Him. They took the reed, the mock sceptre, and used it as a weapon, beating Him on the head continuously.
- h. They stripped Christ of the kingly robe and put His own robe back on Him, aggravating the wounds (**Mat. 27:31**).
- i. They forced Christ to carry the cross until He was exhausted (**Mat.27:32**). The condemned criminal carrying his own cross was the common practice. A centurion riding upon his stallion led the way. A herald followed, shouting out the criminal charges against the condemned. Immediately behind the herald was the condemned man bearing his cross and a small detachment of soldiers. The criminal had to carry his cross up and down through the streets of the city, taking a meandering route. The Romans did this as a living lesson to the citizens of a city that crime did not pay.
- j. They enlisted a Gentile to help with the cross of Christ (**Mat. 27:32**). Christ broke under the weight of the cross. Notice Jesus’ last compassionate warning to crowds who were watching his struggle (**Lk.23:27-31**)
- k. They escorted Christ to a terrible place for execution (**Mat.27:33**). The place was called golgotha, the place of a skull. Why it was given this name is not known. It was “outside the gates” of the city, just as the O.T. sacrifice for sin was led outside the gates to be killed (**Ex.29.14: Lev.4:21**)
- l. They gave Christ vinegar mixed with gall (**Mat. 27:34**). But when he tasted what it was he would not drink. It was the custom to give the criminal spiked wine right before he was raised on the cross. The spiked wine was a strong stupefying liquor used as a narcotic drink. Scripture foretold this event (**Psalms 69:21**).
- m. They crucified Christ (**Mat. 27:35**). The crucifixion itself was the most horrible of deaths. There was the pain of the driven spikes forced through the flesh of His hands and feet or ankles. There was the weight of His body jolting and pulling against the spikes as the cross was lifted and rocked into place. There was the scorching sun and the unquenchable thirst gnawing away at His dry mouth and throat. There was the blood oozing from His scourged back, His thorn crowned brow, His feet, and His stick beaten head. In addition, just imagine the aggravation of flies, gnats, and other insects. There was also the piercing of the spear thrust into His side. On and on the sufferings could be described. **It was necessary for Jesus’ to die by “crucifixion”, rather than any other way, because it was the only means established that his sinless life

could actually be “cursed” by God, so that He could become our substitute. (**Deut.21:23; Gal.3:10-13; Jam.2:10**).

- n. They gambled for the clothes of Christ (**Mat. 27:35**). Apparently, it was a custom for the executing soldiers to claim whatever they wished of the clothes of the crucified criminal. The soldiers stripped Christ and divided His clothes among themselves. His coat was valuable. It was seamless, one piece of cloth, woven from top to bottom just as the high Priest’s coat or cloak was. The soldiers, therefore, decided to gamble by casting lots for it (**John 19:23-24**). This event was foretold in **Psalm 22:18**.
 - o. They sat down and stared at Christ (**Mat.27:36**). Death by crucifixion was usually slow, very slow. It sometimes took as many as 9 days for the sufferer to die from his agony. Hence, soldiers had to be posted to guard the sufferer to keep any friends from trying to save him from death. In dealing with Christ, the soldiers’ horseplay and work in crucifying Him was now done. They had only to wait. They sat down and watched Him hanging there. We can imagine what they saw by picturing what He looked like after all the torture and by reviewing the seven sayings of the cross. Hanging there naked, being stared at, the whole scene was a shameful sight. The embarrassment of the shame must have cut the heart of Christ to the core. The stare of the soldiers was prophesied (**Psalm 22:17**).
 - p. They shamed Christ and reproached His claim again (**Mat. 27:37**). It was the custom for the charges against a crucified criminal to be written out on a board and nailed to the cross above his head. This served both as information and as a warning to the public. It, of course, added shame and reproach to the crucified sufferer. In Christ’s case, the charges were written in three different languages: Hebrew, Greek, and Latin (**John 19:20**). Note the exact words, “This is Jesus the King of the Jews.” This inscription disturbed the religious leaders. They went to Pilate and said, “Write not, the King of the Jews; but that He said, I am King of the Jews.” Pilate simply answered, “What I have written, I have written” (**John 19:21-22**).
 - q. They added shame and reproach by crucifying Christ between two thieves (**Mat. 27:38**). Perhaps this was a day set aside for execution. Or perhaps the Jewish leaders pressed Pilate to execute Jesus with other criminals. Such would add weight to their position that He was no more than a mere man, an imposter who deserved to die just as other criminals. Whatever the reason, the fact that the Son of God was executed right along with other criminals added to the shame and reproach He bore. Again, this event had been prophesied (**Isaiah 53:12**).
3. Jesus is mocked by the world: (also **Matt. 27:38-45; Mk.15:27, 32-33; Jn.19:18**)

Luke 23:39-44 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. {40} But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? {41} And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. {42} And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. {43} And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. {44} And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

The average persons, religionists and government leaders, and criminals all mocked Him. There were a large number of passers-by (**John 19:20**). Golgotha was close to the city, sitting on a hill that was probably close to a main road and a large gate leading into the city.

4. **Jesus hung between two thieves (Luke 23:39):** There was the unrepentant thief—a picture of hardness, even in death. The thieves heard the crowd mock Jesus about being the Messiah, the Savior of the world. Hanging there as criminals, guilty before God and men, they should have been searching to see if there was any chance that Jesus could have been who He claimed. They needed to be saved and forgiven. One criminal showed enormous hardness of heart. He mocked the very thought that Jesus was the Christ.

There was the repentant thief (**Lk.23:40-43**)—a picture of true repentance. The second thief demonstrated the steps to salvation and true repentance. He feared God (**Luke 23:40**). He declared that Jesus was righteous (**Luke 23:41**). He asked for Jesus to remember him (**Luke 23:42**). Note that Jesus promised him eternal life; the repentant man was to be with Christ in paradise that very day.

5. **The terrifying darkness (Mat.27:45).** A supernatural darkness hung over the land from the sixth to the ninth hour, or according to our time from noon to 3 p.m.

Mat 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

6. **The interaction of Jesus with those who stood before his cross. (John 19:25-27)**

John 19:25-27 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. {26} When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! {27} Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

There are two touching scenes here:

- a. The women who stayed with Him at the cross. They were there at great risk since Jesus was... a revolutionary in the eyes of Rome & a heretic in the eyes of the religionists. Any supporter of Jesus who stood at the cross ran the risk of ridicule and arrest. Nevertheless, the women stood there. Why? They loved Him. There is no other explanation: they simply loved Him. He had done so much for them that they were willing to stand by Him no matter the cost.
 - b. Jesus' thoughtful care for his mother in spite of his own painful circumstances: he directed his disciple (understood to be John) to "adopt" Mary, to care for her after His death. (19: 26-27)
7. **The mysterious, loud cry: "Eli Eli lama sabachthani"**"My God, my God, why hast thou forsaken me." (also Mk.15:34-35)

Mat 27:46-49 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? {47} Some of them that stood there, when they heard that, said, This man calleth for Elias. {48} And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. {49} The rest said, Let be, let us see whether Elias will come to save him.

This was the great separation, **the moment when God forsook Christ, His only Son**. No doubt this was the **moment when Christ became Sin for us**. Something the Father could have no fellowship with. Imagine Christ being fully separated from God. Sin separates us from the holiness of God. When He became SIN the presence of holiness had to withdraw, leaving Him separated from God. He died, a perfect man, paying the full penalty, experiencing the wrath of a Holy God against sin, to the point where he yielded up his soul and human spirit to the wages of sin: death. Compare to the prophetic words in **Ps. 31**; especially vs.22.

8. **Jesus' agonizing thirst: his deliberate obedience to fulfill scripture: (John 19:28-29; also Mk.15:36; Lk.23:36))**

John 19:28-29 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. {29} Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

Jesus was bound to be thirsty. It had been hours since He had had a drink of water. But note: the stress of Jesus' words in saying "I thirst": He was not complaining of thirst, not even asking for a drink. Could it be that he thirsted for the presence of the Father, the thirst after righteousness?

9. **"It is finished": (John 19:30; Matthew 27:50; also Mk.15:37; Lk.23:46))**

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Mat 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

The great shout of triumph and the yielding up of Jesus' spirit. This was not the shout of defeat but of victory, as he had accomplished his eternal purpose in the redemption of man. **Christ died at the ninth hour, that is, three p.m. (Matthew 27:45, 50).** This was **the very hour when the priests began to make the evening offering of the Passover Lamb.** While the priests were going about sacrificing the symbolic lamb for the people, the true Lamb of God was being sacrificed for the people's sins outside the city walls.

10. His bones were not broken; His side was pierced (Jn.19:31-37)

- a. Since Jewish law forbade a body to hang overnight on a cross, (especially on a Sabbath day) (**Deut.21:22-23**), it was customary to break the legs of people on the cross in order to speed dying. However, Jesus had already died and it was not necessary to break his bones.
- b. A soldier pierced Jesus' side with his spear; blood and water flowed out, assuring that Jesus was dead.
- c. these events fulfill OT prophecies: **Ex.12:46; Num.9:12; Ps.34:20; Zech.12:10**—here “pierced” means thrust through as with a javelin or sword.

END OF NEW LESSON 55

QUIZ QUESTIONS FOR NEW LESSON 55

- 1. T or F The Sanhedrin brought false witnesses to wrongly accuse Jesus.
- 2. T or F Jesus satisfied their desire and admitted that He is the Messiah, Son of God, and Son of Man knowing they would reject His claims.
- 3. T or F Under Roman rule the Jews had no power to execute a death sentence, thus they wanted Pilate to make it legal.
- 4. T or F The Jewish leaders brought Jesus into the judgment hall in order to present their case to Pilate.
- 5. T or F Four times Pilate tells the Jews that he found no fault in Jesus, and that he was innocent.

6. T or F Herod the Great was anxious to see Jesus and see Him perform some miracle. Jesus did not even speak to Herod.

7. T or F When Jesus cried out, “Eli Eli lama sabachthani” **was** the moment of separation on the cross when Jesus became SIN for us and was separated from His Father in heaven who can have no fellowship with sin.

BEGIN NEW LESSON 56

K. Great Earthquake & Veil Torn (also Mk.15:38; Lk.23:45):

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Immediately upon the yielding of His spirit, the great veil of the temple was torn from top to bottom and the earth quaked. In the minds of the Jews, the veil was one of the most important things in the temple. Why? Because it surrounded the ark of the covenant which symbolized the very presence of God Himself. It was huge and beautiful, made of the very finest materials. It was sixty or more feet high, and several inches thick! The significant point to note is that **the veil was torn from top to bottom**. This symbolizes that it was torn by an act of God himself, and symbolizes a new, direct access to God (**Hebrews 6:19; 9:3-12, 24; Heb.10:19-23**). It was the veil that separated the Holy of Holies (the place of God’s presence) from the Holy Place (**Ex.40:33**). Until this time, only the High Priest could enter the Holy of Holies, and He could enter only one day a year, the Day of Atonement, to offer upon the altar the blood of a perfect sacrifice (**Exodus 26:33**). **Now through the blood sacrifice of Christ, any man can enter the presence of God.** He can enter God’s presence, through prayer, at any time, from any place.

L. Many graves are opened on crucifixion day by the great earthquake

Mat 27:52-53 And the graves were opened; and many bodies of the saints which slept arose, {53} And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Then later **after** the resurrection of Jesus (Jesus was the first to be resurrected to eternal life, thus being the “first fruits” of the resurrection) many of these saints were resurrected and went into Jerusalem, appearing to many people, so that there was no

mistake or doubting the resurrection. Who do you suppose some of these people were?

M. Three days between crucifixion and resurrection:

1. Between these two events, the cross and the resurrection, was evidently the time that Jesus bore the full punishment of death and hell for man's sins. **He tasted death for every man—both physical and spiritual death (Hebrews 2:9, 14).**
2. Peter adds, **“He went and preached unto the spirits in prison” (1 Peter 3:19).** This probably means that He confronted the lost in hell and proclaimed that the way of the righteous is now vindicated. John quotes Christ in **Rev. 1:18, “[I] was dead; and behold, I am alive for evermore, Amen: and have the keys of hell and death.”**
3. Many believe that before the resurrection of Christ all dead people went to a place known in Scripture as “Hades”. Hades is divided into several compartments or areas, paradise (Abraham's bosom, where the righteous dead were), hell the place of torment, tartarus the prison of fallen angels, the lake of fire, and the abyss. The spirits of believers went to paradise; the spirits of unbelievers went to hell. Some commentators believe that **when Christ arose He took the saints of paradise with Him to live in the presence of God forever.** Now, since Christ's resurrection, all believers go immediately into the presence of God.

Paul adds **“When He ascended up on high, He led captivity captive...but He also descended first into the lower parts of the earth....” (Eph. 4:8-10; cp. the graves opening in Matthew 27:51 and the bodies being raised in Matthew 27:52).** Christ led captivity—those in Paradise--from their captivity. **He conquered all the enemies of man and set believers free to arise and live forever in the presence of God.**

The resurrection of these saints symbolized at least two things: It symbolized the conquest of death by Christ. The sting is now taken from death; the power of death is now broken. It symbolized the resurrection of believers. Believers shall arise and be recognized and know one another (**Matthew 27:53**).

4. **The confession of the centurion and others (Matthew 27:54; also Mk.15:39; Lk.23:47-48).** A magnificent thing happened to some of those standing at the foot of the cross. When the earth quaked upon the heels of the darkness, the centurion and his soldiers feared and exclaimed: **“Truly this was the Son of God.”** The confession was probably genuine, much more than just feeling that Christ was innocent and a special person to His God. Of course, the soldiers could not fully understand what Son of God meant; but they knew Christ claimed to be the Son of

God. And in witnessing Christ's words and purposeful behavior on the cross, they more than likely believed His claim to be true.

5. The courage and love of the women. (also **Mk.15:40-41; Lk.23:49; Jn.19:25-27**) Note the following phrases:

Mat 27:55-56 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: {56} Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

- a. "Many women": many were there. When the men fled, many women demonstrated courage.
- b. "Afar off": some did stand far off, but some stood at the very foot of the cross (**John 19:25**). Their love ran deep and their devotion and courage clear. They triumphed over fear. They did not fear the enemies of Christ: they triumphed simply because they loved (**1 John 4:18**).

N. The burial of Jesus and sealing of the tomb (also **Mk.15:42-47; Lk.23:50-56; Jn.19:38-42**).

Mat 27:57-66 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: {58} He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. {59} And when Joseph had taken the body, he wrapped it in a clean linen cloth, {60} And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. {61} And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. {62} Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, {63} Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. {64} Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. {65} Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. {66} So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Notice that Joseph of Arimathaea was a scribe, most likely a member of the Sanhedrin (**Mk.15:43, Lk.23:50-52; Jn.19:38**) and that Nicodemus, of the Sanhedrin (**Jn.3**) was also involved in helping to bury Jesus (**Jn.19:39**). This would have required a great deal of courage and devotion to Christ given the mood of the other Sanhedrin members at this time (more courage than Jesus' 12 disciples).

(POSB) Jesus was placed in a rich man's tomb fulfilling **Isaiah 53:9**. Cave tombs were closed by rolling a huge cartwheel-like stone in front of the entrance. They were almost impossible to remove. A deep slanting groove was hewn out of the rock

at the base of the entrance for the circular stone to rest in. The stone usually weighed several tons. Such precautions were essential because there were so many tombs ransacked in those days of poverty. The tomb was further secured by being sealed. When it was necessary to seal a tomb, the huge stone was cemented to the entrance walls or else some type of rope or binding was wrapped around the entrance stone and fastened to both sides of the tomb. Then the binding was cemented with a hardening clay or wax-like substance. In the case of some burials, usually political figures, the seal of the Emperor was also attached to the walls of the entrance. This was to strike fear of Roman retaliation against any intruder. In the case of Jesus' tomb, further precautions were taken by placing a patrol to guard against any foul play. This guard consisted of a large number of men (**Matthew 28:4, 11**). (POSB)

XIX. THE RESURRECTION OF JESUS CHRIST (POSB)

A. The time of the resurrection (Matthew 28:1)

Note: this section "A" is not a primary part of this course outline. It isn't necessary to teach from it, but is included for your information to use if needed.

- 1. on Sunday, the day after the Sabbath:** Jesus arose after the Sabbath was over, that is, on Sunday, the first day of the week. Matthew said, "In the end of the Sabbath as it began to dawn" which would indicate following the Sabbath. Matthew was not speaking of strict Jewish time. This would mean the Sabbath had ended at 6 p.m. the preceding evening of Saturday. He was using the common day to day idea of time. He was simply adding the night time to the preceding day (Mark 16:1).

Jesus arose before dawn, before the sun arose on Sunday morning. This was significant to the **early Christian believers**, so significant that they broke away from the practice of worshipping on the Sabbath or Saturday. They **began to worship on Sunday, the day of the resurrection of their Lord**. (see also **Acts 20:7; 1 Cor. 16:2**). (POSB)

- 2. Did Jesus fulfill the sign of Matthew 12:40? (Mat 12:40)** For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The following information is from Lori Eldridge, writing in PropheZine, an online electronic magazine on prophecy. Her research is presented only in part and with some modifications of wording by RevC., but intending no change in context.

B. JEWISH vs. ROMAN RECKONING OF TIME

Most of the confusion relating to the crucifixion can be traced to the way a Jewish person in the Bible would have interpreted time as compared to how someone from the West interprets time today. **The Jewish "day" starts at sunset**, the exact timing of which changes slightly depending upon the season. Therefore, **their day is getting dark when it begins. A Roman "day," however, started at midnight** (as does most of the western world today). So when their day began it would be dark and would soon be getting light--just the opposite of the Jewish day.

During the time of Christ the Israelites adopted the Roman practice of counting 4 "watches" during the night. These watches began at approximately **9:30 PM, 12:00 midnight, 2:30 AM (called the cockcrow watch), and 5 AM.** From sunrise they **divided the day in sections into what they termed "hours"**(1). Thus when they said that something happened at the 6th hour it was about noon or 6 hours after sunrise, not 6 AM like we would reckon time in the West.

Most scholars agree that John wrote his Gospel late in the first century. He often used Greek terms and would often interpret the meaning of Hebrew words, which would have been unnecessary if he had been writing for a Jewish audience. Also, John apparently wrote his Gospel from Ephesus--the capital of the Roman province of Asia. Therefore he was obviously writing to the Gentiles and would have used terminology related to the time of day that Gentiles would have understood.

An example of this confusion of the different terminologies can be found when Christ was nailed to the cross. According to Mark it was the third hour, the third hour since sunrise or 9 am (**Mark 15:25**). However John says it was "about the sixth hour" when he was still being sentenced by Pilate and before he was led to the cross (**John 19:14**). The difference lies in the fact that John is thinking Roman time, which starts at midnight, and thus it was about 6 am. It probably took a few more hours for Christ to make his way to the cross and thus it is not hard to imagine that it was accomplished by 9 AM.

Also, they didn't name the days of the week like we do now(2). They gave them numbers instead, i.e., first day, second day, and so on until the seventh day which was the Saturday/Sabbath. The first day of their week would be our Sunday.

The Pharisees, and the Rabbinists considered the time when the sun began to descend to be called the first evening and the second evening to be the real sunset." Josephus

further corroborates the time of day of the sacrifices during a Passover feast: "So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour to the eleventh [3-5 PM], . . ." This is the same time of day that Jesus died on the cross according to **Matt. 27:45-50**, on the 9th hour, or about 3 PM.

- 1. Confusion over the timing of the passover meal read the following: Exodus 12:1-12; Leviticus 23:5-8; Numbers 28:16-25** The word "Passover" has a wide connotation. In the New Testament it sometimes refers to Preparation Day, when they prepared the sacrifice and the meal for Passover (**Luke 22:7-9**), or it could refer to the actual day they ate the Passover feast (**Mark 14:1-2**), or it could also be referring to the Feast of Unleavened Bread which started on the same day as the Passover Feast (**Mark 14:1-2**). The term "Passover" can also refer to the entire "season" of Passover which can include every event from Nisan 10 (when the Lambs were selected) through the Feast of Unleavened Bread, and clear up to Nisan 21 which was the last day of the Feast of Unleavened Bread. This is similar to the way Christians refer to the Christmas holiday when the word for Christmas can mean the whole two weeks from Christmas Eve to the New Years holiday.

Trying to determine what exactly is meant by these terms surrounding Passover is one reason there are so many differences of opinion regarding the timing of the crucifixion. The best way to differentiate between these days is to take notice of what is occurring on those days: are they preparing "for" the Passover or participating "in" the Feast of the Passover.

The Passover Feast and the first day of the Feast of Unleavened Bread are actually two holidays that "**traditionally**" start on the same day, the 15th of Nisan. The first day of the Feast of Unleavened Bread is always a High Holy day --a Holy day of rest--not to be confused with the weekly Sabbath. In Jesus' day the Feast of Passover and the Feast of Unleavened Bread were traditionally eaten right after sundown of the 14th (which according to Jewish time would now be the beginning of the 15th). However, this was according to Jewish tradition and not what God had instructed in the Passover scriptures above.

- 2. The events leading to the resurrection: (Keep in mind that a day begins at sunset and ends at the next sunset.)**

Friday Nisan 8th: Jesus and all his disciples arrive from Jericho on the 8th of Nisan. They probably stayed at Lazarus' house in Bethany for the night after such a long journey. (**Matt 20:29-34; Mark 10:46-52; Luke 18:35-19:28; John 12:1-2**).

Saturday Nisan 9th: This is the only day in the week that could have been the weekly Sabbath due to all the work being performed on the other days and all the nights Jesus returned to Bethany(as it was unlawful to do any work on a Sabbath). Saturday was the last day of the week and the normal Sabbath.

Sunday Nisan 10th: Jesus spent the night in Bethany. Jesus goes from Bethany to Jerusalem for Triumphal entry (**Matt 21:1; Mark 11:1; & Luke 19:28-29**).

God said that the lambs were to be selected on Nisan 10 in preparation of Passover. After the Lamb was selected they were to take it into their home for four days and examine it each day for flaws. However, this was eventually changed to mean the Priest in the Temple had to inspect and approve of this lamb, not the individual.

Thus, the same day that the Jews were presenting their lambs to be inspected for the Passover [Nisan 10] we see our own Passover Lamb presenting Himself to the people of Jerusalem for inspection as their long awaited King on the day of the Triumphal Entry (**Matt.21:1-23; Mark 11:1-19; Luke 19:28-47; John 12:12-18**). Many of the people accepted Him, but their leaders did not. He was then examined for four days by the chief priests, teachers of the law, elders, Pharisees, Sadducees, and even the Herodians, but they could not find fault with Him and thus they had to rely on false witnesses in order to convict Him. The Triumphal Entry is one of the major keys to figuring out the day of the week for the crucifixion.

Monday Nisan 11th: Jesus went out of the city to Bethany for the night (**Matt 21:17; Mark 11:11**) Jesus goes back into the city [Jerusalem] early in the morning and curses the fig tree that is near Bethany (**Matt 21:18-19; Mark 11:12**).

Tuesday Nisan 12th Jesus spends the night in Bethany (**Mark 11:19**) . Mark indicates that the next morning on the way from Bethany to Jerusalem they saw the fig tree withered on the way back to the Temple (the tree was near Bethany). Mark and Matthew differ on when they saw it withered but it is possible one of them didn't see it the night before in the dark. Jesus went into the Temple courts (**Matt 21:23; Mark 11:20-21**). This is the day all the Pharisees, Sadducees and others tried to trap Jesus into saying things that they could arrest him with. All three gospel accounts are almost word for word on the events of this day. Jesus then gave the Olivet Discourse before leaving the city that afternoon while sitting on the Mount of Olives (**Matt 21:23-26:1, Mark 11:20-13:37; Luke 20:1-21:5**).

Wednesday Nisan 13th Around sunset they leave Jerusalem and head for Bethany where they will be eating dinner at Simon's (**Matt 26:6; Mark 14:3, John 12:1-8**). They obviously spend the night in Bethany. Next day (but same day according to Jewish time) the disciples ask where to prepare the Passover. Jesus tells them where it will be and they go to make preparations in Jerusalem.

Nisan 13 began with the dinner at Simon's, in Bethany. Then they went to bed for the night. Now they are back in Jerusalem preparing their own Passover (all on the same "day"). As explained earlier, the word "Passover" means "a Passing over" and can refer to the whole festival of Passover, or just the Feast of Passover. However, in this instance it is obviously referring to preparation of the dinner where the Paschal Lamb is eaten, i.e., the Paschal supper. The phrase "the Feast of Unleavened Bread" can also be called "the Matzah," speaking of the traditional bread made without yeast on Passover.

The phrase "First Day of the Feast of Unleavened Bread" can begin as early as the 13th when leaven is removed from the homes. It is also known as the first day of the "season" of Passover. We know that what Matthew, Mark and Luke are referring to cannot be the first day of the Passover Feast (Nisan 15) because as Luke said above it was the day "on which the Passover Lamb had to be sacrificed." Jesus didn't celebrate his Passover Feast on the 15th but right after sundown on the beginning of the 14th. Therefore His "Preparation Day" needed to be the 13th. It seems logical that they started making preparations at least by afternoon on the 13th for their Passover meal.

This means the 13th is also not a Sabbath because Jesus traveled from Jerusalem to Simon's house in Bethany around sunset and his disciples returned to Jerusalem the next day in the afternoon (still the 13th) to prepare their Passover.

Thursday Nisan 14th Jesus and his disciples are now in Jerusalem eating their Passover shortly after sunset as God had instructed in the Exodus and Leviticus passages on Passover. Jesus retires to the Garden of Gethsemane on the Mount of Olives. He prays while his disciples sleep until he is arrested (**Matt. 26:20-50; Mark 14:17-46; Luke 22:14-54; John 13:1-18:12**). He is tried all through the night and hung on the cross in the morning around 9 AM and dies about 3 PM in the afternoon. He is buried before sunset (still the same day 14th) because of the High Holy Day coming on for Passover (Nisan 15).

Jesus & the disciples celebrated the Passover meal at the correct time according to scriptures although the Jews had changed their day of eating the Passover meal. According to scripture Passover was to always be commemorated in the same manner on the 14th of Nisan.

All three Gospels state that "while they were eating" Jesus gave his disciples instructions on observing this day in the future, and he indicated that this meal was his Passover celebration (Luke 22:15, 18, 19). God had instructed Moses: "That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast" (Ex. 12:8). Everything was to happen on the same day (Nisan 14 starting shortly after sunset on the beginning of the 14th). They were to: Put Blood on the door post * Eating the Passover meal before midnight * The Lord striking all the firstborn of Egypt * Their leaving Egypt the next morning which was still the 14th.

Look at **Num. 9:1-5** and you will see that they celebrated Passover in the same manner the year after the Exodus with the exception that they didn't prepare to leave on a journey this time. The Israelites eventually changed the day of eating the Passover from sunset marking the beginning of the 14th of Nisan to shortly after sunset of the 14th of Nisan which was now the beginning of the next day, or the 15th of Nisan, which was more than 24 hours later than what God had instructed them to do.

There is some confusion concerning **Matthew 26:17 & Mark 14:12** as to how if Jesus was crucified on the afternoon of the 14th leading to the beginning of the 15th how could the disciples be preparing to eat the passover meal after he was already dead? Note that in the old testament the Passover meal was to be eaten on the evening beginning the 14th after the preparation day of the 13th. This is what Jesus and the disciples did. The Jews by the time of Christ as a whole had been celebrating the Passover Meal on the Evening of the beginning of the 15th of Nisan which was the beginning of the Feast of Unleavened Bread and the beginning of a High Holy Day. This was the wrong time to eat the Passover meal (24 hrs. late). However, the "season" of the Feast of Unleaven Bread began when they removed all leaven from their homes in preparation for the holi-day. This was begun at least by the 13th of Nisan and most likely is what was being referred to in these verses. The disciples would have prepared the Passover lamb on the proper time being the 13th of Nisan which also being the time they cleaned their homes of leaven most likely was considered by them as the 1st day of the "season" of the Feast of Unleavened Bread. Other scriptures clearly show that Jesus died on the day they were making preparation [the day the Jews were actually doing the

preparation (14th) but not the day they should have been (13th)] **Mark 15:42; Matt. 27:62; Luke 23:54; John 19:14.**

Friday Nisan 15th: The Jews are eating their evening Passover meal, the beginning of a High Holy day, and the body of Jesus is in the tomb. By the end of this day Jesus' body would now have been in the tomb (by Jewish reckoning) 1 day (afternoon of the 14th) and one night (evening of the start of Nisan 15) and day #2 (following daylight hours of Nisan 15th). Therefore by the end of Nisan 15 Jesus has been in the tomb 2 days and 1 night. Nisan 15th would also be the 1st day of the feast of unleaven bread and therefore a High Holy day or High Sabbath.

Saturday Nisan 16th This day begins at sunset following the day of the 15th. Jesus is now in the tomb for the 2nd night and third day. This day would also be the normal weekly Saturday Sabbath, last day of the week.

- 3. TWO SABBATHS DURING CRUCIFIXION WEEK** It is very possible that there were two Sabbaths during crucifixion week--one of them being the Passover sabbath, which is also called a High Holy Sabbath, and the other the regular weekly Sabbath.

Matt. 28:1 says "After the Sabbath at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb." However, J.P. Green's Interlinear New Testament indicates the word for Sabbath in this instance, Strong's #4521, is in the plural form, i.e., there were two Sabbaths that week. This interpretation is in dispute amongst scholars. Either way it was clearly after a Sabbath day that the ladies went to the tomb.

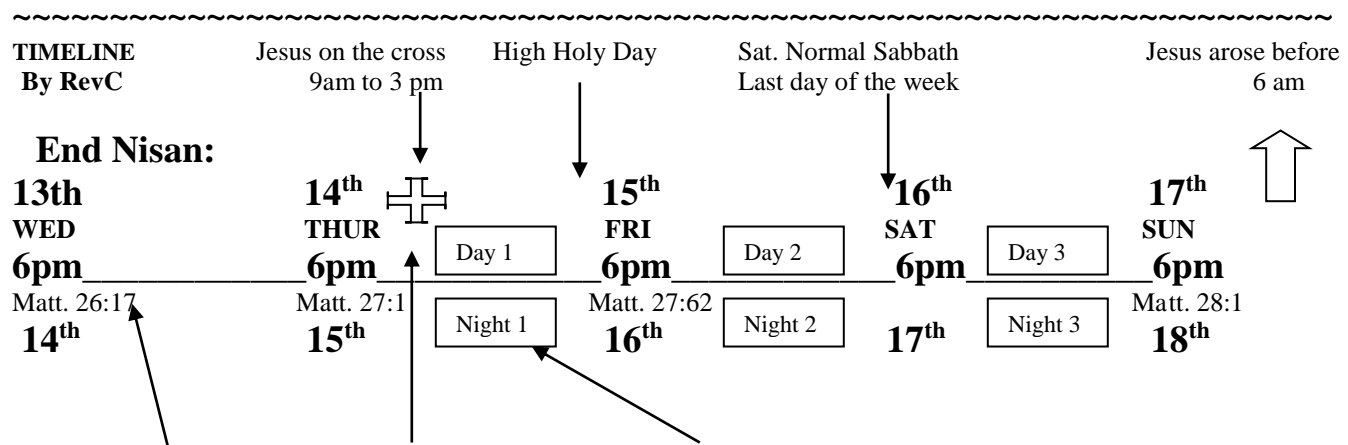
Sunday Nisan 17th This day begins at sunset following the day of the 16th. Jesus is now in the tomb for the 3rd night and resurrects before sunrise the following morning. This would be Sunday morning the beginning of a new week, the time the ladies go to the tomb and find it empty! "When the Sabbath was over . . . very early on the first day of the week, just after sunrise, they were on their way to the tomb . . . But when they looked up they saw that the stone, which was very large, had been rolled away." And they were told, "He has risen" (**Mark 16:1-6**).

The first day of the Jewish week would be the same as our Sunday. If Jesus died on the 14th of Nisan counting forward 3 days we come to the 17th of Nisan. This is the same day the Israelites were delivered from the Egyptians after the Exodus. God instructed them to anoint their door posts with the blood of the lamb on the twilight of Nisan 14 (shortly after sunset, still the

14th) and he would "pass over" them that same night when he would strike down all the firstborn of Egypt. They were instructed to be ready to leave at daybreak the next morning which was still the 14th. (Ex. 12:1-13). They then traveled day and night for the next few days first to Etham and then to Pi Hahiroth where they encamped by the sea (Ex. 13:20-14:2). After the Egyptians appeared the Lord parted the Red Sea all that night (Ex. 14:21) from which the Israelites emerged on the other side just as the 3rd day was dawning and at which time the sea covered the Egyptians (Ex. 14:27). Therefore the people of Israel were "saved" by coming through the Red Sea on the same day of the year, and same time of day, that Jesus rose from the dead as the "Savior" of all who will turn to him before dawn on Nisan 17.

The day the Ark rested on Mount Ararat also falls on Nisan 17, as well as several other important events in Israel's history.

We also have the actions of the soldiers to consider. The chief priests and Pharisees told Pilate to "give the order for the tomb to be made secure until the third day" [from the time Christ died] (**Matt. 27:62-64**). They posted a guard and sealed the stone (**Matt. 27:65, 66**). Please notice that the soldiers didn't report to the chief priests that Jesus was missing until the same time the women came to the grave. This was the same time as the earthquake (**Matt. 28:1-6**) which would have been around sunrise on Nisan 17. Some theorists claim that Jesus arose right before sunset on the Sabbath (Nisan 16.) However, they have a problem explaining what the soldiers did for 12 hours after Jesus arose.



THUR	FRI	SAT	SUN	MON
Begins				
Jesus & Disciples Passover Meal (O.T.correct day)	Jesus in the tomb before 6 pm	Jews celebrate Passover meal start of Fri. 15th (wrong day) Begins Feast of Unleaven Bread	First day of new week	

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4. **THREE DAYS AND THREE NIGHTS** "Then some of the Pharisees and teachers of the law said to him, 'Teacher, we want to see a miraculous sign from you.' He answered, 'A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth' (Matt. 12:38-40).

Please notice that Jesus said, "three days and three nights " was to be a sign. Why didn't He just say, "in three days"? Why break up the days into separate portions--six to be exact? On the first day of the week when the disciples boldly claimed that Jesus had risen from the dead on the third day, not after the third day (**Acts 10:40**), no one disputed it. As The Jews considered the first part of their "day" as the night, and the 2nd part of their "day" as the daytime. Therefore the phrase "three days and three nights" did not mean exactly 72 hours as some theorists claim, but 6 portions of day and night that would add up to 3 days. (**End of Lori Eldrige material**).

5. Further proof that Thursday was crucifixion day: (Lk.24) Two disciples walking to Emmaus: Luke 24 tells us that on the first day of the week (Sunday), after Jesus arose, two disciples were walking to Emmaus and were greeted by Jesus, but they didn't recognize him. They told him what had recently happened with their Savior and that it had been "the third day since all this took place." This probably occurred in the afternoon because shortly after this they are eating dinner in Emmaus (Luke 24:21-29).

END OF NEW LESSON 56

QUIZ QUESTIONS FOR NEW LESSON 56

1. T or F After the resurrection of Christ there were many graves opened and believers resurrected who went into the city appearing to many as proof of the resurrection from the dead.
2. T or F Mark 15:25 indicates that Jesus was nailed to the cross the third hour (9AM); but John 19:14 indicates that the 6th hour he was still being sentenced by Pilate. The seeming

difference can be explained in that Mark was applying Jewish time while John writing more to a Gentile crowd used Roman time.

3. **T or F** The Jewish people ate their Passover Meal on the wrong day, according to the Old Testament scripture.

4. **T or F** It is very likely that there were two Sabbaths during the week of Jesus' crucifixion.

5. **T or F** The phrase "three days and three nights" did not mean exactly 72 hours, but 6 portions of day and night that would add up to 3 days & 3 nights according to the Jewish way of reckoning time.

BEGIN NEW LESSON 57

C. WITNESSES OF JESUS' RESURRECTION KEY VERSES:

Mat 28:6-7 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. {7} And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

John 20:28 And Thomas answered and said unto him, My Lord and my God.

(RP) The resurrection of Jesus Christ is the best-documented fact in history! Many skeptics have tried to discredit this truth, but remain unable to refute the evidence of the empty tomb, eyewitness testimonies, transformed lives, and the survival of the church in spite of centuries of persecution.

Notice that Roman soldiers and Pilate himself confirmed that Jesus was, in fact, dead. **(Mk.15:44-45)** There is no way to discredit the report of Jesus' resurrection by claiming that He didn't really die! The Pharisees believed He was dead or they wouldn't have asked for the tomb to be guarded.

Some choose to believe that Jesus' body was stolen, in spite of the sealed tomb and extremely heavy guard of battle-trained Roman soldiers. If disciples stole the body, they would not likely face cruel, deadly persecution for themselves and their families (throughout all the centuries) to follow a dead leader. If enemies stole the body they would have produced it to disprove the disciples' claims.

After his death, Jesus appeared to many witnesses over the next 40 days: intimately

with small groups as well as to hundreds of people at a time. Individual lives, governments, nations, empires, and man's future have been transformed.

Even though Jesus' prediction of **resurrection in three days** was common knowledge among His followers (and among His enemies **Mat.27:63-64**), no one seems to have expected it. While Pharisees tried to keep His followers from staging a "phony" resurrection, His followers were too overcome with shock, grief, and fear to place any hope in Jesus' words. But their faith in Him was soon to be rewarded!

1. The tomb guards see the Angel open the tomb

Mat 28:2-4 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 28:3 His countenance was like lightning, and his raiment white as snow: 28:4 And for fear of him the keepers did shake, and became as dead men.

Earthquakes often accompany direct acts of God (Mat.27:51; Acts 16:26). Jewish priests bribe the guards to deny what they saw:

Mat 28:11-15 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. 28:12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 28:13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 28:14 And if this come to the governor's ears, we will persuade him, and secure you. 28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Notice: the Pharisees, hearing the soldiers account of the resurrection, **believed** it was true, even before the disciples believed it! Even while "believing" the truth, they refused to **repent** and accept Jesus as Christ! That is "hard-hearted", "stiff-necked" rejection!

2. The women who had followed Jesus (also Lk.24:1)

Mat 28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

find the tomb empty (also Mat.28:5-8; Lk.24:1-8; Jn.20:1)

Mark 16:2-8 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 16:4 And when they looked, they saw that the stone was rolled away: for it was very great. 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 16:7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

- 3. Peter and John find the tomb empty (also Lk.24:9-12)** Mary Magdalene ran ahead of the other women to tell the disciples that Jesus body was gone; Peter & John ran to see.

John 20:2-10 Then she [Mary Magdalene] runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved [John], and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 20:5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 20:6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 20:9 For as yet they knew not the scripture, that he must rise again from the dead. 20:10 Then the disciples went away again unto their own home.

- 4. Jesus speaks to Mary Magdalene (also Mk.16:9-11)** When Mary returned to the empty tomb (probably lingering after John and Peter left), she met Jesus Himself.

John 20:11-18 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken

away my Lord, and I know not where they have laid him. 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Mark 16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

In **Jn.20:11** the word “weeping” literally means “to sob or wail loudly”. Mary was quite distraught; she didn’t know what to think. Mary did not recognize the risen Jesus (**vs.14**), which is similar to the experience of the disciples on the road to Emmaus (**Mk.16:12-13; Lk.24:13-32**) and of the disciples who were in their boats fishing after the crucifixion (**Jn.21:4**)

5. eventually, the other women also see the risen Christ

Mat 28:9-10 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

6. Jesus speaks to two disciples as they walk to Emmaus: (also Mk.16:12-13) one was Cleopas, His uncle (husband of His mother’s sister **Jn.19:25**); the other may have been Luke or Peter.

Luke 24:13-32 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. (about 8 miles) 24:14 And they talked together of all these things which had happened. 24:15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 24:16 But their eyes were holden that they should not know him. 24:17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 24:18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and

all the people: 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 24:22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 24:23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24:24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 24:26 Ought not Christ to have suffered these things, and to enter into his glory? 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 24:28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 24:31 And their eyes were opened, and they knew him; and he vanished out of their sight. 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Notice they couldn't recognize Him at first (like Mary at the tomb **Jn.20:14**) Jesus is still teaching his disciples! Imagine the scriptures He must have reviewed with them: (**Gen.3:15; 12:3; Num.21:9 {Jn.3:14}; Deut.18:15 {Jn.1:45}; 2 Sam.7:12-16; Isa.7:14 {Mat.1:23}; Micah 5:2 {Mat.2:6}; Isa.9:6 Mat.4:15}; Zech.9:9 {Mat.21:5} Isa.42 {Mat.12:18}; Isa.53 {Mat.27:38; Lk.22:37}; Isa.53:4-6 {Mat.27; Mk.15; Lk.23; Jn.19}; Dan.7:14 {Mat.24:30}**)

They went back to tell the other disciples

Luke 24:33-35 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 24:34 Saying, The Lord is risen indeed, and hath appeared to Simon. 24:35 And they told what things were done in the way, and how he was known of them in breaking of bread.

“Simon” may refer to apostle Peter,

1 Cor 15:5 And that he was seen of Cephas, then of the twelve: which may mean that Jesus had already appeared to him separately, though none of the gospels recorded it; or perhaps the second disciple on the road to Emmaus was Peter.

7. Jesus appears to the other disciples (also Mk.16:14; Lk.24:36-43)

John 20:19-29 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20:20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: **20:23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.** 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

The disciples had lived in fear of the Jewish authorities during their three years with Jesus, but never more than now since Jesus' death. Jesus first words to them was "peace be unto you" (which He repeated twice), and He then offered them the indwelling Holy Spirit (**vs.21-22**).

The disciple Thomas had weak faith and could not believe

John 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 20:28 And Thomas answered and said unto him, My Lord and my God. 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

(QV) "...There is not an unbelieving word in our tongues, nor thought in our minds, but it is known to the Lord Jesus; and **he was pleased to accommodate himself even to Thomas, rather than leave him in his unbelief.** Human desire and effort to know God and His Word are not enough: **revelation is a gift from god (Lk.24:45.) We ought thus to bear with the weak, Romans 15:1,2.** This warning is given to all. If we are faithless, we are Christless and graceless, hopeless and joyless. Thomas was ashamed of his unbelief, and cried out, My Lord and my God. He spoke with affection, as one that took hold of Christ with all his might;...**1 John 5:11.**" (QV)

8. Jesus appears to the disciples at the Sea of Tiberias Key Verse:

John 21:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

John 21:1-14 After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. 21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 21:3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 21:4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 21:5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 21:6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 21:7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 21:8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 21:10 Jesus saith unto them, Bring of the fish which ye have now caught. 21:11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 21:12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 21:14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

(compare to **Lk.5:1-11**, the first time Jesus gave Peter and other disciples a miraculous catch of fish.)

a. Jesus calls Peter, who had failed Him, back into ministry.

John 21:15-19 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 21:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou

shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

(RP) “Two different words for **love** are used in this section: “agape”, self-giving love, and “phileo”, fondness or affection.

Vs. 15—Jesus asks Peter, “Do you (agape) love me?” Peter answers, “You know that I (phileo) love you.”

Vs. 16—Jesus asks again, “Do you (agape) love me?” Peter answers again, “You know that I (phileo) love you.”

Vs. 17—Jesus asks Peter, “Do you (phileo) love me?” Peter answered, “You know that I (phileo) love you.” (RP)

Notice: After his humbling experience of failing the Lord by denying Him, Peter was no longer boastfully claiming to have unselfish love for Jesus (see **Mat.26:33; Mk.14:29**). He had painfully learned his limits and was honestly admitting them to the Lord.

Notice: By asking Peter to minister to His “Lambs”, Jesus was indicating that Peter was fully forgiven for his failure.

Notice: Though Jesus wants us to love Him selflessly, He was not insisting that Peter love Him “perfectly”, “unselfishly” before he could minister to Jesus’ people. Jesus was eager to restore Peter to fellowship (even in the presence of the other disciples) at whatever level of spiritual response Peter was capable of at this time. Jesus was also reassuring Peter that his ability to love the Lord would grow naturally as he continued to serve the Lord.

(QV) “Our **Lord addressed Peter by his original name**, as if he had forfeited that of Peter through his denying him. He now answered, **Thou knowest that I love thee; but without professing to love Jesus more than others**. We must not be surprised to have our sincerity called into question, when we ourselves have done that which makes it doubtful... It is well when our falls and mistakes make us more humble and watchful... **No one can be qualified to feed the sheep and lambs of Christ, who does not love the good Shepherd more than any earthly advantage or object...**” (QV)

Vs. 18-19—Jesus shared with Peter (and the others) that as his faith and love matured, he would be able to meet the tests of faith, which in Peter's case would include a martyr's death by crucifixion. (Peter did not fail this test! **2 Pet.1:13-14**)

b. Jesus answers Peter's question about John

John 21:20-24 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21:21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 21:22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 21:23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

Jesus clearly instructs these “competitive” men, who had so often argued among themselves about who would be the “greatest”, that the only way to fully and effectively **follow Him** was to refrain from comparing themselves with each other. They need only concentrate on their own individual relationship and responsibility to Christ.

9. Jesus appears to 500 believers

1 Cor 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

10. Jesus appears to His brother James, and all apostles

1 Cor 15:7 After that, he was seen of James; then of all the apostles.

XX. JESUS' COMMISSION TO DISCIPLES AS HE ASCENDS TO HEAVEN
(also Mat.28:16-18) KEY VERSES:

Luke 24:46-47 And [Jesus] said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: {47} And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Mark 16:15-18 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 16:18 They shall take up serpents;

and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The **resurrection of Jesus Christ** is fundamental. **Faith** is empty without it. If Jesus had not risen from death, our sin still would not be forgiven; we would have no hope of eternal life! But thank God, because of Christ's sacrifice and victory over death, we are made **imperishable in Christ**, and **with Him inherit the kingdom of God (1 Cor.15)**. No wonder Jesus gave an urgent commission to His disciples before He returned to Heaven: **Go, tell; make disciples, baptize; teach them all that I have commanded you; and I WILL BE WITH YOU to the end of the age.**

- A. **The Great Commission** is a straight-forward command. (**Mk.16:15**) a brief, yet forceful and uncompromising: **go—preach**. The gospel is to be carried “into all the world” and preached “**to every creature.**” The Great Commission was **given to the whole church, to every believer**. It is a permanent commission given to the church of every generation, not only to the first disciples. The Great Commission does not consider difficulties, dangers, or barriers to be reasons for not going. Jesus did not discuss excuses for not sharing the gospel. His command was **an uncompromising demand**.
- B. **Reason for the Great Commission: (Mark 16:16-18)** The reason for the Great Commission is twofold:
1. **Men are either saved or condemned.** If the gospel is shared with them and they believe and are baptized, they shall be saved; but if they disbelieve, they shall be condemned.
 2. The **promise to the believer** as he carries out the Great Commission is to experience **supernatural power** as he goes forth throughout the world. The world is a dangerous place. The believer will sometimes be called upon to face hostile natural, human, and spiritual forces of the like that the believer's witness would be stopped if God did not provide His strength and power. This is the point of this passage. God does give power to the believer—all the power necessary to carry the gospel “into all the world” and “to every creature.”
 3. This, of course, **does not mean that every believer will be delivered from every threat and from ever being martyred**. Some believers are persecuted and some even martyred. **Things do not always run smoothly for believers. But God does give power to believers**—the power to walk through the difficulties in His confidence and peace, even through the fire of martyrdom if faced. It is often the

witness of the God-given power, confidence, and peace that reaches others for Christ and that causes an enormous movement toward God.

C. Confirmation of the Great Commission: (Mark 16:19-20)

Mark 16:19-20 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. {20} And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

1. the power of the ascension:

- a. The ascension assures us that God is, and that He is alive.
 - b. The ascension assures us that Christ is God's Son. The very fact that God raised up Christ and "received [Him] up into heaven" proves that Christ is God's Son.
 - c. The ascension assures us that heaven is real.
 - d. The ascension assures us that the gospel is true. When God raised up Christ and received Him into heaven, God validated the message of Christ.
 - e. The ascension assures us that Satan and his forces have been defeated for all time (**Ps.68:18**).
 - f. The ascension assures us that the Great Commission is the call and mission of believers (**Jn.17:18-19; Acts 1:1**).
 - g. The ascension assures us that believers now have special gifts to equip us for serving God (**Eph.4:7-11**).
 - h. The ascension assures us that power is available to carry out the Great Commission because Jesus sent the Holy Spirit to convict the world of sin, righteousness, and judgment (**Jn.16:7**).
 - i. The ascension assures us that we have a very special Helper in heaven -- Jesus, who has all power and authority over the entire universe (**1 Pet.3:22**), and who really loves and cares for us. He is One who is "touched with the feelings of our infirmities. Therefore, He is ever ready to forgive us and to look after us and to carry us through all of life.
- 2. The Great Commission is confirmed by the Lord working through the disciples' ministry.** The Great Commission is to be carried out. The early disciples "went forth" immediately and "preached everywhere." The believers of every generation are to go forth immediately and preach the gospel everywhere.

D. Jesus speaks again about the disciples' commission: (also Acts 1:3-8)

Luke 24:44-49 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 24:45 Then opened he their understanding, that they might understand the scriptures, 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 24:48 And ye are witnesses of these things. 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

E. Jesus' last appearance and ascension to heaven: (also Mk.16:19-20)

Luke 24:50-53 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. {51} And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. {52} And they worshipped him, and returned to Jerusalem with great joy: {53} And were continually in the temple, praising and blessing God. Amen.
Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

F. Jesus did not leave us forever, but in His great desire TO BE WITH US, He assures us:

1. of His continual presence in us, through the Holy Spirit
2. of His continual ministry to us, as our High Priest in heaven (Heb.7:24)
3. of His provision of life (Col.3:4) & strength (Phil.4:13);
4. of His return to be with his church (1 Thess.4:13-18); to judge unbelievers (Rev.20:15); to establish His rule on earth (Rev.20:4; Heb.10:12-13); and to establish the believers' glory and reign WITH HIM for all eternity (Col.1:27; Rev.22:5).

Acts 1:10-11 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

“AND WITH GREAT POWER GAVE THE APOSTLES WITNESS OF THE RESURRECTION OF THE LORD JESUS: AND GREAT GRACE WAS UPON THEM ALL” (ACTS 4:33)

COMPARISON OF THE FOUR GOSPELS

	MATTHEW	MARK	LUKE	JOHN
PORTRAITS OF JESUS	The Prophesied King	The Obedient Servant	The Perfect Man	The Divine Son
PROMINENT WORDS	“fulfilled”	“straightway”	“Son of man”	“believe”
CULTURES OF THE ORIGINAL READERS	Jews (Jesus, Son of Abraham)	Romans (Action: no geneology)	Greeks (Jesus, Son of Adam)	Church (Jesus, Son of God)
OUTLOOK AND STYLE OF THE WRITERS	Teacher	Preacher	Doctor, Researcher	Theologian
OUTSTANDING SECTIONS	Sermons	Miracles	Parables	Doctrines
PROMINENT IDEAS	Law	Power	Grace	Glory
BROAD DIVISIONS	“SYNOPTIC GOSPELS” stressing the humanity of Christ; from the outward, earthly side			“FOURTH GOSPEL” stressing the deity of Christ

END OF NEW LESSON 57

QUIZ QUESTIONS FOR NEW LESSON 57

1. T or F The guards at the tomb of Christ were paid a bribe by the Jewish priests to deny what they saw when the angel appeared sitting on the rolled away stone to reveal an empty tomb.
2. T or F The resurrection of Christ from the dead is essential to our faith. Without it we are still lost in our sin.
3. T or F Mary Magdalene and the other disciples who saw Jesus on the road recognized Him immediately and began to worship Him.
4. T or F Jesus appeared to more than 500 believers at one time after His resurrection.
5. The ascension is important to us for many reasons. Which of the following is NOT one of those:
 - A. is necessary for our salvation
 - B. assures us that God is, and that He is alive
 - C. that heaven is real
 - D. that the gospel is true
 - E. that Satan and his forces have been defeated
 - F. None of the above

LESSON 58 IS THE FINAL EXAM