

NT 201 Class Notes

Fruitland Baptist Bible College, Wilkesboro Campus

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Keyed to Textbook:

Cox, Steven L. and Easley, Kendell H., Harmony of the Gospels. (Nashville: Holman), 2007

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LESSON 1 (p. 23-38)

I. Sources of the Gospels- Luke 1:1-4

- a. Luke 1:1-4- Luke identifies the method of his research: an investigation of eyewitness accounts of the life of Christ
- b. Merrill Tenney¹ identifies sources of information for the modern student of the gospels, which provide insight into the history, culture, and politics of the world of the Gospels:
 - a. Josephus- the most reliable Jewish historian, though he is decidedly biased toward the Jews in all his writings.
 - b. Greek historians- Strabo (a source for Josephus), Plutarch, Polybius
 - c. Roman historians- Cicero, Livy, Suetonius
 - d. Jewish sources- I and II Maccabees, written in the intertestamental period
 - e. Dead Sea scrolls- OT texts and legal and cultural documents
 - f. New Testament text
 - g. Apostolic fathers- Those who had contact with the apostles: Irenaeus, Tertullian, Clement of Alexandria
 - h. Apologists- disciples of the fathers, who defended Christianity: Justin Martyr
 - i. Church Historians- Eusebius (260-340) wrote an early history of the church
 - j. Apocrypha and Pseudopigrapha- non-biblical writings which provide an insight into some true and false doctrines of the early church.

II. The Incarnation- John 1:1-18

- a. Jesus as the *logos*- Jesus is the “Word”, the self-revelation of God. “In the beginning” hearkens back to Gn. 1:1, where God speaks creation into existence. John clearly asserts the divinity of Jesus Christ and His eternal godhead.
- b. Light and darkness- a common theme in John. The darkness of the world did not understand the light of Christ. In John 1, Jesus is the “light”.
- c. The Word became flesh- this is the incarnation of Jesus. He was fully God and fully man. He demonstrated the glory of the Father.
- d. The theological term for Jesus being both God and man is *hypostatic union*. From the Greek *hypostasis*, meaning “nature”, it means Jesus has two natures, divine and human, in one person.
- e. Grace and Truth- The truth Jesus demonstrates is that all have sinned and earned the just judgment of God; grace is taking this judgment upon Himself.

¹ Tenney, Merrill, New Testament Times (Grand Rapids: Eerdmans), 1965, pp. 8-23.

f. Symbols for Jesus in John 1: Word, Light. The purpose of these symbols is the same (vs. 18)- to reveal God. Just as words reveal thoughts, and light reveals physical things hidden by darkness, Jesus reveals God to the world.

III. Genealogies of Jesus Christ- Mt. 1:1-17; Lk. 3:23b-38

- a. Matthew and Luke present different genealogies of Jesus. Matthew goes back to Abraham, and Luke goes back to Adam. This may be due to the uniquely Jewish perspective of Matthew, and the Gentile perspective of Luke.
- b. Some have speculated that Matthew presents here the line of Joseph, establishing the legal identity of Jesus, while Luke presents the line of Mary. Because they are both of the tribe of Judah, in the line of David, there is significant overlap.
- c. Luke's reference to Jesus being "thought to be the son of Joseph" (Lk. 3:23b) may provide the clue that this is Mary's genealogy.
- d. Matthew discusses three women in his list: Tamar, Rahab, Ruth, Bathsheeba (not by name, simply as "Uriah's wife"), and Mary. The first four women were involved in real or apparent sex scandals, and yet were in the line of the Messiah. Mary's virgin conception and birth would place her into a sex scandal as well.

IV. The Birth and Childhood of Jesus and John- Luke 1:5-25, 26-38

- a. Jesus and John were cousins, and both were born under miraculous circumstances.
- b. Both births were impossible or improbable. Mary was a virgin, Elizabeth was very old.
- c. Both births were announced by the angel Gabriel to the human father. The first words of the angel were “do not be afraid”.
- d. Both angelic announcements were questioned (Zechariah in 1:18; Mary in 1:34). Zechariah was rebuked for questioning the angel, and struck dumb, but Mary was simply encouraged to look to Elizabeth as an example of God’s power.
- e. Both births were accompanied by a proclamation of the mother as being “favored by God” (Lk 1:25, 1:30).

V. Mary's Visit to Elizabeth- Lk 1:39-45

- a. Mary went to see her country cousin, Elizabeth. The visit was probably in response to Gabriel's message, and to get out of town for a while.
- b. Elizabeth and the pre-born John confirmed Mary's divine conception and Jesus' deity.
- c. Mary stayed with Elizabeth for about three months. John is about six months older than Jesus, so it is possible that Mary stayed and helped to deliver John. (vs. 56)

VI. Mary's Praise- Lk 1:46-56

- a. Mary composes a hymn of praise, affirming the following:
- b. She will be blessed (vs. 48-49)
- c. God is merciful and mighty (vs. 49-52)
- d. God is fulfilling His promise to Israel (vs. 54-55)

VII. The Birth and Naming of John- Lk 1:57-80

- a. John's birth was accompanied by rejoicing.
- b. Zechariah had been mute since Gabriel's revelation, but here his mouth was opened.
- c. Zechariah's hymn of praise is known as the *benedictus*, after the first word in the Latin text.
- d. In vs. 73, Zechariah links the birth of John to God's covenant with Abraham.

VIII. The Nativity of the Messiah- Mt 1:18-25, Lk 2:1-7

- a. Marriage consisted of three stages:
 - i. Arrangement- by the families, usually an economic as well as social arrangement.
 - ii. The formal engagement or betrothal. Usually the man in his 20's, and the woman in her early teens, enter a period of public, formal engagement. Marriage at this point has legal status, but sexual relations are forbidden.
 - iii. The consummation- a feast of up to seven days, after which marriage is considered final.
- b. Matthew's account takes pains to verify that Joseph is a righteous man, and that Mary is a virgin, and that the birth of Jesus is the fulfillment of prophecy (Isaiah 7:14).
- c. During Mary's pregnancy, the formal wedding occurred, but Joseph did not consummate the marriage until after the birth of Jesus.
- d. The accounts of Matthew and Luke invalidate the Roman Catholic doctrine of the perpetual virginity of Mary- Joseph did not know her intimately until after the birth of Jesus, and Jesus was her firstborn (implying the birth of others).

IX. The Shepherds and the Angels- Lk 2:8-20

- a. The shepherds were in the fields at night. This invalidates December 25th as the birthdate of Jesus, as shepherds would not have been in the fields in the winter. This would have been springtime.
- b. As with the previous angelic visitations, the first admonition of the angels is to not be afraid.
- c. Shepherds would have been among the lowest social classes, and may well have been children.

- d.** The shepherds were the first human heralds of the birth of Jesus, the first evangelists.
- e.** Mary is depicted as “treasuring” these things in her heart. Luke probably spoke with Mary in the preparation of his gospel, so this may be a personal observation.

X. The Circumcision and Presentation of Jesus- Lk 2:21-38

- a.** Jesus was presented at the temple at eight days old, as required by the law.
- b.** Bethlehem is about 5.5 miles from Jerusalem, so the timing and geography correspond.
- c.** Joseph and Mary offer two doves or pigeons- the offering prescribed for the poor.
- d.** Two people meet Jesus at the temple and validate His divinity.
- e.** Simeon is “righteous and devout”, Spirit-filled, and has eschatological hopes.
- f.** Anna is also depicted as righteous, fasting and praying for the “redemption of Jerusalem”, which mirrors Simeon’s eschatological emphasis.

XI. Wise Men Seek the King- Mt. 2: 1-12

- a.** The wise men did not come on the night of Jesus’ birth, as depicted in nativity scenes.
- b.** Jesus is described as a “young child” in a house (vs. 11), rather than a baby in a manger.
- c.** Based on Herod’s massacre of the innocents and the information from the wise men, Jesus was probably about two years old.

XII. The Massacre of the Innocents- Mt. 2:13-18

- a.** Another angelic warning- Joseph is to take Mary and Jesus and flee to Egypt.
- b.** Matthew asserts that this fulfills two prophecies: the Messiah coming up out of Egypt (Hs 11:1), and His birth being accompanied by the weeping of Jewish mothers (Jr. 31:15).
- c.** Parallels between Jesus’s birth and the experience of Moses in Egypt:
 - i.** Jewish baby boys being murdered- all boys under two years old were to be killed.
 - ii.** Crossing from Egypt to Israel through the Sinai.
 - iii.** Just as the Passover delivered Israel from Egypt, Jesus delivered the world from sin.
 - iv.** Just as Israel wandered for 40 years in the wilderness, Jesus was tempted 40 days in the desert (Mt 4).

XIII. Jesus in Nazareth- Mt. 2:19-23; Lk 2:40

- a.** An angel told Joseph to return to Israel. In spite of this angelic revelation, Joseph also used his own judgment to decide where to live.
- b.** Judea was a more urban region, and Galilee was rural.

- c. Matthew asserts that Jesus' living in Nazareth is the fulfillment of prophecy, but there is no corresponding OT text.
- d. Jesus developed physically (strong), mentally (filled with wisdom), and spiritually (God's grace was on Him).

XIV. The Child Jesus in the Temple- Lk 2:41-50

- a. Jesus was raised as an observant Jew.
- b. Extended families would travel together, and 12 year olds were almost considered adults, so it is not out of the ordinary for parents to allow children some space within the caravan.
- c. Two parties are depicted as astonished- the teachers and those who heard Jesus's questions and answers; and his parents.
- d. Jesus identifies the temple as His father's house.
- e. This is the last time we see Joseph alive. It is not known when or how he died, but he was off the scene by the time Jesus began His public ministry at age 30.

XV. Eighteen Years in Nazareth- Lk 2:51-52

- a. Jesus submitted to His parents' authority.
- b. Again, Luke depicts Mary as "keeping these things in her heart".
- c. More personal growth is depicted in Jesus' life- wisdom, physical stature, spiritual and social standing.

LESSON 2 (p.39-53)

- I. The Beginning of the Gospel- Mk 1:1, Lk 3:1-2**
 - a. The “gospel” is a reference to the message of and about Jesus, rather than the genre of these books. Mk 1:1 is the source of the name of this genre. He uses the term also in 1:14-15 and 8:35.
 - b. Luke sets the gospel into its historical context in both Roman legal and Jewish religious settings.
- II. John the Baptist- Mt 3:1-6; Mk 1:2-6; Lk 3:3-6**
 - a. John is identified with Isaiah by all three synoptic gospels.
 - b. John was outwardly identified by his diet and dress. He wore rough clothing, and foraged for food in the wild. He dressed like Elijah (2 Kg 1:8).
 - c. “Locusts” are not insects, but the pods of the carob tree.
 - d. John was identified by his baptism for repentance. Baptism as ritual washing was not uncommon in Judaism. In fact, the Pharisees practiced a ritual immersion which represented cleansing.
- III. John’s Message- Mt 3:7-10; Lk 3:7-14**
 - a. Matthew and Luke record essentially the same message: being Jewish does not bring the favor of God, so repentance is required.
 - b. Matthew records John directing these comments at the Pharisees and Sadducees, while Luke records them directed at the crowds.
 - c. Matthew does not record the response of the audience (“What then should we do?”, but Luke does.
 - d. Luke records three groups of people asking John what they should do in response to his message. The crowds should share their food and clothing; tax collectors should not extort people; and soldiers should earn their living honestly.
 - e. These three groups include Jews who are presumed to be faithful to Israel (the crowds), Jews who are working for Rome (tax collectors), and Romans.
 - f. The message is that repentance should result in a changed life.
- IV. John’s Anticipation of Jesus- Mt 3:11-12; Mk 1:7-8; Lk 3:15-18**
 - a. John ascribes honor to the Messiah- he is unworthy compared with the Messiah.
 - b. All three synoptics mention the baptism of the Holy Spirit, but only Matthew and Luke mention the judgment the Messiah will bring.
 - c. Both Matthew and Luke describe a judgment, a separation of the wheat from the chaff, and a burning of the chaff.

- d. After wheat was ground, people would throw it into the air with a pitchfork. The heavy wheat would fall back to the ground, but the ground husk (the chaff) would blow away.
- e. Luke describes the fiery judgment, and calls it “good news.”

V. The Beginning of Christ’s Public Ministry- Jesus’ Baptism- Mt 3:13-17; Mk 1:9-11; Lk 3:21-23a

- a. This is the first appearance of the Trinity in the New Testament. The Son is being baptized, the Spirit is descending like a dove, and the Father is speaking.
- b. Jesus said that His baptism was to “fulfill all righteousness”. Jesus did several things to establish His human credibility and authority, including His baptism, temptation, payment of temple taxes, etc.

VI. The Temptation of Jesus- Mt 4:1-11; Mk 1:12-13; Lk 4:1-13

- a. Jesus’ temptation in the wilderness parallels Moses’ and Elijah’s 40 day trials in the wilderness, as well as the Israelites’ 40 years wandering in the wilderness.
- b. Jesus’ temptation establishes His status as a Hebrew Holy Man. It was his rite of initiation into the line of the law and prophets.
- c. Jesus was tempted in three ways: the lust of the flesh, the lust of the eyes, and the pride of life. This parallels eve’s temptation in the garden of Eden, and I John 2:16.
- d. Jesus’ fasting helped to prepare Him against these temptations.
- e. Jesus’ fasting was voluntary- if He had the power to raise the dead and heal the sick, then surely He had the power to fast for 40 days and not be hungry. He voluntarily felt weakness and hunger in order to identify with human weakness.

VII. The Testimony of John the Baptist- Jn 1:19-34

- a. John’s testimony is in reference to questions about himself.
- b. John testifies that he is not the Messiah, nor Elijah, nor “the Prophet”, but he forerunner to the Messiah.
- c. John says that his authority to baptize comes from his identity as the forerunner to the Messiah.
- d. John testifies that Jesus is the Lamb of God, and that he has seen the Father and the Spirit validate His ministry.

VIII. Jesus’ First Disciples- Jn 1:35-51

- a. Jesus’ first two disciples were disciples of John the Baptist. One was Andrew, the brother of Simon Peter.
- b. Andrew brought Peter to Jesus.
- c. Jesus validates himself to Nathanael through His prophetic vision.

IX. Jesus' First Miracle: Water to Wine at Cana- Jn 2:1-11

- a. Jesus' miracle may have been to honor His mother Mary, who was pregnant at her wedding, and may not have had the kind of feasting and celebration that usually accompanies a wedding.
- b. His first miracle demonstrates His power over nature.
- c. Today, Cana is the "Gatlinburg" or "Las Vegas" of Israel. There are numerous wedding chapels, where Jews and Christians go to be married.

X. Jesus Returns to Capernaum- Jn 2:12

- a. Capernaum was Jesus' "home base", and He often returned here.
- b. He went with His mother, brothers, and disciples.

XI. Jesus' First Cleansing of the Temple- Jn 2:13-22

- a. The synoptics record a later Temple cleansing, after the triumphal entry.
- b. This is the first major conflict between Jesus and the Pharisees in John.
- c. Jesus's charge is that business has replaced worship.
- d. Jesus' disciples ascribe messianic meaning to these events- zeal for God's house consumed the Messiah.
- e. The Pharisees demanded that Jesus demonstrate his authority to do these things. He offered them a prophecy of His resurrection, which was not understood by the Pharisees or His disciples.

XII. You Must Be Born Again: Jesus and Nicodemus- Jn 2:23-3:21

- a. Nicodemus was a Pharisee, and a member of the Sanhedrin, with which Jesus had had a recent conflict, but his visit is not confrontational in nature.
- b. Nicodemus' visit occurred privately, in the evening, which demonstrates that his purpose is not to challenge Jesus or to dishonor him, but to ask sincere questions.
- c. Jesus teaches Nicodemus that the gospel is not about obedience to the law, but about regeneration- new birth.
- d. Being born of water (vs. 5) is a reference to natural birth, not to baptism. It parallels being "born of the flesh" in vs. 6.
- e. The theme of light and darkness returns here. Jesus asserts that He is the light, and that the world loves darkness more than light.
- f. When John refers to "the world" (16, 17, 19), it is a reference to the human order, to "the way things are", rather than a comprehensive statement of all human beings. It is also used this way in John 15, when Jesus says that we are not of the world, but were called out of the world.

XIII. Jesus and John the Baptist- Jn 3:22-36

- a. John the Baptist testifies that he is not a rival of Jesus, and predicts the decrease of his ministry, and the increase of Jesus' ministry.
 - b. John the apostle testifies that God has recognized and validated Jesus' ministry.
- XIV. Jesus Leaves Judea - Jn 4:1-4; Lk 3:19-20, 4:14a; Mt 4:12; Mk 1:14**
 - a. Jesus traveled north from Judea, through Samaria, to Galilee
 - b. Why did Jesus leave the region of Judea?
 - c. John was imprisoned, Jesus' popularity was growing, and conflict with the Pharisees was imminent. It was not yet His time.
- XV. The Woman at the Well- Jn 4:5-42**
 - a. Source of Samaritan/Jewish conflict: goes back to the rebuilding of the temple under Nehemiah and Ezra- Jews received special favors from the Persian government. Judean Jews did not intermarry, Samaritan Jews did. Samaritans did not accept the word of the Jewish prophets. During the Maccabean revolt, Jewish nationalists made several guerilla attacks against Samaritan targets, including the temple on the mountain, because the Samaritans supported the Greeks.
 - b. Jesus guides the conversation to Himself as the solution to each of her objections.
- XVI. Jesus Returns to Galilee- Jn 4:43-45**
 - a. Jesus is welcomed in Galilee because Galilean travelers saw His cleansing of the temple in Jerusalem.
 - b. Their welcome is not a testimony that they believed He was the Messiah, but that they agreed with his stand against the religious and political corruption of the temple.

LESSON 3 (p. 54-74)

- I. Summary of Jesus' teaching in Galilee- Mt 4:17; Mk 1:14-15; Lk 4:14-15**
 - a. Jesus' message is to repent because God's kingdom is at hand.
 - b. Jesus taught in the synagogues, and was renowned for His teaching.
- II. Jesus' Second Sign- Healing a Nobleman's Son- Jn 4:46-54**
 - a. Jesus heals an absent boy from a distance.
 - b. The father is a royal official.
 - c. This is the first biblical reference to "household salvation"- entire households coming to faith in Christ.
- III. Rejection of Jesus at Nazareth- Lk 4:16-31**
 - a. Jesus was rejected for His message, not for his character (vs. 22)
 - b. Jesus said that His rejection is to be expected, citing Elijah and Elisha.
 - c. Jesus' repudiation of their rejection enraged them to the point of blood lust.
 - d. Jesus passed right through the crowd- it's not clear if this was a miraculous event, or was based on Jesus' forceful personality.
- IV. Jesus moves to Capernaum- Mt 4:13-16**
 - a. Jesus made Capernaum His home base.
 - b. Matthew links this move to Isaiah's prediction in 9:1-2
- V. Jesus Calls Four Fishermen as Disciples- Mt 4:18-22; Mk 1:16-20; Lk 5:1-11**
 - a. Jesus calls Peter, Andrew, James, and John from their nets to follow Him.
 - b. Peter, James, and John form Jesus' inner circle. They knew each other before meeting Jesus.
 - c. Leaving their boats and their father is significant- they were breaking with family and with their way of life.
- VI. Driving out an Unclean Spirit- Mk 1:21-28; Lk 4:31-37**
 - a. The demon is described as "unclean", the same term used for leprosy.
 - b. The demon identifies Jesus by name, and describes Him as the "Holy One of God."
 - c. Jesus silenced the demon and cast it out.
 - d. This exorcism demonstrated the authority of Jesus' teaching.
 - e. The word translated "authority" is "exousia", and might better be rendered "power".

VII. Healings at Capernaum- Mt 8:14-17; Mk 1:29-34; Lk 4:38-41

- a. Jesus healed Peter's mother in law. Peter was married, and was from Capernaum.
- b. On the basis of Jesus' healing of Peter's mother-in-law, many other sick were brought to Him, and were healed, and demons cast out.
- c. Mk and Lk tell us that Jesus did not permit the demons to speak, because they knew He was the Messiah. Two theories as to why this is the case:
 - i. The "messianic secret"- sometimes Jesus told people not to tell others who He was, because it was not time yet.
 - ii. Jesus would not accept praise from demons.

VIII. Jesus Preaching in Galilee- Mt 4:23-25; Mk 1:35-39; Lk 4:42-44

- a. Jesus' preaching was no accompanied by signs and miracles.
- b. Jesus is now drawing large crowds from all over Israel.

IX. Jesus Cleanses a Leper- Mt 8:2-4; Mk 1:40-45; Lk 5:12-16

- a. Jesus touched the leper to heal him. This was not necessary- He had previously healed a boy from a distance.
- b. Jesus touched the leper to show compassion and to demonstrate that He is not bound by purity laws- Jesus is willing to take on our impurities.
- c. Here again is the messianic secret.
- d. Mk and Lk tell us that Jesus often withdrew to pray during this very public phase of His ministry.

X. Jesus Forgives and Heals- Mt 9:1-8; Mk 2:1-12; Lk 5:17-26

- a. Jesus heals a paralytic in Capernaum.
- b. Jesus used the incident of the healing to demonstrate His authority to forgive sins.
- c. Jesus did not come simply to heal bodies, but souls. He uses His physical healing to point to the spiritual healing He offers.
- d. The crowd praised God for Jesus' power. A true demonstration of Jesus' power always manifests itself in praise to God.
- e. This is one source of conflict between Jesus and the Pharisees. We will see this conflict escalating throughout the gospels.

XI. The Call of Matthew- Mt 9:9-13; Mk 2:13-17; Lk 5:27-32

- a. Matthew Levi was a Jew, but worked for Rome, collecting taxes from Jews.
- b. Tax collectors were hated by the Jews.
- c. Matthew invited other tax collectors and sinners to meet Jesus at his house.
- d. Again, this led to conflict with the Pharisees and scribes.
- e. Jesus' central mission was the salvation of sinners, not conformity to religious standards.

XII. Fasting- Mt 9:14-17; Mk 2:18-22; Lk 5:33-39

- a. This would have been a national fasting holiday, such as the Day of Atonement, since many groups of Jews were fasting.
- b. Jesus describes a day when fasting would take on new meaning, and expected that His followers would fast.

XIII. Jesus' Third Sign: Healing the Sick- Jn 5:1-47

- a. Jesus heals a paralyzed man on the Sabbath.
- b. The Jewish religious leaders criticize Jesus for healing on the Sabbath.
- c. Jesus responds with three “I assure you” statements:
 - i. Jesus’ actions are the actions of the Father (19-23)
 - ii. Those who believe in Jesus have eternal life, will not be judged, and have passed from death to life. (24)
 - iii. The dead will soon hear the voice of the Son of God and live. (25)
- d. Jesus has three witnesses to His identity: John, the Father, and His works.

XIV. Jesus is Lord of the Sabbath- Mt 12:1-8; Mk 2:23-28; Lk 6:1-5

- a. Breaking the Sabbath is the only violation of the Law Jesus committed.
- b. He demonstrates to the Pharisees that the Sabbath was made for man- it is part of God’s ministry to humanity.
- c. Jesus’ healing or working on the Sabbath honors the Sabbath, rather than violating it.

XV. Jesus Heals a Man with a Paralyzed Hand- Mt 12:9-14; Mk 3:1-6; Lk 6:6-11

- a. Jesus points out that they would all permit acts of mercy to an animal on the Sabbath, but not to a man.
- b. God’s perspective places a higher value on men, so Jesus healed on the Sabbath.
- c. This is the event which caused the enemies of Jesus to actively plot His death.

XVI. The Servant Departs- Mt 12:15-21; Mk 3:7-12

- a. Jesus withdrew from the region when he learned of plans on His life. He was not afraid to die, as He would later demonstrate, but His time had not yet come.
- b. The messianic secret is evident here- Jesus wanted events to unfold at the proper time.

XVII. The 12 Apostles- Mk 3:13-19; Lk 6:12-16

- a. Jesus appoints the 12 apostles from among His followers.
- b. Jesus gave the apostles authority (exousia) to drive out demons.

- c. The office of Apostle in the New Testament is very specific. It applies only to these 12 men, to Matthias, who replaced Judas in Acts 1, and to Paul, who was appointed by Jesus. There are no other apostles, and none today.

XVIII. The Sermon on the Mount- Mt 5:1-2; Lk 6:17-19

a. Beatitudes and Woes- Mt. 5:3-12, Lk 6:20-26

- i. The beatitudes represent a reversal of human values for God's values.
- ii. The beatitudes get their name from the Latin term for "blessed".

b. Standards of Righteousness- Mt 5:13-20

- i. Jesus' standard of righteousness is salt and light- preserving, flavoring, and illuminating the world.
- ii. Jesus did not call people out of the world, but to be a witness within the world.
- iii. Jesus' standards of righteousness do not replace the law and prophets, but fulfill them.
- iv. Jesus' standards of righteousness are higher than mere religious scrupulosity.

c. Ethical Behavior- Mt 5:21-48, Lk 6:27-30, 32-36

- i. For Jesus, ethics are not simply a matter of behavior, but of motive.
- ii. He applies His teaching to murder, adultery, truthfulness, and love.
- iii. The admonition to be perfect (Mt 5:48) is a call to moral excellence and completeness.

d. Authentic Righteousness- Mt 6:1-18

- i. Authentic righteousness is not done to be seen by men, but God.
- ii. The Lord's Prayer is included here, as a model for prayer. It includes:
 - 1. Praise
 - 2. Prayer for the advancement of the Kingdom
 - 3. Prayer for provision
 - 4. Prayer for forgiveness and the strength to forgive others
 - 5. Prayer for protection from temptation and evil
 - 6. The benediction at the end may be a later addition.
- iii. Withholding forgiveness to others cuts off forgiveness for ourselves.

e. Single-Hearted Devotion to God- Mt 6:19-34

- i. Cutting off hands and cutting out eyes- Jesus indicates that radical holiness is more important than comfort, and the soul is more important than the body.
- ii. We cannot serve two masters.

iii. Devotion to God does not allow room for worry and anxiety.

f. Judging Others- Mt 7:1-6; Lk 6:37-42

- i. Jesus prohibits judging others, but He has previously pointed out that some behaviors are right and others are wrong. He is not saying that every action is morally equal.
- ii. Jesus asserts that there is justice in judging- we will be held to the same standard to which we hold others.

g. Prayer and the Golden Rule- Mt 7:7-12

- i. Jesus tells His followers to persist in prayer, because the Father wants to reward His children.
- ii. Jesus' Golden Rule asserts the moral worth of every human being.

h. Conclusion- Mt 7:13-8:1

- i. The gate is narrow- we enter one at a time, and the path is difficult. Jesus does not teach “easy believism”.
- ii. Jesus warns against false prophets who look like true ones. We will know them by their fruit- by how they live.
- iii. Not everyone who claims to follow Jesus, is really a disciple.
- iv. Building one’s life on the words of Jesus is like building a house on a rock- it will stand.
- v. In Israel, there are wadis. These are long, narrow, sandy valleys in the desert. They are dry, but when it rains upstream, they flood. A wadi might flood unexpectedly because of storms hundreds of miles away.
- vi. Once again, the crowds are astonished at the authority of Jesus’ teaching.

Lesson 4 (p. 74-96)

I. A Centurion's Faith- Mt 8:5-13; Lk 7:1-10

- a. The centurion would have been a Roman officer in charge of 100 men. His rank would be equivalent to a Captain or Major in the U.S. military.
- b. His response amazed Jesus- so far, no Jew has amazed Jesus with his faith. This gentile amazed Jesus because of his understanding of divine authority.
- c. Jesus asserts that people with faith like the centurion would dine with the patriarchs, but many Jews would not.

II. Jesus Raises a Widow's Son- Lk 7:11-17

- a. This miracle occurred in Nain, in Judea.
- b. Jesus raised the dead with the spoken word.
- c. Luke records that this event was widely broadcast throughout the region of Judea.

III. John the Baptist- Mt 11:2-19, Lk 7:18-35

- a. John, in prison, sends disciples to ask if Jesus is truly the Messiah.
- b. John had previously been so certain of Jesus' discipleship, but in prison facing imminent execution, he doubted.
- c. Jesus does not criticize John, even in his doubt, but praises him.
- d. Jesus responds to the doubt of John the same way he will later respond to Thomas: by pointing out what they can see in Him.
- e. Even the strongest Christians doubt at times. They should look to Jesus in their doubt; He does not condemn, but verifies.
- f. John is depicted as a counter-cultural revolutionary for God. He did not dance to the world's tune.

IV. An Unresponsive Generation – Mt 11:20-30

- a. Jesus expected that witnessing His miracles should lead people to believe, and condemns those who do not.
- b. Jesus praises God for revealing His wisdom to the foolish of the world.
- c. No one knows the Father except the Son, and those whom He chooses to reveal the Father to.
- d. Jesus calls the weary to share His yoke- to walk in step with Him, bearing His load, and having Him bear their loads.

V. Forgiveness and Love- Lk 7:36-50

- a. Jesus has previously eaten with sinners, and been criticized by the Pharisees; now He is eating with the Pharisees.
- b. An unnamed woman, not Mary Magdalene, who is introduced in Lk 8:1-3. This woman is described as a sinner, and Mary Magdalene is not.

- c. The sinful woman anoints Jesus' feet with costly perfume, and the Pharisee, Simon, balks at Jesus' violation of His ritual purity.
- d. Jesus responds with a story to illustrate that the one who has been forgiven much has much reason to love Him.
- e. As in the healing of the paralytic, Jesus publically forgives her sins.

VI. Many Women Support Christ's Ministry- Lk 8:1-3

- a. Women were the last at the cross and first at the tomb.
- b. Women of every social strata were followers of Jesus.

VII. A House Divided- Mt 12:22-37; Mk 3:20-30

- a. This encounter was prompted by an exorcism. Once more, the crowd was astonished.
- b. The crowd connected Jesus' authority to His messianic identity.
- c. The Pharisees attributed Jesus authority to satanic power.
- d. Jesus asserts that Satan cannot undo his own work.
- e. Jesus presents an exclusive view of Himself- you are either for Him or against Him.

VIII. Demand for a Sign- Mt 12:38-45

- a. Some Pharisees demand a sign.
- b. Jesus' sign is the same as after the first cleansing of the temple- the sign of Jonah.
- c. Jesus makes a cryptic reference to a demon being cast out, and returning with seven others.
- d. This reference may refer to the spiritual vacuum that occurs when people are religious, but not godly.

IX. Jesus' Relationship to His Followers- Mt 12:46-50; Mk 3:31-35; Lk 8:19-21

- a. Jesus identifies His followers with every immediate family relationship except that of father.
- b. Jesus asserts that His followers form a dyad- a relational unit- with Himself and with each other.

X. Jesus' First Group of Parables- Mt 13:1-3a; Mk 4:1-2; Lk 8:4

Parables to the Crowds by the Sea:

- a. **Parable of the Soils- Mt 13:3b-23; Mk 4:3-25; Lk 8:5-18**
 - i. The parable is about the hearts that receive the gospel.
 - ii. In interpreting parables, one should not take numerical data literally (100 fold, etc.). Parables are symbolic.

- iii. It is possible to hear Jesus, and not understand Him.
- iv. Jesus says that His audience is blessed, because many have longed to see the things they see, and could not.
- v. This is one of the few parables Jesus interprets.

b. Parable of the Growing Seed- Mk 4:26-29

- i. The kingdom of heaven grows secretly, in ways that no one understands.

c. Parable of the Wheat and Tares- Mt 13:24-30

- i. The Kingdom of heaven is intermingled with the world.
- ii. If this parable is eschatological, then it has implications for the church's view of the rapture.
- iii. If the harvest is the day of the Lord, and the reapers are the angels, it is significant that the tares, not the wheat, are gathered first. Sinners, not saints, are the first to be gathered.

d. Parable of the Mustard Seed- Mt 13:31-32; Mk 4:30-32

- i. The mustard seed is not the smallest seed, nor is it the tallest tree- this is hyperbole.
- ii. The birds of the air may be a reference to sinners as well- like the tares, the sinners may intermingle with the church.

e. Parable of the Leaven and others- Mt 13:33-35; Mk 4:33-34

- i. Like yeast, the kingdom spreads throughout the world.
- ii. Jesus told similar parables.
- iii. He explained everything plainly to His disciples, but spoke in parables to the crowds.

Parables to the Disciples in the House:

a. Explanation of the Parable of the Weeds and Wheat- Mt 13:36-43

- a. Jesus says that the parable is an eschatological parable.
- b. Jesus ascribes an identity to each character in the parable.
 - i. The sower is Jesus.
 - ii. The field is the world.
 - iii. The good seed are the sons of the kingdom.
 - iv. The weeds are sons of the evil one.
 - v. The enemy is the devil.
 - vi. The harvest is the end of the age.
 - vii. The harvesters are angels.
 - viii. The burning fire is hell.

- c. The meaning of the parable is that at the end of the age, the angels will gather the wicked from the earth for judgment.

b. Parable of Hidden Treasure- Mt 13:44

- a. The kingdom is worth any price.

c. Parable of the Pearl of Great Price- Mt 13:45-46

- a. See the parable of the hidden treasure, above.

d. Parable of the Dragnet- Mt 13:47-50

- a. The kingdom of God is intermingled with the evil of the world.
- b. Again, at the end of the age, the wicked are pulled out first.

e. The Storehouse of Truth- Mt 13:51-53

- a. Jesus expects His hearers to understand His parables.
- b. Students of Scripture (Old Testament in Jesus' day) who know His teachings can discern truth, old and new.

XI. Jesus Calms the Storm- Mt 8:18-19, 23, 27; Mk 4:35-41; Luke 8:22-25

- a. Jesus' disciples question His identity, even after all they have seen Him do and heard Him teach.

XII. Jesus Drives Out Demons- Mt 8:28-34; Mk 5:1-20; Lk 8:26-39

- a. The synoptics have numerical disagreement- was there one demoniac, or two? Mt has two, Mk and Lk have one.
- b. This was a gentile region.
- c. Even the demons seem to understand that God is working on a divine time table- Jesus had arrived early.
- d. The people of the region were not prepared for Jesus- they sent Him away.

XIII. Jesus Saves a Girl and Heals a Woman- Mt 9:18-26; Mk 5:21-43; Lk 8:40-56

- a. While Jesus is on His way to heal a girl, a woman touches His robe.
- b. The girl is 12 years old, and the woman has had a menstrual problem for 12 years.
- c. The woman was ritually unclean, but she touched Jesus. He claimed that her faith had made her well.
- d. Jesus raised the dead girl, though many mocked and doubted.
- e. Despite the messianic secret, news of the event spread through the region.

XIV. Jesus Heals Two Blind Men, Casts out a Demon- Mt 9:27-34

- a. Jesus heals two blind men in response to their faith, and tells them to keep it secret.
- b. Jesus casts out a demon, and the Pharisees take the occasion to resume their claim that His power comes from Satan.

XV. Jesus is Rejected at Nazareth- Mt 13:54-58; Mk 6:1-6a

- a. Jesus is rejected at Nazareth a second time.
- b. References to Mary, but not Joseph, indicate an insult to Jesus.
- c. Jesus asserts that overfamiliarity has blinded their eyes to Him.
- d. Because of their lack of faith, He did not do many miracles.

XVI. The Sending of the 12- Mt 9:35-11:1; Mk 6:6b-13; Lk 9:1-6

- a. Jesus sent the 12 out by twos, giving them His authority.
- b. Jesus sends them to Jewish areas, not Gentile or Samaritan areas.
- c. Jesus asserts that they should take no provisions with them (reminiscent of John the Baptist).
- d. Jesus asserts that they should follow the hospitality norms of their day.
- e. Jesus predicts a day when their message will not be received.
- f. Jesus asserts that acts of kindness to His disciples will be rewarded as if they were done for Him.

XVII. John the Baptist Beheaded- Mt 14:1-12; Mk 6:14-29; Lk 9:7-9

- a. A myth persisted that John the Baptist had been resurrected in Jesus.
- b. John was imprisoned for calling out Herod's affair with his brother's wife, Herodias, who was now married to Herod.
- c. After Herodias' daughter (Herod's niece?) danced, he made a symbolic gesture to give her whatever she wanted.
- d. Herodias asked for the head of John the Baptist, and because Herod had promised in the presence of witnesses, he could not back down.
- e. Interestingly, Herod did not want to kill John the Baptist, and Pilate did not want to kill Jesus.

Lesson 5 (p. 97-111)

- I. Feeding the 5,000 Men- Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; Jn 6:1-13**
 - a. Jesus went away to pray alone after the death of John the Baptist.
 - b. Crowds followed Jesus, and He was moved with compassion to teach them.
 - c. The disciples initiate the feeding of the 5,000, much like Mary initiated the changing of turning the water to wine.
 - d. Jesus' miracle here is a response to human initiative. He took what was brought and multiplied it.
 - e. 5,000 men ate, but women and children were present, so this number may be doubled or tripled.
- II. Jesus Sends the Disciples On- Mt 14:22-23; Mk 6:45-46; Jn 6:14-15**
 - a. Jesus' initial reason for going to the wilderness was to be alone, and he resumes His quest for solitude after teaching and feeding.
- III. Jesus Walks On Water- Mt 14:24-33; Mk 6:47-52; Jn 6:16-21**
 - a. The disciples in the boat were caught in a fast-developing storm on the Sea of Galilee, much like the ones that arise on the Great Lakes in North America.
 - b. Peter walks on the water, but then is distracted by the waves around him.
 - c. Jesus saves doubters of little faith, and they believe that He is the Son of God.
- IV. Miraculous Healings- Mt 14:34-36; Mk 6:53-56**
 - a. Jesus was well-known enough that His arrival prompted gentiles to bring their sick to be healed.
 - b. Interestingly, the text does not mention demon possession.
- V. Jesus is the Bread of Life- Jn 6:22-71**
 - a. This is the first of 7 "I Am" statements in John. These statements also include light of the world, door of the sheep, good shepherd, resurrection and the life, the way, the truth, and the life, and true vine.
 - b. Jesus' "I Am" statements mirror God's "I Am" statement in Exodus 3:14- God's existence is self-referential.
 - c. Jesus' reference to Himself as the bread of life refers to His ability to sustain the soul, like food sustains the body.
- VI. The Tradition of the Elders- Mt 15:1-20; Mk 7:1-23; Jn 7:1**
 - a. The Pharisees and scribes are concerned about the external traditions, like ceremonial hand-washing.
 - b. Jesus is concerned about loving God and loving people.

- c. Jesus' reference in Mt 15:5 and Mk 7:11 is to the Corban law, which states that things such as money, dedicated to God, cannot be used for mundane or secular reasons. Some people would dedicate their wealth to the temple, but never get around to handing it over, keeping it for the prestige and security that money brings. Their parents lived in poverty, and they had the means to help, but would not do it.
- d. Jesus teaches that people are not defiled by what they eat (external obedience to the tradition of the elders), but by how they live and speak.

VII. A Gentile Mother's Faith- Mt 15:21-28; Mk 7:24-30

- a. Jesus encounters a Syrophenecian woman- a resident of Tyre and Sidon, on the northern coast. These were gentiles, and were known from ancient times for their sailing ships.
- b. Jesus' reference to "dogs" is not as insulting as it seems. He uses the Gk word *kunaria*, from which we get our word *canine*. It means a domesticated dog, or a pet.
- c. Jesus' reference here is not insulting, but ironic. She knew that the Jews referred to Gentiles as dogs in an insulting way. Here He is making a play on words to show her affection.
- d. She picks up on Jesus' pun, and runs with it, pointing out that pet dogs, while not equal to the children, still get fed. She wants Jesus to bless her as well.
- e. Jesus called her faith "great", and cured her daughter.

VIII. Jesus does Everything Well; Feeds 4,000- Mt 15:29-38; Mk 7:31-8:9

- a. The crowd in Mk issues a judgment on Jesus- "He has done all things well!"
- b. The 4,000 were a different crowd than the 5,000, as evidenced by the word "again" in Mk 8:1. This is not a retelling of that event, but a distinct event.

IX. The Sign of Jonah- Mt 15:39-16:4; Mk 8:10-12

- a. The Pharisees and Sadducees ask for a sign from Jesus, once again.
- b. Jesus points out their ability to read nature, but not to read the times.
- c. Jesus is deeply grieved (Mk 8:10-12), and simply repeats His previous statement that they will have the sign of Jonah.

X. The Yeast of the Pharisees and Sadducees- Mt 16:5-12; Mk 8:13-26

- a. Jesus' warning about the yeast of the Pharisees and Sadducees is a reference to their teaching.
- b. Their teaching can be summarized as conformity to external, man-made laws rather than a love of God and man.

XI. Peter's Confession of the Messiah- Mt 16: 13-20; Mk 8:27-30; Lk 9:18-21

- a. Jesus asks about popular opinion regarding His identity, before asking the disciples for their view.
- b. Peter speaks for the group, indicating that Jesus is the Messiah.
- c. Jesus indicates that God reveals His Messiahship- flesh and blood did not figure it, but God revealed it.
- d. The church is not built on Peter, like a pope, but on Peter's confession- Jesus is the Christ.

XII. Jesus Foretells His Death and Resurrection- Mt 16:21-26; Mk 8:31-37; Lk 9:22-25

- a. Peter's confession of Jesus as Messiah is a turning point- from then on, He began to describe His coming death and resurrection.
- b. Jesus refers to Peter as "Satan" when he expressed opposition to Jesus' words.
- c. This does not mean that Peter was satanic, but that at that moment, his agenda was Satan's agenda.
- d. Even people who love Jesus and believe that He is the Messiah can misunderstand His mission and stand in the way of it.

XIII. Public Commitment to the Son of Man- Mt 16:27-28; Mk 8:34-9:1; Lk 9:26-27

- a. If we are ashamed of Jesus, He will be ashamed of us.
- b. All three synoptics record that some are still living who will see the Son of Man in glory. Because of this, many early Christians assumed that Jesus would return before the death of the apostles.
- c. In reality, this is a reference to Peter, James, and John, who would soon see Jesus transfigured on Mt. Hermon.

Lesson 6 (p. 112-120)

- I. The Transfiguration- Mt 17:1-8; Mk 9:2-8; Lk 9:28-36a**
 - a. Mt and Mk specify that the transfiguration happened after six days; Lk says after “about eight days”.
 - b. Jesus was transfigured- that is, His appearance was changed to reflect His glory.
 - c. Moses and Elijah appear with Him, representing the Law and the Prophets, respectively.
 - d. Peter, again the spokesman for the group, wants to stay and build permanent housing for Jesus, Moses, and Elijah.
 - e. We often want to build monuments out of movements.
 - f. The voice of God affirms the divinity of Jesus Christ.
- II. The Disciples, Elijah, and the Resurrection- Mt 17:9-13; Mk 9:9-13; Lk 9:36b**
 - a. Jesus invokes the Messianic secret once again.
 - b. Jesus equates John the Baptist to Elijah, and compares John the Baptist’s death to His own.
 - c. Luke does not record this conversation.
- III. The Power of Faith Over a Demon- Mt 17:14-21; Mk 9:14-29; Lk 9:37-43a**
 - a. After descending the mountain, they find Jesus’ disciples in a dispute because they cannot cast out a demon.
 - b. Jesus rebukes their lack of faith, and casts out the demon.
 - c. Jesus reference to fasting may not be original; it is not found in all manuscripts.
 - d. Reference to fasting here is not inconsistent with Jesus’ other teaching about fasting.
- IV. Jesus’ Second Prediction of His Death- Mt 17:22-23; Mk 9:30-32; Lk 9:43b-45**
 - a. Jesus returns to Galilee, and teaches explicitly about His death and resurrection.
 - b. The disciples were described as deeply distressed, but were afraid to ask Jesus for clarification.
- V. Paying the Temple Tax- Mt. 17:24-27**
 - a. Peter is asked if Jesus will pay the temple tax, and answers in the affirmative.
 - b. Jesus provides the tax from a coin in a fish’s mouth, though He teaches that the sons of the Kingdom do not owe a tax.
 - c. Jesus pays the tax to avoid unnecessary offense.
- VI. Who is the Greatest?- Mt 18:1-5; Mk 9:33-37; Lk 9:46-48**
 - a. Jesus continues His theme of reversal here- the first shall be last, the least shall be greatest, the servant shall be master.

- b.** Jesus equates Himself with the children- whoever ministers to the least of these ministers to Jesus.

VII. Warnings from Jesus- Mt 18:6-14; Mk 9:38-50; Lk 9:49-50

- a.** Warning 1: against leading little ones astray
- b.** Warning 2: against inviting temptation
- c.** Warning 3: against opposing other Christians
- d.** Warning 4: against contempt for “little ones”
- e.** Warning 5: against losing one’s “saltiness”

VIII. Restoration and Forgiveness- Mt 18:15-35

- a.** Mt 5 and Mt 18 provide a blueprint of Christian reconciliation.
- b.** Restoration begins privately, then with a trusted few, then the entire church.
- c.** If a Christian refuses to be restored, leave Him to God.
- d.** Binding and losing is a reference to spiritual authority.
- e.** Jesus commands each one to forgive his brothers from his heart.

IX. Following Jesus- Mt 8:18-22; Lk 9:57-62

- a.** Jesus seems to be harsh with this man, but a look at the culture indicates that the man was paying Him lip service only.
- b.** The man’s father was not dead, or he would not be out talking to Jesus.
- c.** The man wants to stay home with his father until he dies, then come follow Jesus.

X. The Unbelief of Jesus’ Brothers- Jn 7:2-9

- a.** Jesus’ brothers mock Him, and John ascribes this to their unbelief.
- b.** Jesus reveals two things about time: First, His time is not yet; second, it is always their time. They can repent and believe at any time.
- c.** Jesus tells them to go, but does not go yet. He will follow secretly.

XI. The Journey to Jerusalem- Lk 9:51-56; Jn 7:10

- a.** As Jesus travels to Jerusalem, He is refused hospitality on Samaria. These events were not uncommon, due to Jewish-Samaritan conflict. Just in the early 20th century in America, a white hotel owner might refuse to rent a room to an African-American.
- b.** James and John- the “sons of thunder” offered to call down fire from heaven on Jesus’ behalf and kill all Jesus’ enemies.
- c.** Their response is ironic, given Jesus’ recent teaching in Mt 18 about forgiveness.
- d.** Jesus rebukes them, and they go on their way.

Lesson 7 (p. 121-136)

- I. Jesus at the Festival of Tabernacles- Jn 7:11-52**
 - a. The crowd was interested in Jesus at the festival- where is He, what will He say?
 - b. Jesus waits until the festival is half over, allowing anticipation to build.
 - c. Jesus' message surprised His audience- both in terms of content, and impact.
 - d. The crowd publically associated Jesus' signs with the ministry of the Messiah.
 - e. This was the final step that led the Pharisees to seek Jesus' arrest.
 - f. Jesus makes a public proclamation that He is the Messiah. This caused some degree of controversy.
 - g. Even the police (Roman soldiers) were amazed at His teaching, and did not arrest Him.
 - h. Nicodemus spoke up for Jesus, and was ridiculed. He was correct in his interpretation of the law.

- II. An adulteress forgiven- Jn 7:53-8:11**
 - a. The authenticity of this text is disputed:
 - b. It is absent from the oldest manuscripts.
 - c. Where it is found in later manuscripts, it may be found in various locations.
 - d. The language is very much unlike the language of the rest of the gospel. It seems to have been written by someone else.
 - e. The account seems to disrupt the flow of the text. It seems to not fit here.
 - f. The early church fathers commented extensively on John, but they were unfamiliar with this text. No one before the 4th century commented on this text.
 - g. The story seems to fit into the ethic of Jesus. It may be best to regard this as an authentic account of an event that occurred, but was not originally included in John's gospel.

- III. Jesus, the Light of the World- Jn 8:12-20**
 - a. Jesus' next "I Am" statement declares that He is the light of the world.
 - b. Anyone who follows Jesus will not walk in darkness.
 - c. Jesus declares that the Father also testifies about Him, lending validity and credibility to His testimony of Himself.

- IV. Jesus Predicts His Departure- Jn 8:21-59**
 - a. Jesus predicts His departure, and many believe, though they do not understand His meaning.
 - b. Jesus declares that the truth will set them free. They declare that as children of Abraham, they have always been free. They were currently occupied by Rome, and before that, the Greeks, Medo-Persians, Babylonians, and Assyrians had occupied Palestine.

- c. The crowd insinuates that Jesus was born as a result of sexual immorality.
- d. In the ensuing conflict, the crowd calls Jesus a demon-possessed Samaritan.
- e. Jesus declares Himself the God of Abraham. The crowd wants to stone Him, and He disappears.

V. The Sixth Sign- Healing a Man Born Blind- Jn 9:1-41

- a. The disciples ask whether the man was born blind because of his parents' sin, or his own.
- b. This reflects the view that all evil is a consequence of specific sin.
- c. Jesus teaches that sometimes, evil exists to glorify God.
- d. Jesus heals the man born blind, and the Pharisees question him to look for ways to trip Jesus up.
- e. The man born blind believes in Jesus, and some of the Pharisees believe as well.

VI. The Good Shepherd- Jn 10:1-21

- a. Jesus says that He is the Good Shepherd, in contrast to the Pharisees, who are false shepherds.
- b. Jesus is the door- the way the sheep get into the fold. We come to God through Jesus, not by climbing the fence.
- c. Jesus will unite His flock, and will give His life for them.
- d. Again, Jesus' words cause division among His audience.

VII. Sending the Seventy- Lk 10:1-24

- a. Jesus sends out the seventy in pairs, telling them to trust God for their provision.
- b. Jesus says that His generation is more evil than Sodom and Gomorrah.
- c. Jesus asserts that they are blessed to see what the prophets have longed to see.

VIII. Parable of the Good Samaritan- Lk 10:25-37

- a. The Good Samaritan is a parable of reversal- the crowd would expect the priest and the Levite to help the injured Jew. The Samaritan would be expected to be a villain.
- b. Jesus says that being a neighbor is not a matter of race or geography, but of mercy. Go and do likewise.

IX. Mary and Martha- Lk 10:38-42

- a. Martha works; Mary worships.
- b. Jesus calls worship "the right choice."

X. The Model Prayer- Lk 11:1-13

- a. The disciples wanted to learn to pray.

- b.** Jesus presents a pattern of prayer:
- c.** Praise for God;
- d.** Prayer for God's Kingdom;
- e.** Prayer for provision;
- f.** Forgiveness for ourselves and others;
- g.** Deliverance from temptation.
- h.** Jesus teaches that when we pray, we must keep asking, keep knocking, and keep seeking. Prayer is not always answered immediately.

XI. A House Divided- Lk 11:14-36

- a.** Jesus casts out a demon, which once again leads to claims that Jesus has demons Himself.
- b.** Jesus response is similar to previous statements about the divided house.
- c.** Jesus says that those who hear and believe are blessed.
- d.** Jesus teaches that our light should shine- that is, that the core of our being should reflect Him.

XII. Religious Hypocrisy Denounced- Lk 11:37-54

- a.** Jesus declares "woe" on the Pharisees for their hypocrisy.
- b.** Having been humiliated, the Pharisees intensify their efforts to trap Him.

XIII. Jesus Warns About Covetousness and Worldly Anxieties- Lk 12:1-59

- a.** Jesus warns to be on guard against greed and covetousness.
- b.** Jesus warns of storing up treasures on earth and neglecting heaven.
- c.** Jesus' teaching here parallels His teaching in the Sermon on the Mount.
- d.** Jesus says that watchfulness for the Kingdom is an antidote to worldly anxiety.
- e.** Jesus predicts a day when divisions will come among men.

XIV. Repent or Perish- Lk 13:1-9

- a.** Some people ask Jesus about an event of evil- did the tower fall on the people because they were sinners?
- b.** His response is that the tower did not fall on them because they are sinners, but that the falling of the tower reminds us that we need to repent.

XV. Healing a Daughter of Abraham, Repeating the Parables of the Mustard Seed and the Yeast- Lk 13:10-21

- a.** Jesus heals a woman who has been possessed with a demon which crippled her body.
- b.** This leads to conflict over healing on the Sabbath.

XVI. Jesus at the Feast of Dedication; Renewed Efforts to Stone Him- Jn 10:22-39

- a.** Jesus is approached by people who want a plain answer- is He the Messiah?
- b.** Jesus gives them a plain answer- “I and the Father are one”, and they want to stone Him.
- c.** Once more, Jesus eludes them, because His time has not yet come.

Lesson 8 (p. 137-154)

I. Many Beyond the Jordan Believe in Jesus- Jn 10:40-42

- a. Many who have heard John the Baptist believe in Jesus because of His miracles.

II. The Narrow Way- Lk 13:22-35

- a. Someone asked Jesus about the exclusivity of the gospel- “what does it mean that few are saved?”
- b. Jesus says to “make every effort” to enter the narrow gate- sanctification is hard work!
- c. Jesus insults Herod, and outlines His timetable specifically. He must go to Jerusalem for His death.
- d. Jesus weeps over Jerusalem for its lack of faith.

III. A Sabbath Controversy- Lk 14:1-24

- a. Another controversy arises over healing on the Sabbath.
- b. Jesus teaches that the sons of the kingdom will be rejected, and those least expected will be brought to feast with God.

IV. The Cost of Following Jesus- Lk 14:25-35

- a. Jesus teaches that just as it is prudent to count the cost of a building project, one should count the cost of following Him. If we are not prepared to pay the price of discipleship, it would be better not to follow at all.

V. The Parables of the Lost Sheep, Lost Coin, and Lost Son- Lk 15:1-32

- a. The first two parables set the stage for the third. The third expands on the first two.
- b. The themes of the parables are losing, seeking, finding, and rejoicing.
- c. The parables were told because the Pharisees could not rejoice in the salvation of sinners.

VI. Three Parables of Stewardship- Lk 16:1-17:10

- a. Jesus tells two parables, then the account of Lazarus and the rich man.
- b. The account of Lazarus may not be a parable- if so, it is the only parable in which Jesus names specific characters.
- c. Jesus says that we should see ourselves as slaves; obedience is simply doing our duty to God.

VII. The Seventh Sign: Jesus Raises Lazarus from Death- Jn 11:1-44

- a. This Lazarus is not the Lazarus of the previous parable.
- b. Jesus waits until Lazarus has been dead four days.

- c. Many Jews believed that the spirit would hover near the body for three days after death. Jesus waits until the fourth day to dispel any assumptions that the spirit has simply returned to the body.
- d. Martha blames Jesus for not coming sooner, but still expresses trust in His ability.
- e. Martha has faith in Jesus, but does not expect an immediate resurrection for Lazarus.
- f. Mary also blames Jesus for not coming sooner.
- g. Jesus performs this as a public miracle, in order to affirm the faith of His audience.

VIII. The Plot to Kill Jesus- Jn 11:45-54

- a. Some people who saw the resurrection of Lazarus believed, and others went to report to the Pharisees.
- b. In spite of Jesus' obvious power from God, they oppose Him more than ever.
- c. Sin can blind the heart and mind to the most obvious evidence.
- d. Jesus withdrew from public view, because His time had not yet come.

IX. Jesus Begins His last Journey to Jerusalem- Lk 17:11-37

- a. Jesus heals ten men with leprosy on His way to Jerusalem. Even on His way to His own death, He never stopped showing mercy.
- b. The theme of reversal is evident- of the 10 healed, only the Samaritan came back to thank Him.
- c. Jesus predicted that after His death, people will make claims about His return.
- d. Jesus says that His return will be quick, unexpected, and catastrophic.
- e. Jesus says that at His return, some will be taken unexpectedly, but He does not specify who. Many assume that this is the rapture of the church, but Jesus' parable of the wheat and weeds in Matthew 13 indicate that sinners will be taken suddenly.

X. Two Parables on Prayer- Lk 18:1-14

- a. The parable of the unjust judge tells us to keep asking for what we need, because God is just.
- b. The parable of the Pharisee and the tax collector tells us that God hears our sincere hearts, rather than our religious works.

XI. The Question of Divorce- Mt 19:1-12; Mk 10:1-12

- a. Jesus teaches that Moses allowed divorce because people were hard-hearted.
- b. God permits divorce, but it is not His purpose.
- c. Jesus permits divorce in the case of adultery.

XII. Jesus Blesses the Children- Mt 19:13-15; Mk 10:13-16; Lk 18:15-17

- a. Jesus' disciples try to send the children away- important theological discussions were going on!
- b. Jesus would rather bless children than argue with Pharisees.
- c. Jesus says that the Kingdom of Heaven belongs to those "such as children".
- d. Jesus laid His hands on the children, blessed them, and left.

XIII. Possessions and the Kingdom- Mt 19:16-20:16; Mk 10:17-31; Lk 18:18-30

- a. The young man is known as the "rich young ruler". Mt tells us he is young, Mk says he is a ruler, and Lk that he is rich.
- b. Jesus tells him to sell everything, and follow Him.
- c. This command is not given to everyone. In Acts 5, many Christians sold everything for the benefit of the poor, but Peter tells Ananias that his property was his own. He did not have to sell it, and he did not have to give it all to God, but he could not lie to the Holy Spirit.
- d. Jesus promises eschatological rewards to those who sacrificially follow Him on earth.

XIV. Jesus' Third Prediction of His Death and Resurrection- Mt 20:17-28; Mk 10:32-45; Lk 18:31-34

- a. Jesus privately explains His upcoming death to the disciples.
- b. James and John send their mother, along with themselves, to ask for honor in Jesus' kingdom.
- c. Jesus says that greatness in the Kingdom requires drinking the cup of suffering.
- d. The other disciples resented James and John's desire for honor in the Kingdom.

XV. Two Blind Men Healed- Mt. 20:29-34; Mk 10:46-52; Lk 18:35-43

- a. Jesus heals Bartimaeus and another blind man.
- b. He heals with a touch, because of His compassion.
- c. Jesus' miracles bring praise to God.

XVI. Jesus Visits Zacchaeus, Tells the Parable of the 10 Minas, and Departs for Jerusalem- Lk 19:1-28

- a. Jesus calls Zacchaeus to follow Him.
- b. Unlike the rich young ruler, Zacchaeus sells his possessions to make reparations for the damage he has done.
- c. Jesus' parable of the man who wanted to be king may refer to Herod.
- d. The faithful will receive more, and the enemies of God will be punished.

Lesson 9 (p. 155-170)

I. Jesus Arrives at Bethany- Jn 11:55-12:1, 9-11

- a. Jesus begins making preparations for His final week.
- b. Both Jesus and Lazarus have become a public testimony to Jesus' power.
- c. The Pharisees and Chief Priests have issued an APB on Jesus, with standing arrest orders.
- d. Because of his association with Jesus, Lazarus is also marked for death. It is not known what ultimately became of Lazarus.

II. The Triumphal Entry- Mt. 21:1-11,14,17; Mk 11:1-11; Lk 19:29-44; Jn 12:12-19

- a. Jesus enters Jerusalem at the head of a grand procession and public rejoicing.
Next time He enters, it will be in royal splendor.
- b. Matthew attributes the entry of Jesus in this way to the fulfillment of the prophecies of Isaiah and Zechariah.
- c. Jesus processed to the temple, and publically healed the sick and the blind.
- d. The Pharisees are indignant, but don't arrest Jesus. He returns to Bethany for the night.

III. The Barren Fig Tree and the Cleansing of the Temple- Mt 21:18-19, 12-13; Mk 11:12-18; Lk 19:45-48

- a. The cursing of the fig tree forms an inclusion with the cleansing of the temple. This is a literary device used to associate two things. What is true of the fig tree is true of the temple.
- b. Jesus curses the fig tree for not bearing fruit, and cleanses the temple because of corruption.

IV. Jesus Predicts His Crucifixion- Jn 12:20-50

- a. Jesus must die and be buried before He can be raised again.
- b. Jesus teaches that to serve Him is to follow Him, and He is going to die.
- c. Jesus' prayer is that His father is glorified.
- d. God affirms for the third time with an audible voice that His blessing is on Jesus' ministry. The first two were at Jesus' baptism, and on the Mount of Transfiguration.
- e. John attributes Jesus' ministry to a fulfillment of prophecies in Isaiah.
- f. Jesus affirms that the Father will judge humanity by the words of Jesus.

V. The Barren Fig Tree Withered- Mt 21:19b-22; Mk 11:19-26; Lk 21:37-38

- a. Jesus returns to the fig tree and finds it withered.
- b. When His disciples ask why it has withered so quickly, He tells them that if they believe, they will receive what they ask.

VI. The Messiah's Authority Challenged- Mt 21:23-22:14; Mk 11:27-12:12; Lk 20:1-19

- a. Jesus returns to the temple, and the religious leaders publically challenge His authority. This is not the first time they have done this.
- b. Jesus responds with a question they cannot answer about John's ministry.
- c. Jesus publically shames his opponents by stumping them, then dismissing their question (and by extension, their authority to ask it).
- d. Jesus tells a parable about a man with two sons. Again, this is not His first parable about a man with two sons. Like the parable of the prodigal son, He tells this parable to the Pharisees.
- e. The parable means that real obedience and faith, rather than lip service, win the kingdom of God.
- f. The parable of the corrupt tenants makes the point that God has sent prophets and messengers, and now His son, but they will not hear Him. Therefore, He will judge them.
- g. The parable of the banquet- the invited guests would not come, so many others are gathered. Of those who are gathered, not all are chosen.

VII. God and Caesar- Mt 22:15-22; Mk 12:13-17; Lk 20:20-26

- a. Jesus' lesson with the coin is that He is not there to disrupt the political order, but to bring men to God.

VIII. Sadducees and the Resurrection- Mt 22:23-33; Mk 12:18-27; Lk 20:27-40

- a. The Sadducees did not believe in the resurrection, and they attempted to trap Jesus with a rhetorical device.
- b. This device was probably used frequently. It is a *reduction ad absurdum* argument, to make the doctrine of the resurrection appear absurd.
- c. Jesus attributes their deception to a lack of understanding of the scriptures and the power of God.
- d. Jesus affirms the resurrection.
- e. In the resurrection, human relationships are changed.

IX. The Primary Commandments- Mt 22:34-40; Mk 12:28-34

- a. The Pharisees take their turn at bat in response to Jesus' silencing of the Sadducees.
- b. They question Him about the greatest commandment. This is one of the few instances in which Jesus gives a straightforward answer to the Pharisees.

X. The Question about the Messiah- Mt 22:41-46; Mk 12:35-37; Lk 20:41-44

XI. Religious Hypocrites Denounced- Mt 23:1-39; Mk 12:38-40; Lk 20: 45-47

- a. Jesus uses the Pharisees' knowledge of the Messiah to validate Himself.
- XII. The Widow's Gift- Mk 12:41-44; Lk 21:1-4**
 - a. Giving is a matter of proportion, not face value.
 - b. Giving that honors God is giving that trusts God.

Lesson 10 (p. 171-178)

- I. The Olivet Discourse- Mt 24-25; Mk 13:1-37; Lk 21:5-3**
- II.** “Neither the unrelenting pessimism of traditional dispensationalism nor the unbridled optimism of certain forms of postmillennialism are justified. Instead, the period of time prior to Christ’s return will be characterized by a growing polarization between good and evil. God’s people will increase in power, witness, and impact in the world, even as persecution and hostility intensify and global conditions deteriorate.” Craig Blomberg, *New American Commentary, Matthew* (Nashville: Broadman) 1992, p. 357.
- III. An interpretive difficulty: Jesus seems to be alternating between talking about the fall of Jerusalem and the end of time.**
- IV. The Setting: The disciples point out the splendor of the Temple, and ask about the end times. Mt. 24:1-3**
- V. Don’t be deceived in times of unrest. These things must happen, but the end is not yet.- Mt 24:4-10**
- VI. In spite of false prophets, the Gospel will be preached to all nations, then the end will come. – Mt 25:11-14**
- VII. Jesus predicts sudden destruction in Jerusalem. This is probably a reference to the fall of the temple in 70 AD.- Mt. 24:15-22**
- VIII. False messiahs will arise- don’t be deceived. Mt 24:23-28.**
- IX. Jesus predicts a post-tribulation return- Mt 24:29-31.**
 - a) This is Jesus’ first reference to His return in this discourse.
 - b) The gathering of the elect is a public, cosmic event, rather than a secret one.
 - c) The gathering by the angels parallels the parables of the wheat and the tares, and the fish in the net.
- X. The Parable of the Fig tree. Mt 24:32-35**
 - a. Many interpret this as the re-founding of Israel in 1948. If this is the case, then “all these things” must happen soon!
- XI. Jesus explicitly precludes any certainty of when He will return. Mt. 24:36-44.**
 - a. Jesus has issued two commands so far in this discourse: don’t be deceived, and be watchful for His return.

XII. The parable of the Wicked Servant-- Mt 24:45-51

- a. We sin when we do not expect the coming judgment.

XIII. The Parable of the Ten Virgins- Mt. 25:1-13.

- a. The groom will come of his bride unexpectedly.

XIV. The Parable of the Talents- Mt. 25:14-28

- a. The Master will return with a reward for faithfulness.

XV. The Sheep and The Goats- Mt 25:31-46.

- a. Judgment is associated with the return of the Son of Man.
- b. Jesus has authority to judge all the nations.
- c. The sheep inherit the kingdom, but the goats inherit damnation.
- d. Evidence of being a sheep is found in righteous living and ministry to “the least of these.”

Lesson 11- (p. 178-189)

- I. The Plot to Kill Jesus- Mt 26:1-5; Mk 14:1-2; Lk 22:1-2**
 - a. Jesus predicted His death before His enemies gathered to plot it.
 - b. The leaders did not respect the festival, but they feared the people.
- II. The Anointing at Bethany- Mt 26:6-13; Mk 14:3-9; Jn 12:2-8**
 - a. Jesus went to Bethany, to the house of Simon the Leper, whom He had previously healed.
 - b. This is not Simon the Pharisee, mentioned in Lk 7:36-50.
 - c. The audience saw this as an extravagant waste, but Jesus saw it as extravagant worship.
- III. Judas Bargains with the Chief Priests- Mt 26:14-16; Mk 14:10-11; Lk 22:3-6**
- IV. Betrayal at Passover- Mt 26:17-19; Mk 14:12-16; Lk 22:7-13**
 - a. Jesus has made preparation to share the Passover with His disciples.
 - b. Previously, He had said: "My time has not yet come." Now he says: "The time is near."
- V. Jesus Shares the Passover Meal with the 12- Mt 26:20; Mk 14:17; Lk 22:14-16, 24-30.**
 - a. At this meal, Jesus announces His betrayal.
 - b. Jesus announces that He will not take the meal again until it is fulfilled in the Kingdom of God- the marriage supper of the Lamb?
- VI. Jesus Washes His Disciples' Feet- Jn 13:1-20**
 - a. It is interesting that Mark does not provide an account of this text, since Peter was the main character, and Peter was Mark's main source.
 - b. Jesus says that if He does not cleanse someone, they are not His own.
 - c. He says that His behavior is a model for the church.
- VII. Jesus' Betrayal Predicted- Mt 26:21-25; Mk 14:18-21; Lk 22:21-23; Jn 13:21-30**
 - a. Each disciple assumes his own innocence, including Judas.
- VIII. The New Commandment- Jn 13:31-38**
 - a. The new commandment is to love one another.
 - b. Christians are identified by their love for one another.
 - c. Christian love is all the more important, since the church will soon face persecution.
- IX. The First Lord's Supper- Mt 26:26-29; Mk 14:22-25; Lk 22:17-20; I Cor 11:23-26**

- a.** The first Lord's Supper symbolizes the new covenant that God is establishing.
 - b.** The wine represents the blood of Jesus.
 - c.** The bread represents the body of Christ.
 - d.** Jesus is the foundation of the new covenant.
- X. Jesus' Farewell Discourse in the Upper Room- Jn 14:1-31**
 - a.** Another "I am" statement- Jesus is the way, the truth, and the life.
 - b.** Jesus' followers will do His works.
 - c.** The Holy Spirit will indwell believers.
 - d.** The ministry of the Holy Spirit is to teach and remind the church the words of Jesus.
 - e.** Jesus leaves His disciples with His peace.
- XI. Jesus' Farewell Discourse on the Way to Gethsemane- Jn 15-16k**
 - a.** Another "I am" statement- the true vine.
 - b.** Abiding in Christ is the source of the Christian life.
 - c.** The proper response to Jesus' words is joy.
 - d.** Jesus chose and appointed His disciples.
 - e.** Jesus' words are to keep His disciples from stumbling.
 - f.** Jesus is going away, but His disciples' sorrow will turn to rejoicing.

Lesson 12- (p. 189-206)

I. Jesus' High Priestly Prayer- Jn 17:1-26

- a. Jesus prays for the Father's glory.
- b. Jesus has glorified the Father by doing His work.
- c. Jesus has revealed the Father to the church.
- d. Jesus prays for the saints.
- e. Jesus has protected the disciples- only Judas is lost.
- f. Jesus prays for His joy to be complete in the disciples.
- g. Jesus does not pray for the disciples to be isolated from the world, to be protected in the world.
- h. The word sanctifies the church.
- i. Jesus prays for believers who would follow His disciples- that we would be unified.

II. The Prayer in the Garden- Mt 26:30, 36-46; Mk 14:26, 32-36; Lk 22:39-46; Jn 18:1

- a. Jesus asks the disciples to pray with Him- they cannot.
- b. Jesus prays in submission to the Father's will.

III. The Judas Kiss- Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:2-11

- a. Judas brings a mob from the chief priests- Roman soldiers and temple police- to arrest Jesus.
- b. Jesus boldly declares His identity to the soldiers, and they are amazed by His power.
- c. The kiss- a sign of fellowship and love- was the sign of Judas' betrayal.
- d. Peter cuts off the ear of the high priest's servant, Malchus. This was probably not a precision strike, but was aimed at his head. Peter was a fisherman, not a swordsman.
- e. Jesus healed Malchus, and submits to the will of the Father.

IV. Jesus Arrested and Taken to Annas- Jn 18:12-14, 19-23

- a. Annas was a high-ranking official, and the father-in-law of the high priest, Caiaphas.
- b. Jesus' defense is His public ministry.
- c. Jesus is assaulted for His defense.

V. Jesus Faces Caiaphas and the Sanhedrin- Mt 26:57-59-68; Mk 14:53, 55-56; Lk 22:54a, 63-65; Jn 18:24

- a. The Sanhedrin was fishing for evidence against Jesus, and find it only in His claims about the resurrection.

- b.** Jesus does not deny this, but amplifies it.
 - c.** The Sanhedrin makes a spectacle of grief, and condemns Jesus to death.
 - d.** After the sentencing, Jesus is physically assaulted.
 - e.** The Sanhedrin does not have the authority to execute Jesus, so they will need Roman cooperation.
- VI. Peter Denies His Lord- Mt 26:58, 69-75; Mk 14:54, 66-72; Lk 22:54b-62; Jn 18:15-18, 25-27**
 - a.** Peter followed Jesus at a distance to keep track of events as they unfolded.
 - b.** Peter denied Jesus three times, just as Jesus predicted.
 - c.** The rooster crowed, and Peter wept bitterly at his betrayal of Jesus.
- VII. Chief Priests and Elders Move to Put Jesus to Death- Mt 27:1; Mk 15:1a; Lk 22:66-71**
 - a.** The Jewish elders confirm their decision to put Jesus to death.
- VIII. Judas Hangs Himself- Mt 27:3-10; Ac 1:18-19**
 - a.** Judas regrets his betrayal of Jesus- just as Peter did.
 - b.** Judas makes an attempt to rectify his betrayal, but fails.
 - c.** Matthew attributes Judas' suicide and burial to fulfillment of the prophecy of Jeremiah 32:6-9.
- IX. Jesus Faces Pilate- Mt 27:2, 11-14; Mk 15:1b-5; Lk 23:1-5; Jn 18:28-38**
 - a.** Pilate was the only person with the authority to put Jesus to death.
 - b.** Jesus' charge before Pilate was that He was "King of the Jews"- a different charge than the one brought before the Sanhedrin, and one with political overtones.
 - c.** Jesus does not defend Himself against this charge. He lets events unfold.
- X. Jesus Faces Herod Antipas- Lk 23:6-12**
 - a.** Pilate, a politician, is glad to refer the case to Herod Antipas, since he has authority over Galilee.
 - b.** Jesus refused to respond to Herod.
 - c.** Herod and Pilate, previously rivals, were united in their experience with Jesus.
- XI. Jesus Faces Pilate A Second Time- Mt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-19:16a**
 - a.** Pilate attempts to secure Jesus' release through a long-honored custom.
 - b.** Pilate hopes the people will override the Sanhedrin, because he is not convinced of Jesus' guilt.
 - c.** Pilate's wife had a dream about Jesus' innocence.

- d.** Because of public pressure, Pilate has no choice but to condemn Jesus.
- e.** Jesus ascribes these events to the will of the Father.
- f.** Pilate attempts to symbolically wash his hands of Jesus' death.
- g.** The Roman poet Dante depicted Pilate as eternally washing his hands while burning in hell.

LESSON 13 (p. 207-215)

- I. Mocked by the Military- Mt 27:27-30; Mk 15:16-19**
 - a. The soldiers make sport of Jesus, physically and psychologically abusing Him.
 - b. This punishment goes beyond the usual business of Roman executions.
- II. The Way to the Cross- Mt 27:31-34; Mk 15:20-23; Lk 23:26-33a; Jn 19:16b-17**
 - a. The soldiers dress Jesus in a purple robe- the color of royalty, to mock Him.
 - b. Jesus is physically unable to carry the cross, so Simon of Cyrene is forced to carry the cross. This Simon is the father of Alexander and Rufus.
 - c. Rufus became a leader in the Roman church- Romans 16:13.
 - d. Luke records that women followed Jesus on the road to the cross.
- III. The Crucifixion- Mt 27:35-44; Mk 15:24-32; Lk 23:33b-34,38,35-37,39-43; Jn 19:18,23-24,19-22,25-27**
 - a. The crucifixion scenes in the gospels are intentionally laconic- they do not provide gory details, as this would be uncharacteristic of Hebrew writing, and would not be necessary for the original audience.
 - b. The soldiers gamble for Jesus' clothing.
 - c. Jesus' "crime" is posted above His head- the King of the Jews.
 - d. Jesus prays for His executors.
 - e. Jesus is mocked by both the audience and one other criminal being executed.
 - f. The other criminal believes, and is saved.
- IV. The Death of Jesus- Mt 27:45-50; Mk 15:33-37; Lk 23:44-45a,46; Jn 19:28-30**
 - a. Jesus is forsaken by God in His death.
 - b. Jesus' audience assumes that He is crying out for Elijah to save Him.
 - c. Jesus states that His work is finished, and dies.
- V. Events that Accompanied the Death of Jesus- Mt 27:51-56; Mk 15:38-41; Lk 23:45b, 47-49**
 - a. The curtain to the Holy of Holies was split from top to bottom- by God, not man. Because of Jesus' death, the Holy of Holies was opened to all.
 - b. An earthquake occurred, and Matthew records that several resurrections occurred, which were publically confirmed.
 - c. The Roman centurion recognizes Jesus's deity in His death.
 - d. The women were looking on, observing these things.
- VI. Jesus Burial- Mt 27:57-60; Mk 15:42-46; Lk 23:50-54; Jn 19:31-42**

- a.** Jesus' death was confirmed twice by the Roman execution squad. It is not feasible to believe that He simply swooned (i.e., Hugh Schonfield).
- b.** Joseph of Arimathea, a rich disciple of Jesus and member of the Sanhedrin, took His body and buried it in his own tomb.
- c.** Nicodemus, another member of the Sanhedrin, assisted in the burial.
- d.** Jesus was buried in accordance with Jewish tradition.
- e.** These events occurred on Friday afternoon, before the Sabbath would begin in the evening.

VII. The Closely Guarded Tomb- Mt 27:61-66; Mk 15:47; Lk 23:55-56

- a.** The synoptic gospels specifically state that the women who were watching Jesus' crucifixion saw the burial, and knew specifically where He was buried.
- b.** The religious leaders who orchestrated Jesus' death arranged for a watch to be placed on the tomb to prevent the theft of Jesus' body.

LESSON 14 (p. 216-226)

I. The Women Prepare to Visit Jesus' Tomb- Mt 28:1; Mk 16:1

- a. Three women prepared to visit the tomb: Mary Magdalene, Mary the mother of James (and of Jesus), and Salome.
- b. According to the law, the distance to travel and work to anoint Jesus' body could not be done on the Sabbath.
- c. The text does not specify, but they may have returned to Bethany after the burial of Jesus. He had many friends there, and this was His most recent base of operations.

II. An Angel of the Lord Rolls Back the Stone- Mt 28:2-4

- a. The removal of the stone corresponds to two other events- the arrival of an angel from heaven, and an earthquake.
- b. The appearance of the angel frightened the guards into immobility.

III. Early Sunday Morning- Mt 28:5-8; Mk 16:2-8; Lk 24:1-8; Jn 20:1

- a. The women discussed the problem of the stone on the way to the tomb.
- b. A great lesson to be learned here: there were armed guards and a heavy stone at the tomb, and the women had no solution in mind, but nevertheless they went. Often, if we will simply go, we will find that God has gone before us.
- c. The angel told the women not to be afraid. The angel did not tell this to the guards!
- d. The angel commissions the women to take word to Jesus's disciples that He is alive, and had gone to Galilee. Mark singles out Peter as a special recipient of this news- Jesus had not forsaken Peter, though Peter had denied Him three times.

IV. The Empty Tomb- Lk 24:9-12; Jn 20:2-10

- a. The women brought the message to the men, who did not believe or understand them.
- b. James and Peter ran to the tomb and found Jesus' burial clothes folded.
- c. The disciples were "amazed" and "still did not understand"

V. Mary Magdalene Sees the Risen Lord- Mk 16:9-11; Jn 20:11-18

- a. Mary Magdalene stayed behind at the tomb, and mistook Jesus for a gardener.
- b. Jesus addresses Mary personally, and she recognizes Him.
- c. Jesus tells Mary not to "cling" to Him- He still had redemptive work to do.

VI. Jesus Appears to the Other Women- Mt 28:9-10

- a. Jesus sees the other women, and commissions them to send word to His disciples to go meet Him in Galilee.

VII. The Soldiers are Bribed to Lie- Mt 28:11-15

- a. The soldiers were bribed to lie about the angel.
- b. They were promised protection from discipline for failing in their watch.

VIII. The Emmaus Disciples- Mk 16:12-13; Jn 24:13-32

- a. Jesus appeared to two travelers who were discussing Him.
- b. These would be travelers who had come to Jerusalem for Passover and witnessed the crucifixion.
- c. Jesus explained Himself to them, “Beginning with Moses and all the Prophets”.
- d. Jesus reveals Himself to them, then disappeared from their sight.

IX. Jesus Appears to Simon Peter- Lk 24:33-35; I Cor 15:5a

- a. The disciples from the Emmaus road returned to Jerusalem, to bring word to the disciples.
- b. The disciples confirm that Jesus has appeared to Peter, but do not elaborate on this meeting.

X. The Reality of the Risen Jesus- Mk 16:14; Lk 24:36-43; Jn 20:19-25

- a. Jesus appears to the disciples, minus Thomas, at a meal in a locked room.
- b. He rebukes their unbelief, and provides tangible evidence of the resurrection.
- c. Thomas does not believe their testimony.

XI. Jesus Appears to Thomas and the Other Disciples- Jn 20:26-31; I Cor 15:5b

- a. Eight days later, Jesus appears to all disciples, including Thomas.
- b. Jesus gives Thomas physical proof of His resurrection, just as He had for the others.

XII. Jesus' Third Appearance to the Disciples- Jn 21:1-25

- a. Jesus appeared to His disciples in Galilee, at the sea of Tiberius.
- b. The disciples had returned to fishing, and had fished all night, catching nothing.
- c. Jesus appeared on the shore and gave them a miraculous catch of fish.
- d. When Peter recognized Jesus, he swam 100 yards through the sea to the shore to see Him
- e. Jesus has breakfast ready for the disciples- His eating of fish demonstrates His physical resurrection.
- f. Jesus' affirms Peter's love for Him three times, and tell Peter three times to care for His sheep. Jesus forgives and commissions Peter.

- g. Jesus predicts Peter's death.
- h. Jesus does not predict that John will not die, though some have believed that this was the case.
- i. John identifies himself in this passage as the author of the gospel.

**XIII. Jesus Appears to 500 in Galilee and Gives the Great Commission- Mt 28:16-20;
Mk 16:15-18; I Cor 15:6**

- a. Jesus meets the disciples on a Galilean mountain as previously arranged.
- b. Jesus commissions the disciples with His authority to make disciples.
- c. Disciple-making takes two forms: baptism (identity with Christ and His church), teaching people to observe the words of Jesus.
- d. Jesus promises His presence with His disciples. His presence is mediated through the Holy Spirit.
- e. The ending of Mark is disputed, and is not in all ancient manuscripts. Some believe it is a later addition.

XIV. Jesus Appears to James- I Cor 15:7

- a. Paul records that Jesus appeared to James, His half-brother. James became an apostle, and it was necessary for an apostle to have seen the resurrected Jesus.

XV. Jesus Appears to His Disciples in Jerusalem- Lk 24:44-49; Ac 1:3-8

- a. Jesus reaffirms the working of God in all the events leading up to His resurrection.
- b. Jesus promises the Holy Spirit, and tells His disciples to wait for the gift of the Spirit.
- c. Jesus says that He is not establishing an earthly kingdom yet, but rather that He will give His disciples power to be His witnesses to the ends of the earth.

XVI. Jesus' Last Appearance and His Ascension- Mk 16:19-20; Lk 24:50-53; Ac 1:9-12

- a. Jesus ascended into heaven in plain sight of the disciples.
- b. As He ascended, Jesus was blessing His disciples.
- c. The disciples' response was to rejoice and worship Christ.