

Adults in Ministry

Associate Degree Programs

BNT 115N - LIFE OF CHRIST

BNT 115F - JESUS 101

STUDENT RESOURCE PAGES/MAPS

Dr. David G. Hoke

**St. Louis Christian College
1360 Grandview Drive
Florissant, MO. 63033**

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COURSE SCHEDULE

Dates:	Topics:	Assignments Due:
Week 1	Review Syllabus Mountain Theology The Synoptic Problem The Four T's of Jewish Theology Political Groups of Jesus' Day	<i>No Assignments</i>
Week 2	Part 1 - A Preview of Who Jesus Is Biblical Criticism Luke's Purpose John's Prologue Genealogies	<i>Reading Report</i>
Week 3	Part 2 – The Early Years of John the Baptist Zechariah Mary and Elizabeth John's birth Part 3 – The Early Years of Jesus Christ Joseph Birth of Jesus Shepherds Magi Escape to Egypt	<i>Reading Report</i>
Week 4	Part 4 – The Public Ministry of John Voice in the desert John vs. Jesus Part 5 – The End of John's Ministry and the beginning of Christ's public ministry Baptism of the Holy Spirit Jesus' baptism Temptations of Jesus	<i>Reading Report</i>
Week 5	Nicodemus Samaritan Woman at the Well	<i>Reading Report</i>

Part 6 – The Ministry of Christ in Galilee
Sabbath Controversies

Week 6 Kingdom Parables *Mid-Term Exam Due*
The Beatitudes

Part 7 – The Ministry of Christ around Galilee
Lessons on the Bread of Life
Peter the Rock

Week 7 **Part 8 – The Later Judean Ministry of Christ** *Reading Report*

Transfiguration of Christ
Woman caught in adultery
The story of the Samaritan

Part 9 – The Ministry of Christ in and around Perea
Sickness and death of Lazarus
Riches and the Kingdom

Week 8 **Part 10 – The Formal Presentation of Christ to Israel and the Resulting Conflict** *Reading Report*

Triumphal Entry
Fig Tree
Second cleansing of the Temple
Seven Woes
Jesus' sorrow over Jerusalem

Week 9 **Part 11 – Prophecies in Preparation for the death of Christ** *Reading Report*

The Olivet Discourse
Arrangements for betrayal
The Last Supper
Gethsemane

Week 10 **Part 12 – The Death of Christ** *Map Due*
Betrayal and Arrest
Trials
Peter's Denials

Crucifixion
Burial

Week 11

**Part 13 – The Resurrection and
Ascension of Christ**

Final Exam

The Empty Tomb
Post Resurrection Appearances
The Ascension

READING ASSIGNMENTS

Week 2

The Chronological Life of Christ, by Mark Moore, pp. 11-56 (choose 20 pp.); *Our Father Abraham*, by Marvin Wilson, pp. 3-35 (choose 20 pp.).

Week 3

Moore, pp. 57-110 (choose 20 pp.); Wilson, pp. 39-63 (choose 20 pp.).

Week 4

Moore, pp. 111-309 (choose 20 pp.); Wilson pp. 64-106 (choose 20 pp.).

Week 5

Moore, pp. 310-469 (choose 20 pp.); Wilson, pp. 107-165 (choose 20 pp.).
Mid-term Exam (home)

Week 7

Moore, pp. 534-592a (choose 20 pp.); Wilson, pp. 237-255.

Week 8

Moore, pp. 592b-635 (choose 20 pp.); Wilson, pp. 278-318 (choose 20 pp.).

Week 9

Moore, pp. 636-688 (choose 20 pp.); Wilson, pp. 319-33

COURSE STUDENT LEARNING RESOURCES

Required Course Textbooks:

Hoke, David. *Student Resource Pages/Maps*. Available online at the SLCC website.

Moore, Mark E. *The Chronological Life of Christ*. Joplin, Missouri: College Press, 2007.

Thomas, Robert, and Gundry, Stanley. *The NIV Harmony of the Gospels*. New York: HarperCollins, 1988.

Wilson, Marvin R. *Our Father Abraham: Jewish Roots of the Christian Faith*. Grand Rapids, MI: Eerdmans Publishing, 1989.

Recommended Books:

Blomberg, Craig. *Jesus and the Gospels*. Nashville: Broadman & Holman, 1997.

Bruce, F.F. *Hard Sayings of Jesus*. Downers Grove, IL: InterVarsity, 1983.

Colquhoun, Frank. *Four Portraits of Jesus*. Downers Grove, IL: InterVarsity, 1984.

Drane, John. *Jesus and the Four Gospels*. New York: Harper & Row, 1979.

Edersheim, Alfred. *The Life and Times of Jesus the Messiah*. Grand Rapids: Eerdmans, 1971.

_____. *Sketches of Jewish Social Life, Updated Edition*. Peabody, Massachusetts: Hendrickson, 1994.

_____. *The Temple*. Grand Rapids: Kregel, 1997.

Guthrie, Donald. *New Testament Introduction*. Downers Grove, Illinois: Inter-Varsity Press, 1973.

Jeremias, Joachim. *The Parables of Jesus*. 2nd ed. New York: Scribners, 1972.

Kummel, Werner Georg. *Introduction to the New Testament*. Nashville: Abingdon Press, 1973.

Metzger, Bruce M. *The New Testament: Its Background, Growth, and Content*. Nashville: Abingdon Press, 1983.

Stott, John. *The Message of the Sermon on the Mount*. Downers Grove, IL: InterVarsity, 1978.

Tenney, Merrill C. *New Testament Survey*. Grand Rapids, Michigan: Eerdmans Publishing, 1961.

Wright, Tom. *The Original Jesus*. Grand Rapids: Eerdmans, 1996.

Articles:

Bruce Corley, "The Trial of Jesus," *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove: InterVarsity, 1992), 841-54.

Cranfield, C. "Some Reflections on the Subject of the Virgin Birth." *Scottish Journal of Theology* 41 (1988): 177-89.

Dunn, James D.G. "Pharisees, Sinners and Jesus." *Paul and the Law*. (Louisville: John Knox, 1990):

_____. "The Messianic Secret in Mark." *Tyndale Bulletin* 21 (1970): 92-117.

Moule, C.F.D. "St. Matthew's Gospel: Some Neglected Features," *Essays in New Testament Interpretation*. (Cambridge/New York: Cambridge University Press, 1982): 67-74.

Murphy-O'Connor, J. "The Essenes and Their History." *Revue Biblique* 81 (1974): 215-44.

O'Neill, J.C. "The Silence of Jesus." *New Testament Studies*. 15 (1969): 153-67.

Witherington, Ben, III. "John the Baptist," *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove: InterVarsity, 1992): 383-91.

SAMPLE READING REPORT ENTRY

Section 104 Article/Essay Name _____

Page # 14 Quote: "Not only is this rude to leave her sister, it is culturally inappropriate. She is assuming the role of a disciple, a characteristically male position."

Application: It is interesting to note that Mary doesn't care about what the others think. She is willing to go against cultural norm to spend quality time with Jesus. Jesus notices her willingness to learn. Martha doesn't understand because she is too worried about putting the meal together. Jesus would only be available in the flesh for a short time and Mary was taking full advantage. I want to take advantage of opportunities with Jesus in my life as well.

Percentage of Pages Read 100

MATTHEW
Messianic King

Evangelistic Purpose

- Jesus is the Promised Messiah of the Old Testament. A teacher

Characteristics:

- More Jewish Perspective (Jewish audience)
 - Fulfillment of Prophecy
 - David King, “Son of David,” Legitimate heir to the throne
 - Relationship of Jesus teaching the Law (Sermon on the Mount)
- Authoritative nature of Jesus’ teaching
- Transmission of long discourses (Mt 5-7, 10, 13, 18, 23-25)
- Jesus inauguration of the Church (Mt 16:18ff, 18:17)

MARK
Anointed Servant

Evangelistic Purpose:

- To help people know who Jesus is

Characteristics:

- Short
- Not much discourse (conversation or lecture)
- Attention to movement (had people and Jesus moving)
- Almost half on passion and resurrection
- Messianic secret
- Key repeated word: “IMMEDIATELY”
- A SUMMARY VERSE: “The Son of Man came not to be served but to serve.” (10:45)
- The only gospel writer to call his work a “gospel” (1:1)

LUKE
Universal Savior

Evangelistic Purpose:

- Jesus brings salvation

Characteristics:

- Tells the story of Jesus using the approach of a secular historian
- Careful to establish chronology by referring to monarchs and governors, people in power
- His story line includes the expansion of the church
- Warm, caring tone regarding Jesus' birth
- Emphasizes Jesus' concern for women, children, the poor, Gentiles (marginalized; gospel is for everyone)
- End gospel on a note of Joy
- A better writer
- Emphasizes Jesus' prayer life.
- A SUMMARY VERSE: "For the Son of Man came to seek and save the lost." (19:20)

JOHN Divine God/Man

Evangelistic Purpose:

- Eternal life is found in Jesus (what Jesus came to bring

Characteristics:

- “Spiritual gospel”: Clement of Alexandria (voice of the early church)
- Loads of exclusive material
- Little similar material to the Synoptics, even when same event
- Concentrates on Judean ministry
- Jesus a rabbi
- Sonship of Jesus
- Miraculous “signs” carefully chosen
- Holy Spirit
- John does not record:

Birth, baptism, temptations, transfiguration, parables,
Lord’s supper, cure of demoniacs or lepers, garden of Gethsemane,
ascension

MOUNTAIN THEOLOGY

Dr. David Hoke

The significance of mountains in the Bible goes beyond simple geography. The elevation to a mountain often represents an elevation in spiritual awareness, and relates to the presence of God. When a Jew traveled to Jerusalem the journey was uphill. Thus the Scripture says “up to Jerusalem.” Since the presence of God dwelt in the Holy of Holies in Jerusalem, the journey was also moving up to the presence of God. As the Jews approached Jerusalem they sang songs of praise and worship.

1. The Burning Bush took place on a mountain (Exodus 3:1-2)
2. The Law was given to Moses on a mountain (Exodus 19:2ff)
3. The mountains were made low (Luke 3:5-6)
4. Jesus’ most important sermon is presented on a mountain (Matthew 5:1-2)
5. Jesus goes up onto a mountain to pray following the feeding of the 5000 (Matthew 14:22-23)
6. Jesus is transfigured on a mountain (Matthew 17:1-2)
7. Jesus ascended into heaven from a mountain (Acts 1:9-12)
8. Heaven is compared to a mountain (Hebrew 12:18-24; Revelation 21:10)

THE FOUR T'S OF JEWISH THEOLOGY

Dr. David Hoke

1. TEMPLE

“For our holiest thoughts of the past, and our happiest hopes for the future, connect themselves with ‘the city of God.’”

Jerusalem was built on four hills. Of these Zion was the highest, on which the temple was built. The Temple plateau had been artificially leveled at immense labor and cost and enlarged by gigantic substructures. (1000 feet square)

“Went up to Jerusalem” – Highest point in the area was Jerusalem. As traveled could see the Temple from a great distance. (Luke 2:42, 18:10; John 2:13, 12:20)

The Temple is associated with the Presence and blessing of God. John’s Revelation pictured heaven in terms of the Temple (Revelation 3:2, 7:15, 11:19). New Jerusalem (Revelation 3:12, 21:2)

When Jesus discussed the destruction of the Temple the Jews equated that with the end of time. (Matthew 24:1-3) The Mount of Olives was 100 feet higher. So Jesus could sit on the Mount of Olives and look down on Jerusalem.

The Temple was the center of religious life for the Jew.

2. TORAH

Torah – direction, instruction, law. The common Hebrew word for “law” appears over 200 times in the OT. Generally refers to the first five books of the OT (Pentateuch).

Used for human instruction such as takes place between caring parents and beloved children.

“Law” is both God’s “authoritative imposition” and his loving and caring “instruction” of his people.

DT 6:1 These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, ² so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.

The division of the Hebrew Scriptures into the Law (Torah), the Prophets, and the Writings comes from ancient times. The Samaritans have only the Pentateuch for their Scriptures.

3. TRADITION, ORAL

The traditional Jew believes that a second law was given to Moses in addition to the first or written word, and that this second one was given orally, and handed down from generation to generation in oral form.

It is important to realize the coexistence of written and oral forms of the same material. In the course of the passing on of the tradition, further explanation of basic principles were added.

The argument is that the oral law makes the written law a viable document from generation to generation. Without this oral law, the written law would become obsolete. Every generation must face new social, political, and economic conditions which make necessary a different application of the word of God.

In rabbinic Judaism the passing on of the oral tradition had developed into a highly organized technique – not surprising that the oral law carried equal weight with the written Law.

Unfortunately, this method has often resulted in the accommodation of sinful man by lessening the demands of the Law through reinterpreting them.

(For the Sadducees, the Torah represented the only part of the OT which they accepted as authoritative.)

4. TALMUD

It was necessary to compile a summary of all the essential teachings of preceding generations, and also to facilitate access for future generations the immense treasure of thought, religious feeling, and wisdom for guidance and inspiration.

The compilation is known as the Talmud, the basic repository of the oral law.

Included expositions of the Torah

1. Legal stipulations (*halakah*)
2. Sermonic expansions of its narrative parts (*haggadah*).

Finally achieved written form in compilations known as the Mishnah and midrashim.

See Also:

Wilson, Marvin R. *Our Father Abraham: Jewish Roots of the Christian Faith*. Grand Rapids, MI: Eerdmans, 1989.

Young, Brad H. *Jesus the Jewish Theologian*. Peabody, MA: Hendrickson, 1995.

RELIGIOUS GROUPS IN JESUS' DAY

1. PHARISEES

2. SADDUCEES

3. SCRIBES

4. ESSENES

5. ZEALOTS

6. SAMARITANS

SYNOPTIC PROBLEM

Zondervan Reference Software

SYNOPTIC GOSPELS

1. A careful comparison of the four Gospels reveals that Matthew, Mark, and Luke are noticeably similar, while John is quite different. The first three Gospels agree extensively in language, in the material they include, and in the order in which events and sayings from the life of Christ are recorded.
2. Because of this agreement, these three books are called the Synoptic Gospels (*syn*, "together with"; *optic*, "seeing"; thus "seeing together").
3. A mathematical comparison shows that 91 percent of Mark's Gospel is contained in Matthew, while 53 percent of Mark is found in Luke.

SYNOPTIC PROBLEM:

Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent? Questions such as these constitute what is known as the Synoptic Problem. Several suggested solutions have been advanced:

1. *The use of _____.*
2. *The use of an _____.*
3. *The use of written _____.*
4. _____ *dependence.*
5. *The use of _____ major sources.*
6. *The _____ and use of _____.*
7. *A _____ of most of the above.*
8. *The direction of the _____.*

FOUR DISTINCT GOSPELS

In the world to which Christ came there were three great historic races, each with its own features and its own significance in the life of the age.

1. **JEWS** – representing the _____ element.

The Gospel writer addressing this group was _____.

He demonstrates that Jesus of Nazareth was the promised _____.

2. **ROMANS** – representing the _____ power.

The Gospel writer addressing this group was _____.

He presents Jesus as the _____.

3. **GREEKS** – representing the _____ and _____ sphere.

The Gospel writer addressing this group was _____.

He portrays Jesus as the _____.

4. **THE CHURCH** – Out of these three came a fourth—the Church.

The Gospel writer addressing this group was _____.

He reveals Jesus as the _____ word made _____.

EVENTS IN ALL FOUR GOSPELS

1. Feeding of the 5,000
2. Triumphal Entry
3. Identification of the Betrayer
4. Prediction of Peter's Denial
5. Jesus' Arrest
6. Peter's Denial
7. Trial Before Pilate
8. Crucifixion
9. Burial
10. Empty Tomb

NEW TESTAMENT CRITICISM

“Although the gospels were not written by scientific historians, we have found good reason to believe that they incorporate reliable information about Jesus...I believe in the historical Jesus. I believe that historical study confirms that he lived, ministered, and taught in a way substantially reproduced in the Gospels.” ”
(I Howard Marshall, *I Believe in the Historical Jesus*, p. 235, 246)

1. **SOURCE CRITICISM** – method of studying the gospels that seeks to reconstruct the sources the gospel writers may have used to write their accounts. (H.J. Holtmann, 1900, B.H. Streeter) “Q” – material in Matthew and Luke but not in Mark. (*Quelle* - German for “source”)

Both Matthew and Luke used Mark as the core of their gospels. In addition to Mark, they both used another basic source “Q” from which they derived their additional material.

2. **FORM CRITICISM** – This explains the origin of the sources by postulating that these were composed out of traditional material circulating in units, which can be classified according to the literary form in which they were preserved.

Method of analysis that divides a written work into smaller components and classifies these sub documents by form in an attempt to recreate life setting(German: Sitz im Leben).

Separates 1920 non-historical elements (myth & legend) from historical by analyzing common forms (Rudolf Bultmann, Martin Dibelius). Distinguishes between material that is primary (original tradition about Jesus) and material that is secondary (later editing by the gospel writers).

3. **REDACTION CRITICISM** – Examines the editorial work carried out by the gospel writers (Gunther Bornkamm, 1940, Willi Marxsen).

Distinguishes between earlier units of tradition and later editorial (redactional) elements in the gospel narrative in order to place them in their proper life-setting

Sees the writers as theologians rather than as historians. Place little reliance on these gospels as sources of information regarding the historical Jesus.

4. **LITERARY CRITICISM** – Examines the gospels as whole units, sketching characters and plot like a novel. (Jack Dean Kingsbury, 1980).

There came a time in seventeenth and eighteenth-century European history called the Enlightenment when "fundamental Christian beliefs" became "problematic." The Bible began to be interpreted in the light of different, non-Christian assumptions.

1. **CHURCH** – The church has misread the Bible. The Church must be freed from doctrine and must interpret the Bible in light of human reason alone.
2. **JESUS CHRIST** – Jesus was neither the divine son of God nor the Savior.
3. **MIRACLES** – Modern reasoning doubts that miracles happened as the Bible reports them.
4. **BIBLE** – The Bible should be ridiculed, not revered, since much of it is offensive to the modern mind.
5. **INTERPRETATION** – The only legitimate interpretation is the historical-critical one. No other method deserves personal acceptance or public recognition

Encountering the New Testament
Elwell and Yarbrough, p. 156

THE LOST BOOKS OF THE BIBLE

THE GOSPEL OF THE BIRTH OF MARY

(Ascribed to Matthew)

1. At birth full of grace, shall abstain from every unclean thing, without any sin

“She shall be, immediately upon her birth, full of the grace of the Lord...In a word, she shall there serve the Lord night and day in fasting and prayer, shall abstain from every unclean thing...without any pollution or defilement” (3:3-5)

2. She will never know a man

“And never know any man” (3:4)

Found favor with God because she made virginity her choice

“Fear not, Mary, as though I intended anything inconsistent with your chastity in this salutation; For you have found favour with the Lord, because you made virginity your choice.” (7:8-9)

“She said, How can that be? For seeing, according to my vow, I have never known any man, how can I bear a child without the addition of a man’s seed?” (7:16)

3. Conversed with angels daily

“For she every day had the conversation of angels, and every day received visitors from God, which preserved her from all sorts of evil, and caused her to abound with all good things.” (5:2)

“But the Virgin, who had before been well acquainted with the countenances of angels, and to whom such light from heaven was no uncommon thing.” (7:4)

4. Joseph kept her in chastity

“Joseph thereupon, according to the command of the angel, married the Virgin, and did not know her, but kept her in chastity.” (8:12)

THE PROTEVANGELION

An Historical Account of the Birth of Christ and the Perpetual Virgin Mary, his Mother, by James the Lesser

1. Taught and fed by angels in the temple

“But Mary continued in the temple as a dove educated there, and received her food from the hand of an angel.” (8:2)

2. Joseph was an old man with children when he married Mary

“And the high-priest said, Joseph, Thou art the person chosen to take the Virgin of the Lord, to keep her for him: But Joseph refused, saying, I am an old man, and have children, but she is young, and I fear lest I should appear ridiculous in Israel.” (8:12-13)

3. Time stood still

“I saw the clouds astonished, and the fowls of the air stopping in the midst of their flight. And I looked down towards the earth, and saw a table spread, and working people sitting around it, but their hands were upon the table, and they did not move to eat. They who had meat in their mouths did not eat. They who lifted their hands up to the heads did not draw them back...And I behold the sheep dispersed, and yet the sheep stood still...And I looked unto the river, and saw the kids with their mouths close to the water, and touching it, but they did not drink.” (13:2-10)

4. Salome examined Mary and her hymen was intact

“A virgin hath brought forth, which is a thing contrary to nature. To which Salome replied, As the Lord my God liveth, unless I receive particular proof of this matter, I will not believe that a virgin hath brought forth. Then Salome went in, and the midwife said, Mary, shew thyself, for a great controversy is risen concerning thee. And Salome received satisfaction.” (14:18-19)

HERODS OF THE NEW TESTAMENT

Zondervan Reference Software

AGRIPPA I: Known in history as King Herod Agrippa I or Herod Agrippa, and in the NT as Herod, 10 B.C. to A.D. 44. He was the grandson of Herod the Great and ruled over the whole of Judea from A.D. 41 to 44. He killed James to please the Jews and intended to do the same to Peter (Ac 12:1-5). He died suddenly in Caesarea (Ac 12:19-23; Jos. Antiq. XIX.viii.2), A.D. 44.

AGRIPPA II: Known in history as King Herod Agrippa II, Marcus Julius Agrippa, and in the NT as Agrippa, A.D. 28 to after A.D. 93, probably c. A.D. 100. He was the son of Agrippa I, and ruled over only a small part of his father's territory. Paul appeared before the tribunal of Agrippa and Festus (Ac 25:23-26). Died in c. A.D. 100.

HEROD Rulers of Israel (37 B.C. to A.D. 100). Line started with Antipater, whom Julius Caesar made procurator of Judea in 47 B.C.

- 1. Herod the Great**, first procurator of Galilee, then king of the Jews (37-4 B.C.); built Caesarea, temple at Jerusalem; slaughtered children at Bethlehem (Mt 2:1-18). At his death his kingdom was divided among his three sons: Archelaus, Herod Antipas, and Philip.
- 2. Archelaus** ruled over Judea, Samaria, and Idumea (4 B.C. to A.D. 6), and was removed from office by the Romans (Mt 2:22).
- 3. Herod Antipas** ruled over Galilee and Perea (4 B.C. to A.D. 39); killed John the Baptist (Mt 14:1-12); called "fox" by Jesus (Lk 13:32).
- 4. Philip**, tetrarch of Batanaea, Trachonitis, Gaulanitis, and parts of Jamnia (4 B.C. to A.D. 34). Best of the Herods.
- 5. Herod Agrippa I**; grandson of Herod the Great; tetrarch of Galilee; king of Israel (A.D. 37-44); killed James the apostle (Ac 12:1-23).

6. Herod Agrippa II. King of territory E of Galilee (A.D. 50-100); Paul appeared before him (Ac 25:13-26:32).

HERODIANS: They are mentioned as enemies of Jesus once in Galilee, and again at Jerusalem (Mt 22:15-22; Mk 3:6; 12:13-17; Lk 20:20-26). The Pharisees were ardent nationalists, opposed to Roman rule, while the hated Herodians, as their name indicates, supported the Roman rule of the Herods. Now, however, the Pharisees enlisted the help of the Herodians to trap Jesus in his words (Mt 22:17).

JOHN & JESUS
Compared and Contrasted
Dr. David Hoke

SIMILARITIES

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

DIFFERENCES

<u>John</u>	<u>Jesus</u>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.

BAPTISM OF THE HOLY SPIRIT

Four Views

1. (P)_____ View

- a. Post-conversion experience
- b. Show exclusively be "speaking in tongues"
- c. Scriptures that point to this being too narrow a view:
 - Romans 8:9
 - Romans 12:4-6
 - 1 Corinthians 12:4-11, 27-31

2. (V)_____ View

- a. Validation of the Jews: Acts 2:1-4 (Apostles)
- b. Validation to the Gentiles: Acts 10:44-48 (House of Cornelius)
- c. Validation to the Disciples of John the Baptist: Acts 19:1-7 (Disciples of John the Baptist)

3. (B)_____ View

- a. Acts 2:38
- b. Two actions be take: Repent/be Baptized
- c. Two actions God takes: Forgiveness/Gifts of the Holy Spirit

4. (B)_____ View

- a. The above views
- b. Other experiences that the Holy Spirit chooses
- c. A variety of experiences

THE BAPTISM OF JESUS

Dr. David Hoke

<p>MT 3:13 Then Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴ But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?"</p> <p>MT 3:15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.</p> <p>MT 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. ¹⁷ And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."</p> <p>Daniel – Dan. 9:4-19 Nehemiah – Neh. 1:4-11 Moses – Ex. 32:11-14, 31-32 Jeremiah – Jer. 14:7-9; Lam. 3:40-66, 5:1-22</p>	<p>The trip from Galilee to the Jordan was 60 some miles.</p> <p>MT 11:11 I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.</p> <p style="text-align: center;">PURPOSES OF JESUS' BAPTISM</p> <ol style="list-style-type: none"> 1. _____ – This is the Messiah 2. _____ – This is the beginning of Jesus' official ministry 3. _____ – Jesus sets the example for us 4. _____ – Jesus was faithful to the commands of the Father 5. _____ – Jesus takes on the sins of the people <p>"For Easterners, however, who live in community, the leader of a group of people can, in fact, repent on behalf of his followers. Daniel, Nehemiah, Moses and Jeremiah all did." - Moore, p. 84</p>
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THE "WHOEVERS" OF THE GOSPEL OF JOHN

Dr. David Hoke

JN 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. ¹⁹ This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. ²⁰ Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. ²¹ But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God."

NICODEMUS	WOMAN AT THE WELL
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____
4. _____	4. _____
5. _____	5. _____
6. _____	6. _____
7. _____	7. _____
8. _____	8. _____

SIX WRONG TEACHINGS

Matthew 5

1. Do not murder, and anyone who murders will be subject to judgment. (Matthew 5:21-26)

Jesus corrects six wrong teachings of the Pharisees using the formula:

"You have heard it said...But I tell you."

Notice that the Lord is pointing them not back to the Pentateuch, but to his authority as God, the giver of the Law.

MT 7:8 When Jesus had finished saying these things, the crowds were amazed at his teaching,²⁹ because he taught as one who had authority, and not as their teachers of the law.

2. Do not commit adultery. (Matthew 5:27-30)
3. Anyone who divorces his wife must give her a certificate of divorce. (Matthew 5:31- 32)
4. Do not break your oath, but keep the oaths you have made to the Lord. (Matthew 5:33-37)
5. Eye for eye, and tooth for tooth. (Matthew 5:38-42)
6. Love your neighbor and hate your enemy. (Matthew 5:43-44)

OFFERING CHESTS IN THE TEMPLE

“TRUMPETS”

The Court of Women was the common place of Jewish worship. Against the wall were thirteen chests or “trumpets” for charitable contributions. These thirteen chests were narrow at the mouth and wide at the bottom, shaped like trumpets. The offering containers were called “trumpets” because of their trumpet-shape. It is ironic the Lord making use of the word “trumpet” describing the conduct of those giving alms who sought glory from men as “sounding a trumpet” before them.

Trumpets 1, 2	For the yearly half-shekel Temple tax
Trumpet 3	Money equivalent of turtledoves for women’s burnt offering
Trumpet 4	Value of the offerings of young pigeons
Trumpet 5	Contributions for wood used in Temple
Trumpet 6	For the incense
Trumpet 7	For the golden vessels
Trumpet 8	Left over offerings after purchase of sin-offering
Trumpets 9-13	Left over from trespass-offerings, offerings of birds, offering of the Nazarite, of the cleansed leper, and voluntary offerings.

Chamber of Silence: There was a special treasury-chamber, into which devout persons secretly deposited money, afterwards secretly employed for educating children of the pious poor.

Edersheim, Alfred. *The Temple: Its Ministry and Services As They Were at the Time of Jesus Christ*. Grand Rapids, MI: Kregel, 1997, pages 39-40

THE GREAT “I AM’S” OF JOHN

1. The Bread of Life (6:35)
2. The Light of the World (8:12; 9:5)
3. The Gate (10:7, 9)
4. The Good Shepherd (10:11, 14)
5. The True Life (11:25)
6. The Way, the Truth, and the Life (14:6)
7. The True Vine (15:1)

INTERPRETING PARABLES

(Adapted)

1. HISTORY

Until the nineteenth century, parables were interpreted allegorically. This resulted in all kinds of weird associations being made with insignificant aspects of the parable. Such an approach easily leads to wild, unfounded interpretations that could not have been originally intended by Jesus. With such an approach regarding the Parable of the Prodigal Son, not only was it said that the father stood for God, the prodigal for a sinner running away from God, and the older brother for a cold-hearted Pharisee, the ring which the father gave the prodigal was said to represent Christian baptism, the banquet = the Lord's Supper, the robe = immortality, the shoes = God's preparation for the journey to heaven.

Eventually, to curb such abuses, Adolf Julicher convinced most people that parables have just one meaning. Although a reasonable idea, that seems to swing the pendulum too far the other way. After all, Jesus when he interpreted his own parable, did so allegorically. See the Parable of the Tares.

2. METHOD

In his book, *Interpreting the Parables* (InterVarsity, 1990), Craig Blomberg proposes the following principles which are adopted in these notes.

- Every parable contains some elements that point to a spiritual level of meaning and others that do not.
- Spiritual meaning should be discernable by Jesus' original audiences.
- While parables for the most part attempt to present life-like portrayals of first-century Palestine, many times key details are surprisingly unrealistic or exaggerated.
- The main characters of a parable are the best candidates for reliable spiritual significance.

- Most of Jesus' parables have three main characteristics and thus three spiritual points, though some more simple ones have just two, or even one.

3. EXAMPLES

The exciting thing about this method is that even a novice can catch on quickly and immediately begin to teach and preach effectively. Notice that most triadic parables feature a central authoritative figure (representing God) to whom two subordinates interact in opposite fashions. Further, complex triadic parables may have more characters, but the added characters do not make different points. The Parable of the Laborers in the Vineyard is the best example of this.

THE LABORERS IN THE VINEYARD

(Matthew 20:1-16)

Section 124b

Master

11th Hour Laborer

Rest of Laborers

1. Like the Rest of the laborers, none of God's people will be treated unfairly.
2. Like the 11th Hour Laborer, many last-minute and seemingly undeserving people will be treated generously by God.
3. Like the Master, God values all his people equally.

THE SOWER
(Mark 4:3-9, 13-20)
Section 64b

Sower

Fruitful Soil

Unfruitful Soil

Path Rocks Thorns

1. Like the Sower, God spreads his word widely among all kinds of people.
2. Like the three kinds of Unfruitful Soil, many will respond to God's word with less than saving faith, due to:
 - a. Enticement of evil
 - b. Superficiality
 - c. Unforeseen rigorous demands of discipleship
3. Like the Fruitful Soil, the only legitimate response to God's word is obedience and perseverance which demonstrate true discipleship.

THE FRIEND AT MIDNIGHT
(LUKE 11:5-8)
Section 105

Man Sleeping



Friend Needing Bread

1. Like the Friend Needing Bread, we should not hesitate to ask for the good gifts God desires to provide for us.
2. Like the Man Sleeping, God will provide for our needs generously without reproach.

THE UNJUST JUDGE

(Luke 18:1-8)

Section 121

Judge



Widow

1. Like the Judge, God will hear and answer the cries of his people against injustice by again sending His Son to earth, although we do not know exactly when this will happen.
2. Like the Widow, we must persist in petitioning for the fulfillment of God's Kingdom.

THE PEARL OF GREAT PRICE

(Matthew 13:45)

Section 64i

The Pearl

1. The Kingdom of God is so valuable it is worth any sacrifice to gain it.

THE HIDDEN TREASURE

(Matthew 13:44)

Section 64h

Hidden Treasure

1. The Kingdom of God is so valuable it is worth any sacrifice to gain it.

THE SEVEN WOES

Matthew 23

WOE #1

WOE #2

WOE #3

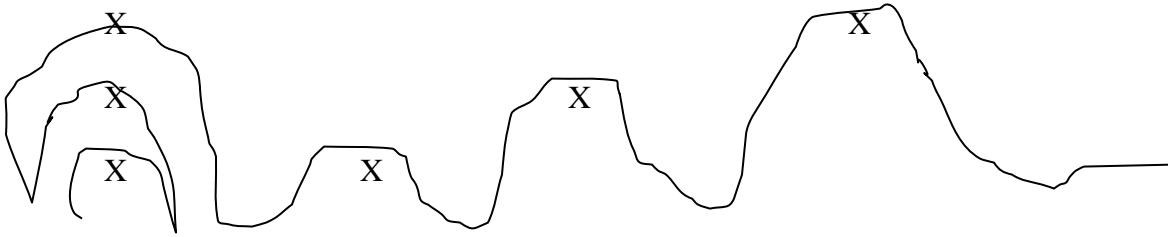
WOE #4

WOE #5

WOE #6

WOE #7

OLIVET DISCOURSE



Daniel 11:31, *“His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.”*

Matthew 24:15-28, *“So when you see standing in the holy place ‘the abomination that causes desolation’, spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains.”*

Jesus answers in such a way that the verses from Daniel suit more than one event in history.

1. Daniel 11:31 – In accordance with that prophet’s prediction, Antiochus Epiphanes (175-164 B.C.) unaware that he was fulfilling prophecy, and being thoroughly responsible for his own wicked deed, erected a pagan altar over the altar of burnt-offering and offered a pig as a sacrifice, thus polluting the house of God. This had happened long ago.

2. Jesus says, “When YOU see...the abomination that causes desolation.” The sacrilege that results in the desolation of city and temple takes place more than once in history. And it did take place again in 70 A.D. when the Roman armies, with the image of the emperor upon their standards, an image and emperor worshipped by them, laid siege to the city of Jerusalem (Luke 21:20)

The prophetic material

The prophetic material found in this sixth discourse has reference not only to events near at hand but also to those stretching far into the future...

By the process of prophetic foreshortening, by means of which before one’s eyes the widely separated mountain peaks of historic events merge and are seen as one...

Two momentous events are here intertwined, namely,

- a. the judgment upon Jerusalem (its fall in the year A.D. 70), and
- b. the final judgment at the close of the world’s history.

(William Hendriksen, *Matthew, New Testament Commentary*, pp. 466-68; 846)

JESUS ON TRIAL

JEWISH PHASE

Annas (John only)

11 P.M.?

Caiaphas and informal council 1 A.M.

Caiaphas and official council

(at first light) 6 A.M.

ROMAN PHASE

Pilate

6-8 A.M.

Herod Antipas (Luke only)

Pilate

Three-fold charges brought against Jesus Christ

1. Misleading the Nations
2. Opposes paying taxes/subversive
3. Saying He is a king

^{LK 23:2} And they began to accuse him, saying, "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king."

JESUS' WORDS FROM THE CROSS

To God: ^{LU 23:34} Jesus said, "Father, forgive them, for they do not know what they are doing."

To the criminal: ^{LU 23:43} Jesus answered him, "Truly I tell you, today you will be with me in paradise."

To his mother: ^{JN 19:26} When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman, here is your son," ²⁷ and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

To God: ^{MK 15:34} And at three in the afternoon Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani?*" (which means "My God, my God, why have you forsaken me?").

To the watchers: ^{JN 19:28} Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty."

To the world: ^{JN 19:30} When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

To God: ^{LU 23:46} Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

Crucifixion Procedures

Almost too embarrassing to preach (1 Corinthians 1:18)

1. Victim stripped
2. Scourged with leather straps studded with thorns, bone, lumps of lead (Flagellum)
40 strips was the maximum (39 in case counted wrong)
3. Possible sexual abuse (There is no indication this was experienced by Jesus)
4. Nailed to horizontal beam (This is what Jesus carried on his back)
5. Lifted up and secured to pole already in place
6. Feet nailed with one spike (1968 archaeological evidence)
7. Nail through wrists or through palms with ropes securing

THEORIES ABOUT THE RESURRECTION

Evidence that Demands a Verdict, p. 241-271

1. The Swoon Theory

2. The Theft Theory

3. The Hallucination Theory

4. Theory that the women, and subsequently everyone else, went to the wrong tomb

5. The Proper Conclusion

POST-RESURRECTION APPEARANCES

1. To Mary Magdalene (Mark 16:9; John 20:11-18).
2. To the women (Matthew 28:9, 10).
3. To Cleopas and his companion on road to Emmaus (Luke 24:13-35).
4. To Simon (Luke 24:34; 1 Corinthians 15:15).
5. To the disciples except Thomas (John 20:19-23).
6. To the disciples, Thomas being present (John 20:24-29).
7. To the seven at the Sea of Tiberias (John 21:1-14).
8. To the disciples on a “mountain” in Galilee, where Jesus gave the great commission, (Matthew 28:16-20).
9. To the five hundred (1 Corinthians 15:6).
10. To James, the Lord’s brother (1 Corinthians 15:7).
11. To the eleven on Olivet, near Jerusalem (Acts 1:4-11; cf. Luke 24:50, 51).

READING REPORT SHEET
Week 2

READ: *The Chronological Life of Christ*, by Mark Moore, pp. 11-56 (choose 20 pages);
Our Father Abraham, by Marvin Wilson, pp. 3-35 (choose 20 pages).

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Percentage of Pages Read _____

GRADE

READING REPORT SHEET
Week 3

READ: Moore, pp. 57-110 (choose 20 pages); Wilson, pp. 39-63 (choose 20 pages).

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Percentage of Pages Read _____

GRADE

READING REPORT SHEET
Week 4

READ: Moore, pp. 111-309 (choose 20 pages); Wilson, pp. 63-106 (choose 20 pages)

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Percentage of Pages Read _____

GRADE

READING REPORT SHEET
Week 5

READ: Moore, pp. 310-469 (choose 20 pages); Wilson, pp. 107-165 (choose 20 pages)

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Percentage of Pages Read _____

GRADE

READING REPORT SHEET
Week 7

READ: Moore, pp. 534-592a (choose 20 pages); Wilson, pp. 237-255 (19 pages)

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Percentage of Pages Read _____

GRADE

READING REPORT SHEET
Week 8

READ: Moore, pp. 592b-635 (choose 20 pages); Wilson, pp. 278-318 (choose 20 pages)

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Percentage of Pages Read _____

GRADE

READING REPORT SHEET
Week 9

READ: Moore, pp. 636-688 (choose 20 pages); Wilson, pp. 319-337 (19 pages)

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Section _____ **Essay/Article Name** _____

Page # _____ Quote: _____

Application: _____

Percentage of Pages Read _____

GRADE

LIFE OF CHRIST

MAPS OF PALESTINE

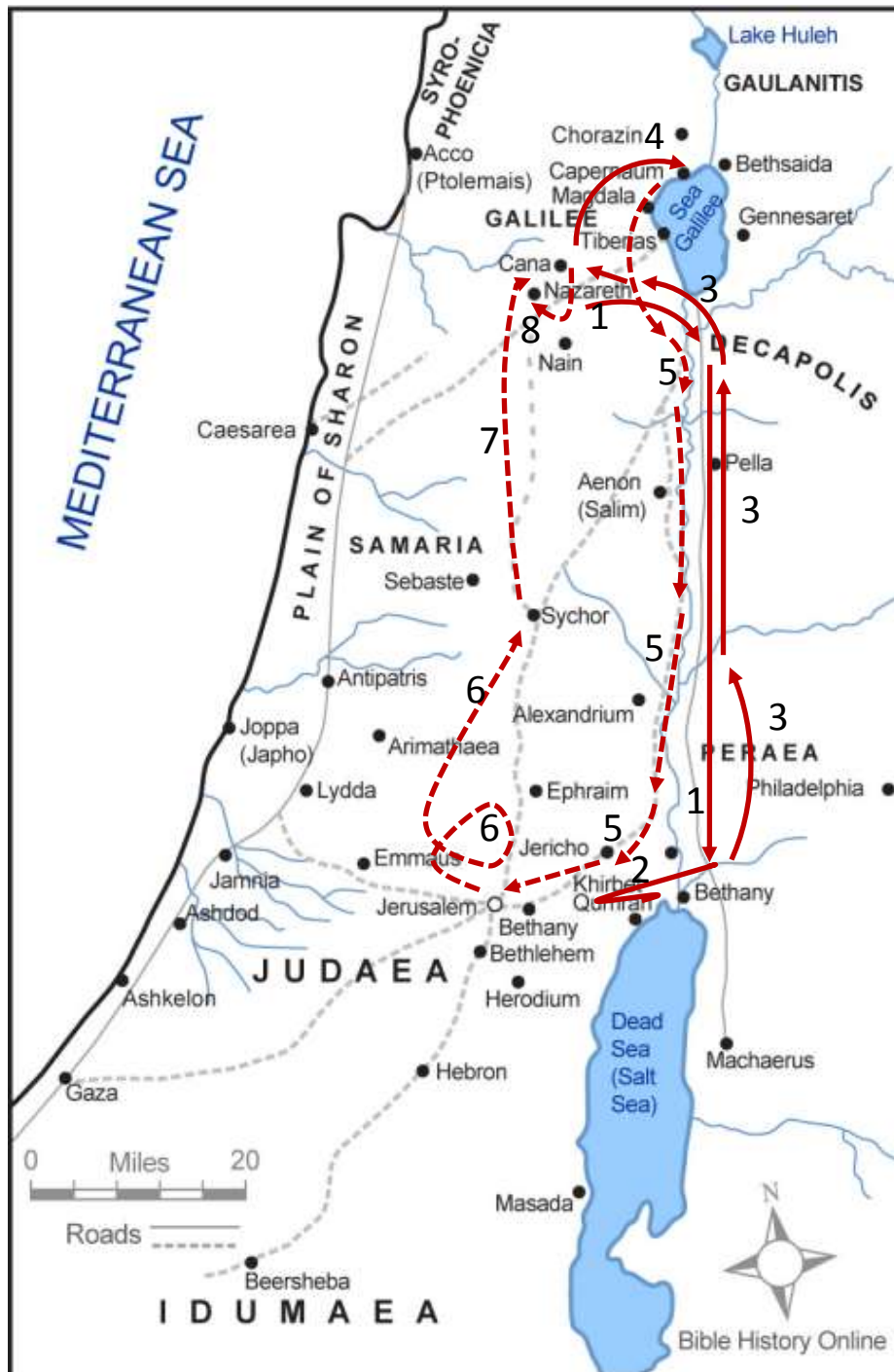
Dr. David Hoke

**Journeys of Christ Traced by Year
Jerusalem in New Testament Times
Topographical Map of Palestine**

Jesus' Birth and Early Years

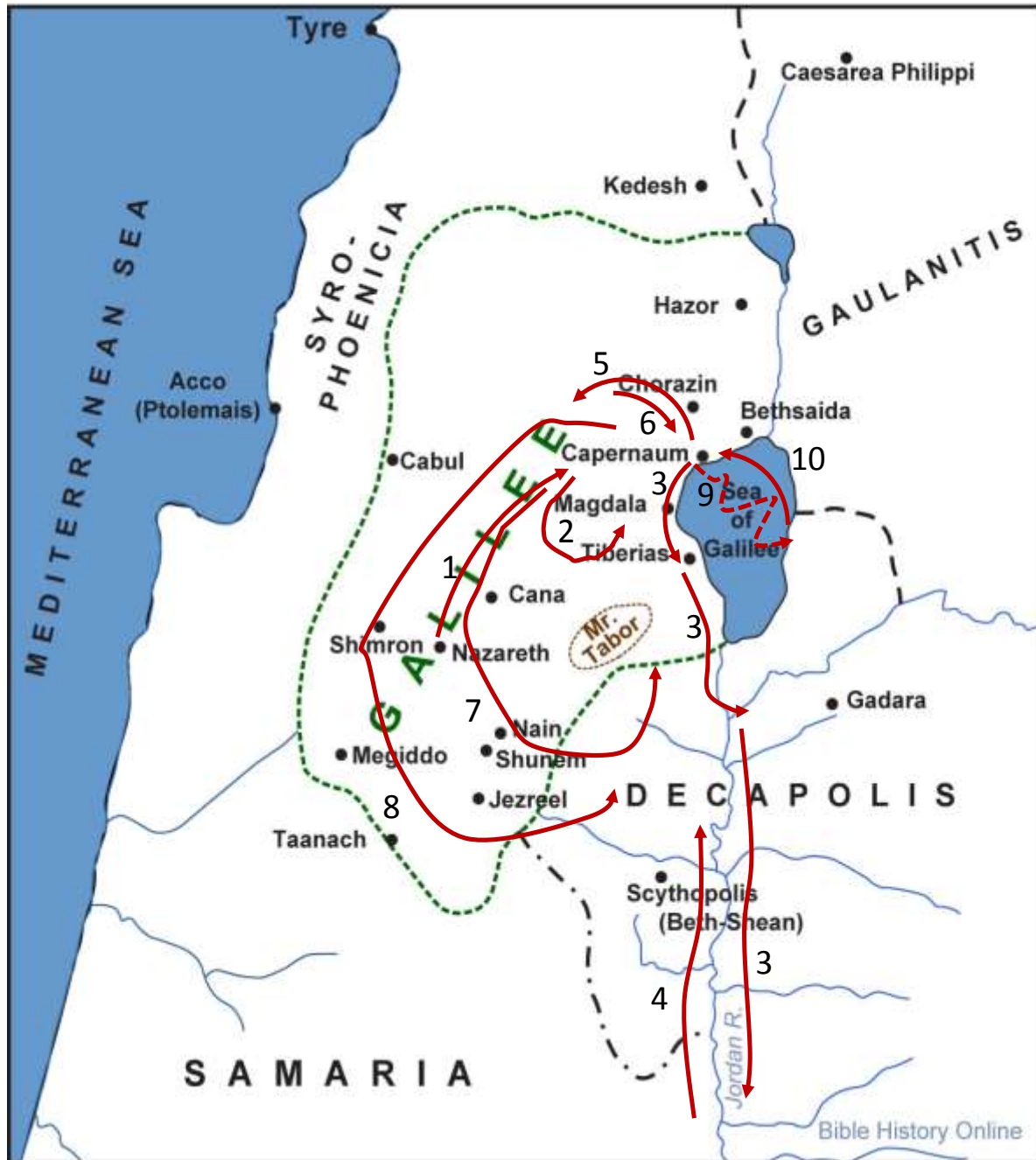


JESUS' MINISTRY YEAR ONE



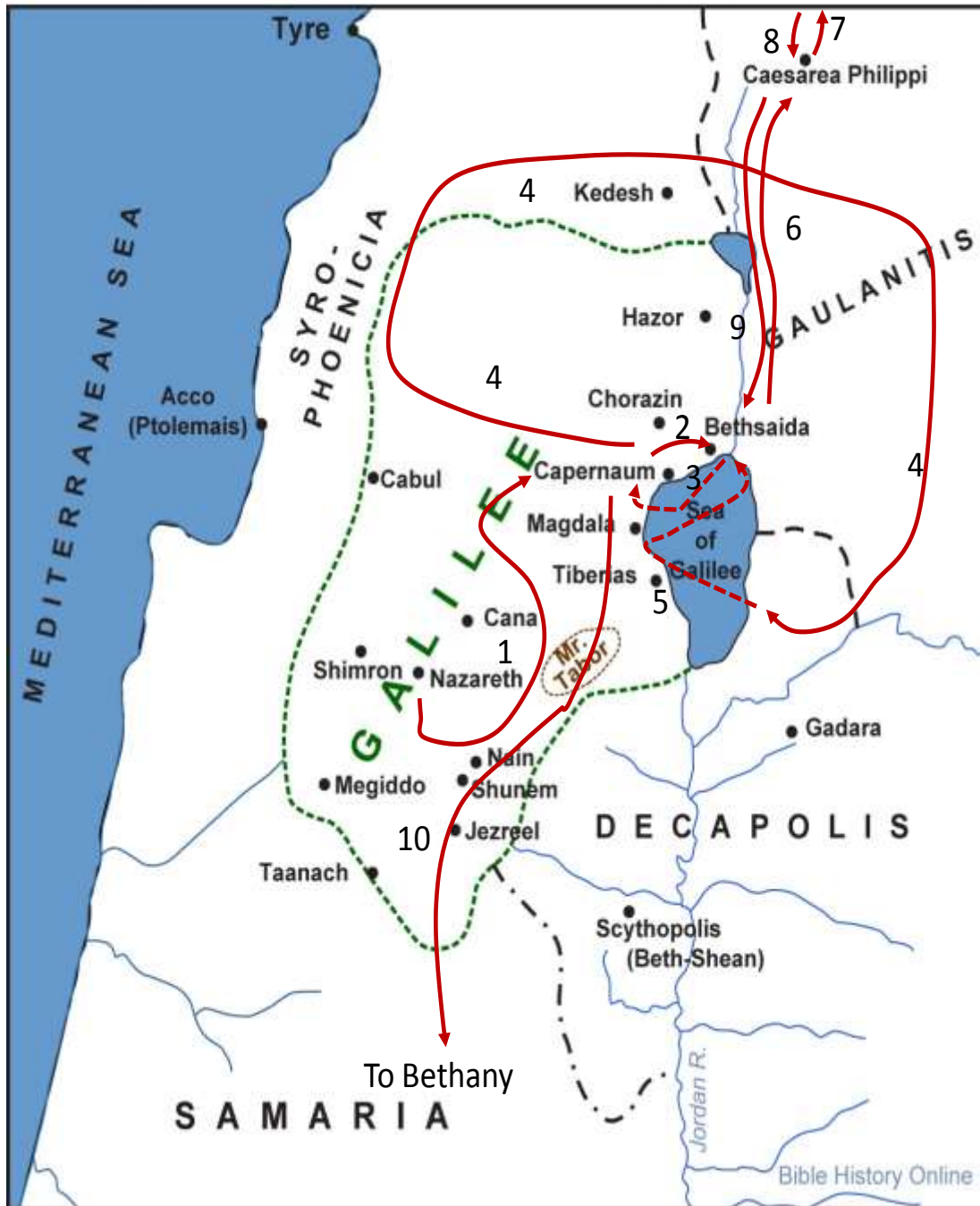
JESUS' MINISTRY YEAR TWO

MAP OF THE GALILEE REGION IN NORTHERN ISRAEL



JESUS' MINISTRY YEAR THREE

MAP OF THE GALILEE REGION IN NORTHERN ISRAEL



JESUS' MINISTRY THE LAST MONTHS



