

# A Harmony of the Gospels

## Surveying the Four Gospels

New Testament Survey, Part I

## Preparation for the Birth of Christ

- I. Historical Background: The Inter-testamental Period
  - A. Political Changes
    1. The OT closed with the Persian Empire
    2. The NT opened with the Roman Empire
    3. Between the two the Middle Eastern World was ruled by the Greek Empire, which greatly influenced Palestine
  - B. Alexander the Great
    1. Conquered Persia in 331 BC
    2. Greek language, culture and institutions spread throughout Palestine
    3. Greeks developed the Decapolis, 10 cities mostly east of the Sea of Galilee
  - C. Alexander's Death
    1. Empire divided among four generals
    2. Seleucids and Ptolemies competed for Palestine
  - D. Maccabees revolted against the Seleucids in 167 BC, leading to 100 years of unrest
    1. Seleucid defeated ~165 BC
    2. Priesthood had center place in Israel (no king)
    3. Competition for High Priesthood
  - E. Roman Control of Palestine Taken by Julius Caesar in 63 BC
    1. Buffer between them and Parthians
    2. Gave power to priesthood and Sanhedrin
      - a. 70 men
      - b. headed by high priest
      - c. power delegated by Rome
      - d. accommodated Rome
  - F. Appointed Herod the Great to Rule Southern Palestine
    1. 42 BC
    2. Idumaeans
    3. Strong, ruthless leader
    4. Job was to keep peace
  - G. Palestine divided into four sections after Herod's death (4 BC)
    1. Perea (Herod Antipas)
    2. Galilee (Herod Antipas)
    3. Tetrarchy of Philip (Philip)
    4. Judea / Samaria (Archelaus)
      - a. Herod named him as king but Augustus held back the title until he proved worthy
      - b. Jews revolted against him
      - c. Augustus replaced him with procurator, not a descendant of Herod

### EXCURSUS ON THE PROCURATOR

- The appointment of a procurator reduced Judea to the status of an imperial province
- Judea was joined, therefore, to the Prefecture of Syria
  - Procurator communicated with Rome through the legate of Syria, not directly
  - Jerusalem was inferior to Antioch
- Jerusalem was not the provincial capital, Caesarea was
- Samaria joined to Judea as single province on equal terms
- Procurators appointed High Priests (the highest Jewish authority)

- II. The Impact of Hellenization
  - A. The Cultural – Religious Issue
    1. Pharisees / Scribes
      - a. separatist stance toward Hellenism

- b. middle class layman
- c. promoted synagogue system
  - 1) sprang up after destruction of temple during the exile
  - 2) during exile were means of gathering people
  - 3) continued even on return to the land and rebuilding the temple
  - 4) placed throughout Judea
- d. oral law traditionalists
  - 1) interpretation of the law
  - 2) inspired
  - 3) as important as the written law
  - 4) Pharisees claimed that Moses received oral as well as written law
- e. religiously oriented
- f. supernaturalists
  - 1) angels
  - 2) resurrection
- g. first reference: 135 BC
- 2. Sadducees
  - a. accommodating toward Hellenism
  - b. aristocratic
  - c. temple-centered, priestly
    - 1) not all the priests
    - 2) controlled the priesthood
    - 3) controlled the Sanhedrin
    - 4) focused on ceremony
  - d. accepted only Pentateuch
  - e. rejected angels, resurrection, supernaturalism in general
  - f. centered around Jerusalem
  - g. politically oriented
- B. The Political Issue
  - 1. Zealots
    - a. revolutionary, anti-Roman
    - b. especially rural Galileans
    - c. inspired by Maccabeans
      - 1) one of their best-known leaders was named Judas (not Iscariot)
      - 2) Acts 5.37
    - d. despised Roman law and taxes
  - 2. Herodians
    - a. Roman sympathizers
    - b. cooperated with Roman rulers (Herod)
    - c. aligned with aristocratic Sadducees
    - d. opposed Pharisees

### III. Social Conditions When Jesus Came

- A. Though Roman-ruled, Palestine Quite Hellenized
  - 1. Greece (culture)
    - a. language
    - b. philosophy
  - 2. Rome (social)
    - a. communication, roadways/travel (travel and communication at their most advanced)
    - b. political rule
- B. Gentiles Were Socially and Spiritually Restless and Searching
  - 1. Polytheism less satisfying
  - 2. "Enslavement" of most of the world
- C. Jews Yearned for (and were conditioned for) the Messiah
 

→ **Fullness of Time: I – III**

- IV. Announcement of John the Baptist's Birth (Luke 1.5-25)
  - A. The Births of John and Jesus Are Parts of a Single Event of God
  - B. Priests Were Organized into 24 Divisions, Each Served for Two Weeks (1 Chronicles 24.1, 10)
  - C. Zechariah and Elizabeth
    - 1. Righteous
    - 2. Old
    - 3. Childless
    - 4. Praying
  - D. John Announced by Gabriel (Linked to Elijah the Prophet)
    - 1. Purpose to fulfill Malachi 4.5, 6 prediction of Messiah's forerunner
    - 2. John the Baptist (better, the Witness)
      - a. great before God
      - b. Nazarite
      - c. filled with Spirit from birth (or before; see 1.41)
      - d. would turn many back to God
      - e. in the power and spirit of Elijah
      - f. prepare the way for Messiah
  - E. Gabriel Broke 400-Year Silence by Continuing the Sequence from Malachi 4
  - F. Zechariah's Reaction: Unbelief
  
- V. Announcement of the Birth of Jesus Christ (Luke 1.26-38)
  - A. Gabriel Visits Mary
    - 1. Warm, respectful greeting
    - 2. Six months after Elizabeth conceived
    - 3. At Nazareth
  - B. Engagement and Marriage Customs of the Time
  - C. Families agreed on the price of the bride (to compensate the family for her lost work)
    - 1. Waiting period for one year
      - a. to give time to consider
      - b. regarded as "marriage," broken only by divorce
      - c. if fault found, bride price refunded
    - 2. Bride taken away from family to the groom's household before, during wedding feast
  - D. Jesus Announced by Gabriel (Linked to King David)
    - 1. Purpose to fulfill the **Davidic Covenant** (32, 33; cf. 2 Samuel 7.8-16)
      - a. throne (rule)
      - b. house (nation Israel)
      - c. kingdom (millennial)
    - 2. Method of Incarnation
      - a. miraculous conception by Holy Spirit
      - b. natural gestation, delivery, development
    - 3. Confirmation: Elizabeth's conception in her old age
  - E. Mary's Reaction: Submit (cp. Reaction of Zechariah)
- VI. Mary, Elizabeth, Zechariah and John (Luke 1.39-80)
  - A. Mary Travels ~ 85 Miles to Hill Country of Judea (circum Jerusalem; Bethlehem also would fit)
  - B. Meets Elizabeth and Hears of Effect on Elizabeth's Unborn Child
  - C. Mary's Praise: Relates Jesus to the **Abrahamic Covenant**
  - D. John's Birth
    - 1. Unusual child
    - 2. Not named after father as was custom
    - 3. Linked to salvation because it indicated the imminent appearance of the Messiah
  - E. Zechariah's Prophecy: Relates John (which means grace) to
    - 1. **David**
    - 2. **Abraham**

VII. John's Prologue (John 1.1-18): Philosophical & Theological Introduction to Christ

- A. Validates his Godhead
  - 1. Eternality (in the beginning)
  - 2. Personality (with God)
  - 3. Deity (God)
- B. His role in creation
- C. Life and light
- D. Jesus explains the Father

## The Birth and Boyhood of Christ

### I. Issues Surrounding the Birth of Christ

#### A. Emperor Caesar Augustus

1. Problems: declining birth rate and need for additional revenue
2. Solution: census registration at home towns for new tax

#### B. Joseph and Mary

##### 1. Problems

- a. pregnancy during betrothal
- b. Nazareth: wrong birth place
- c. Journey: distance from family

##### Solutions

- Angel: child God's Son  
(Messiah)  
Order to register in Bethlehem  
Obedience: God's care

### II. Explanation to Joseph (Matthew 1.18-25)

#### A. Betrothal

1. One year to test bride's fidelity
2. As binding as marriage

#### B. Joseph's Alternatives

1. Accuse Mary of adultery
  - a. she would be stoned
  - b. Joseph recover the bride price
2. Divorce her privately
  - a. clear his name
  - b. recover the bride price
3. Marry her immediately
  - a. evidence faith
  - b. obedience to God

#### C. Joseph Informed by God

1. The conception of Jesus
2. The life and work of Jesus

#### D. Joseph's Reaction: Obedience (cp. Reaction of Zechariah)

### III. The Birth of Christ (Luke 2.1-7)

#### A. Travel

1. Nazareth to Bethlehem: 85 miles
2. Bethlehem 6 miles south of Jerusalem

#### B. Place: Probably born in the home of a Bethlehem relative

#### C. Time: Some Days after Their Arrival (Luke 2.6)

### IV. The Shepherds (Luke 2.8-20)

#### A. Setting: Same Hills Where David Tended Sheep

#### B. Sign: Lying in a Manger

#### C. Shepherds' Visit a Confirmation to Mary, Joseph and Others of the Specialty of Jesus' Birth

### V. Circumcision and Presentation in the Temple (Luke 2.21-38)

#### A. Circumcision

1. Named Yeshua
2. 8<sup>th</sup> day
3. In Bethlehem by Rabbi
4. Yeshua common: could be several named "Jesus of Nazareth" but only one Jesus Christ

#### B. Presentation

1. Fulfillment of law
  - a. Exodus 13.2ff
  - b. Leviticus 12
2. 40<sup>th</sup> day in temple

#### EXCURSUS ON CONDITIONS IN PALESTINE

- “Nearly the whole nation was profane and irreligious, and despised God.” (Calvin)
- “Conditions were bad, very bad, in Israel at the time of Jesus’ birth in Bethlehem. Think of loss of political independence, cruel King Herod, externalization of religion, legalistic scribes and Pharisees . . . worldly-minded Sadducees, the silence of the voice of prophecy . . . darkness, degradation and despair.” (Hendriksen)
- Yet God had preserved a remnant (Zacharias and Elizabeth, Joseph and Mary, Simeon, Anna)
- “all who were waiting for the redemption of Jerusalem.” Luke 2.38

### 3. Simeon

#### EXCURSUS ON SIMEON

- Righteous and devout
  - horizontal and vertical righteousness
  - the two tables of law
  - in the eyes of men and God
- Waiting for the consolation of Israel
  - patient perseverance (faith: assurance of things hoped for)
  - though no age given, the implication is that he is an elder (see vv 26, 29)
  - para,klhsij: encouragement, help, comfort, salvation, setting free
- The Holy Spirit was upon him
  - pre-Pentecostal
  - providential guidance (it just so happened that Simeon came into the Temple as Mary, Joseph and Jesus were there)
  - Simeon as prophet
    - not explicitly called so (as was Anna, v 36)
    - characteristics of a prophet
    - Spirit upon him
    - revelation by the Spirit
    - proclamation of the revelation
    - pronouncement about spiritual condition of Israel
    - future events
  - the promise to him: he would see the Lord’s Christ
  - his proclamation
    - took him in his arms
    - Sovereign Master (despo,thj)
    - thanksgiving and praise
    - light to the Gentiles who had been in darkness

For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4.6

- glory of Israel (Shekinah glory = God’s presence)
- Simeon and the parents
  - parental amazement
  - previous pronouncements

He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end." Luke 1.32, 33

- universal scope
- blessing of the parents
- Future prophecy
- Jesus, the Great Divider
  - a person’s revelation or attitude toward this child would be absolutely decisive of his eternal destiny
  - thus, thoughts of hearts are revealed
- the piercing of Mary’s soul

#### 4. Anna

##### EXCURSUS ON ANNA

- Identity
  - prophetess
  - daughter of Phanuel
  - tribe of Asher (one of the “Lost Ten tribes”; another allusion to the idea of remnant)
- Age
  - married 7 years
  - widowed for 84 years, or widowed until her age now of 84
  - she was “advanced in years” (84 vs. 104)
  - she was still very active
- Devotion: never departing from the Temple, worshipping with fasting and prayer night and day
  - “This is a hyperbolic expression” (Calvin)
  - we speak similarly (e.g., “I work all the time.”)
  - possibility that she had quarters at the Temple
  - she was there for more than the ceremonial rites
- Led by the Spirit (“coming up at that very hour”)
- Response
  - having seen/heard Simeon (she probably knew him)
  - gave thanks to God (Cf Simeon)
  - she made proclamation to the remnant

#### C. Return to Nazareth

1. Probable (Luke 2.39)
2. Prepare for permanent move to Bethlehem?

#### VI. Visit of Persian / Parthian Authorities (Matthew 2.1-12)

##### A. Wise Men

1. Scientists (astrology, medicine, natural sciences)
2. Hold political power (“kingmakers”)
3. Star
  - a. probably not “star”
  - b. low enough in the sky to precisely mark Jesus’ location, too low to be a star
  - c. heavenly sign similar to the fire that led Israel by night in wilderness

##### B. Herod’s Reaction

1. Jealousy
2. Fear of challenger to throne of “his” kingdom

##### C. Emphasis at Nativity

1. Child (infant rather than newborn)
2. Worshipped Jesus as king
3. Gentile homage: foreshadow of world-wide kingdom

#### VII. Flight to Egypt and Return (Matthew 2.13-23)

##### A. Trip Financed by Magi’s Gifts

##### B. Egypt

1. Safety
2. Solitude
3. Transition to Nazareth

##### C. Archelaus’ Rule: Redirection from Judea to Galilee

1. Jesus raised in Galilee
2. Prophecy: to be a Nazarene

#### VIII. Jesus’ Early Life and Interaction at Jerusalem (Luke 2.40-52)

##### A. In His Humanity: Jesus Developed in All Areas of Life

##### B. Bar Mitzvah

1. Son of the law

2. 12 or 13 years
- C. Jesus with the Rabbis
  1. Passover
  2. Temple
- D. Subject to His Parents

## John's Ministry and Jesus' Baptism

- I. Introduction: The Purposes of Jesus' Coming
  - A. Reveal the Father (John 1.18)
  - B. Redeem the People from Sin (John 1.19)
  - C. Rule His Kingdom (Matthew 3.2, 3; John 18.37)
- II. Kingdom in the Gospels
  - A. God's Eternal Kingdom / Lucifer's Counter-Kingdom
  - B. Jews Were Looking for a Political Kingdom (Messiah)
  - C. Jesus
    - 1. Did He only speak of an invisible (spiritual) kingdom?
    - 2. Or, did He speak of a visible kingdom
  - D. Perspectives
    - 1. God's promises to Abraham
    - 2. Repeated through the prophets
    - 3. Literal, physical kingdom
      - a. predicted a visible, physical kingdom with capital in Jerusalem
      - b. John and Jesus did not redefine the term "kingdom" when they preached its imminence
      - c. without redefinition, if the kingdom was only spiritual either the prophets or Jesus / John misled
    - 4. Spiritual kingdom
      - a. "c" fails to recognize the redemptive – historical nature of Scripture
      - b. Romans 14.7, 1 Corinthians 15.50, Colossians 1.13
  - E. Conclusions
    - 1. Clear spiritual character
    - 2. Maybe a physical aspect (though not on the terms of the Jews of Jesus' day)
    - 3. Believing Jews looked for the sign: repentance
    - 4. Jesus did not set up physical kingdom
- III. John the Baptist
  - A. Ministry: Prepare for and Announce the Coming of the Messiah
    - 1. First evangelistic preaching in 400 years (John the last of the OT prophets)
    - 2. Announced arrival of king to establish His kingdom
    - 3. Warned that the king must first judge sin
    - 4. Though Abraham's seed, the Jews were still sinners
  - B. Baptism (Matthew 3.1-6; Mark 1.2-6; Luke 3.3-6)
    - 1. Not related to believer's baptism (Acts 19.3-5)
    - 2. Preparatory to Messiah's coming (Matthew 3.2)
    - 3. Necessary because of the sins of the people (Mark 1.5)
    - 4. Related to ceremonial cleansing but did not clean (they had already repented) (Leviticus 14.7-9)
    - 5. Identify and separate the believing remnant of Israel
  - C. Message (Matthew 3.7-14; Mark 1.7, 8; Luke 3.7-18)
    - 1. You are sinners and not ready for Christ's kingdom
    - 2. Repent of your sins and your dependence on heritage and ritual
    - 3. Produce evidence of a real change of heart
    - 4. Submit to baptism (as though a Gentile converting to Judaism)
- IV. Jesus Baptized
  - A. The Event (Matthew 3.13-17; Mark 1.9-11; Luke 3.21-23)
    - 1. John's reluctance based on Jesus' superior authority
    - 2. Prediction of Jesus' baptism with the Spirit
    - 3. Visible evidence of Spirit's power on Christ (dove)
    - 4. Authentication of Son by the Father

B. Reasons for Baptism of Jesus

1. Made Him known officially to Israel (John 1.34)
2. Identified Him with Sinners (Hebrews 2.16, 17)
3. Declared His cleanness (not cleansing) as the pure Lamb of sacrifice (Exodus 12.3-6; John 1.19)
4. Marked his public empowering by the Spirit (John 1.32, 33)
5. Fulfilled all righteousness (Matthew 3.16)

C. Sequence of Jesus' Identification with the People

1. Birth
2. Circumcision
3. Presentation/first-born redemption
4. Assumption of responsibility under the law (age 12)
5. Baptism

## The Temptation of Jesus Christ

- I. Background / Introduction
  - A. God Initiated the Testing, not Satan
    - 1. Spirit led Him into the wilderness
    - 2. 40 days (40 often used as number for testing; e.g., Noah)
    - 3. An attack on Satan, not a defense by Christ
  - B. Location
    - 1. Adam in garden
    - 2. Jesus in wilderness
  - C. Paralleled Satan's Approach to Adam and Eve
  - D. Israel in the Wilderness (Numbers 13, 14)  
Did they respond like Adam or Christ?
  - E. Christ's Victory over Satan Demonstrated His Moral Right to Rule in the Kingdom of Righteousness
- II. Parallels with Adam's and Eve's Testing
  - A. Grace of God: Turn these stones into bread = meet your need yourself: GREED
    - 1. Approach: God has not supplied your needs
    - 2. OT reference: Has God prohibited you from eating some fruit? = act on your own legitimate need (Genesis 3.1)
    - 3. Issue: submission to the Father's will; true satisfaction comes from obedience, not indulgence
    - 4. Jesus' response: submission to the Word of God (Deuteronomy 8.3 – man shall not live on bread alone)
      - a. Adam and Eve disobeyed
      - b. Greed (they did not need the fruit)
  - B. Word of God: Jump from the Temple wall = demonstrate your qualifications: UNBELIEF
    - 1. Approach: you cannot trust the word of God without testing it
    - 2. OT reference: you will surely not die = jump down into the temple crowd (Genesis 3.4)
    - 3. Issue: validation of God's Word; trust does not require testing
    - 4. Jesus' response: absolute trust in God's plan (Deuteronomy 6.16 – you shall not put the LORD your God to the test)
  - C. Authority of God: Fall down and worship me = have your own kingdom now: PRIDE
    - 1. Approach: obey me and I will give you the kingdom
    - 2. OT reference: you can rule like God = obey me and you can bypass the cross (Genesis 3.5)
    - 3. Issue: worship of the only God who is worthy; one act of worship results in bondage to Satan (as in Eden) and would glorify Satan, not the Father
    - 4. Jesus' response: absolute submission to the Father (Deuteronomy 6.13; 10.20 – you shall fear only the LORD)
  - D. Results: The Father will give the Son
    - 1. All the kingdoms of the world
    - 2. The kingdom of believers
- III. The Importance of the Temptation of Jesus for Believers Today
  - A. It Reveals Satan's Strategy
    - 1. God limits you – take what you want and do it your way: GREED
    - 2. Don't trust God's Word without testing it: UNBELIEF
    - 3. Obey Satan and you can control your destiny: PRIDE
  - B. It Provides Examples of Jesus' Use of the Word (and Satan's Misuse of It)
  - C. It Demonstrates Jesus' Ability to Understand and Help Us as We Are Tempted by the Same Tempter (Hebrews 2.18; 4.14-16)
  - D. It Encourages Believers: Christ Never Failed (Romans 8.37)
- IV. Subsequent Events: Beginning with John 1.19 at the End of the 40-Day Temptation Period (John 1.19-41)

- A. First Day (19-28)
  - 1. Jesus is absent from Jordan area, being tempted in Judean wilderness
  - 2. Investigators' questions receive three increasingly brief answers from John
  - 3. Note that baptizing presumes authority (Matthew 21.23-27)
- B. Second Day (Jesus returns from the temptations) (29-34)
  - 1. Identification as the Lamb of God anticipated Jesus' rejection
  - 2. John's recognition of Christ's office was ensured by God
  - 3. It was essential that the herald understand Christ's mission
- C. Third Day (35-42)
  - 1. People begin to follow Jesus
  - 2. Two of John's disciples
    - a. Andrew
    - b. The second was unnamed; was it John (in keeping with his apparent practice not to name himself)?
  - 3. Peter
- D. Fourth Day (43-51)
  - 1. Philip
  - 2. Nathanael
- E. The Fifth and Sixth Days  
Travels to Cana

## Introductory Ministry in Galilee, Judea, and Samaria

### I. Introductory Ministry in Galilee (Wedding in Cana: John 2.1-12)

#### A. Seventh Day

1. Cana was Nathanael's hometown (John 1.46; 21.1)
2. Jesus performs the miracle in response to a request from Mary
  - a. the miracle shows Him to be the **Lord of time**
  - b. produced instantly what normally required much time
  - c. his disciples believed in Him (John 2.11)
    - 1) first instance of his disciples' believing in Jesus
    - 2) this belief continued
    - 3) it was *progressive* (that is why it often looked almost non-existent)
3. Miracle begins a division in how people would respond to the witness of Jesus' words and works
  - a. some would believe
  - b. some would not believe

#### B. After This, Jesus Goes to Capernaum

### II. Introductory Ministry in Judea (Jerusalem: John 2.13 – 4.4)

#### A. Cleansing the Temple

1. Examination fee for sacrifices
2. Replacement of "blemished" lambs with "unblemished" lambs
3. Exchange of money into Temple money
4. Importance to Christ
  - a. demonstrated His authority to cleanse His Father's house (John 2.18; Matthew 12.38; John 2.19; Matthew 12.39ff)
  - b. precipitated His statement on resurrection in John 2.19 (the ultimate evidence of His authority) which is later used at His trial (Matthew 26.61)

#### B. Others Believed Because of His Signs; Jesus Did not Trust Them

#### C. Interview with Nicodemus

1. Time: appropriate for a consultation with privacy; it may also have been the only time available
2. Purpose: investigate Jesus' credentials as Messiah
3. Focus: you must be born again (from above)
  - a. of the Spirit
    - 1) regeneration by the Holy Spirit
    - 2) new kind of life generated
    - 3) parallel with virgin birth of Jesus (generated by Holy Spirit)
  - b. of water
    - 1) relates to John's baptism (Nicodemus had probably seen it)
    - 2) repentance

#### D. Summary of Interview

1. What: born from above (3)
2. Why: because flesh is flesh, spirit is spirit (6)
3. How: by faith (14)

#### E. Transition: John's Ministry begins to Decrease, Jesus' Ministry Begins to Increase

1. Historical progression
2. John's ministry (old dispensation; covenant) decreasing, not his worth
3. Jesus' ministry (new dispensation; covenant) would increase in activity and prominence

### III. Introductory Ministry in Samaria (Jacob's Well: John 4.1-42)

#### A. Meeting with the Woman at the Well

1. His method: statements to draw her curiosity; addressed her felt needs for security and significance
2. Suspicions of the woman

- a. motive (9)
  - b. method (11)
  - c. message (15)
  - 3. Key statements
    - a. God is spirit: the significance of worship relates to a Person, not a place
    - b. I . . . am He: this is the only open declaration of Jesus' Messiah-ship until the trial
    - c. Is this the Christ?: this was a recurring question throughout the ministry of Jesus (Matthew 12.23; John 1.46)
  - B. The Samaritan Ministry Begun Here Prepared for Philip's Evangelism (Acts 8)
- IV. Return to Galilee (Cana and Capernaum: John 4.43-54)
- A. Jesus Gets a Hero's Welcome in Galilee because of Events in Jerusalem (John 2.13-25); first and only Galilean miracle to date had been at Cana
  - B. Roman Officer Found Christ at Cana While His Son Was at Capernaum, 20 Miles Apart
    - 1. The officer believed Jesus' word, so he did not hurry to return home
    - 2. This miracle showed Jesus to be **Lord over space**: He did not actually have to touch someone to heal him
- V. Rejection at Nazareth (Luke 4.16-31; Matthew 4.13-16)
- A. Message in the Synagogue: I Am the One Isaiah Said Would Come (Isaiah 61.1, 2)
  - B. Issue: Have faith that Christ was not simply a "hometown" rabbi, but One sent from God
  - C. Examples of unbelief regarding Galilean prophets given by Jesus
    - 1. Elijah: he ministered to Sidonian woman, not his own people
    - 2. Elisha: he healed a Syrian general, not his own people
  - D. Response: anger, unbelief, rejection, attempted murder
- VI. First Tour of Galilee
- A. First Call of the Fishermen (Matthew 4.18-22; Luke 1.16-20)
  - B. Impressing Teaching in Capernaum Synagogue (Mark 1.21-34)
    - 1. With recognized authority
    - 2. Cast out demons (who always recognized Him)
  - C. Jesus Heals Peter's Mother-in-Law (Mark 1.29-34)
  - D. Jesus Ministers throughout the Synagogues in Galilee (Matthew 4.23, 24)
    - 1. Proclaiming the gospel of the Kingdom
    - 2. Healing every kind of disease and sickness
  - E. Second Call of the Fishermen: Three Challenges (Luke 5.1-11)
    - 1. Let me use your boat
    - 2. Let down your nets
      - a. huge catch
      - b. Peter saw himself as a sinner
    - 3. Follow me
  - F. The Leper and the paralytic (Mark 1.40 – 2.12)
    - 1. Leper
      - a. faith of the leper
      - b. sent by Jesus to Jerusalem for ceremonial cleansing (conformity with the law)
      - c. communicated a miracle
      - d. leper's excitement drew many to Capernaum
    - 2. Paralytic
      - a. sins forgiven: repentance seen by Jesus
      - b. religious leaders accused Jesus of blasphemy
      - c. miracle: Jesus proved a greater power by exercising a lesser power
  - G. Call of Matthew and Contact with Tax Collectors and Pharisees (Mark 2.13-17)
    - 1. "Friendship" evangelism
    - 2. Pharisees show their prejudice
  - H. Fasting Dispute (Mark 2.21, 22) shows the need for a new "view" of religion: a New Life

1. John was like a friend of the bridegroom, introducing the bridegroom
2. This is the time for feasting with the bridegroom, not fasting
3. The old ways of Judaism cannot contain the teachings of Christ – this would be like new wine in old wineskins

## Sabbath Controversies

- I. Controversy in Jerusalem (John 5.1-47)
  - A. The Controversy Centered on One Lame Man Whom Jesus Chose (Singled Out) to Heal on the Sabbath
  - B. The Miracle and Jesus' Subsequent Actions Result in His First Conflict with the Pharisees in Jerusalem
    - 1. Jesus takes the initiative in choosing whom to heal
    - 2. He took the initiative to go to the healed man and exhort him to sin no more lest a worse fate befall him
    - 3. Jesus approached by Pharisees
    - 4. Pharisees persecute Jesus' for Sabbath activity
    - 5. Jesus: My Father is working, I am working
    - 6. Pharisees see this as claim to equality to God
  - C. The Pharisees Sought an Excuse to Reject His Claims to Deity; Christ Claimed Equal Authority with God to
    - 1. Raise the dead (v 21)
    - 2. Judge all men (v 22)
    - 3. Receive honor (v 23)
- II. Controversy in Galilee (Matthew 12.1-8; Mark 2.23-28; Luke 6.1-5)
  - A. This Controversy Centered on the Disciples' Picking Grain on the Sabbath
  - B. Christ's Defense for Their Actions
    - 1. Acceptable in times of necessity (example of David)
    - 2. Not technically a violation of the Law
    - 3. One "greater than the Sabbath" was there
    - 4. Sabbath was made for man
    - 5. Messiah's lordship of the Sabbath
- III. Controversy in a Synagogue in Galilee (Matthew 12.9-14; Mark 3.1-6; Luke 6.6-11)
  - A. This Controversy Centered on a "Set-up" Healing of a Man with a Withered Hand on the Sabbath
    - 1. Example of a sheep in the pit
    - 2. Only words were used, no medications or touch
    - 3. The man exercised faith by extending his arm
    - 4. For Christ, this was a "sheep" in need
  - B. Result of the Three Sabbath Controversies
    - 1. Increasing opposition
    - 2. Pharisees' plan to destroy Him
- IV. Appointment of the Twelve Apostles (Mark 3.13-19; Luke 6.12-16)
  - A. Note that Christ Prayed for Wisdom in Selection
  - B. From Many Disciples, 12 Apostles (a Smaller Circle) Were Selected for Special Training, Assignments, and Authority
    - 1. Simon Peter
    - 2. Andrew
    - 3. James (of Zebedee; Boanerges)
    - 4. John(of Zebedee; Boanerges)
    - 5. Philip
    - 6. Bartholomew (Nathanael)
    - 7. Matthew (Levi)
    - 8. Thomas
    - 9. James of Alphaeus (the Lesser)
    - 10. Simon the Zealot
    - 11. Thaddeus (Judas of James)
    - 12. Judas Iscariot

## Discourse I: The Sermon on the Mount

- I. Background (Matthew 4.23-25)
    - A. Background Related to the Sermon on the Mount
      - 1. John the Baptist was in prison
      - 2. Christ had just been accused of breaking the Law
      - 3. He preached that Jewish birth / works do not qualify one for kingdom citizenship
      - 4. New converts needed encouragement
      - 5. Many “seekers” needed instruction
    - B. Theme: Entrance into the Kingdom
      - 1. Absolute Righteousness Required to Enter the Kingdom
      - 2. Encouragements to those entering the Kingdom
      - 3. Warnings to the multitude as they need them
    - C. Background Related to the Five Major Discourses of Christ
      - 1. Sermon on the Mount
      - 2. Parables of the Kingdom
      - 3. Bread of Life Discourse
      - 4. Olivet Discourse
      - 5. Upper Room Discourse
    - D. Interpretations
      - 1. Soteriological: saved by living up to it
        - a. individually
        - b. sociologically
      - 2. Penitential: means by which God convicts of sin
      - 3. Ecclesiastical: moral standards for believers
      - 4. Eschatological: only applies to the Kingdom age
      - 5. Contextual
        - a. who is in the audience
        - b. background (see above)
  - II. Major Teaching
    - A. Current Citizens of the Kingdom (Matthew 5.1-16)
      - 1. Character and Comfort (5.1-12)
      - 2. Responsibilities (5.13-16)
        - a. salt of the earth
        - b. light of the world
    - B. Relation of the Kingdom to the Law and Righteousness (Matthew 5.21 – 7.6); Christ Rejected the Relative Standards of the Pharisees (v 20) as Demonstrated in Their Tradition on (5.21-48):


Murder	Almsgiving
Adultery	Prayer
Divorce	Fasting
Oaths	Stewardship
Retaliation	Anxiety
	Judging
  - C. Instruction to Those Entering the Kingdom (Matthew 7.7-27)
    - 1. Prayer
    - 2. Righteousness
    - 3. False teachers
    - 4. Access to God
    - 5. Values (houses on sand and rock)
- III. Analysis of the Scope of Topics
  - A. Encouragement to believers, especially when suffering
  - B. The absolute standard for true righteousness

- C. God's standards for interpersonal relationships
- D. Warning against hypocrisy
- E. Eternal values
- F. Prayer
- G. Warning against false teachers

## Increasing Fame and Conflict with the Pharisees

- I. Jesus' Growing Fame and Influence
  - A. Centurion's Servant Healed (Luke 7.1-10)
    1. Capernaum
    2. Centurion's humility, respect, faith
      - a. first to proclaim Jesus' authority
      - b. Jesus amazed at his faith
    3. Emphasis on faith in the Word (= God's / Christ's authority)
  - B. A Widow's Son Raised from the Dead (Luke 7.11-17)
    1. Nain (20 miles SW of Capernaum near Shunem; cf 2 Kings 4)
    2. The Lord of life was undefiled by death
  - C. Result
    1. Fame spread
    2. Report reached John in Machaerus prison
  - D. John the Baptist and the Kingdom
    1. John's problem: if Jesus is the Messiah
      - a. why were national leaders rejecting Him?
      - b. why was he, Messiah's herald, in prison?
    2. Christ's response gives evidence directly linked to Messianic predictions (Isaiah 35.4-6) and gives reasons for His miracles
      - a. to establish His deity
      - b. to give samples of life in the kingdom
      - c. to express His compassion
    3. He calls John's ministry preparation for the dividing point between the "present age" and the "coming age"; only John could say "the King is here"
    4. Reactions
      - a. Pharisees and sinners have opposite reactions
      - b. Jesus reproaches Pharisees
      - c. Jesus issues offer of rest to repentant sinners (Matthew 11.20-30)
  - E. A Woman Anoints Jesus' Feet (Luke 7.36-50)
    1. Entrance of the woman was unusual, her action spontaneous
    2. Simon the Pharisee shows his true heart in reaction; his arrogance is contrasted to the woman's humility and faith
  - F. A Tour with the Twelve and Others (Luke 8.1-3)
    1. Jesus proclaims the kingdom throughout Galilee
    2. The ministry of women disciples is prominent
- II. Conflict between Jesus and the Pharisees: The Beelzebul Incident (Matthew 12.22-37)
  - A. The Confrontation (Matthew 12.22-30)
    1. Christ healed a man blind and mute from Satanic control
    2. The multitudes were beginning to truly believe that Jesus could be the promised Messiah
    3. Pharisees reacted violently because of the swelling support for Jesus and said, "Satan did it through him."
      - a. had already rejected His words
      - b. now rejected His works
    4. Jesus argued that His power was not of Satan (Matthew 12.25-42)
      - a. kingdom divided against itself could not stand
      - b. others cast out demons not by Satanic power
      - c. to control the servants (demons), their ruler must be overcome
    5. If the miracle was done by God's power, Jesus must be the Messiah
  - B. Implications (Matthew 12.31-45)
    1. Jewish leaders held responsible for their unbelief as expressed through their words of "blasphemy of the Holy Spirit"

2. If the witness of the Spirit empowering His work is rejected, no more evidence is available (as they had already rejected His words)
  3. No further sign-miracles would be done for Israel until his resurrection (cf Acts 2.22-36)
- C. Blasphemy against the Holy Spirit (The Unpardonable Sin: Matthew 12.31-37)
1. The term “unpardonable sin” is not found in Scripture
  2. Context of Matthew 12.31, 32 is not referring to evangelism nor the question of who may or may not be saved
  3. Unbelief, or even repeated rejection of gospel truth, cannot be in view here; many were (are) saved after years of unbelief
  4. If there were any sin for which a repentant individual could not be forgiven, clear scriptural teaching would be contradicted (John 3.16, 6.37; 1 John 1.7, 9)
  5. The issue on this occasion was whether the Jewish leaders (“This generation”) would accept the Holy Spirit’s witness to Christ’s deity demonstrated by the miracle in Matthew 12.22
  6. The ultimate issue in this event was the reception or rejection of Jesus as the Son of God and predicted King of Israel
  7. The sinful thought or act of an individual was not involved in this event; this was national sin
- D. Transition: Embryonic Teaching on the Church (Matthew 12.38-45)

## Discourse II: The Parables of the Kingdom

- I. Occasion and Theme of the Parables
  - A. Time: the parables began on the same day that the Pharisees in Galilee rejected Christ (Matthew 12.22-27), anticipating the final rejection at Jerusalem.
  - B. Emphasis: The character of the kingdom from that point in the ministry of Christ until his Second Coming (“the end of the age”). The prophets had not described conditions that would follow the rejection of Messiah.
  - C. Parables Answer What Will Happen to the Kingdom Concept between This Point in Jesus’ Ministry and the Second Coming
- II. The Parables (Matthew 13.3-52)
  - A. The four soils: reception of the Word
    - 1. Qualitatively different from the others
    - 2. Does not begin with “The kingdom of God is like . . .”
    - 3. Reception of (heart attitude toward) the Word of God
    - 4. Only one explained to all
  - B. The two crops: counter-action by Satan
    - 1. Given to all
    - 2. Explained only to the Twelve
  - C. The mustard seed: growth of the church
  - D. Leaven in the meal: process of church growth
  - E. Treasure hidden in the field: believing remnant of Israel (?)
  - F. Pearl of great price: believers between the advents of Christ (?)
  - G. Dragnet in the sea: removal of unbelievers before the kingdom is established

## Travel around the Sea of Galilee

- I. Crossing the Sea (Mark 4.35-41)
  - A. Travel from north to east (to the Gentile Decapolis area)
  - B. The same day as the parables
  - C. Issue
    - 1. Fear arising from unbelief
    - 2. Jesus always rejoiced over those who had faith in Him and did not doubt
- II. Gadarene Demoniac Healed (Mark 5.1-20)
  - A. Satan's destructiveness was powerfully and pathetically demonstrated
  - B. The demons recognized and feared Jesus
    - 1. They knew their doom was linked to the establishment of his kingdom (Matthew 8.29; Revelation 20.1-3)
    - 2. They prayed for refuge in the swine and Jesus answered their prayer.
  - C. Reactions
    - 1. Citizens asked Jesus to go away
    - 2. Demoniac asked to go with Jesus
- III. Capernaum: Woman Healed and Jairus' Daughter Raised (Mark 5.20-43)
  - A. From the eastern to the northern shore of the Sea of Galilee
  - B. The same day
  - C. Jairus, a synagogue (built by the centurion?) official, asked Jesus' assistance
    - 1. His daughter was near the point of death
    - 2. Her need was tragic, but not urgent
    - 3. As the woman with the hemorrhage was healed (by faith), the girl died; Jesus encouraged Jairus to also have faith
      - a. the woman had had the hemorrhage for 12 years
      - b. the child was 12 years old
  - D. The Child is asleep
    - 1. Sleep is used as metaphor for death only for believers
      - a. John 11
      - b. 1 Corinthians 11, 15
      - c. 1 Thessalonians 4
    - 2. The daughter raised
- IV. Transition
  - A. Two blind men healed but instructed not to tell anyone
  - B. Jesus' ministry shifts from this point
    - 1. Had been a ministry to the multitudes
    - 2. Now focused on discipling the Twelve
- V. Final Visit to Nazareth (Matthew 13.54-58; Mark 6.1-6)
  - A. Jesus' Brothers
    - 1. James
    - 2. Joseph
    - 3. Simon
    - 4. Judas
  - B. His Sisters
  - C. Not Many Miracles because of Unbelief
- VI. Final Galilean Ministry
  - A. Christ prepares for the future
  - B. The need for workers (Matthew 9.35-38; see John 4.35-38)

1. Christ viewed the lost as a harvest to be reaped
  2. Prayer is vitally important for it is our partnership with God in leading others into the Kingdom
- C. Commissioning the Twelve (Matthew 10.1-42; Mark 6.7-11; Luke 9.1-5)
1. First assignment for the Twelve: Christ delegated special authority – not a universal authority – to do miracles
  2. Limited audience (Jews only) and message (the kingdom is at hand)
  3. The challenge: take up your cross
  4. Last attempt to reach out to all Galilee
- D. Herod Antipas and John the Baptist (Matthew 14.3-12)
1. Son of Herod the Great who built Tiberias and ruled Galilee and Perea
  2. Flashback to the murder of John the Baptist
  3. Contrast: report of John the Baptist's disciples and report of the Twelve who have returned from their first assignment
    - a. sorrowful disciples of John the Baptist
    - b. excitement of disciples of Jesus

## Discourse III: The Bread of Life

- I. Feeding the Five Thousand (Matthew 14.15-21; Mark 6.35-44; Luke 9.12-17; John 6.4-13)
  - A. Background
    - 1. Only miracle recorded in all four gospels
    - 2. It took place in the evening (~3 PM)
    - 3. At Passover, one year before Crucifixion
    - 4. Near Bethsaida on east bank of Jordan River, just north of the Sea of Galilee
    - 5. Laboratory demonstration of the future ministry of the Twelve: they needed compassion for the people
  - B. Significance
    - 1. Jesus' control of the resources was essential for the miracle (He can add to and multiply our resources)
    - 2. Jesus Himself fed no one; He provided the resources
      - a. the Twelve delivered them
      - b. the attempt to make Jesus king was inappropriate
        - 1) in purpose: it showed a desire for food, not rule
        - 2) in people: the people were sick or hungry, and had no authority to act
        - 3) in place: they were in Galilee, the seat of "freedom fighters" not in Judea, the seat of government
        - 4) in preparation: they had not been regenerated nor responded in faith to have kingdom access
    - 3. Two Constants (then and now)
      - a. the people, hungry for food in that day, hungry for spiritual food today
      - b. Jesus, same yesterday, today, forever (Hebrews 13.8)
    - 4. Two variables (had to make decisions)
      - a. the boy: surrender resources
      - b. the disciples: obey and distribute
      - c. 2 Timothy 2.15
- II. Crossing the Sea of Galilee
  - A. Traveled westward from Bethsaida to Capernaum
  - B. The disciples rowed about nine hours against the wind
    - 1. This was at approximately 3 a.m.
    - 2. They had gone 3 miles
  - C. Peter initially had the faith to come to Christ before the storm was stilled
  - D. Jesus saved him when his faith waned
- III. The Discourse (John 6.22-71)
  - A. Background (22-24)
    - 1. Arrived instantly at the Plain of Gennesaret (NW shore)
      - a. some teaching here
      - b. some teaching in Capernaum
    - 2. This was the morning, one day after feeding the 5000
    - 3. The people He had fed and healed followed Him on land from the Bethsaida area
      - a. religious leaders also were present
      - b. disciples
  - B. Lesson of the Loaves (25-29)
  - C. Jesus' Credentials (30-36)
    - 1. The Jews demanded a sign similar to Moses' provision of manna
    - 2. "I Am the bread of life"
  - D. Instruction to His Disciples (37-40)
    - 1. Reception of Christ as bread of life gives eternal life
    - 2. Because the Son obeys the Father and is entrusted with believers

3. Note the numerous references to the resurrection
  - a. 39, 40, 44, 51, 54
  - b. the life that endures
- E. Jesus' Origin Questioned Again (41-52)
- F. "Eat of my flesh, drink of my blood" (53-59)
  1. Receiving and eating manna caused physical growth
  2. Receiving Christ causes spiritual growth
  3. As Christ depended on the Father for his life, so believers depend on Christ for their lives
- G. Reactions (John 6.60-71)
  1. Resistance by those who have not truly received / believed Christ
  2. Retreat by some disciples (not the Twelve) who were uncommitted
  3. Re-confirmation by Peter: "Lord, to whom shall we go? You have the words of eternal life."

IV. Conflict with the Pharisees over Defilement (Matthew 15.1-20; Mark 7.1-23)

They made four mistakes:

- A. They judged another man's servant (2, 3)
- B. They were separated from things, but not unto the Lord (4)
- C. They worshipped with lips (words), but not with the heart (6)
- D. They taught the traditions of men instead of the Word of God (7-13)
- E. This concludes the public ministry in Galilee

## Ministry in Gentile Areas

(Note: Most miracles are now being performed in Gentile country in order to teach the Twelve.)

### I. Tyre and Sidon (Matthew 15.21-28)

- A. The Gentile woman addressed Him as “Son of David” (Messiah or King) when asking Jesus to heal her daughter.
- B. Problem
  - 1. The Twelve were sent only to the Jews, so Jesus could not respond to her (Matthew 10.5)
  - 2. When her appeal changed to “Lord, help me,” it was appropriate for Christ to act
  - 3. The woman’s perception: Gentiles (“dogs”) could receive what the Jews (“children”) were rejecting (cf. John 6.22-59)

### II. Decapolis

- A. Jesus heals a deaf and dumb man (Mark 7.31-37)
  - 1. Privately
  - 2. Tactfully
- B. Feeding the 4000 (Matthew 15.32-38; Mark 8.1-9)
  - 1. There are some parallels with the feeding of the 5000, but this is a different event (Matthew 16.9, 10)
  - 2. Significance
    - a. Gentiles also were to be fed
    - b. same food is provided for both Gentiles and Jews
    - c. disciples needed a “second lesson”

### III. Decapolis – Migdal – Bethsaida (Mark 8.13-26)

- A. Warnings about Pharisees, Sadducees, Herodians (13-21)
  - 1. After a brief trip across the lake (westward) to Magdala (Migdal), the Pharisees met Jesus and sought a sign (cf. Matthew 12.39)
  - 2. During the return trip to Decapolis, Jesus warned the disciples about allowing “leaven” of the Pharisees and Sadducees in their own lives, comparing them to deaf and blind men (17, 18)
    - a. Pharisees leaven: adding traditions of men to the Scripture
    - b. Herodian leaven: compromise / worldliness / secularism
    - c. Sadducees leaven: self-aggrandizement / ceremonialists
- B. Healing a blind man at Bethsaida (22-26)
  - 1. “Companion” miracle to healing of the deaf man (Mark 7.31-37)
    - a. took both aside from public
    - b. spittle in both
    - c. touching by Jesus in both
    - d. sent both away apart from the crowds, not to testify
  - 2. This is the only record of a “partial” healing; it showed the Twelve their lack of spiritual perception (Mark 8.17,18)

### IV. Caesarea Philippi (Matthew 16.13-28)

- A. Identification of Jesus (13-16)
  - 1. Late summer before the crucifixion in ~ March of the next year
  - 2. Place
    - a. Caesarea Philippi the furthest point north of Jesus’ ministry
    - b. Mt. Hermon (highest point in Canaan)
    - c. Outstanding feature of the mountain was a huge rock slab
  - 3. Faulty identification of Jesus
    - a. John: called for repentance / kingdom at hand
    - b. Elijah: denounced evil / warned of coming judgment
    - c. Jeremiah: lamented over religious leadership’s apostasy
    - d. one of the prophets

4. Peter's identification
  - a. Messiah = Christ = Anointed One (an office)
  - b. Son of God = Deity (person)
- B. Teaching on the church (17-20)
  1. The emphasis is on the church, not Peter – this is Christ's church, and He builds it
    - a. Jesus called him Simon Barjona, not Peter
    - b. his confession came from heavenly, not earthly, source
  2. Peter understood because he was receptive to the revelation of Christ
  3. Four main subjects dealt with in this passage
    - a. the church: one of two clear references in the four gospels (Matthew 18.17)
    - b. keys of the kingdom
    - c. death of Jesus
    - d. discipleship
  4. Three interpretations of "Peter . . . on this rock I will build my church"
    - a. Jesus meant that the church was founded on Peter
      - 1) the church is built upon the prophets and all the apostles, not simply Peter (Ephesians 2.20)
      - 2) no one church or denomination is mentioned; Christ is the only foundation (1 Corinthians 3.10)
      - 3) Christ changed the noun from *petros* (rock) to *petra* (slab, cliff)
    - b. Jesus meant that the church was built on Peter's confession of Christ's deity
      - 1) this is far removed from the context
      - 2) the church is not built upon a statement
    - c. Jesus was referring to Himself as the rock (justified with 1 Corinthians 10.3,4; cf. 3.10)
      - 1) The use of the Pauline passage to justify this interpretation is questionable
      - 2) The word was changed to *petra*, foundational slab (stability)
  5. Other considerations on the passage
    - a. no saving power in Peter
    - b. Paul never mentioned Peter in any way as a foundation of the church though he taught the most about the church
    - c. Peter didn't claim any special authority (called himself a "fellow elder")
    - d. Peter had a role as an apostle and was their leader
    - e. binding and loosing was given to all the apostles, not just Peter
  6. Conclusion: Jesus' statement referred to the *fact* that He is the Christ, the Son of God
- C. Teaching on the keys of the kingdom
  1. Keys = authority of the apostles in the early church (Acts 1 – 12)
  2. Early authority is shared among the apostles (Matthew 18.18; John 20.22-23)
  3. Absolute authority is now the Bible
- D. Teaching on Christ's Death (Matthew 16.21-23)
  1. The first clear announcement to the Twelve
  2. Peter expresses a human perspective  
(only good things happen to good people)
  3. Christ strongly teaches the eternal perspective
- E. Teaching on Discipleship (Matthew 16.24-28; cf. 1 Corinthians 1.18-25)
 

Those who would "come after Me" must:

  1. Say no to self
  2. Take up their cross (total obedience to the will of God)
  3. Continually follow Christ
  4. View their lives in view of eternity (27, 28)
- F. Transition: "See the Son of Man coming into His kingdom" refers to the Transfiguration

## Concluding Teaching to the Twelve in Galilee

- I. The Transfiguration (Matthew 17.1-9; Mark 9.2-10)
  - A. The place is uncertain (perhaps Mt. Meron)
  - B. One week after Caesarea Philippi
  - C. Event
    1. Christ was transformed (metamorphw, qh) (changed form)
    2. Christ's glory was allowed to shine out (evidence of His deity)
  - D. Purpose
    1. Christ's prediction of His death a problem for the Twelve (How could the Messiah die?)
    2. Jesus gave them a preview of His visible Person in the kingdom as an encouragement
    3. The dramatic event stuck with them (2 Peter 1.16-18)
  - E. Subject discussed with Moses and Elijah (Luke 9.31)
    1. Christ's death / departure = exodus (2 Peter 1.15-19)
    2. Peter's response: celebrate the Feast of Tabernacles (booths) (cf. Zechariah 14.16, 17)
      - a. the right action, the wrong time
      - b. the cross had to come first
    3. The voice of the Father
  - F. Transition: Jesus commands the disciples not to speak of the Transfiguration (Matthew 17.9)
    1. So as not to call attention to themselves
    2. Not to give a further sign to the leaders
    3. They did not understand the cross / resurrection yet
- II. Jesus teaches about John the Baptist (Matthew 17.10-13; Mark 9.11-13)
  - A. The scribes claimed that Jesus could not be the promised king because Elijah had not come (cf. Malachi 4.5, 6)
  - B. John fulfilled Malachi's prophecy by coming "in the Spirit and power of Elijah" (Luke 1.17)
  - C. The religious leaders of the day misunderstood the roles of both Jesus and John
- III. Healing the Demoniac Boy (Matthew 17.14-20; Mark 9.14-29)
  - A. Problem of the father: arrogance and unbelief (I *told* the disciples to cast it out)
  - B. Jesus again rebukes the "unbelieving generation" (Matthew 12.39, 41-45) that refused to believe that He was sent by God
  - C. Problem of the nine disciples: unbelief and failure to recognize their need for the empowering of God (Matthew 17.20, 21)
- IV. The Second Prediction of Jesus' Death and Resurrection (Matthew 17.22, 23; Mark 9.30-32)
  - A. Unwilling for anyone to know His whereabouts
  - B. Disciples didn't understand, but were afraid to ask Him
- V. Teaching in Capernaum (Matthew 17.24 – 18.35)
  - A. Payment of the Temple tax (17.24-27)
    1. Jesus and the Twelve had been absent 6 months; the tax was now due
    2. The tax was the obligation of all Jews over 20 for the purpose of maintaining the Temple sacrifices
    3. They were not obligated due to their kingdom relationship as true citizens (17.25, 26)
      - a. but Jesus paid the tax anyway for Himself and Peter
      - b. this act triggered an explosion of competition among the disciples
  - B. Teaching about rivalry and interpersonal relationships (18.1-35)
    1. Humility (1-5)
      - a. a little child had no rights and knew it: example of humility suited for the kingdom
      - b. respect for and acceptance of others grows from a correct perspective of one's self
    2. Causing young believers ("little ones") to stumble (6-14)
      - a. young believers will stumble, but others are warned not to cause it

- b. the 100<sup>th</sup> sheep example refers to the great value of the young believer (cf. Luke 15.4-7)
- 3. Treatment of the sinning brother (15-35)
  - a. tell no one until you have talked with the brother to confirm the facts
  - b. church discipline is required only if no agreement or restoration is reached privately
  - c. importance of this teaching: unity among the brethren is critically important in terms of decision-making (authority delegated to the church on earth) and prayer
  - d. final note on forgiveness: only God can forgive (remove) sin; however, we forgive so that fellowship is restored
  - e. forgiving seventy times seven

## The Feast of Tabernacles

- I. Journey to Jerusalem (John 7.2-10, Luke 9.57-62)
  - A. Time: Six months before crucifixion (~ September)
  - B. Feast of Tabernacles was the last of the seven feasts commanded in Leviticus 23
  - C. Jesus again Detours through Samaria and Outlines the Cost of Discipleship for Some Followers
  
- II. At the Feast of Tabernacles (John 7.11 – 8.59)
  - A. Tense Situation with Sanhedrin Requesting Information about Jesus' Whereabouts
  - B. Teaching in the Temple (7.14-36)
    - 1. Discussion concerning His credentials: How can He teach with this authority? (15-18)
    - 2. Argument over the intent to kill Him (19-25)
    - 3. Issue of His origin causes varying reactions in Jerusalem (26-32)
    - 4. Prediction of His departure (33-36)
  - C. Teaching on the Last (eighth) Day of the Feast (John 7.37-52)
    - 1. Receive Me: Christ's supply of salvation (37)
    - 2. Rivers of living water: Spirit's supply of power (38, 39)
    - 3. Jesus' teaching causes a division of reactions (40-53)
      - a. continuing debate over His origin (40-44)
      - b. return of arresting officers (45, 46)
      - c. internal conflict among Pharisees (47-52)
  - D. Incident of the Adulterous Woman (John 8.1-11)
  - E. Debate with the Pharisees (John 8.12-59)
    - 1. Jesus claims to be the light of the world (12-17)
      - a. Cf. Isaiah 9.2; John 1.14-18; 1 John 1.5
      - b. Reaction: the Pharisees challenge His statement because they are blind
    - 2. Jesus refers to His Father and Pharisees ask where His Father is (18-20)
    - 3. Jesus shows concern over the outcome of the debate (21-29)
      - a. the eternal destiny of the Pharisees
      - b. reaction: continued debate on Jesus' origin
    - 4. Jesus refers to the Crucifixion and many come to believe in Him (30)
    - 5. Jesus emphasizes the importance of knowing and abiding in the truth (31, 32)
      - a. the importance of the Word of Christ
        - 1) to receive Him is to receive His word
        - 2) to obey Him is to obey His word
        - 3) He and His word are inseparably bound
        - 4) true disciples obey what He says
        - 5) abide in My word and you will know the truth and the truth will make you free
      - b. Jews claim freedom through Abraham
      - c. reaction: continued debate on His origin, centering on Abraham
      - d. charges that He is a Samaritan and demon-possessed
    - 6. Jesus refers to the resurrection of the dead (51)
      - a. Whom do you claim to be? You are not greater than Abraham, are you?
      - b. Abraham rejoiced to see My day.
      - c. You have seen Abraham?
      - d. Before Abraham was born, I Am
    - 7. Attempted stoning (59)
    - 8. This was the climax of the origin issue

## Later Judean Ministry

- I. Ministry around Judea (Luke 10.1 – 13.21; John 9.1-39)
  - A. The Mission of the 70 (Luke 10.1-24)
    - 1. Short, one-time witness in the last months of Christ's ministry to prepare Judean villages for His visit and the teach about the kingdom (1-16)
    - 2. Evaluation of the mission (17-24)
  - B. Teaching about the Good Samaritan (Luke 10.25-37)
    - 1. How to have eternal life (entrance into the kingdom)
    - 2. Accept help from the "Samaritan" (Christ)
    - 3. Only a person transformed by God would minister as the Samaritan did
  - C. Christ's Visit with Mary and Martha in Bethany (Luke 10.38-42)
    - 1. Emphasizes the need for balance
    - 2. Introduces the family that later plays a key role in the events leading to the crucifixion
  - D. Teaching on Prayer (Luke 11.1-13)
    - 1. Basic content of prayer (1-4; cf. Matthew 6.5-15)
      - a. seems to be a repeated teaching on prayer
      - b. true discipleship: as the disciples saw Jesus pray, they wanted to know how to better pray
      - c. John had taught his disciples to pray
      - d. elements
        - 1) the worship of the Father
        - 2) calling for kingdom fulfillment
        - 3) request for need (not desires)
        - 4) prayer for forgiveness, agreeing to forgive
        - 5) prayer re temptation
    - 2. Reveals earnestness (5-8)
    - 3. Need to evidence dependence and confidence (9, 10)
    - 4. Reveals attitude of the Father (11-13)
  - E. Teaching on Possessions (Luke 12.13-34)
    - 1. Jesus asked to ensure justice in the probate of a will
    - 2. Jesus speaks to the man (14)
    - 3. Jesus speaks to the crowd (15-21)
    - 4. Jesus speaks to the disciples (22-34)
    - 5. Central issue: seek eternal values, not possessions and power (35-39; cf. Matthew 24.45-51)
  - F. Warning concerning Christ's return (Luke 12.35-48)
  - G. Teaching on Tragedy (Luke 13.1-5)
    - 1. Recent Tragedies
      - a. Pilate killed Galileans at Jerusalem's Temple (their blood mingled with the blood of their sacrifices)
      - b. construction accident in Judea
    - 2. Central issue: not that the victims did not deserve to die, but are the living repentant?
    - 3. In Jesus' parable, the fig tree represents Israel in that generation (cf. Christ's three-year ministry)
- II. At the Feast of Dedication (Hanukkah) (John 9.1 – 10.4)
  - A. December before the crucifixion, 2½ months after the Feast of Tabernacles
  - B. Commemorate the Cleansing of Temple by Maccabees
  - C. Healing a man born blind (John 9.1-41)
    - 1. The blindness was not a result of particular sin, but to show the "works of God"
    - 2. The man's physical blindness is a picture of the spiritual blindness of Israel
    - 3. The miracle results in four investigations involving
      - a. the man's neighbors (8-12)
      - b. the Pharisees (13-17)
      - c. the man's parents (18-23)

- d. the Pharisees again (24-34)
- 4. Issues
  - a. Sabbath observance
  - b. origin of Christ
  - c. excommunication from the Synagogue
- D. Two parables related to the healing (John 10.1-21)
  - 1. Jesus, the shepherd who separates (1-6)
    - a. sheepfold = a common fold used by several sheep owners: the nation Israel
    - b. shepherd = Jesus, who calls out His own as a shepherd calls out his sheep
  - 2. Jesus, the door who saves (7-18)
    - a. sheepfold = salvation
    - b. door = Jesus, the way to salvation
- E. Response of the Jewish Leaders (John 10.19-39)
  - 1. Division based on
    - a. conflict over Christ's origin (20, 21)
    - b. implications of the shepherd parable (25-30)
  - 2. Desire to seize Him

## The Perea Ministry and the Raising of Lazarus

- I. Traveling from Jerusalem to Perea (John 10.40-42; Luke 13.1 – 14.24)
  - A. Encounter with people who had heard John’s message about Jesus (John 10.40-42)
  - B. Teaching on salvation (Luke 13.22-30)
  - C. Encounter with the Pharisees, anticipation of His coming death, and lament over Jerusalem (Luke 13.31-35)
  
- II. Ministry around Perea
  - A. Teaching on the cost of discipleship (Luke 9.57-62, 14.25-33)
    - 1. Discipleship requires total commitment
      - a. carry his own cross
      - b. count the cost
      - c. give up all his own possessions (into the control of Christ)
    - 2. Our possessions are His to use
  - B. Teaching on God’s attitude toward sinners (Luke 15.1-32)
    - 1. Pharisees: the angels rejoice when a sinner dies
    - 2. God (revealed in Christ’s 3-part parable):
      - a. lost sheep: shows the lost-ness of the sinner and God’s concern
      - b. lost coin: shows God’s persistent and diligent search for sinners
      - c. the lost son: shows God’s receptivity to a repentant sinner
  - C. Teaching on handling money wisely (Luke 16.1-13)
    - 1. Christ commends appropriate investment, not cheating
    - 2. Emphasis is on the link between the use of money and spiritual values
    - 3. Challenged the Pharisaic idea that a man’s eternal destiny could be seen in his earthly wealth (cf. Deuteronomy 29 – 30)
  - D. Teaching on the dangers of wealth (Luke 16.14-31)
    - 1. Pharisees were “forcing” (pushing) their way into the kingdom by depending on the Abrahamic ancestry and their wealth
    - 2. The story of the rich man was probably a real event, not a parable
      - a. eloquent appeal for evangelism/missions
      - b. true converting power is not in miracles, but in the Word
  
- III. The Raising of Lazarus (John 11.1-54)
  - A. Bethany in Judea (very close to the Temple in Jerusalem)
  - B. Significance of the miracle
    - 1. Brought Jesus into conflict with the Sadducees
    - 2. Precipitated the sequence of events leading to the Cross
  - C. Sequence in Lazarus’ sickness and death (John 11.1-16)
    - 1. Message delivery = 1 day
    - 2. Jesus’ delay = 2 days
    - 3. Return to Bethany = 1 day
    - 4. Note Thomas’ bravery (cf. John 10.1-31)
  - D. The miracle (John 11.17-44)
    - Martha responds with faith and conviction (22, 24, 27)
    - 1. Mary comes when called and falls at Jesus’ feet (cf. Luke 10.39, John 12.3)
    - 2. Jesus’ response to death (33-35)
    - 3. The men were commanded to roll away the stone (the only thing they could do)
    - 4. Parallel with Transfiguration
  - E. The results (John 11.45-54)
    - 1. Many believed; some reported to Pharisees
    - 2. The Sanhedrin’s options
      - a. lose their authority when Rome acted to stop this “revolt”
      - b. kill Christ in order to keep their national power

- IV. Further Ministry before the Triumphal Entry (Luke 17.11 – 19.28)
  - A. Teaching on thankfulness: healing of the lepers (17.11-21)
    - 1. All the men demonstrated faith, but only the Samaritan (not the Jews) expressed thanks
    - 2. When will the kingdom come? (“It [Christ] is among you now”)
  - B. Teaching on watchfulness for Christ’s coming (17.22-37)
    - 1. The establishment of the kingdom will be sudden, but the Son of Man must *first* suffer from “this generation” of rejecting leaders (24, 25)
    - 2. Even believers will not know the exact time
  - C. Two parables on prayer (18.1-14)
    - 1. Persistence = dependence on God
    - 2. Humility = appropriate response to grace
  - D. Teaching on wealth and following Christ (18.18-30)
    - 1. The ruler succumbed to the prevailing concept of wealth as his assurance of salvation
    - 2. Claiming wealth as security in this life or the next
    - 3. Salvation and earthly blessings are of grace
  - E. Third prediction of the resurrection (Mark 10.32-34; Luke 18.31-34)
    - 1. The disciples were fearful
    - 2. Jesus predicts His death
      - a. delivered to scribes and Pharisees
      - b. given over to the Gentiles
      - c. mock , spit upon, scourge, kill
      - d. three days later, rise again
  - F. Warning about power (Matthew 20.20-28)
    - 1. The mother’s request indicates continued confusion over the kingdom and growing competition among the disciples
    - 2. True authority and power are only given by the Holy Spirit
      - a. the great shall be servant
      - b. Son of Man came to serve and be ransom for many
- V. Final Visit to Jericho
  - A. Blind man healed (Matthew 20.29-34; Luke 18.35-43)
    - 1. Christ’s offer: “What will you?” is symbolic of healing offered to Israel
    - 2. Bartimaeus was healed, but Israel rejected Jesus’ offer (cf. John 9.39-41)
  - B. Zaccheus converted (Luke 19.1-10)
    - 1. Regional tax collector, supervisor for Rome
    - 2. He took the initiative to see Jesus
    - 3. Jesus went to his home to evangelize the whole household
    - 4. Zaccheus became a son of Abraham physically and spiritually (cf. John’s message in Matthew 3.9)
  - C. Parable of the minas (Luke 19.11-28)
    - 1. Occasion: Jesus was approaching Jerusalem for the last time and people continued to expect the kingdom to be established then
    - 2. Teaching
      - a. the King will indeed establish His Kingdom, but not at that time
      - b. the subjects are now responsible for their stewardship (i.e., the Gospel)
      - c. opposition to the King will come, especially at first

## The Final Entry into Jerusalem and Confrontation with Leaders

- I. Anointing by Mary at Bethany (Matthew 26.6-13; Mark 14.3-9; John 11.55 – 12.11)
  - A. Six days before Passover and Crucifixion
  - B. The anointing caused a disruption: Judas and others questioned the value of “wasting” resources on Jesus
  - C. Mary’s act indicated
    1. An irreversible commitment to Jesus (once the bottle was broken it couldn’t store the perfume again)
    2. A life “fragrant” with devotion to Jesus
    3. She believed in His death
    4. She had a correct value system
    5. “She did what she could”
- II. The Procession into Jerusalem (Matthew 21.1-11, 14-17; Mark 11.1-11; Luke 19.29-44; John 12.12-19)
  - A. Eight days before the resurrection
  - B. Sequence
    1. Christ approaches the Mount of Olives, probably from the south (Bethany). He stops and sends to Bethpage (“house of figs”) for a donkey to ride.
    2. Clothes and palm-branches are thrown down to honor the king
      - a. the people rejoice, using Messianic terms
        - 1) cf. Psalm 118
        - 2) Hosanna = God saves
      - b. the crowd included people from Galilee, Bethany, and Jerusalem
    3. He approaches the city through the Kidron Valley and enters Jerusalem
    4. The Pharisees complain
    5. Jesus predicts the fall of Jerusalem (cf. Daniel 9.24-27)
    6. Jesus heals in the Temple
  - C. Relation to Old Testament Prophecy
    1. Fulfilled Zechariah 9.9 (identification of Messiah, Matthew 21.4, 5)
    2. It completed the 69<sup>th</sup> “week” of Daniel 9.24-27
    3. His future coming would be from the Mount of Olives (Zechariah 14.4, 5; Ezekiel 43.1-5)
  - D. Importance of the event
    1. Identified Jesus as the promised Messiah (Zechariah 9.9; Psalm 118.25, 26)
    2. Predicted the blindness of Israel (Luke 19.42; Romans 11.25)
    3. Predicted the destruction of Jerusalem in A.D. 70 (Luke 19.43, 44)
    4. Marked the final, official presentation of the King to Israel’s rulers
    5. Brought Jesus into Jerusalem for the Crucifixion
  - E. Events on the day following the triumphal entry (Mark 11.12-25; John 12.20-50)
    1. Fig tree with leaves but no figs = Israel’s outward show of “righteousness,” but inner deadness
    2. Second cleansing of Temple
    3. The Greeks seek Jesus
      - a. He speaks of His glorification
      - b. He then departs
    4. Following day
      - a. fig tree withers
      - b. Jesus teaches on the power of prayer
- III. Final Confrontation with the Leaders (Matthew 21.23 – 22.40)
  - A. Official challenges to his authority
    1. Sanhedrin (21.23 – 22.14)
      - a. question: “What authority does Christ have?”
      - b. response: Jesus raises the dilemma of the source of John’s authority and gives three parables with application to Israel

- 1) two sons
- 2) attack on the householder's men
- 3) marriage feast
2. Pharisees and Herodians (22.15-22)
  - a. question: "How does Christ relate to Roman authority?"
  - b. response: both civil and religious responsibilities are valid
3. Sadducees (22.23-33)
  - a. question: "How can resurrection be credible?"
  - b. response: Jesus knew they were ignorant of
    - 1) the Scripture regarding Abraham, Isaac, and Jacob being alive right now
    - 2) the power of God to establish a new order in the kingdom
4. Scribes (22.34-40)
  - a. question: "What is true righteousness?"
  - b. response: man is responsible to love God and his fellow man – not himself

#### IV. Jesus' Final Responses (Matthew 22.41 – 23.39)

- A. Question illuminating the fact that the Messiah is both the descendant of David and David's God, i.e., deity (22.41-46)
- B. Woes against the Scribes and Pharisees (23.1-36)
  1. Final evaluation of the groups who had harassed Him
  2. Multiple references to blindness (cf. John 9.39-41)
- C. Lament over Jerusalem (23.37-39)
  1. Jerusalem's response (as capital of Israel) will bring temporary desolation
  2. Messiah will absent Himself until He returns again to rule
- D. The Widow's Gift (Mark 12.41-44)

## Discourse IV: The Olivet Discourse and the Betrayal Agreement

### I. Background of the Discourse (Matthew 24.1-3)

- A. Time: Tuesday, two days after the formal entry into Jerusalem and three days before Jesus' official rejection and death
- B. Place: the disciples' questions are asked in the Temple area (east side of Jerusalem); the discourse is given on the Mount of Olives overlooking the Temple area
- C. Audience: the Twelve
- D. Occasion
  - 1. Jesus predicts the Temple's destruction
  - 2. The apostles asked
    - a. question 1: "When shall these things be?"  
answer: Luke 21.20-24 (cf. Joel 1, 2; Zechariah 12)
    - b. question 2: "What shall be the sign of your coming and of the end of the age?"  
answer: Matthew 24.4 – 25.36
- E. Theme: Events in the tribulation period, just before the coming of Christ to establish His kingdom

### II. Structure of the Discourse

- A. Overview (Matthew 24.4-31)
  - 1. Survey of the Tribulation (24.4-14)
  - 2. Description of the last half of the Tribulation (24.15-29; cf. Daniel 9.27)
  - 3. Christ's return in glory (24.30, 31) (See "D" below)
  - 4. "Parentheses": signs and warnings (24.32 – 25.30) (See "B" and "C" below)
- B. Signs: The parable of the Fig Tree (Matthew 24.32-35)
  - 1. Christ's return is near when the unique events of 24.4-29 occur
  - 2. "Generation" = either (1) the Jewish race or (2) the generation of the time when the signs occur
  - 3. The exact timing is determined and known only by the Father
- C. Warnings: Waiting for Christ's return (Matthew 24.36 – 25.30)
  - 1. Destruction will come swiftly, as in Noah's day (24.36-39)
  - 2. Christ's coming will separate people (24.40-42)
  - 3. Be ready at all times, as if expecting a thief (24.43, 44)
  - 4. Act appropriately, as a steward expecting his master (24.45-51)
  - 5. Be prepared, as the wise virgins expecting the bridegroom (25.1-13)
  - 6. Invest your time / talents responsibly while waiting for Messiah's return (25.14-30)
- D. The return of Christ and subsequent events (Matthew 25.31-36; Cf. 24.30, 31)
  - 1. Matthew 24.30 describes same event as 25.31
  - 2. All nations will be judged according to their attitude toward Christ – as evidenced by their attitudes / actions toward others (specifically during Tribulation period, cf. Revelation 12 – 13; Matthew 24.7)
  - 3. "Not yet the end" (Matthew 24.6) = not yet the kingdom age; rather, the events describes in 24.5-7 denote a particular period of time marking the end of the present age immediately preceding the kingdom age, i.e., the Tribulation
  - 4. Jesus' mention of a false Christ, wars, famine, and earthquakes in Matthew 24.5-7 parallels the Seal judgments of Revelation 6 – 7 describing the Tribulation
  - 5. "Then the end shall come" (Matthew 24.14) = the end of the Tribulation period

### III. The Betrayal of Christ

- A. The Sanhedrin planned to wait until a week after Passover (after Days of Unleavened Bread) to kill Jesus, fearing His support among the people (Matthew 26.1-5; Mark 14.1, 2; Luke 21.37 – 22.2)
- B. However, Judas' agreement to cooperate made a pre-Passover trial feasible (Matthew 26.14-16; Mark 14.10, 11; Luke 22.3-6); God's schedule for Christ to be the Passover sacrifice (Matthew 26.2) was kept

## Discourse V: The Upper Room Discourse

- I. Sequence of the Last Supper (Matthew 26.17-25; Mark 14.12-25; Luke 22.7-38; John 13.1-38)
  - A. Jesus sends only two disciples to arrange for the Passover meal, temporarily preventing Judas and the other disciples from knowing the location
  - B. Jesus washes the feet of His disciples, indicating that one of them would betray Him
  - C. At the table, He identifies the betrayer as Judas and gives him the opportunity to go to the Sanhedrin
  - D. Before Judas and the authorities return, however, Jesus and the disciples have departed for Gethsemane

### II. Overview of the Discourse

- A. Theme: the believers' new relationships, responsibilities, and resources when Christ returns to the Father
- B. Occasion: Jesus' imminent departure
- C. The Discourse envisages nearly all the themes of the epistles
- D. Need: the transition from Christ acting to the apostles acting

<u>Gospels</u>	<u>Acts</u>
Kingdom stressed	Church stressed
King presented	Savior preached
Local ministry	Universal outreach
Christ reveals Father	Believers reveal Christ
Apostles prepared	Apostles producing
Jesus among believers	Holy Spirit in believers
- E. Emphases: the believer's new
  - 1. Relationships to the Father, Christ, Holy Spirit, believers, the world
  - 2. Responsibilities to bear fruit and penetrate the world to witness to Christ
  - 3. Resources of the Holy Spirit, the Word, and prayer

### III. Basic Teaching

- A. Preparation for the Discourse (John 13.1-30)
  - 1. Jesus teaches on interpersonal relationships by washing his disciples' feet, showing that believers must minister to their brothers
    - a. physically, in humility, but also
    - b. spiritually, the beginning of church discipline (Matthew 18)
    - c. to Judas: you are all clean except one of you
  - 2. Jesus informs the disciples that one of them will betray Him
  - 3. Jesus gives a new kind of commandment: mutual love among believers (John 13.34, 35)
  - 4. Peter's concern about Christ's departure (John 13.36, 37) initiates the teaching in John 14
- B. Promises by Jesus (John 13.36 – 14.31)
  - 1. "I'm going away, but I'm coming back" (John 14.1-3)
  - 2. The work will continue (12-15)
  - 3. A Helper (the Holy Spirit) will come (16-26)
  - 4. His peace (27-31)
- C. A parable to illustrate abiding in Christ (John 15.1-17)
  - 1. Basis for abiding: belief, obedience, prayer
  - 2. Result of abiding: fruit-bearing
  - 3. Dynamic of (that which causes) fruit-bearing: the Holy Spirit
- D. Hostility of (Persecution in) the world (John 15.18 – 16.33)
- E. Jesus' Prayer (John 17)
  - 1. For Himself (1-5)
  - 2. For the Twelve (6-19)
  - 3. For future believers (20-26)

## The Arrest

- I. Events before the Arrest (Matthew 26.30-46)
  - A. Arrival at the Garden (30-46)
    - 1. The scattering of the sheep (31)
    - 2. A rendezvous in Galilee after the resurrection (32)
    - 3. Peter's denial (34)
  - B. Jesus asks Peter, James and John to pray with him (36-38); (Cf. The raising of Jairus' daughter and Transfiguration)
  - C. Jesus' prayer in the garden (39-44)
    - 1. "Let this cup pass . . .": did "cup" refer to
      - a. physical death? but, as Lamb of God, He had come to die
      - b. premature physical death? but He had already predicted the Cross, and Satan was limited
      - c. contact with sin? but this was the purpose of his coming and the practice in his ministry
      - d. eternal separation from God? this is the most likely meaning, for Jesus was to die the "second death" by being separated from His Father; thus, He prayed for resurrection and reconciliation with God
    - 2. "Not My will" (Cf. Philippians 2.5-8; Hebrews 5.8)
- II. The Arrest (John 18.2-12)
  - A. Judas and the soldiers arrive; Jesus knows all that will transpire
  - B. Jesus immobilizes the soldiers until the disciples are released (cf. John 17.12)
  - C. Judas identifies Jesus – unnecessary, at this point, because of Christ's initiative; the kiss and the words "Hail Rabbi!" were a customary greeting
  - D. The soldiers arrest and Peter defends Christ – a brave act to keep his promise (Matthew 26.35)
  - E. Jesus restores Malchus' ear, deeply wounding Peter's pride; when Jesus is led away, Peter and John follow, while the other disciples flee

## The Trials

### I. The Religious Trials

#### A. Before Annas (John 18.13-24)

1. Purpose: to obtain the authority to proceed with this dangerous matter because
  - a. the crowds could revolt (Galilean zealots vs. the Sanhedrin)
  - b. Pilate was under Senate investigation for mishandling the Jews
2. Action and argument: what is your influence? What is your teaching?
3. Result: action authorized; Jesus is sent on to Caiaphas

#### B. Before Caiaphas and the Sanhedrin (Matthew 26.57-68; Mark 14.53-65)

1. Purpose: to establish a charge before the Romans worthy of death
2. Action and argument
  - a. they sought two witnesses to replace Judas (found one)
  - b. two false witnesses came regarding Jesus' statement of John 2.18-21
  - c. Jesus, at first silent, is commanded to respond to the question: "Are you the Christ, the Son of God?"
  - d. Daniel 7.13 quote = self-identification as the Messiah (same as quoted in Olivet Discourse)
3. Result
  - a. verdict: guilty of blasphemy and sentenced to death
  - b. abuse of Jesus by Jewish leaders
4. Peter's denials of Christ (Matthew 26.69-75; Mark 14.66-72; Luke 22.54-62)

#### C. Before the Sanhedrin (Matthew 27.1; Luke 22.66-71)

1. Purpose: to legalize the pre-dawn hearing? To validate the verdict with majority agreement
2. Action and argument: "Are you the Son of God?" "Yes, I am."
3. Result: guilty (blasphemy); verdict confirmed

### II. Civil Trials

#### A. Before Pilate (Matthew 27.2, 11-14; Luke 23.1-12; John 18.18-28)

1. Purpose: to obtain a Roman death sentence (crucifixion)
2. Action and argument: Pilate's four questions
  - a. What is the occasion?
    - 1) misleading the nation
    - 2) forbidding payment of taxes to Caesar
    - 3) claiming to be king
  - b. Are you a king?
  - c. What have you done?
  - d. What is truth?
3. Result: not guilty; Jesus sent to Herod Antipas (since Galilee was in his jurisdiction)

#### B. Before Herod Antipas (Luke 23.6-12)

1. Purpose: to relieve Pilate of his dilemma
2. Action and argument
  - a. Herod asks for a miracle and questions Him
  - b. Sanhedrin members accuse Jesus vehemently
3. Result
  - a. no decision
  - b. Jesus returned to Pilate
  - c. Herod and Pilate become friends

#### C. Before Pilate again (Matthew 27.15-26; Mark 15.6-15; Luke 23.13-25; John 18.39 – 19.16)

1. Purpose: Pilate tries twice to find an alternative to executing an innocent man
  - a. according to Passover custom, he offers to release Christ rather than the criminal Barabbas, but the crowd chooses Barabbas
  - b. Pilate then has Jesus scourged in an attempt to elicit sympathy and satisfy the Sanhedrin
2. Action and argument

- a. Pilate turns Jesus over to the Sanhedrin for crucifixion
  - b. The Jews mention Jesus' claims to deity causing Pilate, out of fear, to reverse his decision
  - c. The Jews accuse Pilate of disloyalty to Caesar, forcing Pilate to comply with their demand for Jesus' death
3. Result
- a. the Jews take responsibility for his death
  - b. Jesus is taken for crucifixion

## The Crucifixion and Burial

- I. Events before the Crucifixion
  - A. The Mockery before the Crucifixion (Matthew 27.27-30; Mark 15.16-19)
  - B. The procession to Calvary (Matthew 27.31-34; Luke 23.26-33)
    - 1. Jesus, overcome by the scourging and lack of sleep, is assisted by Simon of Cyrene (cf. Mark 15.21; Romans 16.13)
    - 2. The women customarily gave wine and vinegar as an anesthetic (Matthew 27.33, 34; Mark 15.22, 23)

## II. The Crucifixion

### EXCURSUS ON CRUCIFIXION

- I. Background
  - A. Initially practiced by the Phoenicians and Persians, later by the Carthaginians and then the Romans
  - B. Only slaves and provincials were crucified, rarely Roman citizens, and then only if really abhorred
    - 1. Peter, a provincial, was crucified according to tradition
    - 2. Paul, a Roman citizen, was beheaded according to tradition
  - C. Four forms
    - 1. Simple upright post onto which the victim was tied or impaled
    - 2. St. Anthony's cross (*crux commissa*): T
    - 3. St. Andrew's cross (*crux decussata*): C
    - 4. Christ's Cross (*crux immissa*): †
      - a. Allowed for a "title-board" over his head
      - b. Matthew 27.37; Mark 15.26; Luke 23.38; John 19.19
- II. Torture
  - A. Preliminary scourging with whip of leather thongs embedded with sharp pieces of stone, glass or bone
  - B. Movement to the place of execution
    - 1. Carrying own cross-beam (John 19.17; cf. Matthew 27.32; Mark 15.21; Luke 23.26)
    - 2. Led by herald carrying the written charge or title (John 19.19-21)
    - 3. Always outside the city
  - C. Crucifixion
    - 1. Victim stripped naked, laid down with the cross-beam under his shoulders, his hand/wrists/arms fixed to the cross-beam by tying or spike
    - 2. Cross-beam lifted up and affixed to the upright
      - a. feet fixed to the upright by tying or spike driven through the ankle or distal leg with knee flexed significantly
      - b. seat-peg on upright according to some references and found in skeletal remains of a 1<sup>st</sup> century victim from an archeological dig
  - D. Death
    - 1. Dehydration, exhaustion after as long as several days
    - 2. Hastened by breaking of legs (John 19.31)
    - 3. An asphyxia component?
      - a. this would necessitate no seat-peg so that all the weight dragged on the affixed hands
      - b. the breaking of the legs makes sense with this mechanism
      - c. the closer together the hands, the more the insult
      - d. within minutes according to experience there was limitation of exhalation and the beginning of asphyxia
      - e. the victim would then pull himself up with his hands to raise the chest and allow better exhalation
      - f. as fatigue set in, progressive CO<sub>2</sub> retention led to hypoxia, acidosis, progressive muscle cramping, profuse sweating (as with a patient with severe bronchospasm of asthma or COPD)
      - g. this led to further muscle spasms, progressive limitation of respiratory effort, "fixed" expansion of chest
      - h. German *aufbinden* mimicked this; used in WWI and WWII (at Dauchau); death within 3 hours

- A. First three hours (Matthew 27.35-44; Mark 15.24-32; Luke 23.33-43; John 19.18-27)
  - 1. Division of his garments
  - 2. Crucifixion between two thieves
  - 3. Cry #1: "Father, forgive them . . ." (Luke 23.24)

4. Pilate's sign: "This is Jesus the Nazarene, the King of the Jews" (written in Hebrew, Latin, Greek)
  5. One thief ridicules Jesus
  6. Cry #2: "Today you shall be with Me in Paradise" (Luke 23.43)
  7. Cry #3: "Woman, behold your son . . ." (John 19.26, 27)
- B. Last three hours (Matthew 27.45-56; Mark 15.33-41; Luke 23.44-49; John 19.28-30)
1. Darkness falls
    - a. 6<sup>th</sup> to 9<sup>th</sup> hour
    - b. 9<sup>th</sup> hour = time of evening sacrifice
    - c. the Lamb of God died just as the lambs were being sacrificed
  2. Cry #4: "My God . . ." (Matthew 27.46, 47; Mark 15.34-36)
  3. Cry #5: "I thirst" (John 19.28)
  4. Cry #6: "It is finished . . ." (tetele, stai) = perfected; completed; paid in full (John 19.30)
  5. Cry #7: "Father, into thy hands . . ." (Luke 23.46); Christ died voluntarily (cf. John 10.17, 18)
- C. Events following the crucifixion (Matthew 27.51-56; Mark 15.38-41; Luke 23.45-49)
1. Earthquake and resuscitation of certain believers (cf. 1 Corinthians 15.20-22) (This may have occurred on Sunday morning)
  2. The Temple veil is torn (Matthew 27.51; Mark 15.38; cf. Hebrews 10; Luke 1.5-25)
    - a. the veil separated the Holy Place from the Holy of Holies
    - b. it was 60 feet long, 30 feet high, 6 inches thick, and required 300 priests to manipulate it
    - c. it was torn from top to bottom, showing that God initiated the action
    - d. the event ended the typology of the law regarding sacrifice and approach to God
  3. Witnesses to Jesus' death (attesting to the historical fact that he died)
    - a. the centurion (Matthew 27.54; Mark 15.39, 41; Luke 23.47)
      - 1) was impressed by the earthquake
      - 2) manner of Jesus death
      - 3) Jesus' response to the crucifixion
    - b. Christ's followers (Matthew 27.55, 56; Mark 15.40, 41; Luke 23.48, 49)
      - 1) the women
        - a) Mary Magdalene
        - b) Mary, mother of James and Joseph
        - c) Mary, the mother of Jesus
        - d) the mother of James and John
        - e) Salome
      - 2) all his acquaintances present, but not the Twelve (except John)
      - 3) soldiers (John 19.31-38)

### III. The Burial (Matthew 27.59, 60; Mark 15.46; Luke 23.53, 54; John 19.39-42)

- A. the circumstances of the burial are very significant because of immediate and ongoing challenges to the authenticity of the resurrection; thus, God entrusted the burial to two respected members of the Sanhedrin, Joseph of Arimathea and Nicodemus, who worked together on the details
- B. Joseph provided a new tomb adjacent to the place of crucifixion for Jesus
- C. He evidenced courage by asking for Jesus' body
- D. Nicodemus procured materials before Passover and the Sabbath (John 19.39-42)
- E. The women viewed the tomb and the body of Jesus (Matthew 27.61; Luke 23.55, 56)
- F. The tomb was sealed and guarded by soldiers (Matthew 27.61-66)

## The Resurrection

### I. Significance of the Resurrection

- A. The empty tomb did nothing but reinforce the grief and increase the frustration of Jesus' believers
- B. The gospel includes the appearances of the risen Christ (cf. 1 Corinthians 15.4-11)
- C. The experience of seeing the person of the risen Christ was essential and explosive in the growth and witness of the early church, especially before the completion of the New Testament

### II. Events of the Resurrection

- A. Sequence of early appearances
  1. Tomb visited by the women (Mary Magdalene, Mary, the mother of James, and Salome) before dawn to bring spices for further anointing (Matthew 28.1; Mark 16.1)
  2. Mary Magdalene ran ahead, saw the empty tomb, and ran back for Peter and John; the other women followed (Matthew 28.5-8; Mark 16.2-8)
  3. Peter, John, and Mary Magdalene return to the tomb. The men see the empty tomb and leave (Luke 24.9-11; John 20.2-10)
  4. Jesus appears to Mary Magdalene; Mary returns to the city (Mark 16.9-11; John 20.11-18)
  5. Jesus appears to the women as they are returning to the city (Matthew 28.9, 10)
- B. Other important elements
  1. Severe earthquake – possibly at the moment of the resurrection (Matthew 28.2)
  2. An angel rolled away the stone – not to let Jesus out, but to let witnesses in (Matthew 28.2-4)
  3. Nobody expected Jesus to be alive! They were thus prepared to be more powerful witnesses to the resurrection (cf. John 16.20-22)

### III. Additional Detail on the Early Appearances

- A. The women first see only the angels who tell them to tell the disciples that they should meet Jesus in Galilee (cf. Matthew 26.32); Note future key events in Galilee
- B. Mary Magdalene alerts Peter and John to the empty tomb (John 20.2-10); after they see it and leave, Mary first sees the angels and then sees Jesus (who may have been standing near the tomb since His resurrection); note that
  1. Mary expected Jesus to remain on earth indefinitely
  2. Jesus corrected her thinking; He commissioned her to tell the men (John 20.11-18)
- C. When Jesus appears to the other women (Matthew 28.9, 10), He also entrusts them with the message that the men should meet Him in Galilee (cf. Matthew 28.7)
- D. After the guards report on the resurrection (Matthew 28.11-15), the priests pay them to conceal the event by saying that Jesus' body had taken by His disciples; inconsistencies:
  1. If the soldiers were asleep, how did they recognize the disciples?
  2. How could the disciples steal the body and not awaken the guards?
  3. Why not arrest the disciples for breaking the Roman seal?
- E. The appearance to the two disciples going to Emmaus (Luke 24.13-35)
- F. The appearance to Peter (Luke 24.33-35; 1 Corinthians 15.5)
- G. The appearance to ten disciples in the upper room on resurrection night (Luke 24.36-43; John 20.19-25)
  1. They feared arrest because of their vulnerability as followers of the executed Christ and as alleged stealers of His body
  2. Jesus' resurrection body
    - a. passed through closed doors
    - b. carried visible wound marks and could be touched
    - c. consumed normal food
  3. Jesus gives the first statement of the Great Commission (John 20.21-23) as an introduction
    - a. "As the Father sent Me, so send I you" (21)
    - b. the Holy Spirit's power is essential (22)
    - c. the ministry of believers has an eternal impact (23)

## The Post-Resurrection Ministry and Ascension

- I. Post-Resurrection Appearances
  - A. The appearance to the eleven disciples in the Upper Room one week after the resurrection (John 20.26-31)
    1. Thomas' initial unbelief leads to strong affirmation: "My Lord and my God."
    2. The issue of believing, yet not seeing (29), is critical; Jesus' selective appearances were not to verify the resurrection, but
      - a. to "wean" the disciples away from a dependence on his physical presence
      - b. for the purpose of teaching them things necessary for their future ministry
      - c. to demonstrate the ultimate authority of the Word of God
  - B. The appearance to seven disciples by the Sea of Galilee (John 21.1-25); this appearance provides a bridge between the four Gospels and the book of Acts by showing how Peter came to leadership within the group; not that Peter had been restored to fellowship with Jesus during his first meeting with Him after the resurrection
    1. Jesus, referring to a previous conversation in Matthew 26.31-33, establishes the true qualification for leadership: Love for Christ (cf. 1 Peter 5.2-4)
    2. Jesus also
      - a. calls Peter to be a shepherd (rather than a fisherman)
      - b. predicts Peter's martyrdom
      - c. commands Peter to follow (ultimately to the cross)
  - C. The appearance to eleven disciples on a mountain in Galilee (Matthew 28.16-20; 1 Corinthians 15.6)
    1. the second statement of the Great Commission is delivered at this point (cf. Matthew 16.18; Ephesians 4.11, 12)
    2. "As you go, make disciples, baptizing and teaching" = church growth through the multiplication of disciples
  - D. The appearance to James, Jesus' half-brother (1 Corinthians 15.7)
  - E. The appearance to the disciples in Jerusalem (Luke 24.44-49; Acts 1.3-8); during this appearance, the third and fourth statement of the Great Commission are delivered
    1. In the third statement, Jesus gives a summary of Old Testament truth about Christ (Luke 24.46, 47)
      - a. the Christ must suffer
      - b. rise again from the dead
      - c. repentance must be proclaimed in His name
    2. Jesus predicts the baptism of the Holy Spirit on the day of Pentecost
    3. In the fourth statement, Jesus commands a worldwide penetration of the Gospel through the power of the Holy Spirit (Acts 1.7, 8)
- II. Further Significance of the Resurrection Appearances of Christ
  - A. Nature of His appearances
    1. His appearances were visual – he was seen by intimate friends and over 500 believers (John 20 and 1 Corinthians 15.6)
    2. His appearances emphasized the physical reality of His body
    3. His voice verified His person to Mary (John 20.1.6) and to the apostles (John 20.19ff)
    4. Jesus identified Himself in some unique ways, through
      - a. the breaking of bread at Emmaus
      - b. explaining Scripture
      - c. repeating "As the Father has sent Me . . ."
      - d. enabling a miraculous catch of fish
    5. His appearances were only to believers; the effect of this is that:
      - a. there was no uneasiness about the resurrection in the early church
      - b. His enemies did not contend the resurrection at the time
  - B. Reasons why Jesus did not appear to non-believers

1. It was compatible with Jesus' practice not to force evidence on unbelievers
2. Miracles – even a resurrection – do not in themselves guarantee belief (Matthew 11.20-24)
3. His next appearance to the nation of Israel will be in glory, coming to the Mount of Olives (Zechariah 14.4-9)
4. His non-appearance to His enemies established His plan to authenticate the fact of His resurrection through the lives and testimonies of believers and through the New Testament record of the event

III. The Ascension (Luke 24.50-53; Acts 1.9-12)

- A. He left from the Bethany side of the Mount of Olives
- B. The cloud into which He disappeared alludes to His return (Daniel 7.13; Matthew 24.30)

VII. He will return to the same place (Zechariah 14.4)