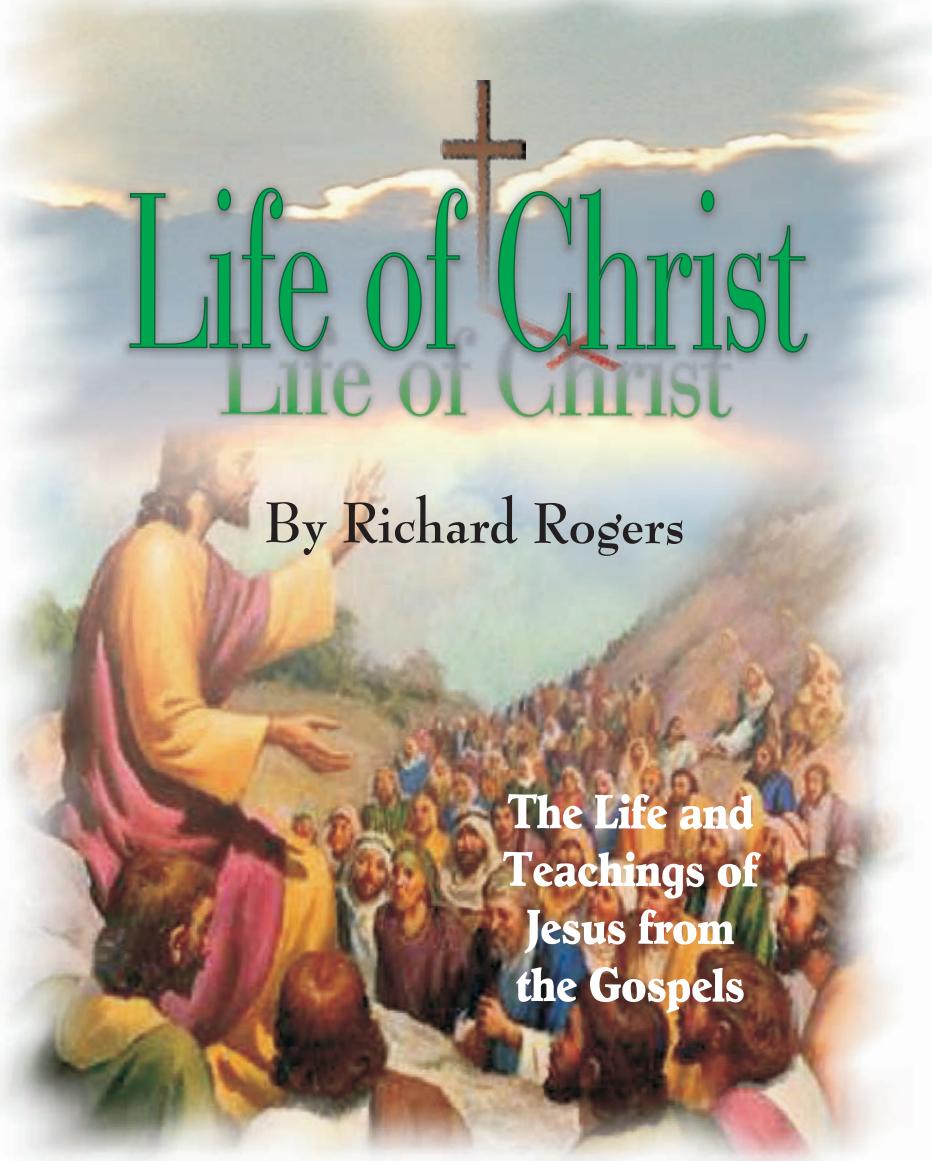


Study Guide



Life of Christ

~~Life of Christ~~

By Richard Rogers

The Life and
Teachings of
Jesus from
the Gospels

SUNSET
International Bible Institute



THE
LIFE AND TEACHING
OF CHRIST



INTRODUCTORY
NEW TESTAMENT
STUDIES

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DISCLAIMER

The two volume textbook used in this course was selected because we consider it one of the best and well adapted to this course of study. “***The Chronological Life of Christ***” ***VOLS I & II*** by Mark E. Moore contain a wealth of knowledge which will increase your understanding of the life and teaching of Jesus Christ. You will follow the footsteps of Jesus as He walked the dusty roads and sandy beaches of Palestine. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements for

Level II Students

(non-Transferrable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen/view the lectures as you follow along in the course Study Guide book.

There is a Self Exam at the end of each lesson. Preview each lesson by reading these questions first.

Reading:

You must read the Gospels of Matthew, Mark and Luke through at least one time during this course of study. (**Worth 10% of your grade**) It is highly recommended that you obtain and read the commentary, *The Life of Christ* by Richard Rogers.

Tests:

There will be **two tests** to complete for this course. One test is to be done at the end of lesson twelve (12), and the final test will be done at the end of the study and will cover lessons thirteen (13) through twenty-four. (**Worth 80% of your grade**).

Memory Work:

Memory verses are to be done as you go through the study. You are asked to write your verses from memory on your test in the presence of the administrator **or** quote them to your administrator. If you write the memory verses, correct them with a colored pen and show them to the administrator. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You have twenty (20) memory verses. (**Worth 10% of your grade**).

Due by the Mid-term test: (8 verses)

Isaiah 7:14; Matthew 10:32-33; Mark 12:28-31; John 14:6.

Due with the Final test: (12 verses)

Matthew 5:1-12.

SPECIAL NOTICE! This course cannot be taken for credit without viewing / listening to the recorded lectures!

Note: ALL assignments must be completed and turned in at the time of the final test!

Instructions and Requirements for Level III Students (Transferrable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen/view the lectures as you follow along in the course Study Guide book.

Reading: The Gospels of **Matthew**, **Mark** and **Luke** must be read four (4) times during the course of this study. The Gospel of **John** must be read one (1) time during the course of this study. This reading should be done one time in a Modern English Version of the Bible. (**5% of total grade**)

There will be two titles to read "**The Chronological Life of Christ**", Volumes I&II, by: Mark E. Moore and Richard's commentary on the "**Life of Christ**." Write a two page evaluation of the two-volume set and send it in with your final exam. (**10% of total grade**)

Memory Verses: You will have eighty-five (85) verses to memorize in your study of *The Life of Christ*. These are to be done as you go through the study on a regular time schedule to finish by the end of the course. Write out your memory verses, correct them with a different colored ink, and turn them in with your test papers or quote them to your Test Administrator. **Please indicate which Bible version you are using. (15% of total grade)**

Due with the Mid-term test: (43 verses)

Isaiah 7:14; 53:4; Matthew. 3:13-17; Luke 4:11-12; John 1:29-34; John 3:1-5;
Luke 4:16-19; Matthew. 5:1-12; Matthew. 10:24-25, 32-33, 37-39.

Due with the Final test: (42 verses)

Luke 17:17-19; John 7:37-39; 11:25-26; Mark 12:28-34; Matthew. 23:37-39;
John 14:1-8; 19:1-16).

Tests:

There will be two tests to complete for this course. One test is to be done at the end of lesson twelve (12), and the final test will be done at the end of the study and will cover lessons thirteen (13) through twenty-four. (**Worth 70% of your grade**).

Notebook: Take notes in the margins of your study guide or in a notebook of the material gained in this study creating a teaching packet for future use.

Grading scale:

| | |
|-------------------------|------------|
| Reading and evaluation: | 15% |
| Memory verses: | 15% |
| Test: | <u>70%</u> |
| TOTAL | 100% |

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LESSON ONE

INTRODUCTION

INTRODUCTION:

Jesus Christ is, of course, the pivot of all history. This is even seen in how we measure existence today. All time is dated from His supposed birthday (Actually the date is about 4 to 6 years off).

I believe it is of utmost importance that we have a working knowledge of Christ's life and teaching at the very beginning of our Christian journey. The next 24 lessons will be our attempt to provide that starting knowledge of Christ. Other courses in the future will take each of the gospel accounts of His life thought by thought.

LESSON TEXT: Passages listed in the notes & Luke 1:5-25; 3:1-20

LESSON AIM: We will overview Jesus' life by looking at Old Testament prophecies and see the preparatory work of John the Baptist.

LESSON OBJECTIVES: You will . . .

1. Scope at least 28 prophecies from the Old Testament concerning Jesus as a background of His life.
 2. Examine the lives of several Old Testament people and Old Testament objects which serve as types of Jesus.
 3. Inquire into the relationship of John the Baptist's assignment given him by God as it relates to the life of Jesus.
-

OLD TESTAMENT BACKGROUND FOR HIS LIFE

A. Old Testament Prophecies Concerning Jesus

1. ***The unique nature of His birth – By a virgin.*** “*Therefore the Lord Himself will give you a sign: The virgin will be with child and will give birth to a son, and will call Him Immanuel*” (Isaiah 7:14).
2. ***The location of His birth – At Bethlehem.*** “*But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.*” (Micah 5:2).
3. ***The time of His birth – In Roman days.*** “*In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure for ever*” (Daniel 2:44).

4. **Born while the temple stands.** “Then suddenly the Lord you are seeking will come to His temple; the messenger of the covenant, whom you desire, will come, says the Lord Almighty” (Malachi 3:1).
5. **A Forerunner to prepare the way.** “A voice of one calling in the desert prepare the way for the LORD; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain” (Isaiah 40:3-4).
6. **A prophet like Moses.** “The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him” (Deuteronomy 18:15-19).
7. **A preacher of good news to the poor.** “The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners” (Isaiah 61:1-2).
8. **His teaching will not be heard by most of the listeners** (6:9-10).
9. **A ministry in Galilee** (Isaiah 9:1-2).
10. **A healing ministry.** “Surely He took up our infirmities and carried our sorrows, yet we considered Him stricken by God, smitten by Him, and afflicted” (Isaiah 53:4)
11. **A worker of miracles** (Isaiah 35:5-6).
12. **He would cleanse the temple.**
“ . . . for zeal for your house consumes me, and the insults of those who insult you fall on me” (Psalms 69:9).
13. **He would enter Jerusalem in triumph.** “Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey” (Zechariah 9:9).
14. **He would be despised by men.** “He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces He was despised, and we esteemed Him not” (Isaiah 53:3).
15. **The people and rulers would conspire against Him** (Psalm 2:1-2).
16. **To be betrayed by a friend.** “Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me” (Psalms 41:9)
 - a. To be sold for thirty pieces of silver (Zechariah 11:12).
 - b. The silver to buy a potter's field (Zechariah 11:13).
17. **He would be silent before His accusers.** “He was oppressed and afflicted, yet He did not open His mouth; He was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so He did not open His mouth” (Isaiah 53:7).
18. **He would be beaten severely** (Isaiah 52:14).
19. **He would be crucified** (Psalm 22:16).
20. **His garments would be divided** (Psalm 22:18).
21. **He would be reviled and mocked** (Psalm 22:7-8, 12-13).
22. **He would die surrounded by criminals** (Isaiah 53:12).
23. **None of His bones would be broken** (Psalm 34:20).
24. **His body would be pierced** (Zechariah 12:10).

25. ***He would be buried with the rich*** (Isaiah 53:9).
26. ***He would be raised from the dead*** (Psalm 16:9-10).
27. ***He would ascend to the Father's right hand*** (Psalms 16:11; 68:18).
28. ***He would be exalted at the Father's right hand*** (Psalm 110:1-7).

B. Types in the Old Testament – Persons

1. Adam (Romans 5).
2. David (Ezekiel 37:24).
3. Melchizedek (Psalm 110:4; Hebrews 5:8-10; 7:1-17).
4. Jonah (Matthew 12:40).
5. Moses (Deuteronomy 18:15; Acts 3:20-22).
6. Joshua, the high priest (Zechariah 3:1-5; 5:11-15).
7. Zerubbabel, the governor (Haggai 2:20-23).

C. Types in the Old Testament – Objects

1. The bronze snake (Numbers 21:9; John 3:14-15).
2. The wilderness manna (Exodus 16:11-15; John 6:32-35).
3. The Passover lamb (Exodus 12:3-6, 46; 1 Corinthians 5:7; cf. John 19:36).
4. The Rock of Horeb (Exodus 17:6; 1 Corinthians 10:3-4).
5. The temple veil (Exodus 40:21; Hebrews 10:19-20).
6. Jacob's ladder (Genesis 28:12; John 1:51).
7. The Ark (Genesis 7:13-16; 1 Peter 3:20-21).

JOHN THE BAPTIST'S PREPARATION FOR HIS LIFE

A. The Events Surrounding John's Birth (Luke 1:5-25)

1. The announcement of his birth (vs. 5-25).
 - a. His parents' character and plight (vs. 5-7).
 - b. The angel and Zechariah (vs. 8-20).
 - c. Zechariah and the people (vs. 21-22).
 - d. The acceptance of the angel's prophecy and the conception (vs. 23-25).
 - e. Note Gabriel's promises to Zechariah:
 - 1) He would have a son.
 - 2) The son would bring joy to many.
 - 3) The son would be great in the sight of God.
 - 4) The son would be gifted by the Spirit from the womb.
2. The announcement of Jesus' birth (Luke 1:26-38).
 - a. The greeting (vs. 26-28).
 - b. The perplexity (vs. 29-37).
 - c. Mary's fear comforted (vs. 29-33).
 - 1) Favor with God.
 - 2) You will have a son who will be:
 - Savior
 - Son of God the Most High.
 - King of Israel.
 - d. Doubt dispelled (vs. 34-37).
 - 1) Power is the Spirit.

- 2) Elizabeth has conceived in old age.
- 3) Nothing is impossible with God.
- e. The surrender (v. 38).
3. The visit of Mary to Elizabeth (vs. 39-56).
 - a. The greeting and John's "response" (vs. 39-45).
 - b. Mary's song (vs. 46-55).
 - c. Long visit with her cousin, Elizabeth (v. 56).
4. John's birth (vs. 57-80).
 - a. His birth and his naming (vs. 57-66).
 - b. Zechariah's song (vs. 67-79).
 - 1) Praise the Lord (vs. 67-75).
 - He will redeem.
 - He keeps covenant.
 - He enables fearless service.
 - 2) Prophecy about his son (vs. 76-79).
 - A prophet.
 - A forerunner.
 - A teacher of salvation.
 - A bringer of light.
 - c. John's maturing (v. 80).

B. Events Involved in John's Work (Luke 3:1-20)

1. Preaching and baptizing (vs. 1-6).
2. Reproving and rebuking (vs. 7-14).
3. Explaining and prophesying (vs. 15-18).
4. Confronting and imprisonment (vs. 19-20).

EXAM FOR LESSON ONE:

1. Give at least ten (10) Old Testament Scripture references which prophecy something about Jesus.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
10) _____

2. Name four (4) people in the Old Testament who are said to be types of Jesus.

1) _____
2) _____
3) _____
4) _____

3. List five (5) objects in the Old Testament which are said to be types of Jesus.

1) _____
2) _____
3) _____
4) _____
5) _____

4. List four (4) promises made by Gabriel to Zechariah concerning his son.

1) _____
2) _____
3) _____
4) _____

5. Mary was told by the angel that the baby born of her would be what three things (Luke 1:26-28)?

1) _____
2) _____
3) _____

LESSON TWO

PERIOD OF PREPARATION

INTRODUCTION:

We are about to enter His own personal work on earth. But in order to put that in its proper place and proper setting, I think we need to look at the geography and we need to look at the history. This does not take place in a vacuum, it is geographically and historically rooted in a place where His work will be very, very successful.

LESSON TEXT: Matthew 1:18-23; 2:1-15; Luke 2:1-42

LESSON AIM: We will get an overall view of the early years of Jesus' life as He prepares for His earthly ministry.

LESSON OBJECTIVES: You will . . .

1. Become familiar with the five geographical divisions of the land of Palestine.
 2. Discover that Palestine had four different political divisions from 5 B.C. to 70 A.D. which affected the ministry of Jesus and His disciples.
 3. Scope the activities surrounding the life of Jesus from His birth to 12 years of age.
-

NEW TESTAMENT PALESTINE

A. Provinces of Palestine. Palestine was composed of five distinct districts:

1. **Judea:** The southern district – Bounded by the Dead Sea, Jordan River, Mediterranean Sea, and Samaria.
2. **Samaria:** The central district – The people were a mixed race and hated by the Jews.
3. **Galilee:** The northern district – Extended from Mount Carmel to Lebanon and Sea of Galilee to the Mediterranean Sea and Phoenicia.
4. **Perea:** The eastern district – From Jordan east to the desert and from the Arnon (south) to Pella (north).
5. **The Decapolis:** Ten cities (Gentile in nature).

| | |
|--------------|-----------------|
| a. Beth-shan | f. Hippos |
| b. Gadara | g. Dion |
| c. Gerasa | h. Pella |
| d. Raphana | i. Ramoth-Ammon |
| e. Canatha | j. Damascus |

B. Political History of Palestine From 5 B.C. to 70 A.D.

1. **King Herod the Great:** Died in 5 B.C.
2. **The Tetrarchy:** 5 B.C. to 41 A.D.
 - a. *Archelaus:* Ruled Judea and Samaria.
 - b. *Antipas:* Ruled Galilee and Perea.
 - c. *Philip:* Ruled east of the Sea of Galilee (The Decapolis).
 - d. *Lysanias:* Ruled between Mount Hermon and Damascus (Abilene).
3. **Herod Agrippa** (41-44 A.D.)
 - a. Grandson of Herod the Great.
 - b. Friend of Emperor Caligula, who gave him all of Palestine.
 - c. Slew James, imprisoned Peter, died by God's judgment (Acts 12).
4. **The Two Provinces** (44-70 AD).
 - a. *Herod Agrippa II* (17 years old) was given the Decapolis and Abilene by Claudius.
 - b. Judea, Samaria, Galilee, and Perea were ruled by Roman Procurators.
 - c. In 70 A.D. when Jerusalem was destroyed, the entire nation was annexed to Syria.

NOTE: Israel had been destroyed by the same God who had raised her up.

THE PERIOD OF PREPARATION

(From birth to baptism – 30 years).

The first thirty years of Jesus' life are years about which we know very little. His birth, baptism and wilderness temptation are three of the events in this period which are given special prominence by the gospels. About other things the record is sparse. This intended imbalance should be a clue as to where we should direct our greatest attention.

A. From Birth to Baptism – 30 Years

The gospels devote more space to events leading up to Jesus' birth than they do to the birth itself. This is also true of at least two other crisis in Jesus' career: the crucifixion and the resurrection.

1. Birth in Bethlehem (Matthew 1:18-23; Luke 2:1-20).
 - a. Joseph's problem (Matthew 1:18-23).
 - b. Mary's glory (Luke 2:1-7).
 - c. The angels and the shepherds (Luke 2:8-20).
2. Presentation in the Temple (Luke 2:22-28). When Jesus was forty days old, He was presented to God in a service of dedication. Read Leviticus 12:1-8 (Law of purification for mother) and Exodus 13:2-16 (God's claim of the firstborn son).
 - a. The purification sacrifice (vs. 22-24).
 - b. Simeon's prophecy (vs. 25-35).
 - c. Anna's witness (vs. 36-38).
3. The visit of the wise men (Matthew 2:1-12).
 - a. *Where is He . . . ?* (2:2).
 - b. *We have seen His star* (2:2)

- c. *We have . . . come to worship Him* (2:2).
- d. *They presented unto Him gifts.*
- 4. The flight into Egypt (Matthew 2:13-15).

NOTE: Herod's slaughter of the babes (Matthew 2:16-18). How do you reconcile the omnipotence of God and:

- a. The family's flight from danger.
- b. The extensive carnage by a human ruler, Herod?
- 5. The settlement at Nazareth (Matthew 2:19-23).
 - a. Jesus was often referred to as a Nazarene because Nazareth is where He was bought up by His parents.
 - b. When His enemies called Him a Nazarene, their intent was one of scorn (cf. John 1:46).
- 6. The visit to the temple at the age of 12 years (Luke 2:40-52).

NOTE: Jesus' human development (Growth).

- | | | |
|----|---------------|----------------------|
| 1) | Intellectual: | "In wisdom." |
| 2) | Physical: | "In stature." |
| 3) | Spiritual: | "In favor with God." |
| 4) | Social: | "In favor with man." |

NOTE: This story very clearly teaches that Jesus had a keen awareness of His divine mission at a very young age. Just how many details of that mission He knew at age twelve is not revealed. But we must not be misled by what are the limitations of knowledge in a normal youth of twelve. Jesus was an extraordinary twelve year old.

For evidence of this, compare His understanding with that of the people and teachers (2:47), and of His parents (2:50).

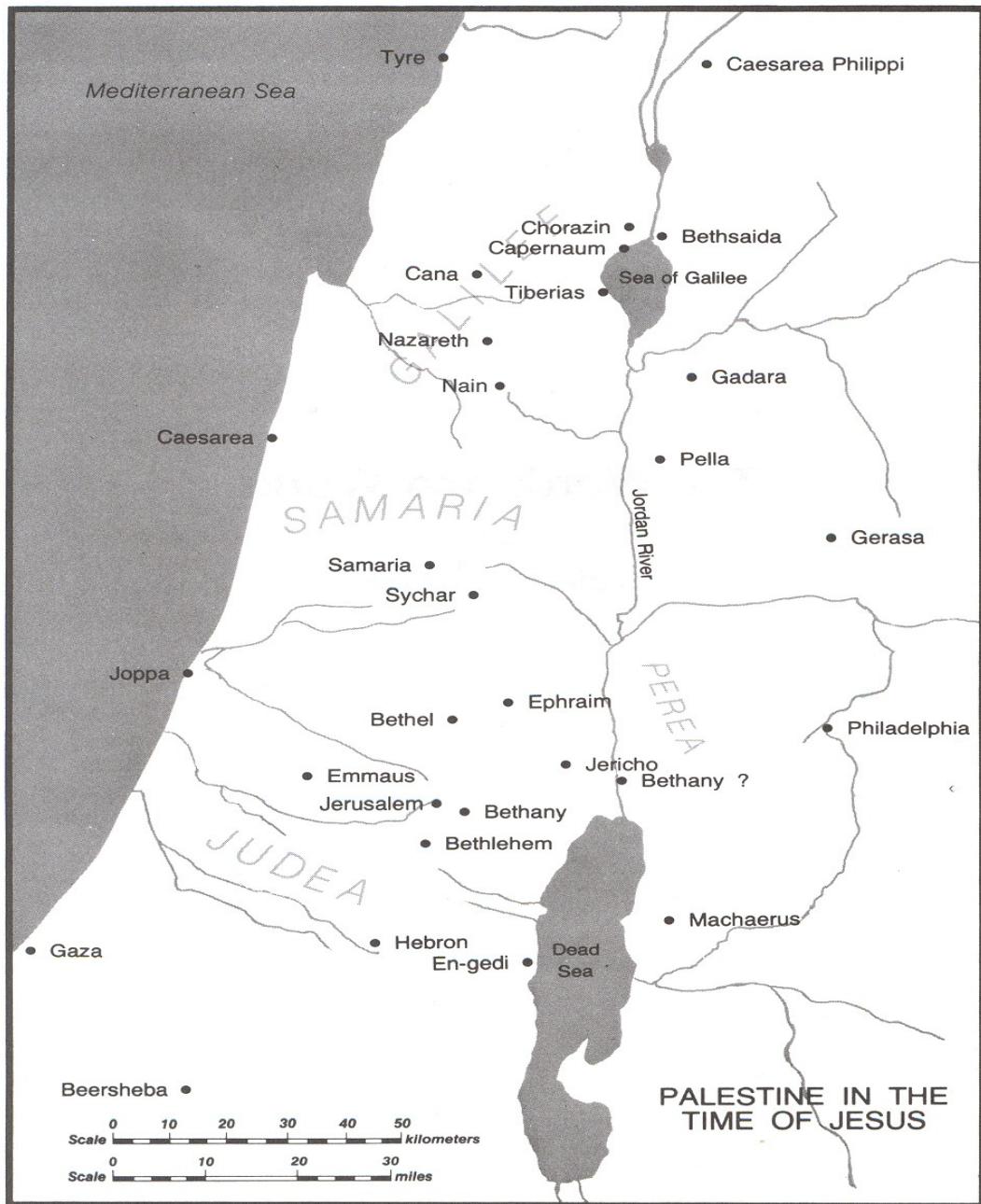
NOTE: Places in this period for map:

1. Bethlehem: Six miles southwest of Jerusalem.
2. Jerusalem: The temple city
3. Nazareth: Above the Valley of Jezreel in Galilee.

BIRTH OF CHRIST

Locate and mark on the map below the sites where the following events took place. Use small arrows to indicate the travels of Joseph and his family.

1. The five distinct districts of Palestine.
2. The birth of Jesus (Matthew 1:18-23).
3. Presentation in the temple.
4. Home town of Jesus.
5. Visit to the temple at age 12.



SELF EXAM FOR LESSON TWO:

1. List the five districts of Palestine, giving a defining description of each district.

1) _____
2) _____
3) _____
4) _____
5) _____

2. Give the four divisions of political history from 5 B.C. to 70 A.D. for Palestine.

1) _____
2) _____
3) _____
4) _____

3. How old was Jesus when His parents took Him to the temple for the service of dedication? What two persons witnessed to His deity while there?

1) _____
2) _____
3) _____

4. Where is the account of the visit of the wise men located? _____

5. It was said by Luke that Jesus grew as a boy in what four areas?

1) _____
2) _____
3) _____
4) _____

6. What three cities/towns did the events in the first 12 years of Jesus' life occur?

1) _____ 2) _____ 3) _____

LESSON THREE

PERIOD OF INAUGURATION (1)

INTRODUCTION:

Welcome back to our study of the Life of Christ at Sunset International Bible Institute. We are studying today the period of inauguration. We have already seen the first thirty years of Jesus' life as apparent **preparation**, as He gets ready for the work that He is to do. Today He will begin His ministry, a **period of inauguration**. His baptism was the official start of His ministry. He was "about 30 years of age" (Luke 3:23). He begins it at the waters of baptism. Note how many people had been thronging around John the Baptist to hear him preach, and to be baptized by him (Matthew 3:5-7; Mark 1:5, 7). Then Jesus came to him "to be baptized of him" (Matthew 3:13). You need to read Matthew 3:13-17 and Mark 1:9-11 and Luke 3:21-22 to get the full picture of what happens here. I want to simply take a look at Luke 3:21-22.

LESSON TEXT: All Scriptures listed in the Study Guide.

LESSON AIM: Our concentration in this lesson will be to scope the beginning of Jesus' ministry as it relates to His baptism, temptation, and witness of His deity.

LESSON OBJECTIVES: You will . . .

1. Learn of John the Baptist's reluctance to baptize Jesus and possible reasons for this reluctance.
 2. Discover several reasons for the baptism of Jesus by John the Baptist.
 3. Examine the temptations of Jesus and the avenues which Satan used to tempt Jesus to sin.
 4. Take note of some early witnesses to the deity of Jesus.
-

THE BAPTISM OF JESUS

(Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; Cf. John 1:29-34).

A. John Tried to Deter Him. *"But John tried to deter Him, saying, 'I need to be baptized by you, and do you come to me?'"* (Matthew 3:14).

The reason:

1. John's baptism demanded confession of and repentance from sin with a view to the forgiveness of sin. *"And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River"* (Mark 1:4-5).

2. Christ was sinless and needed neither to repent or to be forgiven. “*Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?*” (John 8:46).
3. The baptism of Jesus was not a specimen of John's baptism nor an example for others to follow.
 - a. The one baptizing was the same, but the baptism was not the same.
 - b. The use of water was the same, but the significance was not the same.
4. The baptism of Jesus was distinct from John's baptism and from Christian baptism even as John's baptism was distinct from a believer's baptism (cf. Acts 19:3-5). It was unique. This is a one-time event to be done by one person and by no one else.

B. John Decided to Baptize Jesus. The reason:

1. Some have thought: To be inducted into His priestly office. Not so! His priestly office was Melchizedekian not Levitical. Resurrection – Psalm 110.
2. The Scripture gives several reasons:
 - a. To fulfill all righteousness (Matthew 3:15). “*Jesus replied, ‘Let it be so now; it is proper for us to do this to fulfil all righteousness.’ Then John consented.*”
 - b. To identify who He was (John 1:33-34). “*I would not have known Him, except that the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is He who will baptize with the Holy Spirit’ I have seen and I testify that this is the Son of God.*”
 - c. To identify Himself with us – the sinners He came to save (2 Corinthians 5:21). “*God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God.*”
 - d. To be anointed by the Spirit (Luke 3:22; 4:14, 16). “*...and the Holy Spirit descended on Him in bodily form like a dove. And a voice came from heaven; you are my Son, whom I love; with you I am well pleased.*”

C. Testimony Concerning Jesus

1. To John (John 1:29-34).
 - a. Lamb of God. “*The next day John saw Jesus coming towards him and said ‘Look, the Lamb of God, who takes away the sin of the world!’*” (John 1:29).
 - b. Baptized with the Spirit (and fire). “*The man on whom you see the Spirit come down and remain is He who will baptize with the Holy Spirit*” (John 1:33).
 - c. Son of God. “*I have seen and I testify that this is the Son of God*” (John 1:34).
2. To Jesus (Mark 1:11). Testimony of Father. “*And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’*”
3. Empowering of Jesus (Matthew 4:1-11; Mark 1:12; Luke 4:1; cf Luke 4:16-20).

TEMPTATION OF JESUS

(Matthew 4:1-11; Mark 1:12-13; Luke 4:11-12). **NOTE:** He was tempted the entire 40 days.

A. The Lust of the Flesh: Hunger.

1. The enemy's first attack: An attempt to ruin Him by appealing to a necessity of His physical nature.
2. He was utterly unsuccessful: Jesus recognized that the essential fact of human nature is spirit, and wherever there comes the necessity for conflict between the need of the material and the need of the spiritual, the former, being subservient, must minister to the latter, which is essential.

B. The Pride of Life: Prove it!

The enemy, defeated once, flung the force of his terrible subtlety against the spiritual nature, attempting the ruin of the entire Man, by suggesting that He should make unwarranted venture on the basis of His trust in God.

C. The Lust of the Eyes: Beauty and power of the earth's kingdoms.

In seeming desperation, the enemy now shows the diabolical desire of his depraved heart. He asked for the homage of perfection. In the might of choosing only to worship God, Jesus demanded the devil's departure.

NOTE: He not only resisted all of the devil's temptations, He laid hold of the tempter and defeated him. He will on the cross also punish him for all he did to the first man.

NOTE: The Incarnate Word quoted the written word to win!

WITNESS OF THE FIRST DISCIPLES

(John 1:35-51).

A. Andrew to Peter: "*We have found the Messiah.*"

B. Philip to Nathanael: "*The one of whom Moses and the Prophets wrote!*"

C. Nathanael to Christ: "*The Son of God; the King of Israel!*"

CONCLUSION: Note the combined witness of this section:

1. **From God: My Son,**
Well pleased.
2. **From John: The Lord,**
Greater than I.
The Lamb of God.
The Savior.
"Existed before me".
Baptized with the Spirit.

- The Son of God.
3. **From Disciples: The Messiah,**
 The fulfillment of Old Testament prophecy.
 The Son of God.
 The King of Israel.

SELF EXAM FOR LESSON THREE:

1. When Jesus came to John the Baptist to be baptized John tried to deter Him. Give two reasons why John did not want to baptize Jesus.

1) _____
 2) _____

2. Give four reasons from Scripture why Jesus was baptized.

1) _____
 2) _____
 3) _____
 4) _____

3. What was the three-fold testimony to John the Baptist concerning who Jesus was? Give a Scripture reference for each one.

1) _____
 2) _____
 3) _____

4. What was the testimony to Jesus concerning His identity at His baptism?

5. What three areas did Satan use to tempt Jesus into sinning? How did Jesus answer each temptation?

1) _____
 2) _____
 3) _____
 4) _____

6. Concerning the witness of the first disciples: Fill in the statements below.

Andrew's witness to Peter: _____

Philip's witness to Nathanael: _____

Nathanael's witness to Christ: _____

LESSON FOUR

PERIOD OF INAUGURATION (2)

INTRODUCTION:

Welcome back to our study of the life of Christ. We are studying the period of inauguration where Jesus gets His ministry started. We have already seen three points. We looked at His baptism. We saw the significance of His baptism. For Him it fulfilled all righteousness and announced the fact that His ministry was to begin. And for us, it identified Him with us as we are baptized in order to enter our work and ministry in the kingdom of Christ. Then we saw His temptation, where for forty long days He did not eat. He was in hand to hand combat with the prince of demons. Angels ministered to Him and the Spirit empowered Him. He quoted the Word of God to meet every temptation the devil brought and so the devil was defeated, not simply temptation resisted. His head was shown to be bruised (Genesis 3:15). We saw the witness of the first disciples, that they testified that they believed without any divine inspiration but simply by the examination of Jesus' work and words, the examination of His character. They came to believe that He was the Messiah, that He was the one of whom Moses and the prophets wrote, that He was the Son of God, that He was the King of Israel, that He was the one that they would live for and die for and serve.

LESSON TEXT: John 2:1 – 4:54

LESSON AIM: We will travel with Jesus as He attends a wedding feast in Cana, to the Passover in Jerusalem, back through Samaria and back to Galilee.

LESSON OBJECTIVES: You will . . .

1. See Jesus began to manifest Himself in a miracle at a wedding feast and in the healing of a nobleman's son in Cana of Galilee.
 2. Examine six Greek words used to describe the wondrous works done by Jesus.
 3. Scope two events in the life of Jesus while in Jerusalem during His Passover visit.
 4. Listen in as Jesus converses with the Samaritan woman at Jacob's well and see the result of that visit on both the Samaritans and His disciples.
-

MARRIAGE FEAST AT CANA (John 2:1-11)

On the third day of Jesus' journey to Cana from the place where He had won His first disciples, Jesus attended a marriage feast. As you read this story, observe how

various needs were met in Jesus.

A. The Holiness of a Feast (vs. 1-2)

1. It was holy, for it was the climax of the wedding procedure.
2. The man had been with his friends for a period of months; the woman, with her virgin friends.
3. Now the two have come together in this holy purpose and act of being joined together by eating and by drinking with their friends and by the vows that they will make.

B. The Miraculous Sign (vs. 3-10). The occasion – they had run out of wine.

1. Jesus does not come alone. He comes with a company of people.
2. His mother, perhaps, thinking, it was the fault of Jesus and His disciples that they are out of wine asked Jesus to provide some wine for the host.
3. Jesus' response: "I have not come to satisfy the physical desires and physical needs of man. My time has not yet come."
4. Water jars filled to the brim becomes the best wine.

C. The Response: Belief (v. 11). There was always a progression when Jesus worked. Either in the belief of the people who are there or in the unbelief of the people who are there.

NOTE: Six Greek words concerning miracles.

1. *Teras*: A startling, imposing, amazement-waking event. Compare John 4:48 and Acts 2:19 where the word is rendered, "wonders."
2. *Semeion*: Implies that the miracle is an indication of some power or meaning behind it to which the miracle is secondary in importance. The translates this word "miraculous sign." Found 17 times in the book of John.
3. *Dunamis*: Emphasizes the power revealed in the performance of the miracle and implies the spiritual energy that produced it. Compare Matthew 7:22; 11:20.
4. *Endoxos*: Implies that miracles are works in which the glory of God and of the Son of God shines forth. Compare Luke 13:17.
5. *Paradoxos*: Used only in Luke 5:26, "remarkable things." It refers to that which is contrary to the order of the natural world and to that which is strange to the usual current of thought.
6. *Thaumasios*: Used of that which provokes wonder. Compare Matthew 21:15, "wonderful things."

NOTE: The word *semeion* is most prevalently used.

THE FIRST PASSOVER (John 2:14-3:21)

Jesus travels from Cana of Galilee to Jerusalem to observe the Passover.

A. The First Cleansing of the Temple (2:14-22). When Jesus viewed the desecration of the temple by the merchandise traffic in the court of the Gentiles,

He drove out the merchants, severely rebuking them for defiling His Father's house. The onlookers, either hostile or awed, asked "Who are you to do this thing?" By what authority did you do this?

1. The occasion: Passover (v. 13).
2. The corruption (v. 14).
 - a. The priests were selling the people the animals that they offered on the altar, and the priests got the meat that was left over after the offering.
 - b. The temple tax had to be paid in Judean coins. People traveling from other places had to have their local money changed. They were charging exorbitant rates to exchange their money into Judean money, that they were going to get back. They were not only crooked and greedy, they also were irreverent and oppressing the people at the same time.
3. The indignation (vs. 15-16). Full and righteous. Jesus drove those people and their animals out of the temple.
4. The reminder (17). Cf. Psalms 69:9. Zeal for His Father's house.
5. The opposition (v. 18). The Jewish leaders.
6. The challenge (v. 19). "*Destroy this temple and in three days I will raise it up.*"
7. The misunderstanding (v. 20). Not the material building but the temple of His body.
8. The author's explanation (vs. 21-22).
9. The response (vs. 23-25).
 - a. Many believed.
 - b. Jesus did not trust them.

B. The "New Birth" Conversation with Nicodemus (3:1-21)

1. The man and his question (vs. 1-2). Nicodemus – member of the Sanhedrin – and his unuttered question.
2. The necessity for salvation (vs. 3-15).
 - a. Seeing the kingdom (vs. 3-4). Jesus tells him you must be born from above in order even to conceive of it, in order to see the kingdom of heaven.
 - b. Entering the kingdom (vs. 5-8). In order to enter the kingdom, you must be born of the water and of the Spirit.
 - c. Looking for salvation (vs. 9-15).
3. The author's discussion (vs. 16-21).
 - a. Based on the love of God. "*For God so loved the world that He gave His only begotten Son.*"
 - b. Requiring belief in Him. "*. . . that whosoever believeth in Him should not perish but have life in His name.*"
 - c. Requiring obedience on man's part.
 - d. Jesus is the light expelling darkness and revealing the Father.

NOTE: This man, Nicodemus, is the teacher of Israel, and he paid attention to what Jesus said. Because when Jesus comes to die, it will be Nicodemus who comes to help bury Him in Joseph of Aramathea's tomb. Nicodemus will grow in his faith, and we will see it as we study the life of Christ. From this night time visit,

he will become a timid questioner and a timid witness of Christ and then he will become a bold one who comes out at Jesus' death, anoints Him and buries Him.

RETURN TO GALILEE (John 4).

A. Jesus Converts a Woman and a City (vs. 1-42). The woman is an immoral woman and the city is Sychar in Samaria.

1. Reason for leaving (vs. 1-3). He and His disciples were baptizing, making more disciples than John and his disciples are. And it is not time for John to be totally out of the picture. So Jesus goes back home to Galilee.
2. Rest by the well (vs. 4-6). Traveling in the heat of the noon day.
3. Discourse with the woman (vs. 7-26).
 - a. Request and disdain (vs. 7-9). She answers in disdain,
 - 1) "Give me water that I may drink."
 - 2) "Why are you, a Jewish man, talking to me, a Samaritan woman?"
 - b. Offer and doubt (vs. 10-12).
 - c. Explanation and desire (vs. 13-15).
 - d. Rebuke and retreat (vs. 16-20).
 - e. Call to true religion and first insight (vs. 21-25).
 - f. Full revelation (v. 26). Response to be seen later.
4. The return of the disciples (vs. 27-38).
 - a. Disciples and the woman (vs. 27-30).
 - b. Disciples and the Lord (vs. 31-38).
 - 1) On true food.
 - 2) On true ministry.
5. The return of the woman with villagers (vs. 39-42).
 - a. Initially believed because of her testimony.
 - b. Fully believed because of His work and word.
 - c. Jesus now has believers in the half-breed territory of Samaria.

B. Jesus Heals the Nobleman's Son (vs. 43-54)

1. Welcome in Galilee (vs. 43-54).
2. The nobleman's request (vs. 46-49).
3. Jesus' challenge and healing (vs. 50-52).
4. The result (vs. 53-54). BELIEF!

NOTE: This was the second miraculous sign that Jesus performed, having come from Judea to Galilee. What was the result? Growth in faith. He manifested his faith when he turned on his heel and went home believing what Jesus had said. But now he and his whole household believed. That's a growth in faith, because there is the boy. The boy is well. The boy is eating. The boy is fine. Jesus is the Messiah. His work had been well begun. He has been witnessed to by John and by the disciples and by the Father, He has been witnessed to by the miracles that He has performed. Now, Judea, Samaria and Galilee have all seen His powers and people in all of those areas have turned in faith to Him. May we do the same thing as we see Jesus' word and work alive and vibrant and active in the world today. May God give us great hope and great comfort in our belief in Jesus, His Son.

NOTE: Places for the map:

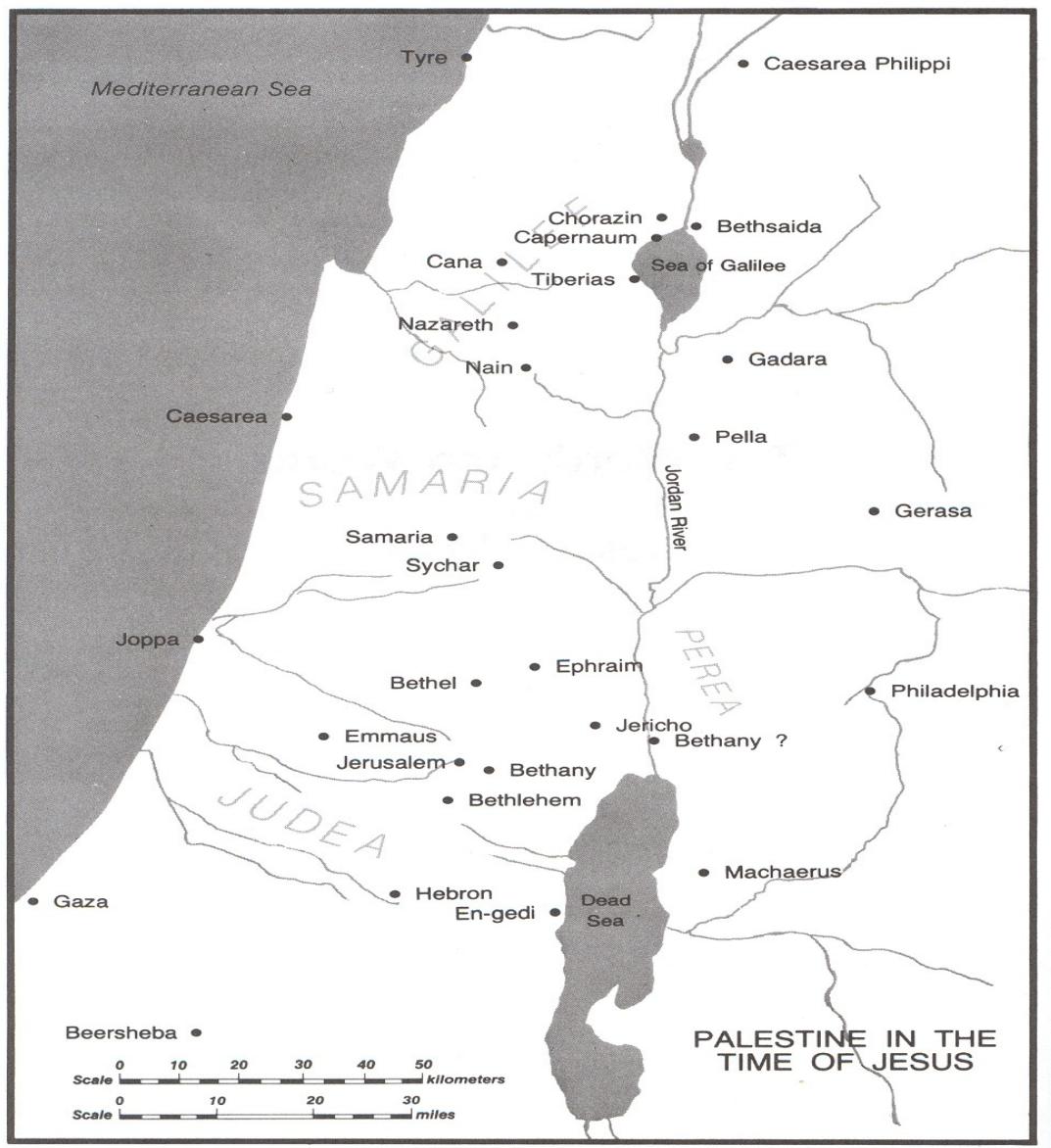
1. Nazareth.
2. Bethabara (Bethany beyond Jordan).
3. The Wilderness (south of the Dead Sea).
4. Cana.
5. Capernaum.
6. Jerusalem.
7. Sychar, beside Mt. Hermon.

PERIOD OF INAUGURATION

Locate and label the sites where the following events took place. Use small arrows to indicate the travels of Jesus.

1. The marriage feast (John 2:1-11).
2. The first cleansing of the temple (John 2:14-22).
3. Conversion of the Samaritan woman at Jacob's well (John 4:1-42).
4. Jesus heals the nobleman's son (John 4:43-54).

SELF EXAM FOR LESSON FOUR:



-
-
1. Name three cities/towns and three districts visited by Jesus in this lesson.
1) _____ 4) _____
2) _____ 5) _____
3) _____ 6) _____
 2. What are the five events occurring in Jesus life studied in this lesson and where did each occur?
1) _____
2) _____
3) _____
4) _____
5) _____
 3. For what reason did Jesus cleanse the temple in John 2:14ff? What was the challenge/question presented to Jesus on this occasion?
Reason: _____
Question: _____
 4. What was the occasion for the first miracle done by Jesus as recorded by John?

 5. What great discourse is presented in John 3 and what was the occasion?

 6. What event transpired on Jesus' return trip back to Galilee and what were the results?

 7. Whose son was healed upon Jesus return to Galilee and what resulted from this miracle?

LESSON FIVE

EARLY GALILEAN MINISTRY (1)

INTRODUCTION:

Seven hundred years before Christ, Isaiah had foretold that the gospel would one day shine over Galilee (Isaiah 9:1-2; Matthew 4:14-16). That day had now arrived as Jesus crossed the border into Galilee. For thirty years He had lived here as a Son of a carpenter; now He came to declare Himself Christ, the Son of God.

The first tour I am going to call “The Opening of the Ministry.” If you remember your map. We will go from Cana to Nazareth to Capernaum, where He will settle in Peter's house for a long period of nearly three years. In Luke 4 we have the rejection at Nazareth, and really a beginning statement of the power of Jesus' ministry.

LESSON TEXT: Luke 4:16 – 5:32; John 5:1-47; Luke 6:1-11

LESSON AIM: We will follow Jesus' as He ministers to His disciples as well as ministering to people in all the towns and villages of Galilee.

LESSON OBJECTIVES: You will . . .

1. See Jesus at Nazareth as He reveals to its citizens that He is not just the carpenter's son but in reality, the Son of God.
 2. Travel with Jesus as He casts out evil spirits, performs miracles of healing, and calls His first disciples in and around Nazareth.
 3. Be with Jesus as He travels through eastern Galilee healing a leper, a paralytic, and then calls Matthew to be an apostle.
 4. Go with Jesus to Jerusalem to the Passover where He heals a cripple at the pool, asserts His authority as “Lord of the Sabbath,” and heals a man with crippled legs – also on the Sabbath.
-

FIRST TOUR: OPENING OF THE MINISTRY

From Cana to Nazareth to Capernaum.

A. Rejection at Nazareth (Luke 4:16-30). Immediately after the temptation where Jesus has defeated significantly the devil and his attempt to get Him to compromise His position with God.

1. Habit and privilege (vs. 16-17). “. . . on the Sabbath day he went into the synagogue, as was his custom.”
 - a. He had a habit of going to the synagogue every Sabbath day.
 - b. He was privileged to read from the prophet Isaiah.
2. Passage and practice (vs. 18-19). “And He stood up to read. The scroll of

the prophet Isaiah was handed to Him. Unrolling it, He found the place where it is written:"

- a. **Resources for the bankrupt.** He came to preach good news to the poor.
- b. **Health for the brokenhearted.** He came to heal the broken hearted – because of sin.
- c. **Freedom for the bound.** To set at liberty those that have been in prison. Again, imprisoned by sin, imprisoned by law, imprisoned by their traditions, imprisoned by their legalism.
- d. **Sight for the blind.** They are blinded because, as Paul said in 2 Corinthians 3, their understanding of the law lies over their heart, over their mind, lest they would hear the gospel and believe it.
- e. **Release for the bruised.** They have been beaten and battered by not only their sin, but by those who would bind upon them rules and regulations the law did not bind upon them and which they, that is the binders, would not themselves receive.

NOTE: The year of the Lord's favor – Jubilee. Jubilee was an unusual year. God instituted what is called the Sabbatical year. Every seventh year, they were not to work their land. Their land was to lie fallow. They could eat what they had planted in the sixth year, but they were not to sow in the seventh. When they counted seven of those Sabbath years, that would be forty-nine years, there was then a fiftieth year, the year of Jubilee. In that year all debts were canceled, all slaves were freed and the land was redistributed as if they had just crossed Jordan's River and entered the Promised Land. You see, God did not intend for there to be perpetually rich people to oppress them. And He did not intend for His land to be owned in perpetuity by anybody. They could own the land at most for forty-nine years, and then it was redistributed, and every person got his rightful portion so he could have a house, a fig tree and a grapevine. And that is all it took for an Israelite to be happy if he were a man of God as if he had just come out of Egypt. So Jesus came to say Jubilee.

- 3. Fulfillment and amazement (vs. 20-22). "*Today this scripture is fulfilled in your hearing.*"
- 4. Charge and rejection (vs. 23-30).
 - a. "*No prophet is accepted in his home town.*"
 - b. "*All the people in the synagogue were furious when they heard this.*"

B. Settlement at Capernaum (Luke 4:31-32)

- 1. Continued to teach with authority.
 - a. Jesus spoke plainly.
 - b. Jesus spoke simply.
 - c. Jesus spoke with authority.
- 2. His teaching caused amazement among the people.

C. Cast out Evil Spirits (Luke 4:33-37). He rules the devil and He rules all of the

devil's forces. AMAZEMENT!

1. "What teaching!"
2. "What authority!"
3. "What power!"

NOTE: "News spread throughout the surrounding area."

D. Healed Peter's Mother-in-law and Many Others (Luke 4:38-41)

1. Peter's mother-in-law healed and serving (vs. 38-39).
2. At sundown, many healed and cleansed from evil spirits (vs. 40-41).
3. At daybreak, went to solitary place and prayed – revealed the reason for His coming (vs. 42-44; 14:20).

E. Call of First Disciples (Luke 5:1-11)

1. Preaching from Peter's boat (vs. 1-3).
2. Fishing from Peter's boat (vs. 4-7). "*But at your word we will do it.*"
3. Fear, confession, astonishment on Peter's boat (vs. 8-10a).
4. Call away from the boat to the work (vs. 10b-11). Jesus says to these four men, Peter, James, John and Andrew, "*Don't be afraid. I will make you to be, from now on, fishers of men.*" They left their nets unwashed. They left their boats unprotected, and from this time forward they will follow Jesus.

SECOND TOUR: EASTERN GALILEE

From Capernaum through eastern Galilee. It will begin in Capernaum and it will take us throughout the whole area of eastern Galilee.

A. Healed Leper – Drew Multitudes (Luke 5:12-16)

1. *The disease:* leprosy – the man: covered (v. 12a).
 - a. Lepers were the most outcast of the outcast people of that day. Nobody touched them. Nobody hugged them. Nobody loved them.
 - b. When they went through cities they were commanded to put their hand over their mouth and say, "Unclean! Unclean!"
2. *The request:* humble and urgent (v. 12b).
3. *The answer* (v. 13):
 - a. Statement – "*I am willing.*"
 - b. Touch – "*Be clean.*"
 - c. Health – "*. . . the leprosy left him.*"
4. *The charge* (v. 14). "*Do not tell anyone . . . show yourself to the priest. . . offer sacrifice . . .*"

NOTE: How can a healed leper not tell people? Tell a bird not to fly. Tell a fish, do not swim. But do not tell a healed leper not to talk. He had to disobey Jesus. He had to tell people. He went and he spread the word of his healing throughout all the territory.

5. *The result* (vs. 15-16).
 - a. Report – “*Yet the news spread about Him all the more . . . crowds came . . .*”
 - b. Retirement – . . . *withdrew to lonely places and prayed.*

B. Healed Paralytic Let down Through the Roof (Luke 5:17-26)

1. The effort (vs. 17-19). Ingenious and effective.
2. The effect (vs. 20-26).
 - a. Forgiveness (v. 20).
 - b. Argument (v. 21). “*Who can forgive sins but God alone?*”
 - c. Proof (vs. 21-25). Healing of the paralytic.
 - d. Result (v. 26). Amazement, adoration, awe, and admission.

C. Call of Matthew (Levi), the Tax Collector (Luke 5:27-32)

1. The call (vs. 27-28). “*Follow me . . .*”
2. The feast (v. 29). Tax collectors and others – friends of Levi.
3. The argument (vs. 30-32). It is not culturally/religiously correct to fellowship with “sinners” and tax collectors.
4. The target of Jesus’ call: “sinners.”

THIRD TOUR: SECOND PASSOVER

From Capernaum to Jerusalem and return.

Jesus’ extended ministry in Galilee was temporarily suspended after about four months for a visit to Jerusalem. The occasion was the annual Passover feast (John 5:1).

A. Healed Cripple at the Pool of Bethesda (John 5:1-47)

1. The disabled at the pool (vs. 1-5).
2. The offer of healing (vs. 6-7).
3. The healing (vs. 8-9a).
4. The dispute (Sabbath!) (vs. 9b-13).
5. The meeting and the forsaking (vs. 14-15).
6. The resultant confrontation with the Jews (vs. 16-17).
 - a. Life comes through the Son (vs. 16-30).
 - b. Testimonies to prove point (vs. 31-47).
 - 1) Testimony of Jesus (vs. 31-32).
 - 2) Testimony of John the Baptist (vs. 33-35).
 - 3) Testimony of the Father (Word and Work) (vs. 36-44).
 - 4) Testimony of Moses (vs. 45-47).

B. Asserted His Authority as “Lord of the Sabbath” (Luke 6:1-5)

1. The act of picking grain (vs. 1-2).
2. The proof from David (vs. 3-4).
3. The conclusion (v. 6).

C. Healed Man with Withered Hand on Sabbath (Luke 6:6-11)

1. The man and the Pharisees (vs. 6-8).
2. Jesus and the Pharisees (v. 9).
3. Jesus and the man (v. 10).
4. The result for the Pharisees – Anger and plot against Jesus.

CONCLUSION: It is difficult to determine any one outstanding pattern of Jesus' strategy during this period. He had in mind a ministry to His disciples as well as a ministry to people in all the towns and villages of Galilee. Capernaum was His headquarters, and a tour to any part of Galilee would always begin and end at that city.

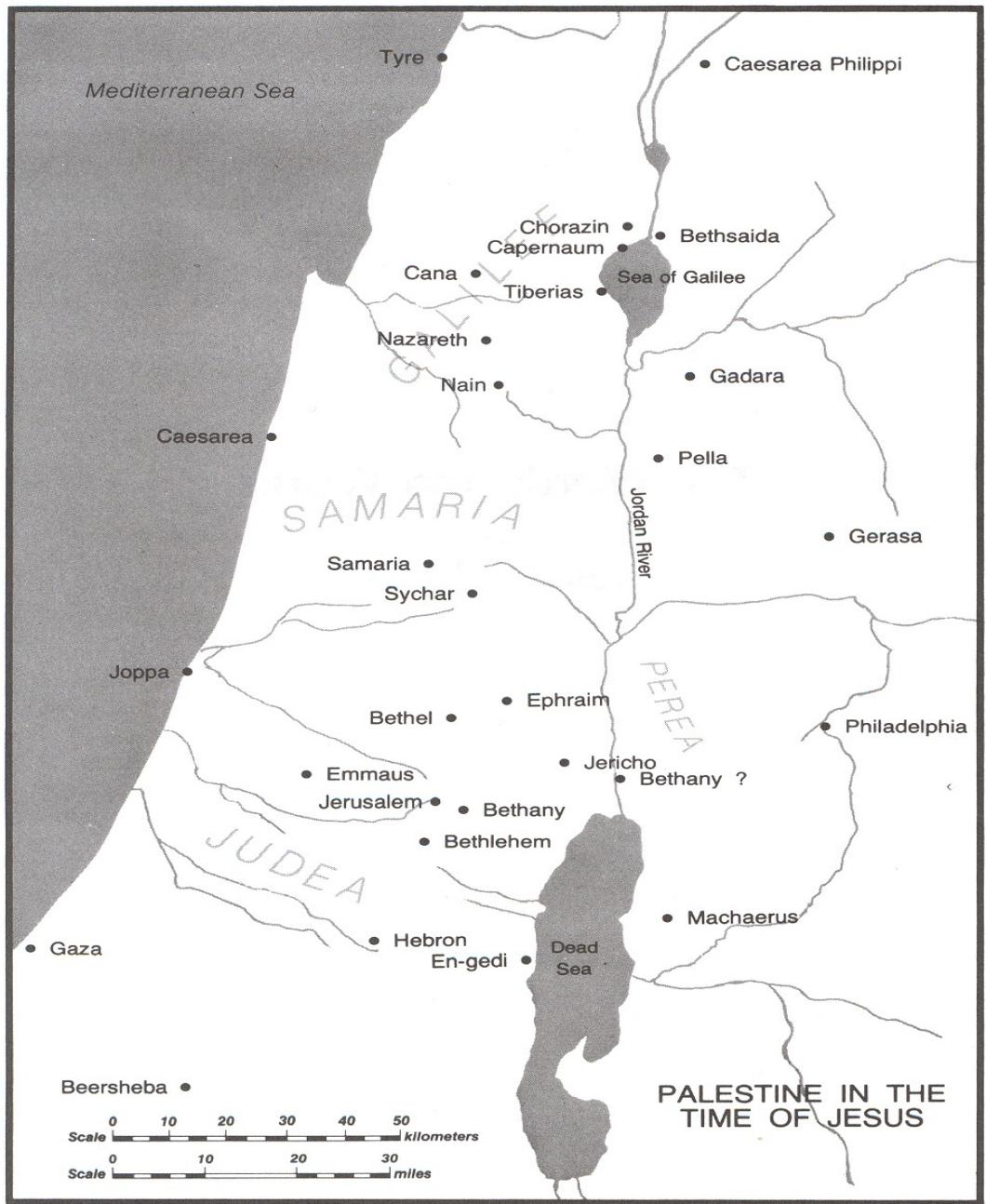
Since all of Jesus' extended ministries took place in the regions of Galilee, You should study carefully the geography of this land. Refer to your map and note such things as:

1. General location: Galilee was the northernmost section of the Jewish homeland. Note that it borders on the Sea of Galilee.
2. Size: Galilee was about sixty miles by thirty miles, with a population estimated by some to be over three million.
3. Main cities: There were over 200 cities and villages in Galilee. Jesus spent most of His time in Nazareth, Cana, Capernaum, Magdala, Chorazin and Nain. Capernaum was the center. If four cities of Christ's life were cited as key cities, they would be:
Bethlehem: City of birth.
Nazareth: City of upbringing.
Capernaum: Center of evangelism.
Jerusalem: His city by right; place of His death.
4. Terrain. Most of Galilee is an elevated plateau with irregular mountain masses. Study a topographical map, and visualize a typical journey over the twenty-five miles from cities of Nazareth to Capernaum.

EARLY GALILEAN MINISTRY

Locate and mark the sites where the following events took place. Use small arrows to indicate the travels of Jesus.

1. Rejection at Nazareth (Luke 4:16-30).
2. Settlement at Capernaum (Luke 4:31-32).
3. Healed a Leper, paralytic (Luke 5:12-26).
4. Healed cripple at the Pool of Bethesda (John 5:1-47).
5. Healed man with withered hand on Sabbath (Luke 6:6-11).



SELF EXAM FOR LESSON FIVE:

- 1) What five significant things happened on this first tour from Cana to Nazareth to Capernaum? In what book and chapter/s are these located?

1) _____
2) _____
3) _____
4) _____
5) _____

Book and chapter/s: _____

2. What five things did Jesus say He was for the people in Luke 4:18-19?

1) _____
2) _____
3) _____
4) _____
5) _____

3. How was Jesus received in Nazareth? _____

How was Jesus' life threatened in Nazareth? _____

4. List three significant things which happened on Jesus' second tour through eastern Galilee with Scripture reference.

1) _____
Scripture: _____
2) _____
Scripture: _____
3) _____
Scripture: _____

5. Where did Jesus go on His third tour. Give the three things that happened on Jesus third tour.

1) _____
2) _____
3) _____

LESSON SIX

EARLY GALILEAN MINISTRY (2)

INTRODUCTION:

Welcome back to our study of the period of the early Galilean ministry in the life of Christ in this series of Sunset International Bible Institute. We have already studied three of the four tours in this period of early Galilean work. The **first tour** was the opening of Jesus' ministry as He is explaining to all of Galilee His teaching and His way of doing things. Then He takes a **second tour** through eastern Galilee where He begins to perform some miracles and teaches in the synagogue in Nazareth. Then in the **third tour** of the second Passover down in Jerusalem He really begins to do things on the Sabbath day, seemingly on purpose, in order to stir up the people's minds that they might see that the Sabbath day and the rules and the regulations of God are for the benefit of man, that they are not the eternally significant things with God. Man is the eternally significant thing with God. Now on this **fourth tour** where Jesus returns to Galilee and goes from Capernaum to wherever the mount is from where He will preach the sermon, we have simply three things here: the opposition of the Pharisees, the praying all night and choosing of the twelve and the preaching of the Sermon on the Mount.

LESSON TEXT: Mark 3:7-12; Luke 6:12-16; Matthew 5 – 7

LESSON AIM: To see the continued opposition of the Pharisees, the choosing of the 12, and the preaching of the Sermon on the Mount.

LESSON OBJECTIVES: You will . . .

1. See the effect of the opposition of the Pharisees on the continuing work of Jesus.
 2. Feel the intensity as Jesus prays all night and then chooses 12 men who will carry out His mission during His life and after His death.
 3. Examine His teaching as He sits on the Mount and instructs His disciples in the Sermon on the Mount.
-

FOURTH TOUR: (FROM CAPERNAUM TO THE SERMON MOUNT)

A. The Opposition of the Pharisees. Not just in Judea but now their opposition has come even to His home territory, the territory of Galilee. This opposition forced Jesus to the seashore (Mark 3:7-12).

B. Jesus Ascended Mountain. Prayed all night and appointed the twelve (Luke 6:12-16). Observe that Jesus chose twelve from a larger group.
1. Jesus is facing the challenge of His lifetime.

2. Choosing 12 men to whom He will entrust Himself, His ministry, and God's salvation for all the world.
 3. Apostles: "One sent forth", "one sent forth with orders, with an assignment."
 4. Their names: Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon the Zealot, Judas son of James, and Judas Iscariot, who became a traitor.
- C. Jesus Preached Sermon on the Mount** (Matthew 5-7). The Kingdom message was not delivered to unbelievers to tell them how to enter the Kingdom. Rather, it was given primarily for the disciples' benefit, to reveal truths about those who are citizens of the Kingdom.
1. ***The Source of Our Joy*** (5:1-12). "Blessed" – overjoy of, to be congratulated. He is saying these are the people that are indestructibly joyful.
 - a. A broken spirit – "*Blessed are the poor in spirit.*"
 - b. A mournful, broken heart – "*Blessed are those who mourn.*"
 - c. A comforted soul – "*Blessed are the meek.*"
 - d. A filled condition – "*Blessed are those who hunger and thirst for righteousness.*"
 - e. The helpful ones – "*Blessed are the merciful.*"
 - f. The un-hypocritical ones – "*Blessed are the pure in heart.*"
 - g. The peacemaking ones – "*Blessed are the peacemakers.*"
 - h. The persecuted ones – "*Blessed are those who are persecuted because of righteousness.*"

NOTE: The only thing that is promised for sure to those who will live godly, the only thing that is certain for those who have the attitude of the beatitudes is they are going to be hated by the world. Others are going to hate them. They will possess the kingdom. They will be comforted. They will possess the earth. They will be filled with the righteousness of God. They will be shown mercy. They will see God as He really is. They will be peacemakers, and they will be known as children of God, but they will not be liked by the world.

2. ***The Savior of Our Witness*** (5:13-16).
 - a. The salt of the earth (v. 13) – preserving power.
 - b. The light of the world (vs. 14-16) – dispels darkness and shows the way.
 3. ***The Sacredness of Our Revelation*** (5:17-20).
 - a. The Law, the prophets, and the gospel.
 - b. More sacred to God than heaven and earth.
 - c. People more sacred to God than revelation.
 - d. The righteousness of kingdom people.
 - 1) Pharisees: external righteousness.
 - 2) Kingdom people: must be that which is true and holy and inward.
 4. ***The Spirituality of Our Attitude*** (5:21-48). The meaning of the Pharisees "*You have heard that it was said, But I tell you.*"
- a. Jesus is quoting the Law when He said, "*You have heard it said.*"

- b. He is telling them, “You have not seen the spirituality in the Law.” All they had heard was the external.
 - 1) You heard: “*Thou shalt not murder.*” You should have heard: “Don’t be angry with, don’t be contentious of, don’t treat lightly your brother.”
 - 2) You heard: “*Do not commit adultery.*” You should have heard: “It is purity of heart I demand.”
 - 3) You heard: “*Whoever would divorce his wife, let him give her a writing of divorcement.*” You should have heard: “I hate divorce.”
 - 4) You heard: “Make your oaths unto the Lord.” You should have heard: “I want genuine simple truthfulness.”
 - 5) You heard: “*An eye for an eye and a tooth for a tooth.*” You should have heard: “You need to treat men properly and justly.”
 - 6) You heard: “*Love your neighbor, hate your enemy.*” What you should have heard: “Love everybody, express good to everyone.” Let your attitude be that of spirituality that sees behind the deed to the thought.
- 5. ***The Sincerity of Our Motive*** (6:1-18). Three illustrations:
 - a. Giving alms to the needy. Public announcement for the praise of men.
 - b. Praying to God. Public demonstration for the praise of men.
 - c. Fasting before God. Public show for the praise of men.
- 6. ***The Simplicity of Our Possessions*** (6:19-24).
 - a. Do not hoard.
 - b. Do not be overly concerned with worldly possessions.
 - c. Seek first the kingdom of God and His righteousness.
 - d. God will supply what you need.
- 7. ***The Serenity of Our Trust*** (6:25-34).
 - a. Trusting in worldly goods promotes worry.
 - b. Three times He says: Do not worry.
 - c. Three illustrations:
 - 1) The birds of the air – cared for by God.
 - 2) The flowers of the field – provided for by God.
 - 3) Don’t be like the pagans – they have no caring gods, but you do. You can trust me.
 - d. Seek first the kingdom of God – tomorrow will take care of itself.
- 8. ***The Sanity of Our Judgment*** (7:1-12).
 - a. Not forbidden to take careful concern for the future.
 - b. The judgment rendered will be the judgment you receive.
- 9. ***The Solemnity of Our Choices*** (7:13-27). Two choices:
 - a. The narrow way or the broad way.
 - b. The solid rock or the sinking and shifting sands of life.
 - c. Remember, your choice is an eternal one.
 - d. The tree that bears good fruit or the tree that bears bad fruit.

NOTE: Jesus says the determining factor as to what kind of tree you are is your relationship to Me and to My word. Listen to it in verse 21 of chapter 7. “*Not everyone who says to me, ‘Lord, Lord’ will enter the kingdom of heaven, but he who does the will of my Father who is heaven. Many will say*

to me on that day, 'Lord, Lord, did we not prophecy in your name and by your name cast out demons and in your name do many mighty works?' But then I will tell them, 'Depart from me, I never knew you away from me, you evil doers. '" They chose not to listen to Christ nor to obey Him.

- D. The Solid Result** (7:28-29). Authoritative teaching which caused amazement in the minds of the people.

NOTE: Places for the map

- a. Cana.
- b. Nazareth.
- c. Capernaum.
- d. Jerusalem.
- e. Sermon mount, probably Horns of Hattin.

SELF EXAM FOR LESSON SIX:

1. What three events are covered in this lesson?

1) _____
 2) _____
 3) _____

2. Note the duration of Jesus' prayer session. What should determine duration of prayer? _____

3. List the eight (8) beatitudes in order from Matthew 5:1-8.

1) _____
 2) _____
 3) _____
 4) _____
 5) _____
 6) _____
 7) _____
 8) _____

4. Give the nine point outline of the Sermon on the Mount.

1) _____
 2) _____
 3) _____
 4) _____
 5) _____
 6) _____
 7) _____
 8) _____
 9) _____

LESSON SEVEN

LATER GALILEAN MINISTRY (1)

INTRODUCTION:

We are entering a period of Jesus' life that could be called the period of later Galilean ministry. This is a period primarily that will be manifested by miracles that He performs, but also by some real close personal contact with people. The center of His life when He lives in Galilee is in Capernaum.

He will go forth from Capernaum in this particular first tour in this journey. He will go from Capernaum south to Nain and return. While doing so several incidents in His life will occur which will be our basis of study in this lesson.

LESSON TEXT: Luke 7:1-50; 8:19-21, 40-56; Matthew 13; Mark 4:35-41; 5:1-20

LESSON AIM: To follow Jesus on His first two tours of His later Galilean ministry, from Capernaum to Nain and return and then on to Gergasa and back again.

LESSON OBJECTIVES: You will . . .

1. Watch Jesus as He heals the dying slave of a believing centurion.
 2. See His power over death pictured in the raising of a widow's son.
 3. Examine the events surrounding the question of John the Baptist concerning the identity of the Messiah.
 4. View the contrast of attitudes of Jesus and the Pharisees concerning the important things of life.
 5. Examine the teaching of Jesus as seen in the parables He taught.
 6. Discover the power of Jesus in both the natural realm and the spiritual realm revealed in the storm, the demoniac, Jairus' daughter, and the woman with an issue of blood.
-

Following the Sermon on the Mount, Jesus returned to the fishing village of Capernaum, which He had made His home. But again privacy and rest eluded Him, since many people came to Him to have their physical and spiritual needs met.

FIRST TOUR: SOUTHERN GALILEE. (From Capernaum to Nain and return)

Jesus astonished His listeners with both the content of His teaching and the authority with which He spoke. As He walked down from the Mount, a great crowd followed Him. When He entered the village of Capernaum, the representative of a Roman centurion approached Him.

As commander of 100 soldiers in the Roman army, the centurion was a man of authority. While the Jews hated most Gentiles, the people of Capernaum loved this centurion because of his many good deeds in the community.

A. Healed the Dying Slave of Believing Centurion (Luke 7:1-10). Not a believer, but a lover of the nation of Israel. JESUS CARES FOR OUTSIDERS!

1. The man's character and need (vs. 1-5).
 - a. No record he was a believer in Christ. Yet manifested a deep faith in the ability and power of Jesus.
 - b. A man with an urgent need. A valued servant, maybe even the steward of his own house, was sick and about to die.
2. The man's humility and request (vs. 6-8).
 - a. Commended by his Jewish friends. Speaks of his reputation among the Jews.
 - b. His understanding of Jesus' grace and his own unworthiness. “*... I did not even consider myself worthy to come to you.*”
3. Jesus' amazement and miracle (vs. 9-10).
 - a. *“I have not found such great faith even in Israel.”*
 - b. The servant is healed at Jesus' wish. Jesus touches the humble.

B. Raised the Widow's Son in Nain (Luke 7:11-17). One of the most touching scenes in the life of Jesus. JESUS CARES FOR THE LONELY!

Soon afterward, Jesus, still followed by the crowds, came to the little town of Nain, a few miles southeast of Nazareth. As He entered the city, a funeral procession of the only son of a widow passed by. The death of that son meant not only the loss of someone to care and provide for the widow, but also the end of the family name.

1. A large crowd with Jesus (v. 11). One of the most touching incidents in the life of Jesus.
2. The tragic situation (v. 12). *“As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her.”*
 - a. A dead son.
 - b. An only son.
 - c. A widow. Destitute of male companionship and guidance.
 - d. A known widow (Large crowd with her).
3. The sympathy and comfort (v. 13). To touch a dead body rendered one ceremonially unclean. Something more important to Jesus than being ceremonially unclean.
4. The empty-handed pallbearers (v. 14). Jesus talks to the dead boy.
5. The full-armed mother (v. 15). No more separation, no more weeping.
6. The manifold result (vs. 16-17). Awe and praise for God.
 - a. Crowd reverently praised God.
 - b. Jesus accepted as prophet.
 - c. God seen as helper of His people.
 - d. Word spreads throughout Judea and Galilee.

C. Last Word Sent to John the Baptist (Luke 7:18-35). The last communication between John and Jesus. JESUS CARES FOR SINCERE DOUBTERS!

News of Jesus' activities swept the countryside, reaching even Herod's palace at Machaerus in Perea where John the Baptist was imprisoned. He had been in captivity for nearly a year, and had begun to have doubts about the Messiahship of Jesus. So he sent some of his disciples to Jesus to ask if He indeed was the promised Messiah.

1. John's question and Jesus' reply (vs. 18-23).
 - a. John's question: "Are you the one . . . or look for another?" Are you the Messiah? Are you the Savior? Are you the one who will give the Spirit?
 - b. Jesus' answer: "I answer everyone's need!" "I heal the sick, I give sight to the blind, I cleanse the leper, I raise the dead, I preach the gospel to the poor."
 - c. Jesus challenge: "Continue to trust Me!" "*Blessed is the man who does not fall away on account of me.*"
2. Jesus' estimate of John (vs. 24-28).
 - a. A firm rock unshaken by any wind.
 - b. A true servant unmoved by earthly possessions.
 - c. A faithful forerunner of God's messenger.
 - d. A man without a superior among men.
3. The Pharisees' and experts' estimate of John (vs. 29-30).
 - a. The people accepted God's way and were baptized by John.
 - b. The experts rejected God's way and were not baptized by John.
4. Jesus' estimate of the Pharisees and experts (vs. 31-35).
 - a. They are like children playing a game in the marketplace.
 - b. They were children, worldly children, game playing children that cannot be satisfied.

D. Woman Washed His Feet with Her Tears (Luke 7:36-50)

GOD CARES FOR REPENTANT SINNERS!

Jesus, invited to a Pharisee's house to eat, was approached by a sinful woman while He was reclining at the table. "This woman was neither Mary of Bethany (John 12:1-8) nor Mary Magdalene. She was an unchaste woman (verse 37), a prostitute likely converted under John's or Jesus' ministry . . ." (Merril J. Unger, *Unger's Bible Handbook*, Chicago: Moody Press, 1966, page 524). The Oriental banquet was in a Pharisee's house. Guests reclined, so it was easy for the woman to wash Jesus' feet with her tears and anoint them.

1. The beautiful extravagant act (vs. 36-38). Notice: Performed in a Pharisee's house.
 - a. A woman came and washed His feet with her tears.
 - b. Pours precious ointment on Jesus' feet.
2. The inner accusation by the Pharisee (v. 39).
3. The masterful condemnation of the Pharisee (vs. 40-47).
 - a. The parable (vs. 40-41a). Two debtors – forgiven.
 - b. The question (vs. 41b-43). Which will love him more?
 - c. The application (vs. 44-47) – in contrast to the woman. No love shown

by the Pharisee – great love shown by the woman.

4. The merciful forgiveness of the woman (vs. 48-50).
 - a. Forgiveness extended.
 - b. Question as to identity.

E. Jesus' Mother and Brothers Come to Take Him Home (Luke 8:19-21)

While Jesus was being opposed by the Pharisees and refusing to give them the spectacular sign they demanded, His family arrived and asked to see Him privately. Jesus had four brothers and at least two sisters (Matthew 13:55-56); Joseph was probably dead, and the family was now living in Capernaum where Jesus had moved them.

SECOND TOUR: GADARENE VOYAGE

(From Capernaum to Gergasa and return). He is going to cross the Sea of Galilee to the area of the Gadarenes (Mark 5).

A. Spoke Parables by the Seashore (Matthew 13)

Because of the opposition Jesus was now encountering, He began teaching by parables. Enthusiastic crowds still followed Him, so He climbed into a boat, and taught them as they sat on the shore of the Sea of Galilee.

The parables of the kingdom, though not all spoken at the same time or publicly, form an invaluable series on the kingdom's origin, character, and development in this imperfect earthly situation.

1. The Sower – The importance of hearing correctly.
2. The Weeds – The Lord will judge His crop.
3. The Mustard Seed – The success of small beginnings.
4. The Leaven – The pervasive influence of the kingdom.
5. The Treasure and The Pearl – The inestimable value of the kingdom.
6. The Net – The gospel calls all kinds but some will be rejected.
7. The Householder – The kingdom has treasures both new and old.

B. Stilled a Sudden Storm (Mark 4:35-41)

When He finished teaching the multitudes, Jesus told His disciples to sail across the Sea of Galilee to the eastern shore. (This “sea” is actually a fresh-water lake situated 700 feet below sea level in a valley surrounded by mountains. As cool air dropped down from these mountains, it often caused strong winds, high waves, and sudden storms.)

1. The urgent command (vs. 35-36).
2. The furious storm (v. 37).
3. The peaceful sleep (v. 38).
4. The immediate calm (v. 39).
5. The searching rebuke (v. 40).
6. The terrified response (v. 41).

C. Healed the Gadarene Demoniac (Mark 5:1-20; cf. Matthew 8:28-34 – Two demoniacs)

Jesus and His disciples reached the eastern side of the Sea of Galilee near Gergasa. Suddenly, weird terrifying shrieks rent the night air. Darting from behind the tombs, two demoniacs swiftly bore down on the little group. One of them was notorious and utterly uncontrollable. Men had tried using chains to tame him, but he shattered the links to pieces. His frenzied strength was phenomenal, and no one dared to pass where he lived. The disciples must have been terrified . . . or had their faith grown stronger since the stilling of the storm? Surely the disciples were also overawed by the dignity and authority of Jesus as He stood facing the advancing demoniac.

1. The untamable man (vs. 1-5) – Tamed!
2. The Lord of the demons (vs. 6-13).
3. The peaceful giant and the worldly crowd (vs. 14-17).
4. The request and the assignment (vs. 18-19).
5. The man's witness and the result (v. 20). Later 4,000 to be fed! (Mark 7:31 – 8:10)

D. Raised the Daughter of Jairus and Healed a Woman with Issue of Blood (Luke 8:41-56)

Although most Jewish leaders were hostile to Jesus, Jairus, a ruler of the synagogue in Capernaum, asked Jesus to heal his dying daughter. (The supervisors who controlled services in the synagogues were known as rulers. Their duties included the selection of who was to read from the Law and the Prophets and who was to preach. They also led discussions and generally kept order).

As He was following Jairus to his house, Jesus stopped to heal a woman. During this delay, the ruler's daughter died.

1. Jairus' request and Jesus' response (vs. 40-42a).
 - a. Come heal my only daughter.
 - b. Jesus went with him.
2. The woman's touch and healing (vs 42b-44).
3. Jesus' search and blessing (vs. 45-48).
4. Unbelief at Jairus' house (vs. 49-30).
5. Mockery at Jairus' house (vs. 51-53).
6. Healing at Jairus' house (vs. 54-55).
7. A strange command (v. 56).

SELF EXAM FOR LESSON SEVEN:

1. List five things which occurred during Jesus first tour in the “Later Galilean Ministry” mentioned in this lesson. Give the Scripture for each one.

1) _____

Scripture _____

2) _____

Scripture _____

3) _____

Scripture _____

4) _____

Scripture _____

5) _____

Scripture _____

2. Where did Jesus go on His second tour in the “Later Galilean Ministry” and what four things occurred on this tour? Give Scripture reference?

From _____ to _____ and return.

1) _____

Scripture _____

2) _____

Scripture _____

3) _____

Scripture _____

4) _____

Scripture _____

3. What is revealed about God (Jesus) in His dealings with the centurion, widow, John the Baptist, and the sinful woman?

Jesus cares _____

Jesus cares _____

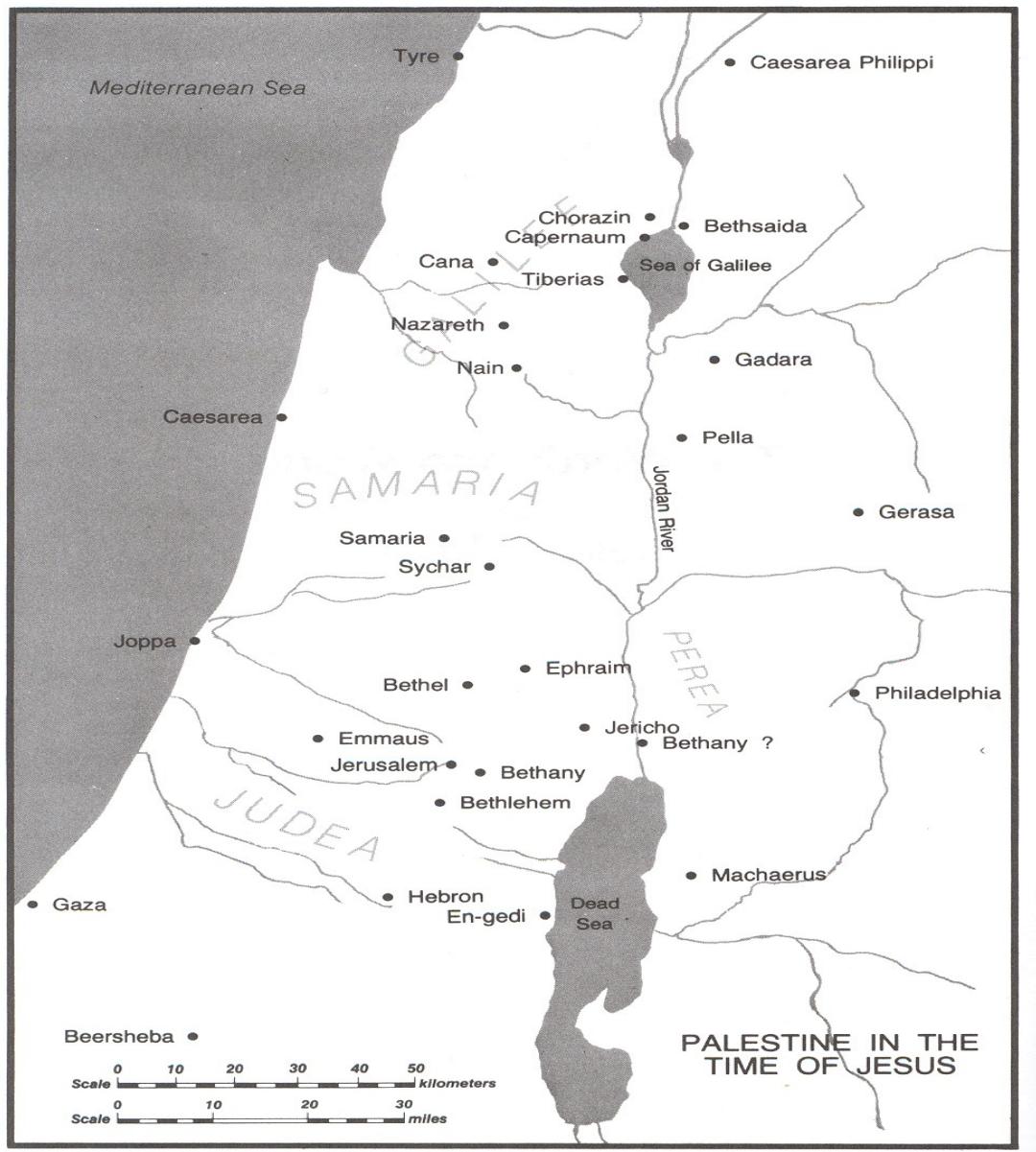
Jesus cares _____

Jesus cares _____

LATER GALILEAN MINISTRY

Locate and mark the sites where the following events took place. Use small arrows to indicate the travels of Jesus.

1. Healed the servant of Centurion (Luke 7:1-10).
2. Raised the widow's son (Luke 7:11ff).
3. Woman washed His feet with her tears (Luke 7:36ff).
4. Spoke parables by the seashore (Matthew 13).
5. Healed the Gadarene demoniac Mark 5:1-20).
6. Healed the daughter of Jairus (Luke 8:41-56).
7. Trace third & fourth Galilean tours.



(USE THIS MAP FOR LESSONS 7&8).

LESSON EIGHT

LATER GALILEAN MINISTRY (2)

INTRODUCTION:

We welcome you back to a study of the life of Christ. We are studying the period of the later Galilean ministry; this is our second study on that period of Jesus' life. We have already seen that this period involves four journeys, and we have studied two of them. The first tour in southern Galilee and the second tour, the Gadarene voyage, was in the last lesson. In today's lesson we want to study the third tour, which we are calling the central Galilean tour.

Time was running out for Jesus in regard to opportunities for itinerant evangelization in the many cities and villages of Galilee. There would still be opportunities for more specialized ministries in Galilee, but now Jesus chose to make a last general tour of the land. Again He starts in Capernaum. He will go to Nazareth, His home town, and return. This is the second rejection at Nazareth.

LESSON TEXTS: Mark 6:1-51; Matthew 10:5-42; John 6:1-71

LESSON AIM: To understand Jesus' concern for the spiritual welfare of people and their physical needs as He sends out the 12 to preach and feed the 5,000 by the sea.

LESSON OBJECTIVES: You will . . .

1. See Jesus' concern for the Jews as He sends out the 12 disciples to preach and teach about the coming kingdom.
 2. See Herod's response to their message of the coming kingdom.
 3. Learn of Jesus feeding the 5,000 by the sea and the consequent teaching on the "Bread of Life."
 4. See Jesus as He sifts the crowd, the Jews, and the disciples and hear His challenge to the disciples "Will you also go away."
-

REVIEW & PREVIEW:

1. First Tour: Southern Galilee. (From Capernaum to Nain and return to Capernaum).
2. Second Tour: Gadarene voyage.
3. Third Tour: Central Galilee.
4. Fourth Tour: Retirement to Bethsaida.

THIRD TOUR: CENTRAL GALILEE

(From Capernaum to Nazareth and return).

A. Second Rejection in Nazareth (Mark 6:1-6). After Jesus raised Jairus' daughter

from the dead, He healed two blind men and cured a demoniac (Matthew 9:27-35). Then He paid His last recorded visit to Nazareth.

1. His amazing teaching – done in the Synagogue (vs. 1-2a).
2. Their rejection because of His background – He is only a carpenter and a local man (vs. 2b-3).
3. His inability to minister because of their unbelief – unbelief hinders the work of God (vs. 4-6).

B. The Twelve Sent on Limited Mission (Matthew 10:5-42). Jesus Himself continued teaching and preaching in the villages of Galilee (Matthew 11:1).

1. Their message – the kingdom of heaven is near (vs. 5-7).
2. Their miracles – “*Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons.*” (v. 8).
3. Their support (vs. 9-15). “*. . . the worker is worth his keep.*”
 - a. Take none with you (vs. 9-10).
 - b. Accept help from the willing (vs. 11-15).
 - c. Testimony of non-acceptance – “*Shake the dust off your feet when you leave, as a testimony against them.*”
 - d. Judgment for those who will not accept their teaching.
4. Trouble ahead (vs. 16-31).
 - a. Expect trouble to come from their side (vs. 16-18). “*. . . like sheep among wolves.*”
 - b. Expect help from above (vs. 19-20). “*The Spirit of your Father speaking through you.*”
 - c. Trouble will come from kinsman and friends (vs. 21-23). “*All men will hate you because of me . . .*”
 - d. What has been done to Him will be done to them (vs. 24-25).
 - e. Do not fear them – they can only kill you (vs. 26-31). Your Father is in control in all events.
5. How they treat Him will be how they will be treated by Him (vs. 32-33).
6. Jesus came to send a sword into the world (vs. 34-36).
7. Jesus must be loved supremely and without rivals (vs. 37-39).
8. How they treat the disciples is how they treat the Lord (vs. 40-42.).

C. Herod's Response to the News of the Apostle's Preaching Jesus (Mark 6:14-30). About this time, Herod Antipas had John the Baptist beheaded. John had been imprisoned nearly a year in the dungeon of a fortification called Machaerus, east of the Dead Sea.

1. Divided public opinion (vs. 14-15). It is John the Baptist, Elijah, one of the prophets.
2. Herod's conscience (v. 16). John the Baptist raised from the dead.
3. Rehearsal of John's murder (vs. 17-29).

FOURTH TOUR: RETIREMENT TO BETHSAIDA

(From Capernaum to Bethsaida and return).

A. Taught and Fed Five Thousand Men (Mark 6:32-44; John 6:1-14). The twelve apostles returned and reported their experiences while ministering in the cities

of Galilee (Mark 6:30; Luke 9:10). Jesus then went with them across the Sea of Galilee to a quiet place for rest. Perhaps, as part of the training of His men, Jesus wanted to evaluate the results of the mission on which He had just sent them.

1. Need for rest – retired to other side of sea (vs. 30-31).
2. Crowd beat them to other side (vs. 32-34).
 - a. Jesus had compassion – “*. . . sheep without a shepherd.*”
 - b. Jesus taught them – Just like Him, isn't it?
3. Apostle's solution – “*Send them away!*” (vs. 35-36). This would be an act of compassion by Jesus' disciples.
4. Jesus' challenge – “*Give them something to eat*” (v. 37). A challenge to greater faith, liberality, and involvement.
5. Apostle's estimate – “Eight months salary” (v. 37).
6. Apostle's search – “Five loaves and two fishes” (v. 38). Really only Andrew found any at all (Little boy).
7. Organized in groups (vs. 39-40). Groups of hundreds and fifties.
8. Blessed, fed, gathered – 5,000 men besides women and children (vs. 41-44; cf. Matthew 14:21). They all ate and were satisfied – 12 basketfuls of broken pieces of bread and fish gathered.

B. Multitudes Sought to Make Him King. He retired to pray (John 6:15). The feeding of the 5,000 brought such a response from the crowds that they were ready to take Jesus and force Him to be king. Later that evening, Jesus went into the hills alone to pray and ordered His disciple to return to Bethsaida, on the other side of the sea.

C. Walked on Water and Stilled Storm (Mark 6:45-51; John 6:16-24). Due to a strong wind which had come up against them, the disciples had, by three o'clock in the morning, sailed no more than three or four miles.

D. Discourse on Bread of Life (John 6:25-71). After calming the storm and the disciples' hearts, Jesus and His men reached the eastern shore at Gennesaret. Here He healed many people. The next day, Jesus and the disciples sailed across the lake to Capernaum, where He was again confronted by large crowds. Because of His concern that these crowds were following Him for the wrong motive, that they were more interested in physical bread than the life of godliness He presented – He challenged their devotion in His discourse on the bread of life.

1. The crowd: Seeking Christ for more bread (vs. 22-25).
2. The Christ: Work for the true food (vs. 26-29). The work of God is to believe.
3. Jesus sifts the crowd (vs. 30-40).
 - a. “*I am the bread of life.*”
 - b. “Look to Me, believe on Me, have eternal life, be raised on the last day.”
4. Jesus sifts the “Jews” – the leaders (vs. 41-59).
 - a. Grumbled because naturalistic in their thinking (vs. 41-42).
 - b. “Be drawn by the Father: Listen, learn, be taught, come unto the Son.”
 - c. “*I am the living bread*” – partake of Me.

- d. Argued sharply because still thinking naturally (v. 52).
 - e. "You will have no life unless I become the reason for your life (vs. 53-59).
- 5. Jesus sifts the "disciples" (vs. 60-66).
 - a. "Hard saying" – This did not fit their theology.
 - b. Jesus gives the answer to their dilemma.
 - 1) Believe Jesus is from above and will return to heaven.
 - 2) Abide in the word and in the spiritual view.
 - 6. Jesus challenges the apostles (vs. 67-71).
 - a. "You don't want to leave do you?"
 - b. "Where?" You have words of eternal life. We believe and know/Holy One of God.
 - c. "*One of you is a devil*" – He knew from the beginning.

NOTE: Places for the map

- 1. Capernaum – Still headquarters.
- 2. Nain – Six miles southeast of Nazareth.
- 3. Gadara – Southeast of Sea of Galilee.
- 4. Nazareth – Never will accept Jesus.
- 5. Bethsaida – At the northern end of Sea of Galilee.
- 6. Plain of Gennesaret, near Capernaum.

SELF EXAM FOR LESSON EIGHT:

1. The third tour of Jesus involved what general area and what specific cities?
 - 1) The general area of: _____
 - 2) The specific cities of: _____

2. In what city was Jesus rejected and for what cause?
The city: _____
The reason: _____

3. When Jesus sent out the twelve to teach describe:
Their message: _____
Their miracles: _____
Their support: _____

4. The fourth tour deals with what four major events in the life of Jesus?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

5. What three groups of people did Jesus sift in John 6:25-71?
 - 1) _____
 - 2) _____
 - 3) _____

6. What challenge did Jesus issue to His immediate disciples and what was their response?
The challenge: _____

Their response: _____

LESSON NINE

THE PERIOD OF RETIREMENT

INTRODUCTION:

We are entering a period called the period of retirement. Jesus is doing His best to get His twelve apostles ready for His coming death. It is going to shock them. As a matter of fact, it is going to nearly destroy them. And so He is trying to get to those private moments when He can talk to them in a quiet, calm way, face to face, about this coming tragedy. It is impossible, though, for Jesus to get away. Because of His healing, because of His marvelous teaching, wherever He goes a crowd gathers and a crowd follows. So let us trace Jesus' life in this period through four journeys as He is trying to teach His disciples but still ministering to the crowd.

Jesus at this time withdrew to Tyre and Sidon. This territory and its major centers, immediately north of Galilee, were coastal cities of Phoenicia and a part of the Roman province of Syria. In this Gentile territory a pagan woman came to Jesus, seeking healing for her daughter. "She was a Grecian from the district of Syro-Phoenicia. She had a young daughter possessed by demons. Reports of Jesus had spread as far as Tyre and Sidon (cf. Mark 3:8). The woman had probably decided what she would do if Jesus ever came into her vicinity. The main feature of the narrative concerns her meeting with Jesus and begging Him to do something. Matthew gives her urgent plea, 'Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon.' It is strange that a Gentile should use the title 'Son of David,' but she obviously knew something about Jewish affairs." (From *Jesus, the Messiah*, by Donald Guthrie, Pgs. 158-159, The Zondervan Corporation)

LESSON TEXT: Mark 7:24-37; 8:1 – 9:50; Matthew 16:13-20; Luke 9:28-50

LESSON AIM: Jesus is emphasizing His coming death to His disciples while ministering to the multitudes in this period of His life.

LESSON OBJECTIVES: You will . . .

1. Travel with Jesus from Capernaum to the regions of Tyre and Sidon and witness His response to a Syro-Phoenician woman's request.
 2. Go with Him to the Decapolis and share the amazement of the people as He heals a deaf stammerer and feeds four thousand hungry people.
 3. We will examine His teaching on hypocrisy, see a blind man healed, and listen to His teaching on the church from Matthew 16:13-20.
 4. See the glory of Jesus in His transfiguration and the impotence of His disciples to heal the demoniac boy.
 5. Finally go with Him back to Capernaum where He gives a discourse on true greatness using little children as an object lesson.
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THE PERIOD OF RETIREMENT

(Also involves four journeys).

A. First Tour: To Phoenicia (From Capernaum to borders of Tyre and Sidon)

1. Seclusion sought at Tyre (v. 24).
2. Restored the demoniac daughter of Syro-Phoenician woman (Mark 7:24-30).
 - a. Tried to hid but couldn't (v. 24).
 - b. Strange request – Jesus tried to turn away (vs. 25-27).
 - c. Brilliant reply – Jesus honors by driving out demon (vs. 28-30).

B. Second Tour: To the Decapolis (From borders of Tyre and Sidon to the Decapolis) How long Jesus and His apostles remained in the borders of Tyre is unknown. Possibly the fame of the miracle forced Him to leave sooner than He had proposed. He did not return south to Capernaum, but went His way in a north-easterly direction, up through the region of Sidon on the south side of the river Bostrenus, crossing a lofty spur of the Lebanon range amidst peaks six thousand feet high, and passed over the natural rock-bridge spanning the Leontes River.

- His destination was further to the south, in the borders of Decapolis, the territory of the ten allied Greek free cities.
1. Healed a deaf stammerer (Mark 7:31-37).
 - a. The strange healing (vs. 31-35).
 - b. The disobeyed command (v. 36).
 - c. The crowd's response (v. 37).
 - 1) Overwhelming amazement.
 - 2) Confession: "*He has done everything well!*"
 2. Fed four thousand men (Mark 8:1-9).

NOTE: This is the territory of the Gadarene demoniac.

C. Third Tour: To Caesarea Philippi (From Decapolis to Dalmuntha, Bethsaida and Caesarea Philippi). Jesus used a discussion with the religious leaders as an opportunity to teach His disciples.

1. The leaven of the Pharisees (Mark 8:10-21).
 - a. The Pharisees unbelieving request for a sign (vs. 10-13).
 - b. Urgent warning – misunderstood by disciples (vs. 14-16).
 - c. Plain rebuke for not understanding the spiritual significance of feeding the multitudes (vs. 17-21).

NOTE: The leaven used in biblical times served the same function as yeast does today. A small lump of dough called leaven was saved from every batch. The next time dough was made this small lump was used to make it rise; then a new lump was saved for the next baking.

2. A blind man healed (Mark 8:22-26). Jesus stopped in Bethsaida, en route to Caesarea Philippi, where He healed a blind man in an unusual way. In some ways this healing resembled that of the deaf man in the Decapolis. In both cases Jesus took the men aside, used spittle, healed gradually, and told them not to tell others.

3. Peter's confession (Matthew 16:13-20). When Peter confessed Jesus as the Christ, he represented the conviction of the other disciples. This confession, in turn opened the way for a new depth to Jesus' teaching. He began to tell the disciples what being the Messiah really meant and what was going to happen to Him.
 - a. ROCK: Deuteronomy 32:4 – “*He is the rock, His work is perfect.*”
 Psalm 18:2 – “*The Lord is my rock/my fortress.*”
 Psalm 18:31 – “*Who is a rock save our God.*”
 See also, 1 Peter 2:5; Acts 4:10-12; 1 Corinthians 3:11.
 - b. CHURCH: Found 114 times in the New Testament – 90 times it refers to the local called out assembly. The other 24 times it refers to what we call the church universal or church within a province or within an area. But it is always that group of people that Jesus would redeem, the called out.
 “My church” – Ephesians 1:22-23; 2:11 – 3:21; 4:1-6; 1 Peter 2:5.
 - 1) It is the church built on Him.
 - 2) It is the church that acknowledges His Lordship.
 - 3) It is the church that receives His grace.
 - 4) It is the church that makes known His will.
 - 5) It is the church that lives in His unity.
 - 6) It is the church that is married to Him and keeps itself pure.
 - 7) It is the church that fights the good fight of faith.
 - 8) It is the church which is to the glory of God.
 - c. GATES OF HADES: Ephesians 4:7-8; Hebrews 2:14-18.
 - d. KEYS OF KINGDOM: Acts 2, 8, 10.
 - e. BINDING/LOOSING: Wuest (and original Greek). “*Whatever you bind on earth shall have already been bound in heaven; and whatever you loose on earth shall have already been loosed in heaven*” (Cf. John 20:21-23).
4. Teaching concerning the cross (Mark 8:31-9:1). As opposition to His ministry grew, Jesus turned His attention to a more intensive training of the twelve.
 - a. Prediction of death and resurrection (v. 31).
 - b. Peter rebukes the Lord and is rebuked by the Lord (vs. 32-33).
 - c. Jesus teaches crowd (and disciples) about real life versus natural life (vs. 34-37).
 - d. The powerful kingdom is near (9:1).
5. The transfiguration (Luke 9:28-36). Jesus continued to reveal more about Himself to the disciples, singling out three of them to observe His transfiguration.
 - a. The awesome glory (vs. 2-4).
 - b. The impetuous response (vs. 5-6).
 - c. The compelling voice (vs. 7-8).
 - d. The usual command and misunderstanding (vs. 9-10).
 - e. The question about Elijah (vs. 11-13).

NOTE: Most commentators believe that Moses represented the Jewish Law and that Elijah represented the prophets. Their appearance on the Mount of Transfiguration emphasized that the unity of their messages was found in Jesus as the crucified and resurrected Christ.

6. Restoration of demoniac boy (Luke 9:38-50). The day after the transfiguration Jesus and the three disciples rejoined the others who were faced with a problem they could not handle.
 - a. The inability of the disciples (vs. 14-19).
 - 1) The argument (vs. 14-16).
 - 2) The explanation (vs. 17-19).
 - b. The demand on the Father (vs. 20-24) BELIEF!
 - c. The ability of Christ (vs. 25-27).
 - d. The reason for the disciples' failure (vs. 28-29).
 - e. Further instruction on coming death and resurrection (vs. 30-32).

NOTE: Jesus tried to keep His return journey through Galilee private in order to have more time to teach the disciples. Again He emphasized what the future held for Him.

D. Fourth Tour: Last Return to Capernaum (From Caesarea Philippi to Capernaum)

1. Teaching concerning true greatness (Mark 9:33-37).
 - a. The argument (vs. 33-34).
 - b. The statement (v. 35). First shall be last and the last shall be first.
 - c. The object lesson (v. 37). Little children.
2. The unknown wonder-worker (Mark 9:38-50).
 - a. Not one of us – not one of the disciple group, not an apostle.
 - b. In My name

SELF EXAM FOR LESSON NINE:

1. What event occurred on Jesus' trip to Phoenicia? _____

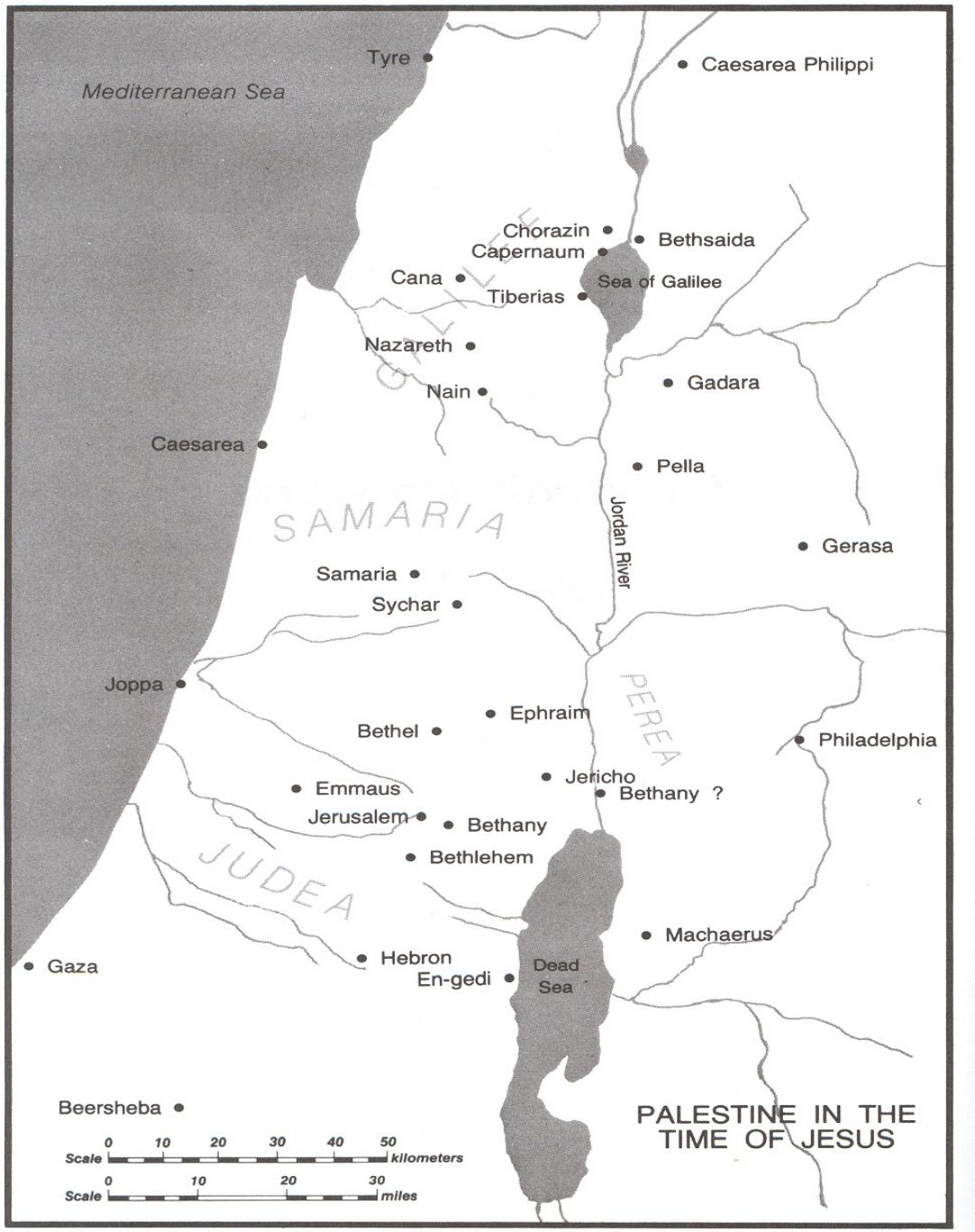
2. What two events occurred on Jesus' second trip to the Decapolis?
1) _____
2) _____
3. What significant teaching does Jesus do at Caesarea Philippi? _____

4. List the six things that transpired on the third tour to Caesarea Philippi.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
5. When Jesus finally returned to Capernaum, what lesson did He teach His disciples and what did He use to illustrate His lesson?
His lesson: _____
His illustration: _____

PERIOD OF RETIREMENT

Locate and mark the sites where the following events took place. Use small arrows to indicate the travels of Jesus.

1. The first tour – restored daughter of Syro-Phoenician woman (Mark 7:24-30).
2. Second tour: healed a deaf stammerer (Mark 7:31ff)
3. Third tour: a blind man healed (Mark 8:22-26).
4. Fourth tour: Teaching concerning greatness (Mark 9:33-37).



LESSON TEN

PERIOD OF JUDEAN MINISTRY

INTRODUCTION:

We are studying the life of Christ. We have just finished a period of retirement where He is trying to teach the twelve the things about His death. Now we enter the period of Judean ministry, a time where He is going to be challenging, not for the last time, but in a very significant way challenging the Pharisees and the Jewish leaders in Jerusalem. There is first of all a journey from Galilee to Jerusalem, and He does what is not normal to be done. He goes through Samaria. The Jews and the Samaritans were not friends, so normally you either went over to the coast land and took that coastal route or you crossed the Jordan and took that table land route down through Perea. But Jesus, this time on purpose in Luke 9:51-56, goes through Samaria and wants to spend some time, wants to teach there, even sends messengers ahead of Him.

The visit of Jesus in Galilee after His return from Caesarea Philippi had been brief and of a very private character. All Galilee was now astir in preparation for the annual caravan which would start in a few days to the feast. Jesus had not been in Judea for some months. His work of itinerant evangelist in Judea had been cut short at that time because the Jews were seeking to kill Him. He was fully conscious of the near approach of His death, resurrection and ascension on high. He Himself set His face with fixedness of purpose in spite of all the difficulty and danger, to go to Jerusalem.

LESSON TEXT: Luke 9:51-56; 17:11-19; 10:38-42; John 7:1-52; 8:1-59; 9:1-41; 10:39

LESSON AIM: To see Jesus' resolution as He sets His face toward Jerusalem in this period of His Judean ministry. This will be seen as He challenges the Pharisees and the Jewish leaders in Jerusalem.

LESSON OBJECTIVES: You will . . .

1. See the rejection/reception of Jesus as He travels through Samaria teaching and healing.
 2. Learn of Jesus' relationship to the family of Mary, Martha and Lazarus.
 3. See Jesus in the setting of controversy at the Feast of Tabernacles, His compassion and mercy for an adulteress woman, the healing of a blind man, and His teaching on the good shepherd.
-

FROM GALILEE TO JERUSALEM

A. The Rejected Jesus. Journey through Samaria (Luke 9:51-56).

1. The resolve of Jesus – Set His face straight toward death (vs. 51-52).

- a. He knew what was waiting in Jerusalem.
- b. But He resolved to go to Jerusalem.
- 2. The desire of Jesus – to teach the Samaritans.
 - a. Rejection by the Samaritans (v. 53).
 - 1) Not because of racial prejudice.
 - 2) Because He is headed for Jerusalem.
 - b. Refusal of Jesus to punish them.
 - c. Disciples wanted to call down fire from heaven (Luke 9:51-56).
(Perhaps recalling Elijah and the prophets of Baal on Mt. Carmel)
Jesus' response: I have come to save and not to destroy.
- 3. Jesus healed ten lepers (Luke 17:11-19). A Samaritan village rejects Jesus;
 - a. Samaritan leper thanks Jesus.
 - b. Told to go show himself to the priest. Why? It was a test of faith.
 - c. Lone Samaritan returned to thank Him.
- 4. Jesus lived with Lazarus, Martha, and Mary: “The Good Part” (Luke 10:38-42). The visit of Jesus to the home of Mary and Martha emphasizes the importance of meditation and time with Him.
 - a. The house belonged to Martha. “*. . . he came to a village where a woman named Martha opened her home to him.*”
 - b. Mary was always listening to Jesus. The important thing for the moment.
 - 1) Food and house keeping is important.
 - 2) When Jesus is talking one thing is needful – listening.
 - c. Martha chose the good part – but Mary chose the better part.

NOTE: Where Martha says, “Bid Mary come help me,” it is a compound word in the original language that literally means, “Bid her come and stand over on the other side and together with me lift and carry.” As long as it was a one-lady work, Martha is in there doing her best to get the supper ready. She is only anxious that now the Lord’s meal will not be served because it has come to the point that she needs Mary’s help.

- 5. Jesus had controversy at the feast (John 7:1-13). This is the “Feast of Tabernacles,” the great feast that will precede the “Feast of Passover” – where Jesus will die.
 - a. Jesus goes to the feast (vs. 7-10).
 - 1) Jesus’ brothers press Him to go on the first day.
 - 2) He waits until after three days of the feast have gone by.
 - 3) The reason: His time to die was not now.
 - b. Jesus teaches at the feast (7:14-13). He taught more deeply and more spiritually than the rabbis.
 - 1) I speak from God.
 - 2) “*If you were of God, you would hear what I say.*”
 - 3) “*You violate the law and seek to kill me.*”
 - 4) The crowd’s criticism and accusation (v. 20). “*You are demon-possessed, the crowd answered. Who is trying to kill you?*”
 - 5) Jesus rebukes them. “*You break the Sabbath day rules. You judge unrighteously.*”
 - c. The people respond to the teaching – confusion about Jesus’ origin (7:25-52).
 - 1) When the Messiah comes we will not know from where He comes.

- 2) We know where you come from – therefore you cannot be the Messiah.
 - 3) Jesus' response: I know God, you do not know God.
 - “Know” – Greek: *AIDO* – I know God intimately.
 - “Know” – Greek: *GNOSKO* – You are not even in the process of knowing God.
 - 4) They try to arrest Jesus.
 - The guards sent to arrest Jesus: “*No one ever spoke the way this man does.*”
 - Nicodemus: “*Will our law condemn a man without hearing him?*”
 - The Pharisees: “*No prophet ever came out of Galilee.*” (See 2 Kings 14:25).
- d. Mercy for an adulteress (8:1-11). Motivated by their unsuccessful encounters with Jesus and His stinging remarks, such as His statement that tax collectors and harlots would enter the kingdom of God before them, the Pharisees devised a plan to trap Jesus. They brought before Him a woman caught in the act of adultery, knowing full well, the Old Testament Law said that any person caught in that sin should be stoned to death (Leviticus 20:10; Deuteronomy 22:22).
- 1) The way sinners treat a sinner – disregard.
 - 2) The way law treats a sinner – stoning.
 - 3) The way Jesus treats a sinner – forgiveness.
- e. Jesus' teaching about Himself. He has continued controversy with Pharisees (8:12-59).
- 1) Light and darkness (vs. 12-20).
 - 2) Life and death (vs. 21-30).
 - 3) Freedom and bondage (vs. 31-47).
 - 4) Honor and dishonor (vs. 48-59).
- f. Healing a Blind Man. Jesus heals a man born blind (9:1-41). The blind man calls their bluff! Notice his growing concept of Jesus.
- 1) His first concept of Jesus: “A man called Jesus” (vs. 1-12).
 - 2) His second concept: “A prophet” (vs. 13-23).
 - 3) His third concept: “A man of God” (vs. 24-34).
 - 4) His fourth concept: “The Son of God” (vs. 35-41).
- g. Discourse on the good shepherd. Jesus is the good shepherd (10:1-21). Jesus continued to reveal Himself and His work through figures of speech. The good shepherd and the door figures represent Jesus; the sheep figure represents believers.
- 1) “*I am the gate*” (vs. 1-10).
 - The parable (vs. 1-6).
 - The application (vs. 7-10).

NOTE: Jesus gives access to food and safety!

- 2) “*I am the good shepherd*” (vs. 11-21).
 - He **dies** for the sheep (vs. 11-13).
 - He **knows** the sheep (vs. 14-15).
 - He **brings other** sheep into the flock (v. 16) (Gentiles).
 - He **takes up His life** again (vs. 17-21).
- 3) “*I am the Son of God*” (vs. 22-42).
 - The encounter: (vs. 22-24). “*Are you the Messiah?*”

- The explanation (vs. 25-39). “Believe the miracles.”

NOTE: John's influence in his disciples is still strong and many believe on Jesus (vs. 40-42).

- The Jews respond by unbelief (10:22-39).

SELF EXAM FOR LESSON TEN:

- Why did Jesus leave His ministry in Galilee at this time? (See Luke 9:51; John 7:1-10).

- Why didn't Jesus make an issue of the Samaritans' failure to receive Him? (Luke 9:51).

- What do you think is the significant thing about Jesus' healing of the ten lepers and their response? (Luke 17:11-19).

- What were some of the differences between Mary and Martha?

- In John chapter seven, list some of the wrong opinions about Jesus revealed in this incident.

- In John 8:1-11, how was the scribes' and Pharisees' question about the adulteress an attempt to trap Jesus?

- How did Jesus' answer to the question affect those involved in the incident?

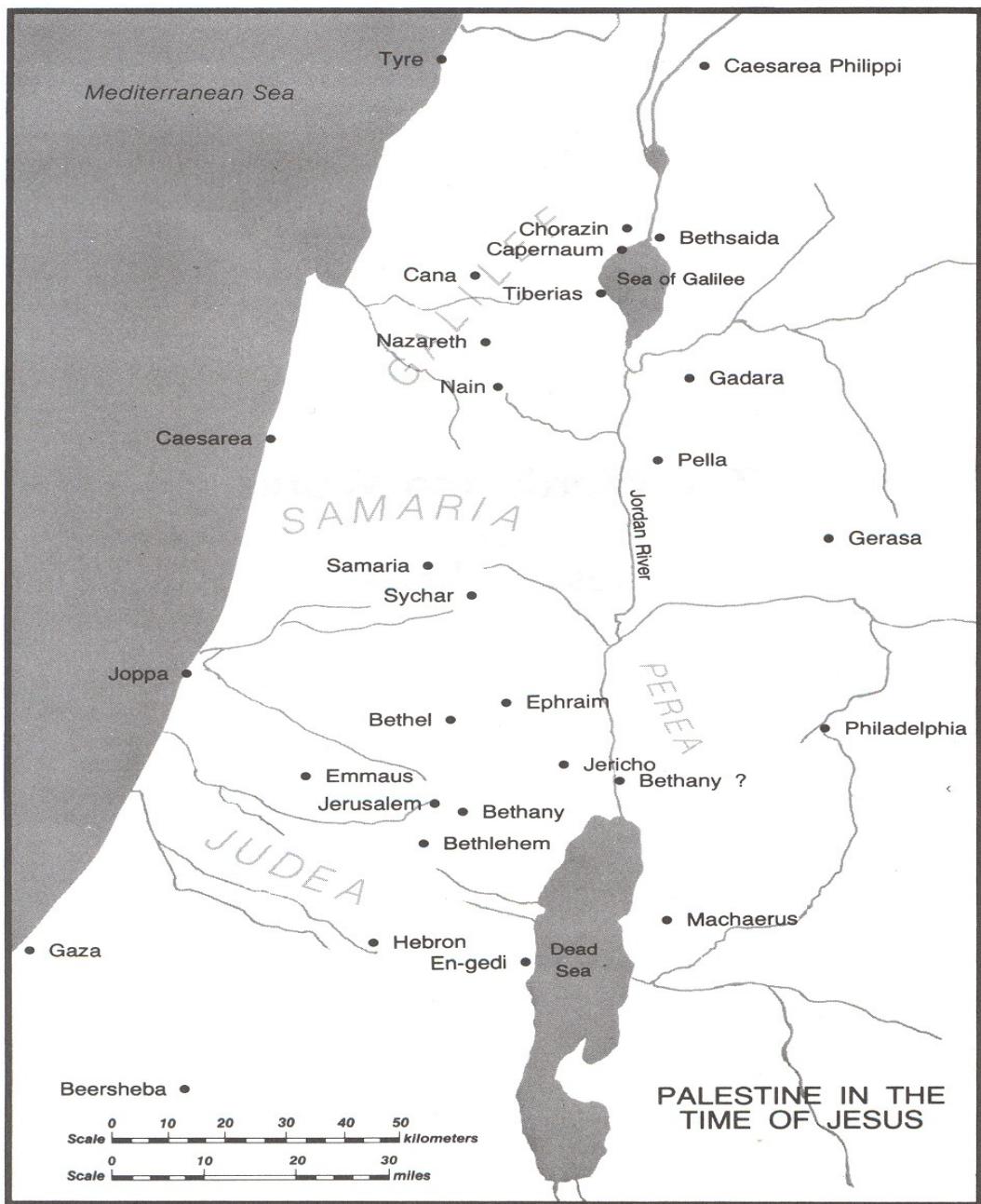
PERIOD OF JUDEAN MINISTRY

Locate and mark the sites where the following events took place. Use small arrows to indicate the travels of Jesus.

1. The rejection of Jesus by the Samaritans (Luke 9:51-56).
2. Jesus healed the ten lepers (Luke 17:11-19).
3. Controversy at "Feast of Tabernacles" (John 7:1-13).

NOTE: Places for the map:

1. Capernaum 2. Bethany
3. Village in Samaria 4. Jerusalem
5. Bethabara



LESSON ELEVEN

THE PEREAN PERIOD (1)

INTRODUCTION:

We are entering the period that we are going to call the period of Perean ministry. There will be two lessons, this one and the next one, in this period of time. In the end of our last lesson together we were at the Feast of Tabernacles, and we saw Jesus in bold controversy with the leaders of the city of Jerusalem. There was division in the city. Some people believed on Him. Some did not. All were confused, so He had to leave or they would have killed Him, and it's not time for Him to die. He does not go all the way back up to Galilee. As a matter of fact, He has been to Galilee for the last time, that is, during His earthly life. He goes over across the Jordan River at Jerusalem to a territory called Perea. Now Perea was a part of the Jewish empire, but more Gentile than it was Jew. And He perhaps believes that here He can find the retirement and the seclusion that He needs to await Passover and the cross to come. First of all, He goes from Bethabara which is just across the river to Bethany. In this section in Luke chapter ten He is going to choose seventy, or probably better, seventy-two more agents to go out and preach. In most of our studies together, we will have six, seven, eight or nine incidences in the life of Christ. In this lesson, only three: the choosing of the seventy, the raising of Lazarus and the retirement to Ephraim.

LESSON TEXT: Luke 9:51-56; 17:11-19; 10:38-42; John 11:1-53

LESSON AIM: To investigate the activity of Jesus as He travels from Bethabara to Bethany.

LESSON OBJECTIVES: You will . . .

1. See Jesus choose 72 men to send out to preach concerning the kingdom of God.
 2. Learn six descriptive terms showing the purpose of the 72 men preaching tour.
 3. Examine the circumstance surrounding the raising of Lazarus from the dead.
-

FROM BETHABARA TO BETHANY

- A. New Laborers with a Mission. Seventy-two Sent out and Return (Luke 10:1-24).** The mission on which Jesus sent the 70/72 new laborers was probably training for future ministry. (Some manuscripts and versions have 72 workers.)
1. Reasons for their selection (vs. 1-2). They have been selected to go into all the towns and the villages where Jesus is to go.
 - a. They are to begin to tell them of His coming.

- b. They are to give them the message that He, Jesus, intends to give when He gets there.
- 2. Instructions for their mission (vs. 3-12).
 - a. He tells them that His mission is a preparatory mission.
 - b. That their mission is going to be a fruitful mission.
 - 1) The harvest is plenteous.
 - 2) Their mission is to be a difficult mission.
 - 3) The workers are few.
 - 4) Only eighty-four or so right now.
 - c. It is to be a dangerous mission.
 - d. It is to be a faith mission. His instructions:
 - 1) Do not take any money with you.
 - 2) Do not take any extra clothes with you.
 - 3) Do not take extra sandals with you.
 - 4) Do not greet anyone on the road. He says, you must move by faith. They are not to take the things necessary for life. They are to trust God for the sustenance of their life.
 - e. It is to be a peace-bringing mission (vs. 5-7). Sometimes it will not be a peace-bringing mission.
 - 1) When they enter a house, they are to say, “Peace be to this house”.
 - 2) And if that peace is returned by the people of that house, then they can stay there. They can eat there. They can be clothed there, and that house will be blessed as they brought peace to it.
 - f. It was a kingdom exalting mission (vs. 8-12).
 - 1) They were to say this as they healed the sick, “*The kingdom of God is near.*”
 - 2) They were to say what John the Baptist said. “*The kingdom of God is near.*”
 - 3) What Jesus had said, “*The kingdom of God is near.*”
 - 4) What the twelve had said when they had been sent out on the limited commission, “*The kingdom of God is near.*”

NOTE: These seventy-two were to preach this same message. It is still the message to be heard, and that is that God's reign is near. God rules. Man does not rule. Pharisees do not rule. The Sanhedrin does not rule. It is God that rules. That is the kingdom exalting mission of the seventy-two. And they were saying it as they entered each village, and right behind them came the kingdom. The kingdom of God is near, and the kingdom walked into that village right behind them in the presence and in the person of Jesus Christ. But what are we going to hear about those who will not hear?

- 3. Condemnation of the privileged (vs. 13-16). Jesus' condemnation is a result of mis-appropriation of opportunities and privileges — the most evil form of unbelief.
- 4. Joy upon completion (vs. 17-24). When they returned, the Lord expresses great joy upon the completion of their mission.
 - a. **Rejoicing for service rendered.** First of all, there is the joy that their service has been rendered (vs. 17-19). “Your service brought the devil

- to defeat.”
- b. **Rejoicing for salvation.**
The joy of salvation. “*However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.*”
 - c. **Rejoicing in the sovereignty of His Father** (v. 21).

NOTE: The seventy-two represent us. We are sent out just like them to preach the kingdom message, to preach the kingdom message by faith and to have victory in that kingdom message and to come back joyful that we have been used in service, joyful that we are saved, but most of all, joyful that God's sovereignty has been seen to rule in all the earth.

B. **The Raising of Lazarus** (John 11:1-53)

1. The death of Lazarus (vs. 1-16).
 - a. The summons by the sisters: “Lazarus is sick.”
 - b. The delay: It was about 25 miles (a day's journey) from Bethany to where Jesus was.
2. Comfort for the sisters (vs. 17-37).
 - a. He recognized the reality of death and bereavement.
 - b. He did not shun sorrow. He was often found among the sad.
 - c. He did not make light of sorrow, though He knew that it would soon be turned to joy.
 - d. He shared their sorrow – “Jesus wept.”
 - e. He spoke wonderful words of consolation, assuring them of Lazarus' resurrection.
3. The raising of Lazarus (vs. 38-44).
 - a. He was raised with the same body.
 - b. He was raised to the same trials and hardships.
 - c. He was raised to die again.
4. Plot to kill Jesus (vs. 45-53).
 - a. The chief priests and the Pharisees plotted to kill Jesus. (Conspiracy between the Sadducees and Pharisees)
 - 1) The hatred of Jesus by His enemies was past healing by any power.
 - 2) Even that of raising Lazarus.
 - b. The motive that stirred them was jealousy.
 - c. The suggestion of the high priest (vs. 49-50). When Satan is unable to answer an argument, his response has always been to kill the witness. See the martyrdom of Stephen in Acts 7:58.

NOTE: Jesus went to Perea (“beyond Jordan”, John 10:40) after the Feast of Dedication, which ended January 1. He arrived back at Bethany, which would be His “home” place till His death, six days before the Passover (John 12:1), or April 8. Thus the Perean ministry lasted about three months.

C. **Retirement to Ephraim** (John 11:54-57). The time had not yet come. In the middle of His Perean tour Jesus was called back to Bethany because of Lazarus'

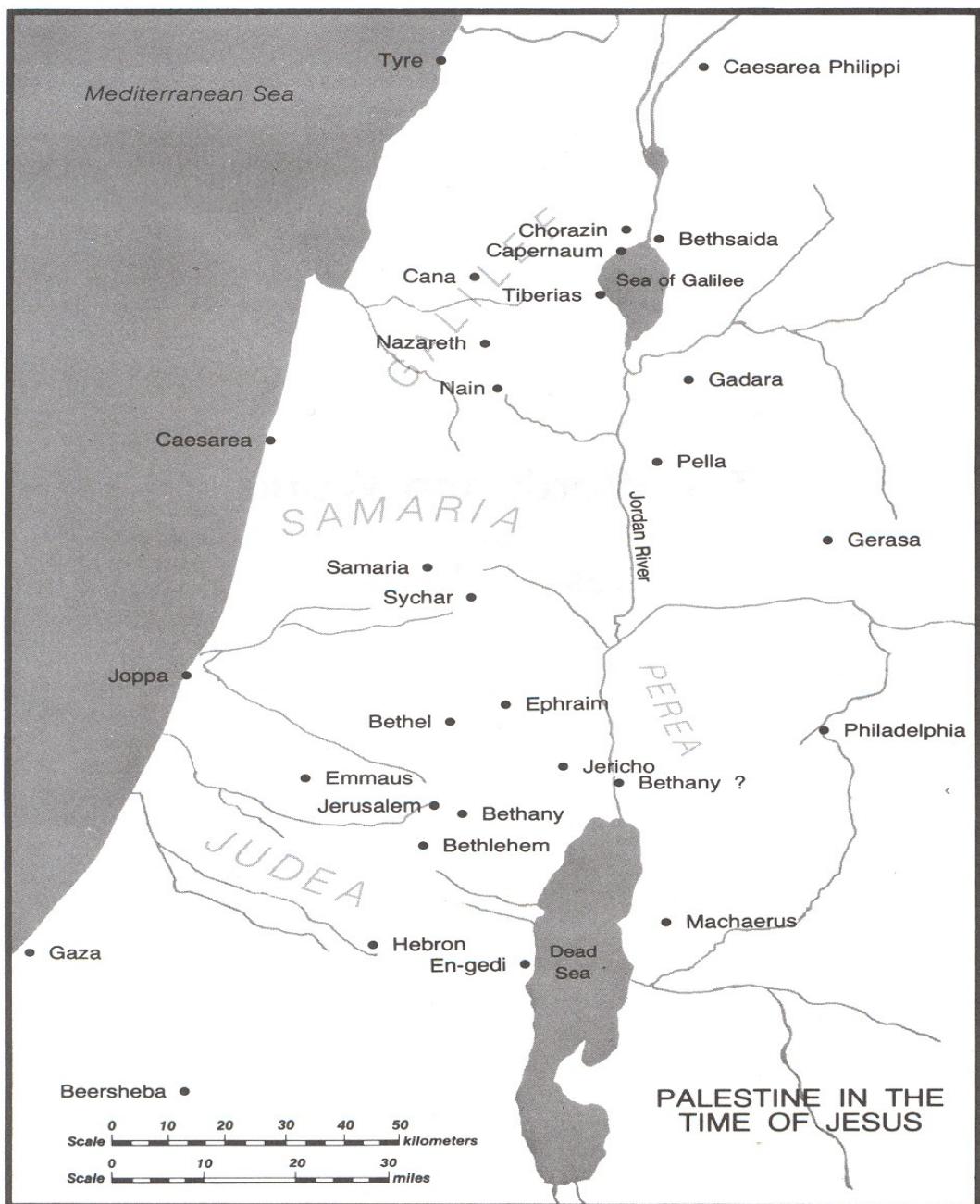
condition. After He raised Lazarus from the dead, He returned to Perea, via:

1. Ephraim, where He was secluded from the people (John 11:54).
2. Samaria and Galilee (Luke 17:11).

PERIOD OF PEREAN MINISTRY

Locate and mark the sites where the following events took place. Use small arrows to indicate the travels of Jesus.

1. Sent out 72 disciples (Luke 10:1-24).
2. Raising of Lazarus (John 11:1-53).
3. Retirement to Ephraim (John 11:54-57).



SELF EXAM FOR LESSON ELEVEN:

1. How many men were chosen by Jesus and for what purpose were they chosen?

2. List six terms which describe the purpose/reason for the mission of Jesus and the men chosen by Jesus.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

3. What great action of Jesus is contained in John chapter 11?

4. What was the message the sent-out men were to say as they healed the sick on their assignment of preaching?

5. Who conspired against Jesus with the intention of killing Him after He raised Lazarus from the dead?

6. Concerning the raising of Lazarus:

He was raised with the same _____

He was raised to the same _____

He was raised to _____

7. List the three incidences in the life of Christ studied in this lesson.

1) _____

2) _____

3) _____

8. Put on the map the location of the activities of Jesus in this lesson, The Perea Period (1).

LESSON TWELVE

THE PEREAN PERIOD (2)

INTRODUCTION:

The consequence of the bold attack of Jesus on the whole system of Pharisaic and Scribal traditionalism was to precipitate great antagonism on the part of His enemies and draw about Him a vast throng of people.

We saw Jesus as He journeyed from Bethabara to Bethany to raise Lazarus from the dead and retire to Ephraim because of the attempt to kill Him. Now He crosses the river again and He travels throughout Perea. Today's lesson has a lot of material in it, so we will not be doing much reading from the Bible, but please have your Bible open and let's turn from place to place, and as I tell the story, you follow along in the Bible and let's see what Jesus did as He got ready for the last week of His life, the most significant week, the week of Passion.

LESSON TEXTS: Luke 13:10-17; 14:7 – 18:30

LESSON AIM: To see what Jesus did in His travels to get ready for the last week of His life.

LESSON OBJECTIVES: You will . . .

1. Hear Jesus challenge the Pharisees' action concerning attending and giving feasts. A lesson on honor.
 2. Consider Jesus' condemnation of the Pharisees' refusal to enter the kingdom.
 3. Learn of the high cost of discipleship.
 4. Examine four parables illustrating God's great eagerness to save the lost and heaven's joy when sinners repent.
 5. Understand the tragedy of indifference illustrated in the parables of the "shrewd manager" and "the rich man and Lazarus."
-

JOURNEY TO PEREA

A. Two Miracles Performed. Both of these miracles are performed by Jesus on purpose on the Sabbath to teach His apostles the truth concerning the spiritual nature of the kingdom, and I think also to incite His enemies to think about the fact that He is Lord of the Sabbath.

1. Woman with infirmity (Luke 13:10-17). No suggestion of immorality in this woman's life. She was the victim of Satanic activity without any deliberate

or conscious surrender to wickedness on her part.

- a. Healed on the Sabbath day. Jesus called her “a daughter of Abraham.”
- b. To teach His apostles concerning the spiritual nature of the kingdom.
- c. A long endured disease – eighteen years.
- d. The healing and the response.
 - 1) Synagogue rulers are indignant – because on the Sabbath day. The official of the Synagogue was angry because Jesus had broken a rabbinical tradition.
 - 2) The people delighted in the wonderful things He was doing.
- 2. Man with dropsy (Luke 14:1-6).
 - a. On the Sabbath day.
 - b. The tantalizing question: “*Is it lawful to do good on the Sabbath?*”
 - 1) The Pharisee's silence. To keep from revealing their hypocrisy.
 - 2) Jesus' application and teaching. Jesus is demanding that whatever the Pharisees permitted themselves to do on the Sabbath for their own benefit, they must ethically and lawfully allow the Son of God to do for the benefit of others!

B. The Teaching of Jesus about Honor. Seven great parables (Luke 14:7-16:31).

- 1. How you can be honored at a feast (Luke 14:7-14). The ambitious guest.
 - a. Coming into a feast, take the lowest place. When a person humbles himself, God's image is reflected in him and he is exalted.
 - b. Giving a feast, invite the lowest people. The good man of God is hospitable and charitable without any thought of getting anything out of it.
- 2. The parable of the Great Supper (14:15-24).
 - a. The invitation offered and spurned. The response of those invited:
 - 1) “*I've bought a field and I've got to look it over.*” A deliberate choice of interest in possessions over gratitude to one's benefactor.
 - 2) “*I've bought a yoke of oxen and I've got to try them out.*” Work was more important than the feast!
 - 3) “*I have married a wife, please have me excused.*” Domestic ties is not a valid reason for refusing the invitation to participate in the joyous feast of the Lord. They counted their business and their home more important than this man's feast.
 - b. Invited guests who will come. The host sent his servant out to the highways and hedges to “compel” the poor, maimed, blind and lame to come.
 - 1) Street people.
 - 2) Outcast Jews.
 - 3) The aliens – Gentiles. The lowest people of Israel and the hated Gentile.
 - 4) My house must be full.

NOTE: That illustrates how to be honored at a feast and how to give a feast. Because the Pharisees and the Sadducees and the rulers of Israel have rejected Jesus, they will not get to sit down at the table. They will not even get an

appetizer. They will not get anything. But the outcast of Israel, the sinners and the publicans and the prostitutes and the hated Gentiles and the Samaritans, they will eat at my table.

3. The cost of discipleship (14:25-35).
 - a. The first cost: **An unrivaled love.** Illustration of the family relationship.
 - 1) His place is one that brooks no rival. No earthly love must ever come into competition with love for Christ.
 - 2) The number one cost of spiritual leadership or eating at the Lord's table is an unrivaled love.
 - b. The second cost: **An unceasing dying.**
 - 1) To sin.
 - 2) To self.
 - 3) To society.
 - c. The third cost: **An unafraid accounting.**
 - 1) The cost of building a house.
 - 2) The cost of going to war.
 - d. The fourth cost: **An unqualified renunciation.**
 - e. Jesus says there is **an unpleasant alternative**, that of being cast out to be trodden under the foot of man. Salt that does not function is worthless. The true disciple of Jesus is not merely a follower—he is a functioning follower.

THE TRAGEDY OF BEING LOST (Luke 15:1-32)

The background of these parables is the accusation that Jesus welcomes and eats with sinners. Jesus had left the home of the Pharisees where He had been a guest at dinner (Luke 14:1-24) and journeyed on through Perea. Great multitudes accompanied Him (Luke 14:25). Many publicans and “sinners” joined the crowds to hear Him teach about the kingdom of God. His words were so different from those of most religious teachers of that day. He taught that God was gracious and forgiving to those who would repent and believe His word.

These parables were spoken somewhere in Perea and it was sometime in the winter (probably February) of A.D. 30.

A. The Lost Sheep and the Rejoicing Shepherd (15:1-7)

1. The lost sheep and the searching shepherd.
2. The rescued sheep and the rejoicing shepherd.

B. The Lost Coin and the Rejoicing Woman (15:8-10)

1. The missing coin and the searching woman.
2. The discovered coin and the neighborhood party.

C. The Younger Lost Son and the Rejoicing Father (15:11-24)

1. The lost younger son and the giving father.

- a. A wasteful son – “give me.”
 - b. A friendless boy – “alone.”
 - c. A hungry boy – “a slave.”
 - d. A penitent boy – “came to himself.”
 - e. A returning boy – “confessing.”
2. The resurrected dead boy.
 - a. The boy's confession – “I have sinned.”
 - b. The father's acceptance – “he ran to meet him.”
 3. The restored boy – “ring, shoes, feast.”
 4. The rejoicing family – “singing and dancing.”

NOTE: God rejoices with a lost sheep being found, a lost coin being found, a lost boy coming home.

D. The Lost Older Son and the Pleading Father (15:25-32)

1. The self-righteous and self-centered son – lost.
2. The unrepentant son – lost!

THE TRAGEDY OF MATERIALISM

A. The Shrewd Manager (Luke 16:1-13)

1. Wisdom exemplified – he provided for the future.
2. Wisdom commended – Jesus praised him.

NOTE: Warns Pharisees (16:14-17).

B. Teaching on Divorce (16:18)

C. The Rich Man and Lazarus (16:19-31). In this life:

1. The rich man – abundantly blessed but indifferent.
2. Lazarus – hungry and begging.

NOTE: They both died, and in the afterlife Lazarus is in Abraham's bosom eating the things of Paradise. The rich man is in torment enjoying the fruits of his indifference. There is no way out. There is no way back. There is no way up. He is eternally lost. He wants Lazarus to go back and talk to his brothers. Abraham says they have the law and the prophets. Let them hear them. Said, no, but if one come back from the dead, he will hear them. He said, *“If they won't hear Moses and prophets, they won't hear one come from the dead.”* Listen, if you and I do not hear the word of God, we will not hear anything else.

D. Blessing of Little Children (Luke 18:15-17)

E. The Question of the Rich Young Ruler (Luke 18:18-30)

1. What must I do to inherit eternal life?
2. Get rid of your materialism and follow me.

F. The Ambition of James and John (Matthew 20:20-28). Greatness in the kingdom demands:

1. Service.
2. Slavery.
3. Sacrifice.
4. Surrender.

G. From Jericho to Bethany

1. Healed Bartimaeus at Jericho's gate (Mark 10:46-52).
2. Dinner with Zacchaeus, the tax collector (Luke 19:1-10). A good man.
3. Anointed by Mary, on the Sabbath before the Passover (John 12:1-8). He travels from Jericho to Bethany and goes again into the house of Martha, Mary and Lazarus. This is the Sabbath for the Passover. This is the last thing before the last week of the life of Christ.

NOTE: Places for the map

1. Bethabara.
2. Bethany.
3. Ephraim.
4. Perea.
5. Jericho.

NOTE: PLACE THE ABOVE LOCATIONS ON THE MAP IN LESSON ELEVEN.

SELF EXAM FOR LESSON TWELVE:

1. For what reason/s does Jesus heal the woman with the infirmity and the man with the dropsy on the Sabbath day?

2. Concerning attending and giving feasts, how is a person to be honored?

- 1) Attending a feast: _____
-
- 2) Giving a feast: _____
-

3. In the parable of the Great Supper what are the three excuses given by those asking to be excused?

1) _____
2) _____
3) _____

4. What is the lesson of the parable of the Great Supper?

5. What are the four costs of discipleship as given by Richard Rogers in the study guide? What is the unpleasant alternative?

1) _____
2) _____
3) _____
4) _____

The alternative _____

6. What four stories are told in Luke chapter 15 concerning the tragedy of being lost?

1) _____
2) _____
3) _____
4) _____

7. List six things discussed under the heading of "The Tragedy of Materialism."

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

LESSON THIRTEEN

PERIOD OF PASSION (1)

INTRODUCTION:

Last time we ended with Jesus in Martha, Mary and Lazarus' house eating with them. I am sure rejoicing in the resurrection of Lazarus in days gone by. And Mary anointed His feet, preparing Him for His burial. The next day is the Sabbath, that is why they are resting there in the house. The next day, Sunday, begins the eight days that change the world. It is going to be a time in which Jesus is constantly busy except for Wednesday when He takes the day to rest before the long Thursday and Friday without sleep when He will die.

We will see on Sunday His glory as He enters the city in triumph and simply visits the temple and see what is there.

On Monday He wakes up angry. Monday will be a day of power. He comes into the city and will curse a fig tree that promised it had fruit but had none, symbolic of Israel. And He will cleanse their temple because they have changed the place of evangelism, the court of the Gentiles, into a place of merchandise. Each night He goes back to stay in Mary, Martha and Lazarus' house.

On Tuesday He has a long day of argument. He will confront the Sadducees. He will confront the Herodians. He will confront the Pharisees. Constant confrontation. And finally on Tuesday, He will ask a question, and when they cannot answer that question, from then on they did not ask Him a single question.

Nothing is recorded on Wednesday. I personally believe that it is a day of rest for Himself, but also a day of strengthening for His disciples, because their faith is going to be tested in a way that it has never been tested before when Jesus will go to the cross.

On Thursday He goes back into the city and He has a long period of fellowship with His disciples, a little controversy with the people.

And on Friday morning, well, actually they would call it Thursday night, we would call it Friday morning, they come out and they arrest Jesus in the garden and He begins the series of trials that will end with His being nailed to the cross, suspended, hung between heaven and earth, as if rejected by both. When the sun sets that day, Jesus is in the tomb and it would appear as if the sun has forever set. But that's not true.

Saturday is a day of great mourning and great concern. But on Sunday morning, bright and early, up from the grave He arose. These are fabulous days. Nearly one-third of the gospel account is spent on these eight days. That would show how fabulous God believes these days to be. We are going to spend several lessons on the eight days that changed the world.

LESSON TEXTS: Luke 19:28-44; Mark 11:12-14, 20-26; Matthew 21:18-19a

LESSON AIM: To see the events of the first three days of Passion Week as the storm builds toward the cross.

LESSON OBJECTIVES: You will . . .

1. See the triumphal entry of Jesus into Jerusalem on Sunday of the final week and the response of the two groups of people.
 2. Witness the power of Jesus on Monday as He curses the barren fig tree and cleanses the temple.
 3. Hear the controversy on Tuesday which fuels the plans of the Jewish leaders to kill Jesus.
-

PERIOD OF PASSION (1)

A. Sunday – Glory

1. Triumphal entry (Luke 19:28-44). Why did Jesus allow this public demonstration? Two reasons:
 - a. He was obeying the Word and fulfilling the prophecy recorded in Zechariah 9:9.
 - b. To force the rulers to act.
2. Preparation (vs. 28-36).
 - a. The animal that Jesus would ride.
 - 1) Colt and mother (Matthew 21:2). Never ridden before.
 - 2) Fulfillment of Scripture (Zechariah 9:9; Isaiah 62:11). *"Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey"* (Zechariah 9:9).
 - 3) A humble animal – like king David.
 - b. The people that would glorify Him. The multitudes' cloaks become the pavement on which He walks. Cloaks/saddle – cloaks/pave road.
 - 1) His glory was from the common people.
 - 2) Two unnamed disciples – provided the saddle upon which He rode.
3. Celebration (vs. 32-40).
 - a. Place – Mount of Olives into the city of Jerusalem.
 - b. People – Whole crowd of disciples.
 - c. Praise – The King of God. The Peace of God – Theme: Peace.
 - d. Proof – Many miracles (v. 37). He was doing things in their midst that only God could do. Somewhere nearby walks a man named Lazarus whom He raised from the dead (John 12:16-19).
4. Lamentation (vs. 41-44).
 - a. If He looked back – He saw how a nation had wasted opportunities and had been ignorant of their “time of visitation.”
 - b. If He looked within the people, He saw spiritual ignorance and blindness in the hearts of people.
 - c. As He looked around – Saw religious activity that accomplished little. Saw a den of thieves set out to kill Him.

- d. As He looked ahead – Saw coming destruction of their city and wept.
 - 1) Jerusalem in 70 A.D. – 143 days the city lay under siege.
 - 2) 600,000 plus Jews slain, thousands more captured! Why? (Luke 19:14).
- 5. Returned to Bethany with the twelve for the night (Matthew 21:17; Mark 11:11).

B. Monday – Power

- 1. Cursed the barren fig tree (Mark 11:12-14; Matthew 21:18-19a).
 - a. Sometimes its fruit is early.
 - b. Always fruit required if claimed.
Significance: Israel is now doomed for unfruitful living.
- 2. Cleansed the Temple (Mark 11:15-19).
 - Significance: Jesus is the Judge of Israel.
 - a. Court of Gentiles: Place of mission has become a place of merchandise.
Here is where the God fearing Gentiles could come and be ministered to by the priests.
 - b. What does God want in His house?
 - 1) Prayer among His people (1 Timothy 2:1-5).
 - 2) People being helped (Matthew 21:14).
 - 3) Power working to change people (Purpose for court of Gentiles).
 - 4) Praise offered (Matthew 21:15-16; Psalm 8:2).
 - c. In the church today there are five different groups that come.
 - 1) The community – not committed to anything.
 - 2) The crowd – committed to come and listen.
 - 3) The congregation – committed to attending on a regular basis.
 - 4) The committed – committed to serve.
 - 5) The core – committed to sacrifice.

C. Tuesday – Controversy

- 1. Finding of the barren fig tree (Mark 11:20-26).
 - Significance: Faith makes all things possible.
 - a. It will be according to your faith (Matthew 9:29).
 - b. Not according to ability, education, money, or people.
- 2. Lessons from the barren fig tree:
 - a. *On failure:* “Nothing but leaves” – “withered from the roots” (cf. Luke 13:1-9).
 - 1) Advantageously situated.
 - 2) Abundant in promise.
 - 3) Absent of fruit.
 - b. *On faith:* “Constantly be trusting God; Live in an attitude of dependence on Him.” Mountains equals strong, immovable obstacle.
- 3. The seeking Greeks and the searching Christ (John 12:20-50).
 - Significance: It is time for Jesus to die!
 - a. True Gentiles with true request (vs. 20-21).
 - b. Brings problem (but not the Gentiles) to Jesus (v. 22).
 - c. Jesus' answer: For them to come, I must die (vs. 23-33).
 - d. The divided crowd: unbelief (vs. 34-41) and timid belief (vs. 42-43).
 - e. Great challenge: Believe or die (vs. 44-50).

SELF EXAM FOR LESSON THIRTEEN:

1. Give two possible reasons listed in your study guide book Jesus allowed the public demonstration when He triumphantly entered Jerusalem.
 - 1) _____
 - 2) _____
2. Concerning the “Celebration” on Jesus' entry into Jerusalem, complete the following:
 - 1) The Place: _____
 - 2) The People: _____
 - 3) The Praise: _____
 - 4) The Proof: _____
3. Complete the following concerning the Lamentation of Jesus over Jerusalem:
 - 1) If He looked back – _____
 - 2) If He looked within the people – _____
 - 3) If He looked around – _____
 - 4) If He looked ahead – _____
4. What one word describes/manifests Jesus on:
 - 1) Sunday: _____
 - 2) Monday: _____
5. What two events occurred on Monday of this last week and what was the significance of each one?
 - 1) The event: _____
Its significance: _____
 - 2) The event: _____
Its significance: _____
6. What two events occurred on Tuesday in this lesson and what was their significance?
 - 1) The event: _____
Its significance: _____
 - 2) The event: _____
Its significance: _____
7. What four things does Richard list that God wants in His house?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON FOURTEEN

PERIOD OF PASSION (2) THE DAY OF CONTROVERSY

INTRODUCTION:

So far we have seen on Sunday a great day of glory, where Jesus' glory is seen primarily as He enters the city in triumph not as a lowly king, riding on the foal, the colt of an ass, but as a powerful king, one that is bringing salvation, redemption and glory to Israel.

Monday He manifests that power by the cursing of the barren fig tree which is found on Tuesday to be totally withered in one day and by the cleansing of the temple. And in both of those actions He says that Israel is bankrupt. They are bankrupt physically because they have no fruit. They are bankrupt spiritually because they have made His Father's house a den of thieves.

One thing we didn't cover, and we will not, but that is interesting. In John chapter 12 the Greeks come seeking Jesus at this time, and He says, "It is time for Me to die", to take down that middle wall or partition. The Jews don't seek Him because of their pride. The Greeks do seek Him because of their confession of their sinfulness. And so now He must die. But before He dies, there needs to be abundant and manifest truth that Israel is barren, that Israel is bankrupt. And so this day, Tuesday, we are going to call the day of controversy. Sunday, **glory**; Monday, **power**; Tuesday, **controversy**. He is going to be arguing with the people that claim to be the leaders of this nation of Israel. And if they are proven to be morally and spiritually bankrupt, then Israel is morally and spiritually bankrupt. Most of our study will be in Matthew 21. All these events take place in the city of Jerusalem.

LESSON TEXT: Matthew 21:23-46; Matthew 22:1-33

LESSON AIM: To see the rising storm of controversy surrounding Jesus as He moves ever closer to Friday.

LESSON OBJECTIVES: You will . . .

1. See Jesus question the Sadducees concerning the baptism of John, their response, and Jesus' response to their hard-heartedness.
 2. Learn of Jesus' condemnation of the Sadducees as unrepentant compared to the publicans and sinners who were eager to repent.
-

REVIEW:

- A. Sunday: **Glory.**
- B. Monday: **Power.**
- C. Tuesday: **Controversy.**

1. Finding of the barren fig tree.
2. The seeking Greeks and the searching Christ (John 12:20-50).

ANSWER CONCERNING AUTHORITY

A. By What Authority and Who Gave You this Authority (Matthew 21:23 – 22:14)

1. Sanhedrin composed mostly of rich Sadducees. The seventy Jews that were the Supreme Court in Israel.
 - a. The Sadducees did not believe in miracles.
 - b. The Sadducees did not believe in the resurrection.
 - c. The Sadducees did not believe in supernatural power.
 - d. The Sadducees were the rich materialists of their day.
 - e. They, along with the rich religious people were the Supreme Court that judged people.
2. They were the people that had authority.
 - a. Their authority was questioned by Jesus' actions.
 - b. Challenged by Jesus' casting out the money changers.
3. The Jew's dilemma – how to answer Jesus' question.
 - a. John's baptism – from heaven or from men?
 - b. Jesus presented them with a true righteous dilemma.
 - c. Either answer they gave to the question proved them to be hypocritical.
4. The Jew's rejection of Jesus. They have rejected the Father by rejecting the One that He sent.

B. The Parable of the Two Sons (Matthew 21:28-32). Spiritual blindness – rejected the Father.

1. The probing question – “What do you think?”
 - a. Sadducees are seen in the second son.
 - b. The Gentiles, publicans, sinners, and prostitutes are seen in the first son.
 - 1) At first they refuse.
 - 2) Later repent and go.
2. The condemning application.
 - a. The “great” sinners (second son) repented and followed Jesus.
 - b. Sadducees did not repent – did not follow Jesus.

NOTE: Friend, the application to you and to me is this. The Father says, “Son.” That states family relationship. “Go work.” That states responsibility. “In my vineyard.” That states the place. “Today.” That states the time. Now if you do not want to do it, you cannot do it. If you want to do it, make sure you do it, or you will be just like the fig tree outside the city, nothing but leaves withered to the root.

C. The Parable of the Tenants (Matthew 21:33-46). Hypocrisy – Rejected the Son.

1. The second probing question – “What will God do to unfaithful tenants?”
 - a. Their answer: “He will bring those wretches to a wretched end.”

- b. Jesus' declaration: "*Therefore I tell you that the kingdom of God will be taken from you and given to a people who will produce fruit.*"
- c. Their response: They looked for a way to arrest Him.
 - 1) They were afraid of the crowd.
 - 2) The people held that He was a prophet.

NOTE: 1) Landowner – God.

- 2) Tenants: Jews (Pharisees in particular).
- 3) Servants: The prophets.
- 4) Son: Jesus.

NOTE: In the first parable, they rejected the father. In this parable they rejected the Son. In chapter 22:1-14 He tells the parable of the wedding feast and they reject the Holy Spirit. In three parables He teaches them they have rejected His Father, Him and the Spirit.

D. Parable of the Wedding Banquet (22:1-14). Deliberate disobedience – Rejected the Holy Spirit.

1. Invitation and preparation.
 - a. Excuses, refusal, and mistreatment.
 - b. The king's anger and revenge.
2. Second invitation.
 - a. Invite the street people – both good and bad.
 - b. Requirement – preparedness. No wedding garment equals unprepared.
3. Many invited – few chosen.

NOTE: Everybody is invited to the table. Every single person in the whole world is invited to my Father's banquet table, to the wedding of His Son. But only those who come wearing the wedding clothes are chosen. "*For as many of you . . .*" Galatians says, "*. . . as were baptized into Christ did put on Christ.*" Christ is our wedding garment. God gives us that wedding garment when we are immersed into Jesus. We have, then, a right to the table to which we have been invited. Israel rejected the Father. Israel rejected the Son. Israel rejected the Spirit's call to the Spirit's word, so Israel had to be rejected.

CONTROVERSY ABOUT TRIBUTE AND RESURRECTION

A. Answer to Pharisees and Herodians about Paying Tribute (Matthew 22:15-22)

1. Cautious approach (vs. 15-17). Note evil intent (v. 15).
 - a. The entrapping question – "*Is it right to pay taxes?*"
 - b. The supposed dilemma. If He says:
 - 1) Don't pay taxes – in trouble with Caesar.
 - 2) Pay taxes – in trouble with the people.
 - c. The simple answer – "*Give to Caesar what is Caesar's, and to God what is God's.*"
2. Stern rebuke (v. 18). Note the divine judgment, "Hypocrites."

3. Amazing confrontation (vs. 19-22). Note the two worlds, “Caesar . . . God.”

B. Controversy with the Sadducees Concerning the Resurrection (Matthew 23:23ff)

1. The perceived dilemma – “*How can this woman have seven husbands in the resurrection?*”
2. The solution: “*You are in error.*”
 - a. About the marriage relationship: “*At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.*”
 - b. About the resurrection: God is God of the living not the dead!
 - c. The crowd's response: astonishment!

SUMMARY:

There is going to be one more shot by the Pharisees through their best teachers, and lawyers, to try to trip Jesus up. But the Herodians are out of it. The Sanhedrin is out of it. The Sadducees are out of it. They have all said, we've had our shot at Jesus and we can't answer it. He is different than any other person. In our next study we will silence forever the living critics of Jesus.

SELF EXAM FOR LESSON FOURTEEN:

1. Give three statements which show the characteristics of the Sadducees.
 1) _____
 2) _____
 3) _____
2. In the parable of the two sons, which son represent the Sadducees and which son represent the publicans, sinners, Gentiles and prostitutes?
 The Sadducees? _____
 The Others? _____
3. In the three parables of “The Two Sons”, “The Tenants”, and “The Wedding Banquet” Jesus reveals three characteristics of the Pharisees. What are these characteristics?
 The Two Sons: _____
 The Tenants: _____
 The Wedding Banquet: _____
4. About what two other areas did Jesus have controversy with the Pharisees?
 1) _____
 2) _____

LESSON FIFTEEN

PERIOD OF PASSION (3)

INTRODUCTION:

We are in “The Eight Days that Changed the World.” From Sunday to Sunday, the last week of Christ’s life, His death, His burial and His resurrection. We have already studied Sunday where He entered the city in great pomp and pageantry and, yet, riding on a colt, the foal of an ass. Glory was the emphasis of that day.

Monday He went back into the town because He had seen the corrupt temple the day before. He went back in to cleanse the temple from all of its merchandise, from all of its corruption. On the way He saw a fig tree that advertised that it had fruit on it because it was filled with leaves. In that area of the world even today the fig tree bears the fruit before it bears the leaves. It was not time for it to have fruit, but it advertised that it did. So Jesus went to get fruit from this fig tree and found none there, so He cursed the tree and said, from now on, there will be no fruit found upon thee. This tree symbolized Israel, the nation of Israel, that declared with all of its law-keeping and all of its good deeds that it had the fruit of God on its limbs. But God went and found nothing but leaves there.

Then also on Monday, He did go into the temple and did cleanse the temple, drove out the money changers, drove out the seller of oxen, the seller of doves, drove everything out of the temple that was not centered in prayer and in service to the nations around about. Tuesday morning He got up knowing it was going to be a long, difficult day.

LESSON TEXT: Matthew 21:1 – 22:14; Luke 20:20-39; Mark 12:28-34; Matthew 22:34-46.

LESSON AIM: To see and understand the great controversy between the Sadducees and Jesus as He nears the cross.

LESSON OBJECTIVES: You will . . .

1. Study the circumstances surrounding the question by the Sadducees concerning the authority of Jesus.
 2. Hear the wisdom of Jesus as He answers the question, “Is it right to pay taxes?”
 3. Examine the resurrection in the context of marital relationship and the unbelief of the Sadducees in the spiritual realm.
 4. See the response of an honest man as he interrogates Jesus concerning the greatest commandment.
-

PREVIEW: The Period of Passion.

1. Sunday: Glory.
 - a. Triumphal Entry (Matthew 21:1-11).
 - b. Back to Bethany for the night.
2. Monday: Power.
 - a. Cursing of the barren fig tree (Matthew 21:17-19).
 - Significance: Israel is now doomed.
 - b. Second cleansing of the Temple (Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48).
 - Significance: Jesus is the judge of Israel.
 - c. Return to Bethany for the night.
3. Tuesday: Controversy.
 - a. Finding of the barren fig tree – Faith makes all things possible.
 - b. Greeks came seeking Jesus – Time for Jesus to die.
4. Wednesday: Seclusion.
 - a. Nothing recorded.
 - b. Perhaps, day of seclusion spent with friends.
5. Thursday: Fellowship.
 - a. Passover Feast and prefiguring of the Lord's Supper (Matthew 26:17-30; Mark 14:12-26; Luke 22:39-46).
 - b. Last conversation with the apostles (John 14-16).
 - c. The great High-Priestly prayer (John 17).
 - d. Agony in Gethsemane (Luke 22:39-46).

CHRIST'S AUTHORITY CHALLENGED**A. The Challenging Question. “By what authority?”**

1. The hidden motive – to present to Him some dilemma/trap that will make Him deny either the Mosaic Law or the Roman law.
 - a. He will be shown to be a hypocrite.
 - b. Or a sinner in the eyes of the people.
2. Answer to Sanhedrin about authority (Matthew 21:23-22:14).
 - a. His question to the Sanhedrin – the baptism of John—was it from God or from men?
 - b. The quietness of hypocrisy – “*We can't tell!*”

B. The Conspiracy of the Pharisees and the Herodians (Luke 20:20-26)

1. Is it right to pay taxes to Caesar?
2. Jesus' answer: “*Give to Caesar what belongs to Caesar and give to God what belongs to God.*”
 - a. The taxes belong to Caesar.
 - b. The tithes belong to God.

C. Question Concerning the Resurrection (Luke 20:27-39)

1. The question prompted by unbelief.
 - a. The Sadducees, as a party, did not believe in the resurrection.
 - b. Some today do not believe in the resurrection.
 - c. Sadducees reacting against the idea of physical resurrection.

- 1) The body is going to be raised changed, incorruptible and immortal (1 Corinthians 15).
- 2) Not the old tired worn-out body.
2. The proof-case presented by the Sadducees.
 - a. The case presented: A woman who had been the wife to seven brothers – one after the other.
 - b. The supposed dilemma: Whose wife will she be in the resurrection since all seven were married to her?
3. Jesus' response and answer to the question.
 - a. An ignorant question: "*You are ignorant of two things.*"
 1) Ignorant of the Bible. "*You do not know the scriptures . . .*"
 2) Ignorant of God's power.
 - b. A knowledgeable answer: In heaven there is no need for the human physical sexual desires and appetites.
 1) We are as the angels of heaven.
 2) The body will be different in the resurrection.
 - c. A profound revelation: God is the God of the living – not the dead. (See Exodus 3).
 1) God is the God of Abraham, Isaac, and Jacob.
 2) Thus proving that they are yet alive.
 - d. Ignorance on display: The response of the Sadducees: "*They were astonished*" (Matthew 22:23). "*And no one dared ask Him any more questions.*" (Only the Sadducees).

D. Question About the Greatest Commandment (Mark 12:28-34; Matthew 22:34-40)

1. The motive behind the question: To trip Jesus up and discredit Him.
2. Jesus' answer – "love." Love God and love man.
 - a. Love God with all the **heart** – this **involves emotions** which says love is to be sincere.
 - b. Love God with all the **soul** – **involves spirituality** which says love is to be emotional.
 - c. Love God with all the **mind** – **involves intellect** – love is to be intelligent.
 - d. Love God with all the **strength** – **involves ability** – that says love is to be energetic.
3. The lawyer's response.
 - a. You have answered right.
 - b. Jesus' amazing evaluation of the lawyer, "*You are not far from the kingdom of heaven.*"
4. Characteristics of the inquiring lawyer.
 - a. He had an honest spirit.
 - b. He had spiritual insight.
 - c. He searched and had knowledge of God's word.
 - d. He had a teachable heart, a sense of need, a horror of wrong, error and sin.
 - e. He had a high regard for the holy things of God.

E. The Question No One Dared to Answer (Matthew 22:41-46)

1. Jesus' first question: "*What think you of Christ? Whose son is He?*" Their answer: He is the son of David.
2. Jesus' second question: "*How is it then that David, speaking by the Spirit, calls Him Lord.*"
3. From that day there would be no more questions.

SELF EXAM FOR LESSON FIFTEEN:

1. What four questions were asked of Jesus by the Jewish leaders in this lesson?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

2. How did Jesus answer the question, "*By what authority?*"

3. How did Jesus answer the question about taxes?

4. With what question did Jesus stop the mouths of His enemies?

LESSON SIXTEEN

PERIOD OF PASSION (4)

INTRODUCTION:

We are in that last week of Christ's life. We are studying Sunday to Sunday and calling it, "The Eight Days that Changed the World." On the first of those days, He comes in triumph into the city and shows His glory. On the second of those days, Monday, He enters the city and cleanses their temple, having cursed a fig tree, showing His power. On the third day, He enters the city to have argument with all His opposition, all those who would oppose His teaching, and this is the period of controversy and is to show His wisdom. He saw the barren fig tree. He argued with the Sanhedrin about His authority. He argued with the Herodians and the Pharisees about paying tribute, with the Sadducees about the resurrection from the dead, with the Pharisees, through their lawyer, about what is the greatest commandment.

Then He asks them the silencing question, the question of all questions, "What think ye of the Christ? Whose son is He?" You see, Christianity is not a religion, it is relationship. It is a lifestyle. It is a relationship with God and a lifestyle centered and honored in following Christ. And so we need to understand that. And that's why Jesus asks this question: "What do you think about the Christ?" Now He is ready to enter for the last time, the city of Jerusalem. And as He stands on one of the nearby mountains and looks at all of the people as they sit in their unbelief, as they walk about in their legalism, as they worship in the empty style that they made their worship, He weeps.

LESSON TEXTS: Matthew 23:1-39

LESSON AIM: To see Jesus as He exposes for the last time the unbelief, legalism, and hypocrisy of the religious leaders of the Jews.

LESSON OBJECTIVES: You will . . .

1. Learn that in general the Pharisees were very traditional, bound by both God's law and the traditions they had added to God's law.
 2. Examine three false concepts concerning religion held by the Pharisees in general.
 3. Read and listen to Jesus' discussion of and denunciation of the Pharisees' action in relation to God and the people.
 4. Weep with Jesus over an unbelieving city and hear the judgment pronounced upon it by their Messiah.
-

REVIEW & PREVIEW:

- A. Sunday: **Glory.**
 - B. Monday: **Power.**
 - C. Tuesday: **Controversy.**
 1. Finding the barren fig tree.
 2. Answer to Sanhedrin.
 3. Answer to Pharisees and Herodians.
 4. Answer to Sadducees.
 5. Answer to Pharisees.
 6. The silencing question.
 7. Woes upon Jerusalem (Matthew 23).
-

CHARACTER OF PHARISEES IN GENERAL**A. Misunderstanding the Pharisees**

- 1. Not all were hypocrites.
- 2. Most were middle-class businessmen.
- 3. Most were sincere men in quest for truth and holiness.
- 4. “Separate” from Gentiles, from unclean Jews who did not practice the Law (publicans/sinners) and from any who opposed “tradition.”
- 5. Cf. Nicodemus (John 3; 7:53); Joseph of Arimathea (John 19:35ff).
- 6. Some Pharisees used religion to promote self and material gain.

B. They Were Very Traditional People

- 1. They were bound by God's law.
- 2. They were bound by the traditions that they had added to God's law.
 - a. There were only about six thousand Pharisees.
 - b. They were the minority party in Israel.
 - c. They were the most religious, the most law-bound and the most tradition-oppressed.
 - d. Jesus wants that explained to the crowd before He pronounces woes upon these Pharisees who are hypocritical, who will not do what they teach.

**THE CHARACTERISTICS OF THESE HYPOCRITICAL PHARISEES
(Matthew 23:1-12)****A. They Had a False Concept of Righteousness (vs. 1-3)**

- 1. An assumed authority. They assumed an authority not their own – “have taken the seat.”
- 2. An unpracticed righteousness. They taught righteousness but did not practice what they taught.
- 3. A misunderstood righteousness. They taught that outward observance of the Law equaled righteousness.
- 4. They taught, at least by their lifestyle, that righteousness was an outward observance of law rather than an inward belief of reality.

B. They Had a False Concept of Ministry (v. 4)

1. A legislative concept of ministry. Their ministry concept was handing down laws to people – adding to their burdens. (Cf. Jesus in Matthew 11:28-30).
 - a. They were laying heavy burdens on people.
 - b. They were passing down laws by proclamation as to what people were to do, but they themselves did not bear them.
2. They talked the talk but did not walk the walk.
 - a. You can't follow people that only talk because they are not going anywhere.
 - b. Christianity is not a religion. Christianity is a way. Christianity is a walk.
3. They commanded but did not participate.
4. They were hypocritical dictators not spiritual leaders.

C. They Had a False Concept of Greatness (vs. 5-12)

1. They sought after recognition and praise (v. 5).
2. They wanted an exalted position (v. 6).
3. They demanded titles of honor – Rabbi, Father, Master (vs. 7-10).
4. Jesus taught that true greatness is in humble service (vs. 11-12).

DENUNCIATION OF PHARISEES (Matthew 23:13-36)

A. Contrast With the Beatitudes. In the Sermon on the Mount there were seven things that Jesus said made them blessed, and none of that was true in the Pharisees. There are seven blessed's in the beatitudes; there are seven woes here.

1. Possessing the kingdom – shutting up the kingdom (v. 13; 5:3).
2. Mourners comforted – destroyers condemned – these people are even destroying widows and devouring widows' houses (v. 14; 5:4).
3. Meek inherit the earth – proud sent to hell (v. 15; 5:5).
4. Hungry for righteousness – they were greedy for gain (vs. 16-22; 5:6).
5. Obtaining mercy – rejecting mercy (vs. 23-24; 5:7).
6. Pure in heart – they are defiled in heart (vs. 25-28; 5:8).
7. Persecuted, peace-making children of God – they were persecuting, murdering children of the devil (vs. 29-33; 5:9-12).

B. Woes upon the Jewish Leaders

1. “*Woe to you, teachers of the law*” (v. 13). Why? “*You shut the kingdom of heaven in men's faces.*” You do not enter and will not let another enter.
2. “*Woe to you, teachers of the law*” (v. 15) because you go over land and sea to convert one person, and when you do he becomes twice the son of hell as you are.
3. “*Woe to you blind guides!*” (v. 16). You are blind men.
4. “*Woe to you, blind guides*” (v. 16). You are false swearers.
5. “*Woe to you, teachers of the law*” (v. 23) because you give a tenth of the things that grow wild and you do not have any righteousness or hope or peace or joy.

6. “*Woe to you teachers of the law*” (vs. 25-28) because you cleanse the outside of the cup but inside you are full of dead men's bones.
7. “*Woe to you teachers, you hypocrites*” (v. 29) because you murdered the prophets.
8. Pronouncement of judgment in verse 33. “*You snakes! You brood of vipers! How can you escape being condemned to hell?*” You see, they knew what was right and didn't do it. They knew that they ought to be helping these poor people, and they were robbing them. They were stealing from them. He says to them, There is no hope for you at all. You cannot escape all the blood of all the Old Testament, from the blood of Abel to Zechariah, the son of Barachiah.

C. Judgment – All of Their Sins to Be Accounted For (vs. 34-35)

LAMENTATION OVER JERUSALEM (Matthew 23:37-39)

“O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, Blessed is he who comes in the name of the Lord.”

A. Their Sins and Refusal of Help (vs. 37-39)

B. Their Desolation (v. 38)

C. Their Coming Judge (v. 39)

D. Lessons to Be Learned

1. Number one lesson: **Past blessings do not guarantee future blessings.** God has blessed Israel and Jerusalem with the greatest blessings any city or any nation has ever known, and now they are going to be destroyed. So the fact that God has blessed them in the past does not obligate Him to bless them in the present.
2. Number two lesson: **Faithfulness is the guarantee of blessedness.** If I will just be faithful and walk in the light, if I will be poor in spirit and mournful and meek and hungry and merciful and the rest of the things the beatitudes tell me to do, then that guarantees blessings. If I do not, then judgment is at hand.
3. Number three lesson: **When God judges, it is severe.** When God brings judgment upon a people, even if they are the people of His own heart, the apple of His own eye, it will be a desolating, absolute and complete destruction.

But most of all, I need to learn from this chapter that God is anxious because He is loving. He is anxious to save people. He wants nobody to perish, not even hypocritical, legalistic, pharisaical Jerusalem. He wants

them under His wing. Why don't you and I leave all of our pride behind and all of our religion behind and come dwell beneath His everlasting arms and serve Him with all our heart, soul, mind and strength.

SELF EXAM FOR LESSON SIXTEEN:

1. What were the three areas in which the “Hypocritical Pharisees” held false concepts?
 - 1) _____
 - 2) _____
 - 3) _____
 2. What are three lessons given in this lesson to be learned?
 - 1) _____
 - 2) _____
 - 3) _____
 3. Write from memory Matthew 23:37-39.

LESSON SEVENTEEN

PERIOD OF PASSION (5)

INTRODUCTION:

We are in the eight days that changed and shook the world. Sunday to Sunday in the last week of the life of Christ. We have studied the power of Jesus, particularly on Monday as He cleansed the temple. We have seen now the controversy that He had with Israel, particularly with Pharisees and Sadducees and lawyers as He confronted them the last time for their hypocrisy, traditionalism and legalism as it pertained to the Law. He answered their questions about His authority, about marriage and about all the questions that they had.

He pronounced woes on the city of Jerusalem, in our study last time. As to the Pharisees, He called them hypocrites, snakes and children of snakes as they perverted the Law and harmed the people that refused to be the people of God. So judgment must now come upon them. He said in the last part of Matthew 23, that their house would be left desolate, that they would not see Him again until they saw Him come, not as the favorite, not as the lamb, but as the judge, the warrior who will destroy the entire city, take away their place as a nation and their place as the people of God. Now He is getting ready to discuss that fully, and He does so in the background of an unusual gift.

LESSON TEXTS: Mark 12:41-44; Matthew 24:1-51; Mark 13; Luke 21

LESSON AIM: To see the intent of God toward Israel as Jesus pronounces judgment on the temple and the city of Jerusalem.

LESSON OBJECTIVES: You will . . .

1. See that Jesus judges the giving of His people on the basis of three things.
 2. Investigate the two questions asked by the disciples concerning the destruction of the temple and Jesus' coming.
 3. Discover the answer Jesus gives concerning the signs of His coming and the time of His coming.
 4. Learn of Jesus' encouragement to faithfulness in the face of the coming judgment.
-

REVIEW AND PREVIEW:

- A. Sunday: **Glory.**
- B. Monday: **Power.**
- C. Tuesday: **Controversy.**
 1. Finding the barren fig tree.
 2. Answer to the Sanhedrin.

3. Answer to the Pharisees and Herodians.
4. Answer to the Sadducees.
5. Answer to the Pharisees.
6. The silencing question.
7. Woes pronounced upon Jerusalem (Matthew 23).

THE WIDOW AT THE TREASURY (Mark 12:41-44)

A. The Incident: Giving to the Temple Treasury

1. **The place** – the temple court.
 - a. One of thirteen money boxes. These were for the building or the remodeling of the temple.
 - b. It was God's treasury. Any man that passed there was supposed to put in an offering.
2. **The Object** – to build the House of God.
3. **The Givers** – crowd “putting money,” “The offerings.”
4. **The Gifts:**
 - a. The rich – They gave “large amounts,” “their gifts.” They gave out of their abundance. No sacrifice on their part.
 - b. The widow – two very small copper coins, less than one penny! She gave all that she had. It was a great sacrifice on her part!
5. **The Spirit** – true piety and real godliness. The only gifts accepted by God are those given in this spirit.
6. **The Divine recognition:**
 - a. **Saw** the givers. All gifts are given in the full sight of God.
 - b. **Spoke** of the givers. Rich gave “out of” their abundance. The widow gave “all” she had.

B. Jesus Judges Our Giving on Three Basis

1. *The reason we give* – To build His house. Today it is to build His spiritual house.
2. *The spirit of our gift* – To serve Him. *Not grudgingly, God loves a cheerful giver.*
3. *The extent of giving* – It is not how much given but how much left.

THE JUDGMENT UPON JERUSALEM (Matthew 24; Mark 13; Luke 21)

Note the different backgrounds in Matthew, Mark, and Luke.

A. The Statement: “*Not One Stone Here Left upon Another*”

1. Matthew 24:1-2 – “... everyone will be thrown down.”
2. Mark 13:1-2 – “... everyone will be thrown down.”
3. Luke 21:5-6 – “... everyone of them will be thrown down.”

B. The Questions: (Matthew 24:1-2; Mark 13:1-2; Luke 21:7)

1. **When?** The time question “... when will these things happen?”
2. **What?** The sign question “... And what will be the sign that they are about to take place?”

NOTE: Both the time question and the sign question **deal with one single day, one single period of time** in which not one stone will be left upon another in the temple.

C. The Answer to the Sign Question. (General before the specific, He answers #2 before #1).

1. What the sign **is not** (Matthew 24:4-14; Mark 13:5-13; Luke 21:8-19).
 - a. **Not false Christs.** There will be false Christs trying to lead people astray, but that is not the sign.
 - b. **Not wars and rumors of wars.** There will be wars and rumors of wars. The end is not yet come.
 - c. **Not a falling away (apostasy).** There will be apostasy. People will teach things that are not true and lead many people astray. That is not the sign.
 - d. **Not false prophets.** False prophets will arise and teach things that are not true to draw away disciples. That is not the sign.
 - e. **Not increasing wickedness nor is it decreasing love.**
 - f. **Not persecution.** Persecution is as old as evil.
 - g. **Not betrayal.** Fathers will deliver up sons and mothers will deliver up daughters. That is not the sign.
 - h. **Not worldwide preaching.** The gospel will be preached to all the world before the end comes. That is not the sign.
2. What the sign **is** (Matthew 24:15-22; Mark 13:14-27; Luke 21:21-28).
 - a. It is: "*The abomination of desolation standing where it ought not.*" (Matthew 24:15; Mark 13:14).
 - b. It is: "*Jerusalem surrounded with armies . . . its desolation is near*" (Luke 21:20).

NOTE: The **sign is** Jerusalem surrounded with armies. The **thing signified** is the desolation (destruction) of Jerusalem.

D. The Answer to the Time Question (Matthew 24:32-44; Mark 13:28-37; Luke 21:29-33)

1. **The general answer** – This generation. "*I tell you the truth, this generation will certainly not pass away until all these things have happened.*"
2. **The specific answer** – "Only the Father knows."
 - a. It will be a day of surprise.
 - b. A day when the Son of Man comes:
 - 1) Takes away the wicked and leaves the righteous.
 - 2) Not as He takes away the righteous and leaves the wicked, as it is taught in many places.
 - c. As in the days of Noah.
3. **Watch for the sign.** Therefore, keep watch. Watch for what? A sign. **Jerusalem surrounded with armies.** "*Therefore, keep watch, because you do not know on what day your Lord comes.*"

 - a. Do not linger. You must also be ready, because the Son of Man will come at an hour when you do not expect Him.
 - b. Run for your life.

E. The Encouragement to Faithfulness (Matthew 24:45-51)

1. Watch – be ready – receive authority (vs. 45-47).
2. Sleep – be harmful – receives fearful judgment (vs. 48-51).

SUMMARY:

In A.D. 70, when the Roman army surrounded the city of Jerusalem, it was the last

act of God's grace to save them. They were now being told. You are no longer My people. From this time, there is no more Jew nor Gentile. You must seek the Lord Christ to be saved. Now, an application. And the only application left would be when we see judgment on the earth today, we need to look up and know that God is once again by His judgment giving us an opportunity to know that He rules heaven and earth. Israel as a nation will cease in the year A.D. 70. We will look at the final judgment in our next study.

SELF EXAM FOR LESSON SEVENTEEN:

1. God judges our giving on what three basis?

1) _____ - _____

2) _____ - _____

3) _____ - _____

2. The teaching of Jesus in Matthew 24, Mark 13, and Luke 17:22-37 was prompted by what statement made by Jesus?
- _____

3. What two questions do the disciples ask and Jesus answers in relation to the destruction of the temple?

1) _____

2) _____

4. Concerning the "sign" question, list 8 things that the "sign" is not.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

5. What then is the "sign?" _____
- _____

6. What is the two-fold answer to the "time" question?

1) _____

2) _____

7. What was Jesus concluding exhortation concerning these things spoken of in this lesson?
- _____
- _____

LESSON EIGHTEEN

PERIOD OF PASSION (6)

INTRODUCTION:

Tuesday is bound to be one very, very significant day of the eight days that changed the world. There are eleven different things that Jesus did on this one day. From 6:00 in the morning to 6:00 in the afternoon, He is in constant conversation, He is in constant conflict, constant controversy with the Pharisees and the Sadducees and the Herodians.

1. **On Sunday, we had a day of absolute glory.** Jesus enters the city riding upon a colt, and the whole city comes out to meet Him.
 - a. He goes into the temple but does nothing.
 - b. He returns to Mary, Martha, and Lazarus' house for the night.
2. **On Monday, we had a day of manifested power.**
 - a. He cleanses the temple of all the moneychangers and all the corruption that is there – showing He has power over the Law, power over the nation of Israel.
 - b. On the way into the city, He will curse a barren fig tree. The leaves on it declare that there are figs upon this tree but there are none – showing He has power over nature.
 - c. He goes back to Mary, Martha and Lazarus' house for the night.
3. **On Tuesday we have a long day of controversy.**
 - a. Jesus and His disciples go back into the city passing the barren fig tree on the way and His disciples marvel that it is so soon withered – not just the leaves, but from the root.
 - b. He begins answering people's arguments and controversy. He answers the Sanhedrin concerning authority. He answers them by asking them a question about John the Baptist.
 - c. He argued with the Sadducees who did not believe in the resurrection of the dead, about the fact that the dead would be raised and about the fact that Abraham, Isaac and Jacob were alive before the throne of God as they spoke.
 - d. He answered the Pharisees about the great commandment as they sent a lawyer to ask Him about which commandment is the greatest. Jesus said, love is the greatest commandment. Love God with all your heart, soul, mind, and strength. Love your neighbor. Love yourself. And in loving these three, you have fulfilled all the law and all the prophets.
 - e. He walked out of the city to the Mount of Olives, probably. He looked back on the city of Jerusalem and pronounced the tragic woes of Matthew 23. He said Jerusalem must fall. He describes that fall to His disciples and admonished them to be watchful and ready when it comes.

Now in Matthew 25:1-30 He still speaks of the judgment on Israel that He began in Matthew 24, but there are some principles now that Jesus is going to discuss that will be true in any judgment—any judgment in time and in particular the judgment at the end of time.

LESSON TEXT: Matthew 25:1-46

LESSON AIM: To examine two parables taught by Jesus illustrating the principles of judgement – both physical and end-time judgment.

LESSON OBJECTIVES: You will . . .

1. Learn of the principle of readiness in the parable of the ten virgins, contrasting five who are prepared and five who are not prepared.
 2. See the principle of faithfulness illustrated in the parable of the profitable and unprofitable servants.
 3. Remember at least 4 lessons taught in these two parables.
 4. Be familiar with the gathering, separation, and judgement taught in Matthew 25:31-46 and the basis of that judgment.
-

REVIEW AND PREVIEW:

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 - C. Tuesday: **Controversy.**
 - 1. Finding the barren fig tree.
 - 2. Answer to Sanhedrin.
 - 3. Answer to Pharisees and Herodians.
 - 4. Answer to Sadducees.
 - 5. Answer to Pharisees.
 - 6. The silencing question.
 - 7. Woes upon Jerusalem (Matthew 23).
 - 8. The widow at the treasury.
 - 9. The judgment upon Jerusalem.
 - 10. The principles of judgment (Matthew 25).
-

PRINCIPLES OF JUDGMENT (Matthew 25)

A. Judgment on Israel (vs. 1-30)

1. The ten virgins – Wise and foolish witnesses (vs. 1-13). It looks back to Matthew 24 and their need to watch for the signs. Two characters contrasted: The prepared and the unprepared.
 - a. Both had knowledge of and regard for the bridegroom.
 - b. Both desired to honor him by going to meet him.
 - c. Both had lamps, burning at the moment.
 - d. Both slept while waiting.
 - e. Difference is seen only at his coming.
 - f. Difference – **five ready, five not ready!**
Two important lessons:
 - 1) ***Character is revealed by crisis.***
 - 2) ***Lost opportunities cannot be recalled.***

NOTE: All ten had equal opportunity to go into the wedding feast. Only five went in. Why? They were ready for the opportunity. Friend, be prepared. I know that this looks back to a discussion about physical judgment, but be prepared. The Lord Christ may come upon your nation or the Lord Christ may come upon all the nations. At any moment we must be ready for His coming.

Jesus ended this parable with the warning He had uttered before: *Watch* (Matthew 24:42; 25:13). This does not mean standing on a mountain top gazing at the heavens (Acts 1:9-11). It means to “stay awake and be alert” (Matthew 26:38-41).

2. The talents – Profitable and unprofitable servants (vs. 14-30). A talent was worth about 20 years work. Each servant was given money according to his ability.
 - a. Talents are opportunities to use our abilities.
 - b. Only two camps: The faithful and the unfaithful.
 - 1) The faithful servants put their talents to work for their Lord.
 - 2) The unfaithful servant hid his talent in the earth.
 - c. All the faithful receive the same commendation:
 - 1) “Well done” – “good and faithful servant.”
 - 2) Ruler over many things. Started as servants – promoted to rulers.
 - d. The unfaithful are condemned: They are condemned because they are:
 - 1) Wicked in character. When you know to do good, had the opportunity to do good and do not do good, that's sin (James 4:17). That's wickedness.
 - 2) Idle (lazy) in industry.
 - 3) Thrown out and judged. He will no longer enjoy the fellowship in the master's house.

B. Use it or Lose it

1. What we do not use for the Lord, we are in danger of losing. The master reprimanded the unfaithful, unprofitable servant, and then took his talent from him.
2. The man with the most talents received the extra talent.

LESSONS FROM THE PARABLES

1. Each servant is given capital to work with.
2. Each servant is given capital according to his ability.
3. We must work (talents) as well as wait (virgins). In both cases we need to be ready.
4. It is wicked to be lazy. The world will be evangelized by diligent, one-talent men and women. (Compare Paul's “mighty men”)

NOTE: Just as a side thought, you might want to take Paul's epistles and read the last little bit of each one, particularly the book of Colossians, and see that he was surrounded by men whose names are not household phrases. Tychicus, Jesus called Justus, Aristarchus, Onesimus, over and over again He calls people's

names, men and women, one talent people, who had dedicated their one talent to God, led by this five talent guy named Paul. But an army of one talent people won the world for Jesus Christ in the first century, and they will do it in this century and in the next and in the next as long as centuries are counted. The parable of the virgins: be ready for judgment; the parable of the talent: be working while waiting for the judgment.

THE FINAL JUDGMENT (Matthew 25:31-46)

A. The Gathering (vs. 31-32a)

B. The Separation (vs. 32b-33)

C. The Judgment (vs. 34-46). Notice the basis of judgment: How the needy was treated!

1. The righteous had people enter their city, and they were invited into their house to stay.
2. The righteous saw people sick and immediately sent and also went and cared for their needs.
3. The righteous saw people in rags and put good clothes on them.
4. The righteous saw people hungry and they shared the food of the righteous.
5. The righteous saw people thirsty and they gave them water to drink.
6. The righteous saw people carried away to prison, and they went into the prison to care for and share with them.

NOTE: The wicked: They saw people hungry and went on eating their food and did not share it. They saw people in shabby, ragged clothes and did not buy them good clothes. They let people enter their city and sleep in the streets rather than sleep in their house. They saw people in prison and had lessons on how bad it was to be in prison.

D. The Outcome:

1. The sheep: *Come*, take your inheritance.
2. The goats: *Depart*, endure eternal fire.

NOTE: Let me tell you something, friend. Jesus is coming again. When He comes, you and I will stand before Him. And the question will not be, where did we live? What religion did we follow? The question of all questions is this one? How did we deal with the brothers of Christ? The needy children of God must be cared for.

Now we are about to enter the last long day of Jesus' life, His last Thursday through Friday.

SELF EXAM FOR LESSON EIGHTEEN:

1. List four areas in which the Ten Virgins were the same and one area in which they were different.

1) _____

2) _____

3) _____

4) _____

Their difference: _____

2. What is the principle/s of judgment seen in the parable of the Talents?

3. Give the four lessons from the parables listed in your study guide book.

1) _____

2) _____

3) _____

4) _____

4. What is the basis of pronounced judgement in Matthew 25:31-46?

5. What is the two-fold outcome of the judgment pronounced?

1) _____

2) _____

LESSON NINETEEN

PERIOD OF PASSION (7)

INTRODUCTION:

Welcome back to our study of the life of Christ. We are studying the last eight days of His life. We call it the eight days that changed the world. Eight days that really made a difference. On Sunday, if you remember, He entered the city in triumph. That is the day of glory. On Monday, He cursed a fig tree that promised it had fruit and didn't and cleansed a temple that should have been a place for worshiping God but wasn't. That is the day of power. Tuesday is a long day. It is a day of controversy, controversy over His authority, controversy over the resurrection of the dead, controversy over the greatest commandment. At the end of that day, Jesus asked a question that ended all controversy. The Son of Man, whose son is He? They replied very quickly, the son of David. He said, Why, then, does David call Him Lord? From then on, no one dared ask Him any more questions.

When Tuesday was over, He went back to the city of Bethany to the house of Mary, Martha and Lazarus, and there Wednesday was spent in seeming silence. As far as we can find, as far as scholars can find, there is not one single thing recorded that occurred on this day. That is not unlikely. That is not even unreasonable. The next day, Thursday, He will not sleep until He sleeps the sleep of death on Friday. For 48 or more hours, He will not sleep. He will be engaged in a struggle with the devil for the victory over the souls of mankind. So it is logical that He would need a day of silence, a day of preparation, a day of thought for the coming struggle. Perhaps this day was spent with His friends, Mary, Martha and Lazarus and the twelve, as they in seclusion thought, prayed, and gave comfort to each other. Or perhaps, as often was His occasion, He simply went away to a quiet place where no one would be and there communed with the Father in silence as He prepared and as the Father prepared Him for the great day of challenge to come. Whatever happened that day, He was ready because Thursday is a day of fellowship with His disciples as He prepares them for His coming death.

LESSON TEXT: Matthew 26:1-16; Luke 22:7-38; John 13:1-29

LESSON AIM: To see some of the events surrounding Jesus on Thursday as He continues to prepare for His death on Friday.

LESSON OBJECTIVES: You will . . .

1. Learn of the involvement of Judas, the chief priest, and elders in a conspiracy to capture and kill Jesus.
 2. Investigate the circumstances surrounding Jesus' last observances of the Passover feast and see how it prefigures the Lord's Supper.
 3. Relate to either Jesus or His disciples as He teaches and illustrates the lesson concerning servant-hood at the feast.
-

PREVIEW AND REVIEW:

- A. Sunday: **Glory**
 - B. Monday: **Power**
 - C. Tuesday: **Controversy**
 - 1. Finding the barren fig tree.
 - 2. Answer to Sanhedrin.
 - 3. Answer to Pharisees and Herodians.
 - 4. Answer to Sadducees.
 - 5. Answer to Pharisees.
 - 6. The silencing question.
 - 7. Woes upon Jerusalem (Matthew 23).
 - 8. The widow at the treasury.
 - 9. The judgment upon Jerusalem.
 - 10. The principles of judgment (Matthew 25).
 - D. Wednesday: **Silence**
 - 1. Nothing recorded
 - 2. Perhaps spent with *friends* – **Seclusion!**
 - 3. Perhaps spent with *Father* – **Preparation!**
 - E. Thursday: **Fellowship**
-

PASSOVER FEAST/PREFIGURING THE SUPPER

- A. The Prediction – of His Death** (Matthew 26:1-2)
 - 1. Jesus' prediction of His own death (vs. 1-2).
 - a. The day will be the day before the Passover. The Passover feast is only two days away.
 - b. The method would be by crucifixion. The Son of man will be **crucified** (Not stoned as was done by Jewish law).
 - 2. The Jews killed their criminals by stoning them to death.
- B. The Plan – to Kill Christ** (Matthew 26:3-5)
 - 1. The conspirators: “Chief priests and elders.” The religious and national rulers of Israel have gathered to consider what to do with their Messiah.
 - 2. The place: “In the palace of the **High Priest.**” A noble and significant place.
 - 3. The method: “. . . *some sly way.*” Cf. Trapping an animal.
 - a. Not going to be open in their arresting Jesus.
 - b. Not going to be honest in the trial of Jesus.
 - 4. The time: “. . . *not during the feast.*” But they do!
 - a. To do it on a feast day would cause trouble with the people.
 - b. God has His own time-table and forces them to do it on the very day they said they would not.
- C. The Proposal – to Betray** (Matthew 26:14-16). Note: Verses 6-13 are out of chronological order.
 - 1. The deed is plotted. One of His own bargains for His life . “*How much?*”
 - a. One that He trusted: An apostle, the treasurer, one of the most trusted.

- b. He was not only a thief, he wanted to capitalize on Jesus – His arrest and death.
- 2. The price is determined: Thirty (30) silver coins.
 - a. About one month's pay.
 - b. Fulfills Zechariah 11:12. "*I told them, 'If you think it best, give me my pay; but if not, keep it. So they paid me thirty pieces of silver.'*"
 - c. Price of a gored servant (Exodus 21:32).
 - d. Paid in advance – trusted not only by Jesus but also by Jesus' enemies.
- 3. The deed is planned – now seeking the opportunity.

D. Preparation For the Feast (Luke 22:7-13). What would be involved for Peter and John?

- 1. Selection of site (Jesus told them how to do this).
- 2. The ceremonial preparation of the house. Cf. Geikie in *Life and Works*, vol. 1, pp. 214-215.
 - a. The room had to be swept, mopped and sanitized.
 - b. The house searched to rid it of any leaven.
 - c. There was a ceremonial blessing of the room.
 - d. Certain furniture had to be placed in the room.
- 3. The selection of the Paschal lamb. It had to be without spot or blemish.
- 4. The acceptance and preparation of the lambs for roasting.
- 5. Provision of wine, unleavened cakes, bitter herbs, paste of crushed fruit moistened with vinegar (symbolic of clay from which Israel made bricks in Egypt).
- 6. A day of hasty activity for Peter and John as they fulfilled their obligations and made certain that all was in readiness for the Passover Feast.

E. Passover Observance (Luke 22:14-20)

- 1. From the temple area a blast from the silver trumpet announced the feast time.
- 2. Why was Jesus to eat "this" Passover with them?
 - a. He knew the lamb they were eating not only commemorated the deliverance from Egypt. It also looked forward to the messianic lamb about to die on the tree.
 - b. He was anxious that His disciples take their place of rulership in the kingdom/church so that all the world could participate in the feast.
- 3. The Passover was to find its ultimate fulfillment, not on the cross, but rather in the kingdom of God (v. 16).
- 4. The bread, pure from leaven represented His flesh, free from sin.
- 5. The red wine represented His red blood to be shed for their sins and the sins of the whole world.
- 6. Our daily partaking of this bread and wine (John 6) is typified by a weekly eating of bread and wine (1 Corinthians 11:17ff).

F. Provision Of An Example (John 13:1-20)

- 1. Humility: Jesus and the Father (vs. 1-5).
 - a. The degree of His love manifested. He showed the full extent of His love.

- b. The basis of His humility. He knew that all He had was the result of God's gift.
- c. The word "towel" expresses the towel the slave would wear when he was serving.
- d. He took off the robe of teacher, rabbi, master and put on the apron of a slave.
- 2. Holiness: Jesus and Peter (vs. 6-11).
- 3. Happiness: Jesus and the disciples (vs. 12-17).
 - a. Argument: "Who is going to be first and second" (Luke 22:24).
 - b. The disciples' concept of greatness: Place, pomp, position, and pageantry.
 - c. "*Look, if you know these things, you are blessed if you do them.*"

G. Prediction Of Judas' Betrayal (John 13:21-29)

- 1. The charge (v. 21). "*One of you is going to betray me.*"
- 2. The confusion (vs. 22-24). Each one of them considered that it might be him.
- 3. The choice (vs. 25-26). Indication that it was Judas.
- 4. The condemnation (vs. 27-29).

H. Peter's Denial Foretold (Luke 22:31-38)

- 1. The prediction. "*Jesus answered, 'I tell you, Peter, before the cock crows today, you will deny three times that you know me.'*" (Luke 22:34).
- 2. The denial. "*But he replied, 'Lord, I am ready to go with you to prison and to death.'*" (Luke 22:33).
- 3. The common guilt.

SUMMARY:

What this feast typifies in a sentence or two is that the Lord Christ is going to be the sacrificial Passover lamb that will bear the sins of many and will redeem them from bondage to sin, and that they will be a participant in this.

The Passover is fulfilled not simply in the death of Christ, but it is fulfilled in the constant daily activity of the child of God as he walks in the wilderness experience toward promise land. That Passover will be fully around the throne of God in an eternal day. It does not have yesterday to precede it nor tomorrow to follow it.

SELF EXAM FOR LESSON NINETEEN:

1. List the descriptive word which portrays what occurred on each day of this last week from Sunday to Thursday.

1) _____ 4) _____
3) _____ 5) _____
3) _____

2. In Matthew 26:1-16, what three things are discussed concerning the death of Jesus?

1) _____
2) _____
3) _____

3. In Luke 22:7-20, what two things are discussed?

1) _____
2) _____

4. What great story is recorded in John 13:1-17 and what lesson does Jesus impress upon us from this event?

LESSON TWENTY

PERIOD OF PASSION (8)

INTRODUCTION:

The supper was over. It was twilight. They lingered around the table. All had much to say. John leaned on Jesus' bosom. The Master was sorrowful (John 13:21). Judas, with the money bag, had departed (vs. 29-30).

The news of Jesus' departure was broken in the most natural way (v. 33). The disciples did not understand (vs. 36-37; 14:5). We judge the effect by what Jesus said (14:1). They had left all to follow him, had learned to love Him and now He must leave.

Why must He leave? Time was when we did not understand and wished He had remained. He was despised and rejected of men, yet that did not drive Him away. He longed for home, yet it was not for that which He left. "*It is expedient for you that I go.*"

If I knew that I was going to leave the world, and there were people I had invested my life in, that are going to carry on the work that I began, I would want to have a long conversation with them. And that is what Jesus does in John 13 beginning with verse 31 and going all the way through chapter 16 verse 13. I'm going to call John 13:31-35 the prologue.

LESSON TEXT: John 13:31 – 16:33

LESSON AIM: To see and understand the significance of the last few hours Jesus had with His disciples.

LESSON OBJECTIVES: You will . . .

1. Study the fact of Jesus' glory which was involved in and manifested in His death on the cross.
 2. Listen as Jesus instructs His disciples concerning His departure and relation to that leaving.
 3. Examine Jesus' instruction concerning the disciples' experiences, both present and future.
-

PREVIEW AND REVIEW:

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- C. Tuesday: **Controversy**
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 - 2. Answer to Sanhedrin.
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- 4. Answer to Sadducees.
 - 5. Answer to Pharisees.
 - 6. The silencing question.
 - 7. Woes upon Jerusalem (Matthew 23).
 - 8. The Widow at the treasury.
 - 9. The Judgment upon Jerusalem.
 - 10. The Principles of Judgment (Matthew 25).
- D. Wednesday: **Silence**
- 1. Nothing recorded
 - 2. Perhaps spent with *friends* – **Seclusion!**
 - 3. Perhaps spent with *Father* – **Preparation!**
- E. Thursday: **Fellowship**
- 1. The Passover Feast and the prefiguring of the Supper.
 - 2. The last conversation with the disciples.
-

LAST CONVERSATION WITH THE DISCIPLES (John 13:31-16:33)

- A. **The Prologue** (John 13:31-35)
- 1. Glory (vs. 31-32).
 - a. He spoke of glorifying the Father and the Father glorifying Him.
 - b. Glory comes by the completion of His work.
 - 2. Departure (v. 33).
 - a. He was going to the cross, to hades, and to heaven.
 - b. You cannot follow where I am going.
 - 3. Commandment (v. 34).
 - a. Love one another – the badge of discipleship.
 - b. Manifested in serving one another with the towel.
 - 4. Badge (v. 35).
- B. **Problems** (John 14:1-4)
- 1. **Question one:** “Where are you going?” (13:36-14:4).
 - a. Jesus' answer: “I am going to the cross.” Death and home!
 - b. Going to the cross to prepare a place for you to come.
 - c. Christ will return to take them back with Him.
 - 2. **Question two:** “How can we know the way?” (14:5-7). Learn of Me. If you learn of Me, you learn the way. He is the way!
 - 3. **Question three:** “Who is the Father, anyway?” (14:8-21). “*If you have seen me, you have seen the Father.*”
 - a. The Father is in Jesus! (vs. 8-10).
 - b. The Father is working in Jesus! (v. 11).
 - c. The Father is hearing Jesus! (vs. 12-14).
 - d. The Father is helping the believer!
 - 4. **Question four:** “Why us?” (14:22-24). Because He loves us!
 - a. Not because of our character.
 - b. Not because of great works we do.

C. Three Promises (John 14:25-31)

1. Full instruction (vs. 25-27).
 - a. Jesus had given them part of God's will for them (v. 25).
 - b. The Holy Spirit would teach them more and remind them of all that Jesus said to them (v. 26).
 - 1) This is the promise of inspiration.
 - 2) This is the promise of perfect knowledge, the inspiration to know it all, and even the ability to speak it.
2. Untroubled hearts (vs. 27-29).
 - a. The gift of other-worldly peace (v. 27). Peace that the world can not give. Worldly peace:
 - 1) Cessation of fighting.
 - 2) Peace through treaty.
 - b. The gift of other-worldly courage (v. 27).

NOTE: If I know internally that I am at peace with God and God is at peace with me, nothing threatens me. If I have not made peace with God internally and God has not made peace with me internally, everything threatens me. The secret of being fearless is having that inward peaceful covenant with God.

- c. The gift of other-worldly joy (vs. 28-29).
3. An understood mission (vs. 30-31).
 - a. Not of this world or the ruler of this world (v. 30).
 - b. To show the love of the Father to this world (v. 31).

D. Instruction About Present Experiences (John 15:1-16:4)

1. Fruitfulness (15:1-17).
 - a. **The Vine:** Jesus – Sustaining Provisions.
 - b. **The Branches:** Disciples – Abiding Growth. Abide in me seven (7) times in four (4) verses.
 - c. **The Gardener:** The Father – Faithful Discipline.
 - d. **The Fruit:** Internal by “abiding” (vs 3-8), External by “going” (v. 16).
 - 1) Growth of the individual – abiding.
 - 2) Growth of the church – going.

NOTE: The church grows internally and the church grows externally. Jesus intends for there to be many in the kingdom of Christ. He intends for us to go and make disciples. That is the responsibility of fruitfulness that He pressed upon His disciples.

2. Foes (15:18-16:4).
 - a. When we suffer we are identified with Christ and His suffering (15:18, 20). *“If the world hates you, keep in mind that it hated me first . . . Remember the words that I spoke to you: No servant is greater than his master.”*
 - b. We are not identified with world (v. 19).
 - c. The world lives in ignorance and blindness (v. 21).

- d. The world is dishonest about its own sin (15:22-16:4).
 - 1) Refusal of miraculous evidence (15:22-25).
 - 2) Refusal of Spirit-inspired testimony (15:26-27).
 - 3) Rejection of authentic messengers (16:1-4). In doing so it rejects Jesus and rejects His Father as well.

E. Instruction Concerning the Future (John 16:5-33)

- 1. The ministry of the Holy Spirit (vs. 5-15).
 - a. Conviction of the world (vs. 5-11).
 - 1) Their sin? Unbelief in Jesus.
 - 2) Their need? Jesus' righteousness.
 - 3) Their end? The devil's destiny – fire.
 - b. Witness of Christ (vs. 12-15).
 - 1) Jesus did not finish teaching the apostles (v. 12).
 - 2) The Spirit will bring all truth about Christ (vs. 13-15).
- 2. The power of the resurrection (vs. 16-28).
 - a. Joyful attitude toward Christ (vs. 16-22).
 - b. Unlimited access to the Father (vs. 23-28).
- 3. Conclusion (vs. 29-33).
 - a. We understand Now! (vs. 29-30).
 - b. Yes! But later. . . (vs. 31-32).
 - c. Peace. . . no matter what.

CONCLUSION:

What did Jesus say? He said, Don't worry about it. Peace. Peace in spite of the fact your knowledge is incomplete. Peace in spite of the fact your commitment is not total. Peace no matter what. That is the lesson that Jesus leaves His apostles with. The only thing remaining is His last prayer with them.

SELF EXAM FOR LESSON TWENTY:

1. List the words which describe the character of the events of each day of this last week.

1) _____ 4) _____
2) _____ 5) _____
3) _____

2. In response to Jesus' statement that He was leaving, what four questions did the disciples ask? How did Jesus answer each question?

Question #1: _____

Answer: _____

Question #2: _____

Answer: _____

Question#3: _____

Answer: _____

Question #4: _____

Answer: _____

3. Jesus issued three (3) promises to His disciples in John 14:25-31. What were these promises?

1) _____
2) _____
3) _____

4. The ministry of the Holy Spirit is seen to be in what two areas in John 16:5-15?

1) _____
2) _____

5. In what three ways does the world show its dishonesty about its own sin?

1) _____
2) _____
3) _____

LESSON TWENTY-ONE

PERIOD OF PASSION (9)

INTRODUCTION:

In our study of the life of Christ, we have been studying for a good number of lessons, in the period of passion, what we have called “The Eight Days that Changed the World.” What a difference those eight days made. We have seen the glory of Jesus as He enters triumphantly the city on Sunday. We have seen the power of Jesus as He cursed a barren fig tree representing Israel promising fruit and giving none and cleansed a barren temple full of people but not full of the heart that God would have them to be.

We have seen the controversial nature of Jesus as He faces the religious and the political people and silenced them all with His answers and finally with His questions.

We have seen the humanity of Jesus as He spent Wednesday by Himself or simply with His friends, with the disciples and with His Father. In silence and solitude He got ready for the great day to come when He was to sacrifice His life for the salvation of the world.

LESSON TEXT: John 17:1-24; Matthew 26:36-46

LESSON AIM: To see the nature and content of Jesus' prayer was designed to strengthen the disciples in a hostile world.

LESSON OBJECTIVES: You will . . .

1. Hear Jesus as He prays that God will glorify Him in His death.
 2. Examine the significance of Jesus' prayer in giving power, encouragement and faithfulness to His disciples.
 3. See that the intent of Jesus is that believers be united as revealed in His prayer for the church.
 4. Learn that the mission of Jesus was to save a lost world.
-

On Thursday we see the fellowship side of Jesus. He really wants the men that He has walked with these 3½ years to be the powers that they need to be in the world. And He knows that they are going to be tempted greatly to give up on the Friday, the black Friday, that He will die and then the bleak gloomy Saturday He will be in the tomb. And so He must prepare them for that coming trial that Friday and Saturday will be. So He has a last conversation with them. And in that conversation He deals with their problems and He makes promises and He talks about the progress that they will have because of the work of the Spirit of God in their life.

He (Holy Spirit) not only convicts the world and predicts the things that are to come,

but becomes their comforter and their counselor and teaches them all things and guides them into all truth. He will remind them of all that Jesus said and will be the personal representative of the Father and of the Son to dwell in them and to be in them and with them forever and to let them stand against all the trials and the troubles and the problems that serving Christ will cause. He will let them be triumphant in their joy and in their competence and in their glory and in the victory. And now Jesus illustrates that the most powerful thing you can do is not teach but pray.

REVIEW AND PREVIEW:

SUNDAY: **GLORY**

MONDAY: **POWER**

TUESDAY: **CONTROVERSY**

WEDNESDAY: **SILENCE**

THURSDAY: **FELLOWSHIP**

1. The Passover Feast and the prefiguring of the Supper (Lesson 19).
2. The last conversation with the disciples (Lesson 20).
3. The Lord's last prayers (John 17 and Matthew 26:36-46).

HE PRAYED FOR HIMSELF (John 17:1-5). “For Glorification and To Glorify”

A. The Nature of His Prayer. Legitimately could be called “The Lord's Prayer.”

1. What we call “The Lord's Prayer” is the model prayer that Jesus would have the disciples to take the principles from and learn how to pray.
2. This is not a model prayer. This is the agonizing final prayer of a loving and a suffering heart. He first of all prays for Himself.

B. The “Glory” to Occur in His Death

1. Now what He prays for is for Him to be glorified and for Him to glorify the Father. “Glorify.” That is the key word here.
2. Six things that make the death of Christ a glorifying act.
 - a. Ruled majestically over death and Satan. That is when He bruised the devil's head.
 - b. Would draw men to Himself throughout all of time.
 - 1) He had already said that in John 12:32. He said, “*I, if I be lifted up from the earth will draw all men unto myself.*”
 - 2) “*Truly, this was the Son of God!*” (Matthew 27:54).
 - c. It was the completion of His work.
 - d. It was love's last act of obedience.
 - e. It climaxed in the resurrection.
 - f. It was the only way back home!

C. To Result in Eternal Life

1. Requirement: Know God and Jesus whom He sent.
2. Definition: The life God possesses and shares with His children. It is eternal life in quality.

3. Privileges: To possess it.
 - a. To enter into it.
 - b. To experience here and now the peace and holiness of the life of God.
 - c. To continue through one eternal day.

NOTE: What does it mean to “know?”

- 1) An element of intellectual knowledge. What is God like? What difference does He make? Is there one God or are there many gods?
- 2) But, there is something else. The word used here implies a full and intimate knowledge (Cf. Genesis 4:2). To know God is not simply head knowledge, or even heart knowledge. It is to enter into an intimate personal relationship with Him.

HE PRAYED FOR THE APOSTLES (John 17:6-19)

A. Jesus' Work Among Them (vs. 6-8). “Made known God's Name.”

1. In the Bible, **name** signifies the total character (nature) of the person (Psalm 9:10; 20:7; 22:2; Isaiah 52:6). Those who know God's character, know what He is **like**. Therefore, they gladly put their trust in Him (John 14:9).
2. But there may be another thought here. Jesus may be referring to the special four-letter name of God, JHVH. “I have brought the eternal covenant-sacred God so close that even the simplest people can speak to Him as friend to friend. Call on Him by the **Name!**”
3. Calling on His name makes one a **disciple**. This prayer casts light on the meaning of discipleship.
 - a. Discipleship is based on the realization that Jesus came from God. The disciple sees God in Jesus – That he has a unique relationship with Him.
 - b. Discipleship issues in obedience. As long as we do what we like, we cannot be disciples. Discipleship involves submission.
 - c. Discipleship involves a **destiny** to serve. There is a ringing confidence in Jesus' words concerning the future for His disciples. God has His plan, His dream, His destiny for every man. Man's responsibility is to accept or reject God's plan.
 - d. His requests for them (vs. 9-19).
 - 1) That they would find **victory** in the battle, not that they **escape** the battle. Christianity's essential nature is not prayer, meditation and worship. At the heart of it all, we are at war! Our destiny is being in the world but not of the world.
 - 2) That they would be **unified**. An army will not win if it has divided loyalties and plans.
 - 3) That they would be **protected** from the evil one.
 - 4) That they would be **sanctified** through the word.

HE PRAYED FOR THE CHURCH (John 17:20-24)

A. That They Be One Church as He and the Father Are One God. This is not to be a unity of administration or organization. It is not, in any sense, to be ecclesiastical unity. **It is to be a unity of personal relationship.**

B. That They Be a Testimony of Jesus' Relationship with God**C. That They Live in the Love Which God Has for His Son****HE PRAYED FOR THE LOST WORLD (Matthew 26:36-46)****A. His Mission in the World**

1. We see the **agony** of Jesus. Here is the supreme struggle to submit His will to God's will. It was the struggle in which the outcome would determine the destiny of the lost world.
2. We see the **loneliness** of Jesus. Jesus had to fight this one alone (cf. Isaiah 63:3-5) that lost men could come to Him and never be alone (Hebrews 13:5-6).
3. We see the **trust** of Jesus. Abba (Mark 14:36) is the childlike, trustful commitment of a little child to his father.
4. We see the **courage** of Jesus. "Rise, let us be going." The time for prayer, sermon, and talk is over! **It is time for action now!**

B. In Prayer Man Enters Heaven That He May Face the Battles of Earth!!!

SELF EXAM FOR LESSON TWENTY-ONE:

1. In praying for Himself, what was the request He made?

2. Where was this request to be realized and what would be its result?

3. List six things which make the death of Christ a glorifying act.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

4. What is included in the statement “to know God” other than merely “head” knowledge?

5. What specific requests did Jesus make on behalf of His disciples?

1) _____
2) _____
3) _____
4) _____

6. List three things for which Jesus prayed for the church.

1) _____
2) _____
3) _____

7. Complete the following statement: “In prayer man _____ that he may face the _____!”

LESSON TWENTY-TWO

PERIOD OF PASSION (10)

INTRODUCTION:

Jesus now entered the final step of the mission on which He was sent – to die for the sins of men. Although He endured sufferings throughout His lifetime on earth, in the midst of a sinful and depraved world, the specific redemptive sufferings were about to begin in all their horror. The hatred of sinful men and the powers of hell were about to descend on Him in all their fury. The religious leaders and the Romans represented all men of all the ages as they heaped shame and suffering on Him. Truly He was about to become “... *the Lamb of God, who takes away the sins of the world*” (John 1:29).

There was no sleep for Jesus Thursday night. The hours until midnight were spent in prayer, and then in that dark hour, and unobserved by the multitudes, many of whom might have objected, the enemies came and arrested Jesus.

The reason for the two sets of trials is apparent. Rome ruled Palestine, but a measure of home-rule was allowed the local Jewish government in the land, subject to the approval of the Roman authorities. The crime of which Jesus was accused by the Jews—blasphemy—was of an ecclesiastical nature, and so the case was tried before Jewish authorities—the high priest and Sanhedrin (court). The court gave the death sentence, but since only the Roman civil powers could carry out such a sentence, Jesus was referred to Judea's governor, Pilate, and King Herod who had jurisdiction over Galilee, of which Jesus was a native.

LESSON TEXT: Matthew 26:47-57; John 18:1-40; 19:1-16; Luke 23:8-25

LESSON AIM: To see the submission of Jesus to the will of God as He endures the unjust treatment by His enemies in order to accomplish salvation for man.

LESSON OBJECTIVES: You will . . .

1. View Jesus and His disciples in the garden and watch as the betrayer gives Him the kiss of death.
 2. Witness His trial before Annas who had been high priest and now Caiphas, his son-in-law and see the miscarriage of Jewish law.
 3. See the perversion of Roman law as Pilate refuses to administer it justly and finally hands Jesus over to be crucified
 4. Finally, through all of this, you will witness the humility, submissiveness, and determination of Jesus to accomplish His assignment.
-

REVIEW AND PREVIEW:

| | |
|------------|---------------------------------|
| SUNDAY: | GLORY |
| MONDAY: | POWER |
| TUESDAY: | CONTROVERSY |
| WEDNESDAY: | SILENCE |
| THURSDAY: | FELLOWSHIP |
| FRIDAY: | CLIMAX (TRIAL AND DEATH) |

THE ARREST AND TRIAL OF JESUS**A. Arrested In the Garden** (Matthew 26:47-50; John 18:1-11)

1. Judas' kiss (Matthew 26:47-49).
 - a. Here was one of His own.
 - b. One that He had trusted.
 - c. He had made him the treasurer of the money and all of the things of His group of disciples.
 - d. Here is a man betraying Him for money and acting like he is a friend.
2. Jesus would allow no resistance (Matthew 26:50-54). He is going to go to the cross and voluntarily lay down His life.
3. Jesus' death would be of His own choosing (Matthew 26:55; cf. John 10:17-18).
4. Jesus death was eternally purposed by God (Matthew 26:56).

NOTE: A Great Picture of Jesus:

- a. We see His courage.
- b. We see His authority.
- c. We see His choice to die.
- d. We see His protective love.
- e. We see His utter obedience.

B. Trial Before Annas (John 18:12-27)

1. The priestly office – desecrated. He had been high priest, four of his sons have been, and now Caiphas, his son-in-law is serving in the office.
 - a. By God's law the high priesthood was to go down to the oldest son of the house of Aaron.
 - b. It had become a political office.
 - c. Gained by position, pressure, or money. Annas had all three.
2. The priestly livelihood – corrupted. Annas made his money selling the sacrificial animals in the Court of the Gentiles. Jesus had already closed his business down twice.
3. The priestly justice – perverted. Jesus' examination before Annas.
 - a. A mockery of justice.
 - b. He had to question Jesus to have anything to accuse Him of.

NOTE: The Parenthesis About Peter.

Remember –

- a. That all the others except John had already fled.

- b. How much Peter loved the Lord.
- c. How Peter will redeem himself later.
- d. That Jesus knew what the final outcome would be. *When you are converted, strengthen your brethren.*

C. Formal Trial Before Caiphas (Matthew 26:57)

1. The court (vs. 57, 59)
 - a. The high priest – Caiphas. The highest religious officer in all of Israel.
 - b. The teachers of the Law – Religious experts.
 - c. The elders – National rulers
 - d. The chief priests – Noted authorities
 - e. The whole Sanhedrin – Supreme court with all the judges present. This is everybody with the right to make any decision. All of Israel's national and religious officials.
2. The deceit “. . . looking for *false evidence* . . . that they could use to put Him to death” (v. 59).
 - a. They have searched for a single flaw in His life for 3½ years with the microscope of their own prejudice, and they have found absolutely nothing wrong with Him.
 - b. The truth presented in this court would allow Jesus to go free.
3. The confusion (vs. 60-63a).
 - a. Two liars, they are trying to make it appear as if He is a treasonist, as one who is against the Jewish order.
 - b. Questions, silence.
4. The confession (vs. 63b-64).
 - a. “I am the Christ, the Son of God.”
 - b. “I am the coming judge of you and the nation.”
5. The condemnation (vs. 65-27:2).
 - a. Caiphas: “No need for further witnesses!”
 - b. All present: “He is worthy of death!”
 - c. The guards: Mockery and beating.
 - d. The Sanhedrin: “Guilty!” Bound Him and handed Him over to the Romans (Pilate).

NOTE: Why didn't the Jews just take Him out and stone Him to death? They had already found Him guilty? Primarily because God had prophesied He was going to be crucified. Read the 22nd Psalm. And for that reason the Romans, for a short period of time, had taken away the right of the Jews to execute people, to do the act of stoning them to death. They will have it again in Stephen's day. They had it earlier, but they do not have it now because Jesus is not to be stoned. He is to be crucified. So He must go to the Romans. They bind Him and they carry Him before Pilate.

D. The First Trial Before Pilate (John 18:28-38)

1. The Jews' religious hypocrisy (v. 28). They will not go into the palace of the Romans because then they would be defiled, unclean, and they would not be able to eat the Passover.
2. The Jews' political hypocrisy – lack of a charge against Jesus (vs. 29-31a). “*If He was not guilty, we would not have brought Him here.*”
3. The Jews' determination to kill Jesus (31b-32). **Note** “to fulfill scripture.”

4. Pilate's interrogation of Jesus (vs. 33-38a).
 - a. *"Are you the King of the Jews?"* – Jesus' answer: "Do you really want to know? Or are you just repeating what you heard outside?"
 - b. *"Do you think I am a Jew?"* – "Your own people have delivered you up to me."
 - c. *"What have you done?"*
 - d. *"Are you a king then?"* Jesus' answer: "Yes, I am a king."
 - e. *"What is truth?"*
5. Pilate's verdict: "No basis for a charge against Him!" He sends Him over to Herod to be tried.

E. Trial Before Herod (Luke 23:8-12). Jesus remains silent; Herod cannot crucify Him.

1. Herod has heard a rumor that Jesus is John the Baptist come back from the dead. He is anxious to talk to Him.
2. Herod has no power to crucify Him. Herod cannot condemn Him to death.
3. The worst Herod could do, would be to put Him in prison, and that is not why Jesus has come.

F. Second Trial Before Pilate (Luke 23:13-25; John 18:39-19:16)

1. Nothing deserving of death – Pilate or Herod (Luke 23:13-17).
2. *"Barabbas or Christ?"* (Luke 23:18-19).
 - a. Christ: Guilty of no crime.
 - b. Barabbas: A murderer and a thief and guilty of treason.
 - c. He is guilty of what they accused Jesus of: treason.
 - d. The Jews request: Release Barabbas and crucify Jesus.
3. Washed his hands (Matthew 27:24).
 - a. My hands are free from the blood of this innocent man.
 - b. His blood is upon your head!
4. Pilate in his cruel treatment of Jesus (John 19:1-6).
 - a. They robed Jesus and placed a crown of thorns on His head in mock royalty.
 - b. Brought Him out to the Jews and said, Now, look at your king.
5. Jews: *"He claims to be the Son of God! Our laws say He must die and we do not have the power to kill Him. Crucify Him!"*
6. Jesus: "Your only power is from above."
 - a. Caesar got his power from God.
 - b. Pilate got his power from Caesar.
 - c. Therefore, he would have no power at all, not only not over Jesus, but not over anything had he not been given that power from God.
7. Jews: *"If you let this man go, you are no friend of Caesar's!"*
8. Jews: *"We have no king but Caesar."*
 - a. Shall I let your king go?
 - b. Shall I deliver your king to death?
 - c. The Jews have blasphemed by saying God is not their king. Jehovah is not their king.
9. Pilate: Handed Him over to them to be crucified.
 - a. In spite of the fact Jesus is innocent.
 - b. In spite of the fact that Pilate's wife has had dreams about Jesus and has pled with Pilate to let Him go.
 - c. In spite of the fact that Jesus has presented Pilate with the truth that his

- power comes from God.
- d. In spite of the fact that Herod had found no crime with Jesus.
 - e. In spite of the fact that he had the power to release Him or the power to crucify him.

And he washes his hands again and he hands Jesus over to the Jews and says, His blood be upon your head and upon the head of your children. And they said. That's absolutely right. We accept the blame. We accept the responsibility for crucifying Him.

SELF EXAM FOR LESSON TWENTY-TWO:

1. List five things we see concerning Jesus as He is taken in the garden.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

2. List the five trials Jesus endured after His capture.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

3. What are four things that we need to remember about Peter relating to his denial of Jesus?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

4. What did Pilate do with Jesus following His first trial before him?

5. What five questions did Pilate ask Jesus in his interview of Jesus?

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

6. Why did Jesus remain silent before king Herod?

LESSON TWENTY-THREE

PERIOD OF PASSION (11)

INTRODUCTION:

Our last lesson on the trials of Jesus was only tragedy. No bright spot in it anywhere. Every single law and principle of jurisprudence was broken. He was tried at night. He had no defense attorney. He had no right to speak to the court. They hired liars that they knew to be lying, the judges hired liars to bring their lies to court, and none of that could convict Jesus when they stood before the Roman judge who was a time-serving politician, not an honest sincere man. He wanted to please the Jews. He could not find one single reason to accuse Jesus of any crime that would bring about His death. But because they just kept at him and finally threatened him and finally said that Caesar would know if he did not hand this man over to be crucified he caved in. In the final analysis, he just washed his hands. He said very simply, I am not going to do anything. You are the ones now that are going to stand guilty before the law of killing an innocent man. But he handed Him over to be crucified.

LESSON TEXT: Matthew 27:27-61; Luke 23:26-53; Mark 15:24-47; John 19:18-42

LESSON AIM: To see the agony, shame, and humiliation brought upon Jesus by the cross; to also see the great victory He gained there over Satan and sin.

LESSON OBJECTIVES: You will . . .

1. Walk with Jesus through the streets of Jerusalem and listen to the jeers and mockery, and experience the shame.
 2. Examine all the circumstances and events surrounding Jesus during His stay on the cross.
 3. Investigate the accompanying signs of His death on the cross.
 4. Witness the compassion of two men as they take the body of Jesus and lay it in a new tomb, and see it sealed with a Roman seal.
-

REVIEW:

SUNDAY: **GLORY**

MONDAY: **POWER**

TUESDAY: **CONTROVERSY**

WEDNESDAY: **SILENCE**

THURSDAY: **FELLOWSHIP**

FRIDAY: **CLIMAX**

1. The trials.
2. The cross.

THE CROSS OF JESUS CHRIST

A. The Party – Mockery (Matthew 27:27-30)

1. A king's dress. A king must have a robe – purple (A faded wrap of a soldier).
 - a. The ordinary wrap of a traveler or a sojourner.
 - b. Probably a worn out soldier's robe.
2. A king's crown – woven from the branches of a thorn bush.
 - a. A crown of thorns.
 - b. Thorns are 1½ – 2 inches long.
3. A king's scepter – a rough staff pressed into His hands (Will later be used to beat Him).
4. A king's honor – knelt before Him and addressed Him as “King of the Jews.” This is contempt for both Him and the Jews.
5. Showed loyalty to Caesar as their only king – spit on Him and beat Him.

B. The Parade – Procession to Calvary (Luke 23:26-33)

1. Jesus and Simon (v. 26). Simon was from Cyrene in Africa.
 - a. A humiliating act! Forced by the Romans to carry Jesus' cross.
 - b. A saving act? See Mark 15:21. “Father of Alexander and Rufus” – Well known men to Mark's readers. Compare Romans 16:13 – *Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too.*
 - c. Came with religion and devotion – left with reality and salvation.
 - d. God can use unexpected, difficult, and even humiliating experiences to bring people to the Savior.
2. Jesus and the women (vs. 27-31).
 - a. The large number of them were concerned about His **present** sufferings.
 - b. In spite of His agony, He was concerned about their **future** judgment.
 - c. His evaluation of the situation present and future.
 - 1) Children will be a curse on the day of their fall.
 - 2) The wicked will seek refuge under rocks in that day.
 - 3) If the green tree (Jesus) is being judged this severely, what is going to happen to the dry Israel? Rome will have a tremendous slaughter.
3. Jesus and the malefactors (vs. 32-33). Identified with Jesus (Isaiah 53:12).
 - a. One is going to be a mocker.
 - b. One is going to receive a good word.
 - c. Jesus is counted among the transgressors.

C. The Passion – Crucifixion

1. The first three hours (Matthew 27:35-44; Mark 15:24-32; Luke 23:34-43; John 19:18-27).
 - a. A thief on each side of Him (John 19:18). Both mock Him at first.
 - b. The watching guards divide His clothes (Matthew 17:35-36). The only thing He ever owned.
 - c. It was the third hour – 9:00 a.m. (Mark 15:25).
 - d. Jesus' first cry: “*Father forgive . . .*” **A plea for mercy for others.**

- e. The sign written in three languages: “*Jesus of Nazareth, the King of the Jews*” (John 19:19-22).
- f. The mockery of the Jews: “Save yourself,” “Come down and we will believe” (Mark 15:32). Note: the Romans joined in this mockery.
- g. Jesus' second cry: “*Today you will be with me in Paradise*” (Luke 23:43). **An extending of mercy.**
- h. Jesus' third cry: “*Dear woman, here is your son . . . here is your mother*” (John 19:26). **An expression of concern.**

NOTE: The first three hours Jesus had spoken three times. **Forgive them, today you will be with Me in Paradise, and here's your son, here's your mother.**

- 2. The second three hours (Matthew 27:45-50; Mark 15:33-37; Luke 23:44-46; John 19:28-30).
 - a. Jesus' fourth cry (from the darkness): “*Eli, Eli . . .*” (Matthew 27:46). **A cry of distress.**
 - b. Jesus' fifth cry: “*I thirst*” (John 19:28). **A cry of human need.**
 - c. Jesus' sixth cry: “*It is finished*” (John 19:30). **A cry of triumph.**
 - d. Jesus' seventh cry: “*Father, into your hands . . .*” (Luke 23:46). **A cry of trust.**
- 3. Accompanying signs (Matthew 27:51-56; Mark 15:38-41; Luke 23:45, 47-49).
 - a. Curtain of the temple torn from top to bottom.
 - b. Earthquake across the valley of Kedron.
 - c. Tombs are opened.
 - d. Bodies of many saints raised.
 - e. After Jesus' resurrection, they entered the city and appeared to many people.
 - f. Caused belief in centurion, guards, and disciples (especially the women).
- 4. The burial of Christ (Matthew 27:57-61; Mark 15:42-47; Luke 23:5-56; John 19:31-42).
 - a. Proof of Jesus' death (John 19:31-37).
 - b. Joseph's request and action (John 19:38-42).
 - c. The tomb:
 - In a private garden (Matthew 27:60).
 - New, no one buried there before (Luke 23:53).
 - Cut out of stone – no back door (Matthew 27:60).
 - Stone rolled over entrance (Matthew 27:60).
 - d. Joseph and Nicodemus anoint the body (John 19:39-40).
- 5. The sealing of the tomb (Matthew 27:62-66). A Roman seal to prevent tampering – The penalty for violation would be death.

NOTE: Saturday is the day of gloom. The Roman empire guards the tomb. Pilate believes that he has been freed from the trouble of the Jews. The Jews believe they had been freed from the trouble of Jesus, and the apostles are in utter despair because they thought it was over. It was Saturday and gloom filled the world. But Sunday's coming, and that is what we are going to study next time. The glorious Sunday of triumph when up from the grave He arose.

SELF EXAM FOR LESSON TWENTY-THREE:

1. List again the “one-word” description of each of the first six days that changed the world, the last eight days of Jesus life.

Sunday: _____

Monday: _____

Tuesday: _____

Wednesday: _____

Thursday: _____

Friday: _____

2. List five elements in the mockery of Jesus by the Roman soldiers.

1) _____

2) _____

3) _____

4) _____

5) _____

3. What three people or groups of people were associated with Jesus on the way to the cross?

1) _____

2) _____

3) _____

4. What comment did Jesus make to some women who were lamenting His suffering on the way to the cross?

5. List the seven statements made by Jesus as He hung on the cross.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

6. List the four signs that occurred accompanying the crucifixion.

1) _____

2) _____

3) _____

4) _____

7. Who took the body of Jesus, prepared it for burial and put it in the tomb?

LESSON TWENTY-FOUR

PERIOD OF PASSION (12)

INTRODUCTION:

Jesus' disciples had seen their master in every conceivable type of ministry, symbolized by various posture images. These even come to our mind today as we think of Him. Jesus walked straight and tall as an example of righteous living. He bent over to serve, and kneeled to pray. He looked out across the masses in compassion, and raised His eyes to heaven in hope. He raised His hands as He taught, and He pointed His finger as He judged. He sat with sinners to witness, and He walked with His disciples in fellowship.

And then He hung on the cross, and His body was laid out in a tomb. Was that to be the last memory for the disciples? There never was an enterprise in the world which seemed more completely at an end than did that of Jesus on the last Old Testament Sabbath. When He was buried, there was not a single human being that believed He would ever rise again before the day of the world's doom.

The disciples had known some wonderfully bright days in the past, walking with Jesus. But they did not know in this hour of utter darkness, with Christ dead, that the brightest day was yet to come. Resurrection day was on God's blueprint even though no disciple gave it a thought.

On the fact of the resurrection of Christ's literal body hangs the truth of the gospel's message of salvation and the religion of Christianity. The main emphasis of the study of this lesson will be to observe the factuality of the event of the resurrection, and thus see the keynote of the gospel which that resurrection proclaims.

LESSON TEXT: Matthew 28; Mark 16; Luke 24; John 20-21; Read also all the Scriptures listed in your course guide.

LESSON AIM: To learn of the reality of the resurrection of Jesus and the significance of Jesus being raised from the dead.

LESSON OBJECTIVES: You will . . .

1. See the reaction and response of the disciples to the news that Jesus is alive from the dead.
 2. Examine several appearances of Jesus to a variety of people in several different circumstances.
 3. See the relevance of the resurrection to the commission given to the disciples and thus to us.
-

REVIEW AND PREVIEW:

| | |
|------------|--------------------|
| SUNDAY: | GLORY |
| MONDAY: | POWER |
| TUESDAY: | CONTROVERSY |
| WEDNESDAY: | SILENCE |
| THURSDAY: | FELLOWSHIP |
| FRIDAY: | CLIMAX |
| SATURDAY: | GLOOM |
| SUNDAY: | TRIUMPH |

THE RESURRECTION DAWN

- A. The Preparation by the Women** (Matthew 28:1; Mark 16:1)
 - 1. *“After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.”*
 - 2. Now, if you read Mark's account and John's account, they also went to anoint the body again.

- B. The Opening of the Tomb** (Matthew 28:2-4)
 - 1. The tomb is opened (Matthew 28:2).
 - 2. An angel had come. The earthquake had come.
 - 3. The guards are so frightened by the appearance of this angel that they shake and quake and can do nothing.

- C. The Visit of the Women** (Matthew 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1)
 - 1. They see an angel (Mark & Luke say 2 angels).
 - 2. One sitting at the head and one sitting at the foot where Jesus had been.
 - 3. The angel(s) announces the good news that Jesus has done what He said He would do.
 - a. He said He would die and He died.
 - b. He said He would be buried, and He was buried.
 - c. He said He would be raised, and He was raised.

NOTE: The first two you can account for by human power, but the third one takes the power of God.

RESURRECTION AND REPORT

- A. The Report to the Disciples** (Luke 24:9-12; John 20:1-10)
 - 1. Mary's testimony: *“They have taken the Lord away!”*
 - 2. John outruns Peter and sees the graveclothes.
 - 3. Peter goes in and sees graveclothes and face cloth rolled up by itself.
 - 4. They returned home.

- B. The Appearance to Mary** (Mark 16:9-11; John 20:11-18). In these appearances

of Jesus He is in human form and is even sometimes mistaken for a man rather than the man that He was.

1. **Mary and the Angels** (John 20:11-13). She learns very little about it except that He is not there any more.
2. **Mary and the Lord** (John 20:14-17). She learns that He has not only been raised, but that He can be touched, that He can be held, that He has a relationship with her much like the relationship He had before He left.
3. **Mary and the Brethren** (John 20:18). This woman becomes the first evangelist of the resurrection of Jesus Christ.

C. The Report of the Guard (Matthew 28:11-15)

1. Bribed to tell a lie – “The disciples stole the body.”
2. Same lie told today free of charge.

D. The Appearance to the Two on the Emmaus Road (Mark 16:12-13; Luke 24:13-32)

1. Going in the wrong direction.
 - a. Emmaus is a little city about seven miles south from Jerusalem.
 - b. They have heard the women say He was raised from the dead.
2. Talking about the right thing.
 - a. They are talking about Jesus, about His life, about His death and about the report that He has been raised from the dead.
 - b. What they needed was an understanding of the word of God.
3. Needing understanding of the word of God.
 - a. Their eyes were beholden or held that they could not recognize Jesus.
 - b. Jesus opened their minds that they might understand the Scriptures and He taught them all the time that they were walking along.
4. Converted by the Lord's teaching.
 - a. Their testimony: We have seen the Lord and He talked to us and our hearts burned, and He is really actually raised from the dead.
 - b. The apostles now have the word of the women, they have the words of Mary of Magdala and they have the words of these Emmaus disciples that Jesus has been raised from the dead.

E. The Appearance to the Ten (Mark 16:14; Luke 24:36-43; John 20:19-25)

1. Door locked for fear of the Jews (John 20:19).
2. Jesus appeared in their midst and they hadn't opened the door (John 20:19).
3. Jesus offered them peace and evidence that He was not a spirit (Luke 24:36-43).
 - a. He showed them His hands.
 - b. He showed them His side.
 - c. He sat down and ate with them, all of which would prove that He was Jesus Christ raised from the dead.
4. Jesus commissioned them (John 20:21-33).
5. Thomas will not believe their report (John 20:24-25).
 - a. *“I won't believe the Lord is raised until I see Him with these eyes.”*
 - b. *“Until I put this finger in the hole in His hands and I put this hand in the hole in His side, then I'll believe.”*

F. The Appearance to the Eleven (John 20:26-32). A week later when He meets with all eleven of the disciples.

1. “Put your finger... see my hands... reach out your hand... stop doubting and believe.”
2. “My Lord and my God.” Now put that in an Old Testament background. And he called him JWHW, Eternal Covenant Making God. And he called Him ELOIHM, the powerful Creator of the universe. You are the one with whom I wish a covenant. You are the one that created and re-created again and again.
3. Jesus' reply to Thomas is one of the most educating things in all the Bible. He said to Thomas, “You have seen and believed. Blessed are they that have not seen and yet believe.” Sometimes we sing a song that faith is lost in sight. That's not true. You can trust someone you have seen. You can trust in someone that you have seen.

G. The Appearance to Seven Disciples

(John 21:1-25)

1. Fished but, again, caught nothing.
2. Lord speaks and they catch a boat load.
3. Peter jumps overboard and swims to see Jesus.
4. “The Lord's Breakfast.”
5. Jesus' questions and assignments for Peter. “Follow Me!”

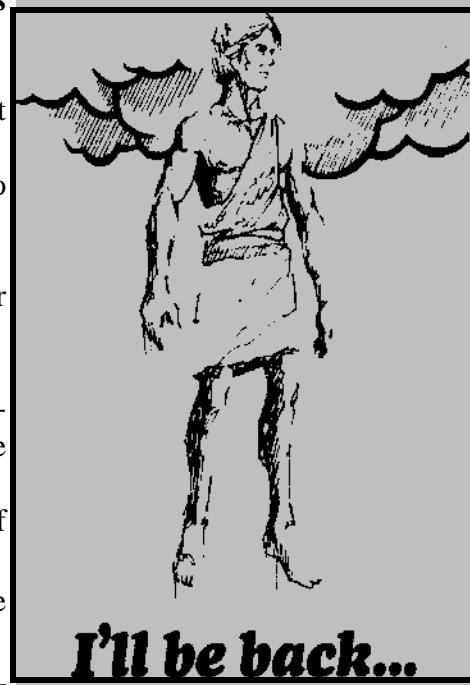
H. The Commission to the Disciples (Matthew 28:16-20; Mark 16:15-18; Luke 24:44-48)

1. Intentional **pursuit** of the **lost** – all of them, everywhere.
2. Intentional **evangelization** of the **interested** – all of them.
3. Intentional **edification** of the **saved** – all of them.

I. The Ascension of Christ (Mark 16:19-20; Luke 24:50-53)

NOTE: THE SIGNIFICANCE OF THE RESURRECTION

1. It guarantees our resurrection (1 Corinthians 15:21-22; John 11:25).
2. The gospel system depends on it (1 Corinthians 15:15-17).
 - a. If the dead are not raised, then our preaching is vain.
 - b. Your faith is vain.
 - c. Everything is empty. The gospel is canceled. There is no good news if Jesus is not raised from the dead.
3. It is proof of Jesus' deity (Romans 1:4; John 10:17).
4. It is a basis of our justification (Romans 4:25).



5. It is a basis of Christian hope (1 Peter 1:3-4).
6. It is the center of all New Testament preaching (Acts 2 onward).
7. It is the proof of Jesus' power over His (and our) enemies (Revelation 1:18).

CONCLUSION:

Is the tomb still empty? Ok. Then you and I have absolutely no reason to fear. The life of Christ did not end in a tomb. He was raised. He is at the Father's right hand. He is coming back. Honor him. Love him. Serve him. Look for Him. He is coming back.

SELF EXAM FOR LESSON TWENTY-FOUR:

1. List again the one-word description of each of the last eight days of Jesus life.
1) _____ 5) _____
2) _____ 6) _____
3) _____ 7) _____
4) _____ 8) _____
2. For what reasons did the women go to the tomb “at dawn on the first day of the week?”
1) _____
2) _____
3. The lie the guards were bribed to tell concerning the empty tomb:

4. List the nine points discussed by Richard under the heading “Resurrection and Report.”
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
5. List the seven statements which shows the significance of the resurrection.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

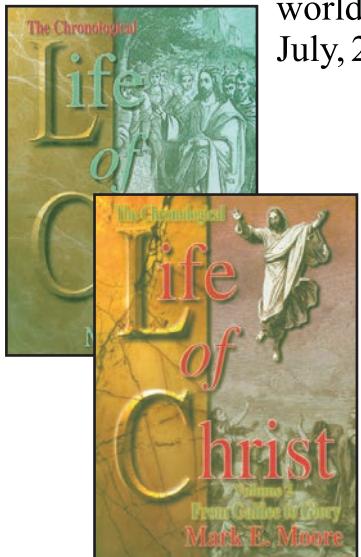
Study Guide

Richard Rogers

Richard was one of this generation's most accomplished expository teachers. His concepts and insights will take you into the heart of the life and teachings of Jesus Christ. The Bible scenes surrounding Jesus' life will come to life as you listen to his exposition. His higher education included Abilene Christian University and Florida Christian College. He was also a diligent student of the Bible through self-study in his many years of preaching and teaching God's Word.



Richard was an instructor in the *Sunset International Bible Institute* and, by means of audio and video, continues to teach through External Studies. He also taught in many mission field training schools and assisted missionaries in most parts of the world. Richard went to be with the Lord in July, 2000.



REQUIRED READING

The "Life of Christ" Volumes I & II by Mark E. Moore are required reading for the "Life of Christ" Sunset International Bible Institute video course.



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