

NEW TESTAMENT STUDIES

***Dr. Carl Hodges
Pioneer Baptist Bible College
3883 Lakes of Bridgewater
Katy, Texas 77449***

NEW TESTAMENT STUDIES
Division 1
The Four Gospels, Life of Christ
and Acts Chapters 1-12

INTRODUCTION

Revelation, Inspiration, enlightenment, and Authority

These terms are often confused, and thus, the uninitiated are often left in the dark as to what we mean when we use them. We will give a definition of each of these terms.

- I. Revelation: In the context of God's Word, revelation is Truth concerning God and His will and works which man, up until the time of the giving of the revelation, did not know.
 - A. Since the completion of the Canon of the Holy Scriptures, we have not needed any additional revelation, nor has man received any new revelation. See I Corinthians 13:8-12. (Vs 10 is a memory verse)
- II. Inspiration: This is the method by which revelation was given to man.

When God wanted to give some new revelation concerning Himself, He did so by "breathing it into" some human instrument, using the person's personality, style, and vocabulary so that we might be able to identify the human writer more perfectly. While God used this method, He still used verbal inspiration.

 - A. To inspire means "to breath into." No other information is, nor ever has been given by God to mankind by this same means, except the Canon of Holy Scripture.
 - B. Someone may say that they have been inspired to write a song, or a poem, but this is not the same kind of inspiration. They only mean that they were moved by some idea or experience to write.
 - C. There are multitudes of Scriptures which bring out this principle, but two which make it clearer are II Timothy 3:16,17 and II Peter 1:20,21.
 - D. The Bible-believing Christian holds that the Bible is verbally and plenary inspired in the original manuscripts.
 1. By verbally, we mean that every word of the original manuscripts or autographs was "God-breathed." Matthew 4:4
 2. By plenary, we mean that every part of the Word of God is equally inspired. II Timothy 3:16,17
- III. Enlightenment: Enlightenment takes place when a born-again Christian reads or studies a portion of Scripture and the Holy Spirit gives them understanding of it.
 - A. Before a person is saved, the only enlightenment they can experience concerning the Scriptures is of that portion having to do with their salvation. Even then they cannot understand unless the Holy Spirit gives them understanding because He knows they will receive Christ.
 1. Ephesians 2:8,9.
 2. Hebrews 12:2a
 3. II Corinthians 7:10
 4. John 16:7-12

B. The saved person, on the other hand, is given, through the indwelling Holy Spirit, an understanding of spiritual things.

1. John 16:13-15
2. I Corinthians 2:6-16 (V-14)

IV. Authority: Only God's Word is absolute Truth. There is no other absolute Truth. The natural man holds to the authority of science, scientists, psychology, philosophy, man's theories, or their own feelings, but only God's Word is absolute Truth.

A. Since God's Word is the only absolute Truth and never changes, God's Word is our only authority for faith and practice in the Christian life. All other so-called authorities change.

1. John 17:17 – The written Word
2. John 14:6
3. John 1:1-14 – The living Word

THE CLAIMS OF THE BIBLE

- I. The teachings of Christ: The Old and New Testaments are so inseparably bound together, and Christ Himself bore such testimony to the Divine Inspiration of the Old Testament, that to deny the inspiration of the Old Testament is to challenge the authority of Christ's teachings.
 - A. He associated the words of the Old Testament Scriptures with His own, claiming that they would never pass away. Matthew 5:17,18; 24:35; and John 5:46,47.
 - B. He referred to them as Divine, and therefore authoritative. Matthew 19:4,5; 7:9-13; and John 5:37
 - C. He used the Scriptures to repel Satan, to correct the Pharisees, to instruct His Disciples, to confess His mission, and to pour out His soul on the cross.
 - D. He put His stamp of approval on the three main divisions of the Old Testament Scriptures: The Law, The Prophets, and The Writings. Luke 24:44
- II. The teaching of the Book itself: The claims that Christ made for the Old Testament Scriptures agree completely with those of the writers.
 - A. Moses: Genesis 1:3; Exodus 24:4; Deuteronomy 29:1, etc.
 - B. The Prophets: I Samuel 3:15-21; Isaiah 1:2; 6-9; Jeremiah 1:4-9
 - C. What is true of the Old Testament Scriptures is true of Christ:
 - 1. They are spoken with authority. Matthew 7:29
 - 2. They were received from the Father. John 6:63; 17:8
 - D. Christ clearly taught that the Old Testament Scriptures pointed to Him and awaited fulfillment. Matthew 8:17
 - E. The Law and Prophets were to have a sequel. Luke 16:16
 - F. The New Testament writers claimed they were inspired by the Holy Spirit. I Corinthians 2:13; II Peter 1:21; Revelation 1:10
 - G. The Apostles and Evangelists followed the Lord on their treatment of the Old Testament Scriptures. Romans 3:2; Acts 7:38
 - H. From Genesis to Revelation, the whole Bible makes claim to being inspired.
- III. The witness of the Spirit: I Corinthians 13:8-10
 - A. In I Corinthians 12-14 the subject of spiritual gifts is discussed. Chapter 12 deals in general with spiritual gifts, chapter 13 deals with the revelation gifts, and chapter 14 deals with the gift of tongues.
 - B. There were three revelation gifts by which new revelation was given to believers before the completion of the Canon of Scripture. The three gifts are prophecy, tongues and knowledge. I Corinthians 13:8-10.
 - 1. Prophecy – In the Old Testament sense the gift of prophecy was the God-

given ability to make known the future as God revealed it through the prophet.

2. Tongues – These were of two kinds:

- a. The tongues of which we read in Acts chapter 2 were obviously earthly languages and were heard and understood by every man in his own language.
- b. The tongues which were a revelation gift were a heavenly language through which God gave new revelation to the Church before the completion of the perfect Canon of revealed Scripture.
I Corinthians 13:1
- c. Knowledge – An excellent example of the gift of knowledge would be the Apostle Paul. This is the ability to understand the deep things of God and relate them to the Church so that they could understand them.

C. According to I Corinthians 13:8, these three revelation gifts would come to an end when that which was perfect (complete) was come. That which is perfect had to be the Canon of inspired Scripture, for V-9 says, “For now we know in part, and we prophesy in part...” At the time Paul wrote this and dealt with the problems of spiritual gifts, the Canon of Scripture was not yet complete. According to Revelation 22:18 and 19, if any man shall add to the revelation of that Book, the plagues of the Book of Revelation would be added unto him. And if anyone should take away from the revelation of that Book, their name would be taken out of the Book of Life. The Book of Revelation was the last Book of the Holy Scriptures to be written, and completed the Canon of revealed Scripture. To exercise any of the revelation gifts today would be adding to the Canon of Divinely inspired Scripture. The revelation gifts are inoperative today. They are no longer needed for that which is perfect is come.

THE INFALIBILITY OF THE BIBLE

- I. The fact that the Bible is infallible does not make its readers infallible, but when understood correctly, the infallible Word of God will lead the believer correctly.
 - A. In order to rightly understand the Scriptures we must have a spiritual birth. John 3:3 and I Corinthians 2:6-16 (V-14)
 - B. We will proceed to study the way in which we got our Bible, and how we know it is infallible. Here are a few of the basic facts:
 1. Manuscripts of the Hebrew Old Testament: No extant (still existing) manuscripts of the Hebrew Old Testament can be dated any earlier than the 4th century AD.
 2. All extant manuscripts of the Old Testament are what is known as the Masoretic text. The Masoretes were Hebrew Rabbis and Scholars who edited the Hebrew Old Testament between 600 and 950 AD. They were so meticulous in copying the ancient manuscripts which they had that they would begin counting the Hebrew letters at the beginning of a copy and count forward, and at the end of a manuscript and count backward. If the middle letter (not word, but letter) was not the same as the middle letter of the manuscript from which they were copying, they would discard the copy and start over. When they came to the word Jehovah, they would lay the quill down which they were using and get a new one to write that Holy name and then discard it and never use it again. They were also the ones who added the system of vowel points so that we could know the correct sound of the ancient Hebrew. We owe much to these tireless workers who have been used of God to fulfill Psalm 12:6,7 and to preserve God's true words for us to this present day.
 3. None of the original manuscripts of the New Testament are still in existence. As they were written and recognized as inspired Scripture, they were preserved, copied and circulated by the early Church. This produced numerous copies of the Greek manuscripts.

Other writings such as those of the early Church Fathers were preserved, but did not meet the tests of Canonicity. Constantine, who professed to be converted to Christianity, came to the throne as Caesar of the Roman Empire in the 4th century AD and made a declaration that Christianity was the official religion of the Roman Empire. Everyone was forced to become Christian nominally. Persecution of the Church became almost non-existent, but instead of the Church grasping this opportunity to win the Roman Empire to Christ, it took its ease and the corruptions of the Roman religions made their way into the Church, giving the final touches to the origin of the Roman Catholic Church.
 4. The edition of the Masoretes was based on the Talmud, which was an explanation and commentary on the Old Testament dating from about AD 270 to 500. Thus the Masoretic Text, which is the official Jewish text, passed down the Hebrew text which was current in the second century AD, which was substantially the text used in the time of our Lord, and that to which He

referred, and on which He put His sanction.

5. Behind the Talmud lie the Targums, Aramaic paraphrases of the Hebrew text which belong to the third and fourth centuries AD. The text used for these paraphrases was that which was current in Palestine in the first century B.C. It differs slightly from the Masoretic Text on which our versions are based.

C. Versions of the Old Testament:

1. One of the most common is the Samaritan Pentiteuch. It probably originated in the eighth century B.C. The differences between it and the Masoretic text are mostly grammatical ones and do not change any meanings.
2. The Greek version (Version meaning translation) of the Old Testament is called the Septuagint, a translation of the Hebrew Old Testament into Greek in Alexandria Egypt in the third century B.C.

It became the recognized Bible of the Greek-speaking Jews. When the Septuagint was generally accepted by the early Church, the unbelieving Jews rejected it and made other Greek translations.

- a. A Greek translation of the Hebrew text made by Rabbi Onkelos was made about AD 150.
- b. In the second century, another translation was made by Theodotion, said to have been a Hebrew Christian.
- c. About AD 200 a fourth translation was made into the Greek by Symmachus. All four translations are arranged together in columns along with the Hebrew text and a transliteration by Origin, one of the early Church Fathers who was a liberal, in the third century AD and called the Hexala because of its six columns.
3. There are differences among the Greek translations and the accepted Hebrew text, but it is generally accepted that the Hebrew text is the most reliable.
4. Other versions of the Hebrew Old Testament were made during the early Christian era. The Syriac, known as the Peshitta was translated about AD 250. It was taken from the Hebrew text, but revised in the light of the Septuagint and therefore cannot be relied upon in the matter of variant readings. The two Coptic (modern Egyptian) versions, Bohairic and Sahidic, appeared in the third century and were probably taken from the Septuagint.
5. There were also Ethiopic, Gothic, Armenian, Arabic, Georgian and Slavonic versions, but none are of high value for the purpose of textual criticism (Textual criticism is a highly scientific process used by dedicated Christian linguists to determine the word by word content of the original manuscripts as contrasted with higher criticism, a deceptive tool used by liberals and neo-orthodox scholars to corrupt the content of the original manuscripts).
6. The version known as the Old Latin was probably made in North Africa during the second century AD. It was taken from the Septuagint and survives only incompletely.
7. Finally, there is the Latin version known as the Vulgate, the Bible of the Middle (dark) ages, and the official version of the Roman Catholic Church

today. It is mainly the work of Jerome and consists largely of direct translation from the Hebrew, and partly of revision of the Old Latin with references to the Greek, and, in most of the Apocrypha, and of the Old Latin version unrevised.

THE NEW TESTAMENT TEXT

- I. At this point in our study we would like to state our position on the textual issue which is as follows:
- A. We believe that the Word of God, both the Old and New Testaments were verbally (every word was inspired) and plenary (every part of the Bible was equally inspired) inspired (God-breathed) in the original manuscripts, or, as they are often referred to, autographs. We also believe, as God promised, that the Word of God has been super-naturally preserved without error, and that God has Divinely super-intended the translation of His Word into other languages so that we might confidently state that we hold in our hand the very words of God.
1. None of the original autographs of either the Old or New Testament have been preserved for us.
 2. We believe that the Bible clearly teaches that the very words of God in the original languages would be preserved for us.
 - a. Proverbs 30:5,6
 - b. Psalm 12:6,7
 - c. Matthew 5:18
 - d. Luke 16:17
 3. It is obvious in the above verses that the words have been preserved, and not concepts.
 - a. One of the teachings in support of the newer translations and paraphrases is that there is nothing wrong with replacing words and changing phrases to make Scripture more readable, since God inspired concepts or ideas instead of words.
 4. So we also believe in the Divinely preserved words of God in their original languages, and His supernatural superintendence of the translation of the Scriptures into other languages so that, as we stated previously, we can have the very words of God in our language.
- C. We have chosen at Pioneer Baptist Bible College to stay with the use of the King James version, or translation exclusively in teaching and preaching for the following reasons:
1. The King James translation is the best all-around English translation.
 2. It is the most familiar translation in English for use in memorization, teaching, preaching, etc.
 3. Words such as thee and thou and many middle-English words may seem to the younger generation to be a bit formal, but they are words which show great respect to God, and recognize His absolute authority and Holiness. Our society today has gotten far away from any recognition of God, let alone His Holiness. This trend has invaded the lives of most Christians to the place where we act as though the Law of God is optional. We do not keep the Law to be saved, but it should be the standard of righteousness in the Christian's

life.

4. If we stay with the same English translation for all of our people, everyone will be able to follow what is being taught from their Bible.
5. When preachers go from one translation to another in their public ministry, people tend to stop bringing their Bibles to church, and they lose respect for the absolute authority of the Word of God.
6. When people in the pews see all the different translations of the Bible do not agree, they tend to question which Bible is right. They have just cause.
7. The King James translation is the only English translation that does not bear a copyright. All others do since they bear changes that are the work of men. Spiritual battles are not won with man-made armor. Only when a translation is the work of men without God's superintendence can the work be copyrighted and bring income to the translators. Even some Bibles which are labeled King James, but have subtle changes in spelling and syntax are copyrighted.

D. The two main Greek texts:

1. The Received Text, or Textus Receptus – This is the text which was received and accepted by the early Church as being the inspired Word of God. Originally this Greek text was called the Greek Vulgate. Vulgate means popular version, or the version generally received by the people.
 - a. The original Syrian Vulgate was based on the received text and is in complete agreement with the King James. This translation was made about AD 50, or about 55 years after the close of the Canon of Scripture and could very well have been translated from original manuscripts.
2. The Alexandrian Text – This Greek version of the New Testament is based largely on two Greek manuscripts, Codex Alpha and Codex Beta.
 - a. When Constantine became the Emperor of Rome he declared Christianity to be the religion of the Roman Empire and became the first religio-political leader of the Church-State. He examined the Hexapla and decided that he liked Origen's 5th column Greek translation because it was a more liberal version. He ordered 50 copies made for his personal use. Two of these exist today: Codex Alpha and Codex Beta.
 - b. Codex Alpha was found in a trash bin at a monastery of the slopes of Mt. Sinai, ready to be used as kindling for the fire. It is commonly called "Sinaiticus".
 - c. Codex Beta was found on a shelf in the basement of the Vatican. It is commonly called "Vaticanus".
 - d. From the Alexandrian Greek Text come most of our present-day new translations. This is a polluted text.
 - e. The most prominent Greek text based on the Alexandrian Text is that done by Westcott and Hort. These two men were known heretics in some of their major doctrines. This text is used to teach Greek in most of our present-day Bible colleges and universities.

II. Over 4,000 manuscripts of the New Testament, or parts of it still exist.

The forms in which these exist are from three periods: (1) Papyri – 1st to 4th centuries; (2) Uncials – 4th to 9th centuries, and ; (3) Cursives – 9th to 15th centuries. It should be remembered that the evidence for the Text of the New Testament is far more abundant than any other work which has come down to us from ancient times.

- A. Papyrus Period – The common material for writing purposes at the beginning of the Christian era was the stem of the Papyrus reed suitably treated. The plant grew profusely on the banks of the Nile.
- B. Uncial Period – With persecution nearly removed from the Church in the 4th century under Constantine, Christian scholars were able to give much more time and care to the study and preservation of the original Text. The script in this period was often recorded in the form of uncials, or copies written in all capital letters. This type of manuscript was very clear and often beautiful.
- C. Cursive Period – A cursive script is a running hand used for ordinary purposes such as writing letters. Some of these are hard to decipher.

The value of the cursives lies in their number. They supply many checks on the text. The cursives do not supply any texts unknown to previous periods, but they do supply a variant reading once in a while.

III. In the 4th century AD, the Canon, or closed accepted body of inspired Scripture was agreed upon by the Church. There are several tests which determine whether a book is truly a part of the inspired Canon of Scripture:

- A. The first test is verification of the authorship, and that the author claimed inspiration in some manner.
- B. Another test of canonicity is the establishment of the time line. Many of the canonical books were seriously challenged by the critics at one time or another through the ages on the basis of the identification of the book as having been written by the person who claimed to be the author during the time of that person's life. A good example of this is the claim by the critics of a dual authorship for Isaiah. After the discovery of the Dead Sea Scrolls, and the discovery of the Book of Isaiah among them, joined with the fact that scientific dating placed the copies in a pre-Christian era, the critics have been strangely quiet.
- C. A third test of canonicity is the manifestation of the personality, style, and the vocabulary of the claimed author in the book itself.

Hebrews has been often attacked because it does not bear the name of its author. We do not know that the Book was written by Paul, but it had to either be written by Paul, or someone extremely closely associated with Paul the Apostle because of its theology and its arguments. The argument against Pauline authorship, however, is often based on differences in vocabulary used, as compared with his other Epistles. This can very easily be explained, however, by noting that the recipients of the Book were Hebrew Christians, not Gentiles, and that they had a unique problem. Paul had returned the last time to the Church at Jerusalem for the express purpose of helping them understand the difference between the Old Covenant of the Law, and the New Covenant of Grace. He did not get that opportunity. Since he was in prison awaiting the executioner in Rome, he knew he would never have a chance to do this. The whole purpose of the Book of Hebrews is to accomplish that very purpose. We do know that the Book was written from Rome, by someone in prison, and it bears

Paul's trademark, "The just shall live by faith". It was also written about the same time as the last Epistle of Paul, late AD 67 or early AD 68, just before Paul's martyrdom.

THE APOCRYPHA

During the 400 years between the close of the Old Testament and the beginning of the New Testament, God did not give man any additional revelation. Many Epistles and documents were written during this time which are of historic value, but none of those met the tests of Canonicity. The main books of this period are contained in a group called the Apocrypha, or “hidden writings”, a term generally applied to all writings which are extra canonical. Christians generally apply the term to 14 specific books which are included in the Septuagint, but are excluded from the accepted Hebrew text. Roman Catholics do accept the Apocryphal books as inspired writings and include them in the Douay Version, which was translated from the Latin Vulgate.

COURSE INTRODUCTION

This course is a combination of the following courses formerly taught in the Bible College. This course actually runs for four years and the student taking the full four year course for credit will receive full credit for the following courses:

New Testament Survey	4 semester hours
Life of Christ	6 semester hours
Book of Acts	4 semester hours
Life and Writings of Paul	6 semester hours
Hebrews and General Epistles	4 semester hours
Life and Writings of John	4 semester hours
Revelation	4 semester hours
TOTAL	32 semester hours

The course is designed to give each student a complete and comprehensive knowledge of the New Testament, and the ability to use it for the teaching, preaching, or continuing study of the Word of God.

Other courses in the college curriculum which will further enlighten and help the student are:

Old Testament Studies
Bible Prophecy
Hebrew History
Teaching Sunday School and Sunday School Administration
Christian Service
Bible Doctrines
Life and Writings of John
Bible Geography

Courses may be taken for credit, or audited without credit. (See financial arrangements). If a student just audits a course and later wants credit, they must take all the test as the course progresses and later, pay the rest of the difference between credit and audit costs. See the Old Testament Studies syllabus Introduction page for those courses combined in Old Testament Studies. A student may enter Old Testament Studies or New Testament Studies at the beginning of any semester, but they would need to go back and take the other semester studies to get the full benefit. Studies by the year for New Testament Studies are as follows:

First Year:	The Gospels and Acts chapters 1-12
Second Year:	Acts chapters 13-28 and Life and Writings of Paul
Third Year:	Hebrews and General Epistles
Fourth Year:	The Book of Revelation

THE NEW TESTAMENT

Lesson #1 – The Land Where Jesus Lived

- I. Its name: It has been called Jehovah's Land – Hosea 9:3; The Land of Promise – Hebrews 11:9; The Holy Land – Zechariah 2:12; The Glorious Land – Daniel 8:9; but generally, the name was one of the following:
 - A. Canaan – Before it became the home of God's People. Genesis 16:3 & 17:8
 - B. Israel – From the conquest by Israel to the Babylonian captivity. II Kings 5:2
 - C. Judah – After the Babylonian captivity. Nehemiah 5:14 and Mark 1:5
 - D. Palestine – Since the days of Christ = (Philistia) Named after the Philistines.
- II. Its position: It was the center of the ancient world. Ezekiel 5:5
 - A. It was near the great nations which could help God's People in some way.
 - B. It was separated from the harmful nations by rivers, the sea, mountains, and desert. Numbers 23:9 and Deuteronomy 33:28
 - C. It was perfectly located for the spread of the Gospel when the missionary era came.
- III. The extent: The Israel of today is about the same size and shape as the State of New Hampshire. The length North and South from Dan to Beersheba is about 150 miles, and the average width is about 40 miles.
- IV. Its Physical Divisions: The land is divided into five natural divisions. (See Bible Atlas, Map #1)
 - A. The Mediterranean Plain – A low, flat strip of land extending from Mt. Carmel on the north to the southern end of Palestine. It was the course of one of the oldest highways in the world, but did not present a threat to Israel since they lived mainly in the Hill Country.
 - B. The Piedmont Region – This is the area between the Coastal Plain and the Hill Country, and was rolling land used mostly for cattle.
 - C. The Hill Country – This region runs parallel with the Coastal Plain from Hebron in the south, to the Plain of Esdraelon, a region about 80 miles long and some 30 miles wide. North of the Valley of Esdraelon the mountains run north through Galilee. It was mainly in these hills averaging about 2,000 feet above sea level that the People of Israel lived. The heathen people lived in the valleys.
 - D. The Jordan Valley – A plain five or six miles wide, in the midst of which the Jordan River winds its way from its head waters north of the Waters of Mirom to the Dead Sea in the south, all below sea level from Merom South. The head waters of the Jordan are two or three small streams which flow down from the mountains of Lebanon. At the entrance of the Dead Sea the elevation of the Jordan is 1,292 feet

below sea level.

- E. The Eastern Table Lands – The elevated table lands on the east side of the Jordan river. The northern part was called Bashan. South of Bashan was Gilead. South of Gilead was Moab. In the land of Gilead was Mt. Nebo where Moses was permitted to see into the land of Canaan just before his death

- V. The Political Divisions – After the conquest of the Land under Joshua's leadership, the land was divided among the twelve tribes. When the Kingdom was divided under the reign of Rehoboam, the area north of Bethel and Jericho was called Israel, while the area in the South was called Judah. During the time of Christ's earthly ministry the land was divided into five provinces, three on the west side of Jordan and two on the east side. See Maps #4 and #13

- A. Galilee – The name given to the northern-most province west of the Jordan river. Matthew 4:12 It had a mixed population of Jews and Gentiles. A major part of Christ's earthly ministry took place here.
- B. Samaria – The word means a Watch Mountain, and was first applied to a high hill standing in the Valley of Shechem. Eventually the surrounding area was called Samaria. The inhabitants were descended from the Assyrians and the Northern ten tribes of Israel who intermarried when the northern Kingdom of Israel was taken into captivity by Assyria in 722 B.C.
- C. Judea (Judaea) – This was the Southern district of the land of Canaan and was strictly Jewish in population. (Descendents of Judah) There were, however, those who were descended from the tribe of Benjamin which had been assimilated into the Tribe of Judah in the division of the Kingdom under Rehoboam, and many from the other tribes who had chosen to continue their worship of Jehovah and migrate to the south. When Jeroboam set up the golden calves in the cities of Dan and Bethel, the Levites had fled for their lives to the Southern Kingdom. So, although they were all called Jews in the Southern Kingdom at the time of Christ, there were those who could trace their ancestry to all of the other Tribes of Israel.
- D. Perea – Was the region east of the Jordan referred to in Matthew 4:25. It was the section East of Jordan reaching from the North end of the Dead Sea two thirds of the way to the Sea of Galilee.
- E. The Tetrarchy of Philip – Was north of Perea. This area was often referred to as Decapolis.

Lesson #2 – The Places Jesus Visited – Maps 15-19

- I. Bethlehem – The birthplace of Christ. Matthew 2:1 and Micah 5:2. It was located on a hill five miles south of Jerusalem. This was also the birthplace and early home of David. It is located, of course, in the Tribe of Judah.
- II. Nazareth – Where Jesus spent his boyhood and early manhood. Luke 4:16. Nazareth is located in a valley about sixty miles north of Jerusalem.
Early in His ministry Jesus preached here and was rejected.
- III. Bethany – (Also called Beth-abara) There was more than one place by this name. The Bethany where Jesus was baptized by John the Baptist was on the west side of Jordan just north of the crossing near Jericho. John 1:28
- IV. Cana of Galilee – Where Jesus performed His first miracle. John 2:1 It was located about nine miles north of Nazareth.
- V. Sychar – (O.T.- Sychem and Shechem) It was just outside of Sychar, at Jacob's well where Jesus talked with the Samaritan woman. John 4. It is located about thirty miles north of Jerusalem.
- VI. Capernaum – This city was the home of Jesus during the Great Galilean ministry. It was located about 85 miles north and a little bit east of Jerusalem on the west coast of the Sea of Galilee. Jesus taught in the Capernaum synagogue. John 6:59, and did many miracles there. Mark 1: 21-34. Jesus' headquarters in Capernaum was probably in the home of Peter's Mother-in-law.
- VII. Bethsaida – It was located on the Jordan River where it enters the Sea of Galilee. John 12:21 and Mark 6:45.
- VIII. Chorazin – (Korazin) Located on the northwest side of the Sea of Galilee
- IX. Tyre and Sidon – Phoenician cities on the Mediterranean Sea north of Mt. Carmel. During the time of the United Kingdom, in the Old Testament, these would have been in the area occupied by the Tribe of Asher. Jesus healed the daughter of the Syro-Phoenician woman on the borders of Tyre and Sidon. Mark 7:24
- X. Caesarea-Philippi – Located at the foot of Mt. Hermon. This is possibly the location of the place where Peter confessed that Jesus was the Christ. Here Jesus taught His Disciples of His coming death. Matthew 16:13-28
- XI. Jericho – This famous city was located about seventeen miles east northeast of Jerusalem near the Jordan River. Between the old and new cities of Jericho was where Jesus healed the blind men. Luke 18:35-43 and saved Zacchaeus. Luke 19:1-10. The city was prominent in Old Testament times.
- XII. Bethany – Located just a Sabbath Day's journey (two miles) east of Jerusalem, just over the crest of the Mt. of Olives. Here Jesus was often a guest in the home of Mary, Martha, and Lazarus. Luke 10:38-42. It was here that Jesus raised Lazarus from the dead. John 11:1-46.
- XIII. Jerusalem – The City of David, later capital of Judah, and the place where Jesus taught, healed, performed miracles, and was falsely tried, crucified, buried and raised from the dead. It was originally called Jebus, and was part of the tribe of Benjamin.
- XIV. Emmaus – Two of the Disciples of Jesus, on their way to Emmau, were joined by Jesus as they walked on the day of the resurrection, but Jesus did not reveal His identity to them until they arrived at the inn and sat down to eat. Luke 24:13-15. It was located about eight miles

northwest of Jerusalem.

Lesson #3 – The Chronology of the Life and Ministry of Jesus

- I. The birth of Jesus in Bethlehem of Judea: 4-6 B.C. Micah 5:2
 - A. Herod the Great who ordered the death of the innocent male Hebrew babies in order to kill the Christ child died in 4 B.C. The Wise Men had been traveling for quite some time before arriving in Jerusalem in search of the new-born King of the Jews. Matthew 2:1-12. Herod ordered all the Jewish male babies 2 years and under to be killed. The Wise men found the “young child” and his mother Mary in a house, not a stable. Mary, Jesus and Joseph were in Egypt until the death of Herod. Jesus could have been born as much as six years before the beginning of our Gregorian calendar.
 - B. The first thirty years of Christ’s life were spent in Nazareth where He was schooled, no doubt, in the synagogue, and worked in his foster-father’s workshop. Luke 2:40-52
 - C. Nazareth was known in those days as a haven for thieves and robbers, but it was necessary for Jesus to be raised there to fulfill Old Testament prophecy. Nazareth in Hebrew means “Branch”. See Zechariah 3:8 and Isaiah 4:2. Jesus would have seen much of wickedness and human nature as He grew up.
 - D. The only break in the silence of those first thirty years is when Mary and Joseph took Jesus to the Temple at the age of twelve.
- II. The Preparation by John the Baptist:
 - A. Came in the spirit of Elijah – John 1:15-37; Malachi 4:5; Luke 1:17
 - B. Came to prepare the way for the Christ – John 1:23
- III. Jesus began His earthly ministry at the age of thirty as did the Priests of The Old Testament under the Law. Luke 3:23
 - A. Baptism by John the Baptist – Luke 3:21,22; Matthew 3:13-17
 - B. The Temptation of Jesus – Matthew 4:1-11; Hebrews 4:15,16
- IV. First miracle performed by Jesus – John 2:1
- V. First Passover – John 2:13
- VI. Early Judean ministry – John 2:13; John 4:1
- VII. The first Galilean Campaign – Matthew 9:35
- VIII. The second Passover
- IX. Sermon on the Mount – Matthew 5-7
- X. Second Galilean Campaign – Luke 8:1-3
- XI. Third Galilean Campaign – Matthew 9:35
- XII. Third Passover – John 6:4
- XIII. Perean ministry
- XIV. The fourth Passover – Matthew 26:2

XV. The Crucifixion

XVI. The Resurrection

XVII. Forty days among the Disciples following the resurrection – See I Corinthians 15:5-8

XVIII. The Ascension Acts 1

THE TEXTUAL CONTROVERSY

II Peter 1:20,21; II Timothy 3:16,17

- I. Christian soldiers cannot win with man-made armor,
 - A. II Timothy 2:3,4 – “Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life that he may please him that hath chosen him to be a soldier.”
 - B. Ephesians 6:10-18
- II. God has faithfully warned us to be on guard against Bible corruptions.
 - A. Jeremiah 5:26 – “For among my people are found wicked men: they lay wait as he that setteth snares, they set a trap, they catch men.”
 - B. Jeremiah 5:30,31 – “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.”
 - C. Jeremiah 23:30 – “Therefore, behold, I am against the prophets, saith the Lord, that steal my words, every one from his neighbor.”
 - D. II Corinthians 2:17 – “We are not as many which corrupt the Word of God.”
- III. God has warned us against false teachers.
 - A. II Corinthians 11:1-4
 - B. Galatians 1:6-9
 - C. II Corinthians 4:3,4
 - D. II Timothy 2:26
 - E. Ephesians 4:14
- IV. God-inspired sentinels stand guard over all Scripture.
 - A. Deuteronomy 4:2
 - B. Proverbs 30:6
 - C. Revelation 22: 18,19
- V. What we believe: We believe that the Word of God, both the Old and New Testaments, were inspired; God-breathed, both verbally (every word was God-breathed) and plenarily (every part is equally inspired) in the original manuscripts, or, as they are often called, Autographs.
 - A. None of the original manuscripts of either the Old or New Testaments have been preserved for us.
 - B. We do believe, and the Bible teaches that the very words of God in the original languages would be preserved for us.
 - 1. Proverbs 30:5,6
 - 2. Psalm 12:6
 - 3. Matthew 5:18
 - 4. Luke 16:17

- C. It is obvious in these verses that it was the words which would be preserved and not ideas or concepts.
 - 1. One of the main errors behind many of the new translations, paraphrases, and versions is that there is nothing wrong with replacing words or changing the phrasing since God inspired concepts, and it is all right for man to change the words to make it easier to understand.
- D. So we also believe in the divinely preserved words of God in their original languages, and His supernatural superintendence of the translating of Scripture from one language to another.

VI. What we do not believe:

- A. We are not followers of the Ruckman cult.
 - 1. We do not believe God re-inspired the Bible in the form of the King James translation.
- B. We do not believe there were errors in the original manuscripts due to scribal or Apostolic slips of the pen.
 - 1. This position is held by Dr. Letus, Lutheran theologian who assisted Dr. Johnson in his presentation attacking Bob Jones University as the origin of the leaven of fundamentalism.
 - 2. Psalm 138:2b – “...for thou hast magnified thy Word above all thy name.”
 - a. A man is no better than his word.
 - b. If we cannot have the very Word of God, and be able to trust it as such, then His name is worthless.

VII. Everyone practices textual criticism.

- A. When the early Church received an Epistle, or when they read and used the Gospels or apocalyptic writings of the canon, of the Scriptures, they evaluated what it said, and made application of it. This is textual criticism.
- B. When a pastor preaches and explains the meaning of a particular word in the text, this is textual criticism.
- C. Textual criticism defined:
 - 1. To start with, II Peter 1:20 says – “Knowing this first, that no prophecy of the Scripture is of any private interpretation.”
 - a. In the matter of textual criticism we are not talking about interpretation or inspiration.
 - b. We are talking about Spirit-filled Christians taking the textual materials God has preserved for us and determining, with the guidance of the Holy Spirit, which is the original rendering.
 - 2. The Neo-orthodox crown and the liberals, however, have given this science a bad name.
 - a. Higher criticism has simply chosen the materials which best fit their theories and have altered them to support their erroneous doctrines.

VIII. The Greek text we use for the basis of translation makes all the difference in the world.

- A. While there are thousands of manuscripts, fragments, papyri, uncials, vellum,

parchments and cursives, we need to carefully examine the source of these, the dates, the background and the reliability.

1. We need to carefully consider the character of those who use the various sources for their work.
2. We also need to consider the nature of the sources of those textual materials.
3. We need to observe the methods of preservation, and the Greek Text of the New Testament to which it contributed.
4. We need to carefully consider the ones doing the translation, and the text from which they translate.

IX. There are two primary Greek Texts we need to consider:

A. The Textus Receptus, or the Received Text.

1. We are not so much concerned with the Old Testament as we are with the New, since the Massaretes copied the Old Testament scriptures so meticulously.
2. The Textus Receptus is based on the Greek Vulgate. Vulgate means version, or that which the majority received; thus, the Received Text.
 - a. When the Spirit-directed consciousness of the early Church gathered these various God-inspired manuscripts into book form, they had the Received Text, or Textus Receptus.
3. The Peshitta, the Bible of the Syrian Church was translated from the Greek Received Text, and is in complete agreement with the Textus Receptus.
 - a. This work was done in about 150-200 A.D. and eventually contained all the Books of the Received Text. It is in complete agreement with the Textus Receptus of the Greek.
 - b. Remember, John completed Revelation in about 95 A.D.
4. The Italic version of 157 A.D. was translated for the Old Roman Empire from the Greek Vulgate into Latin for the Waldenses of Northern Italy.
 - a. Jerome did not translate his Latin Vulgate until 382 A.D.
 - b. The Italic Church has been traced back to 120 A.D.
 - c. When we refer to the Old Roman, or Italic Vulgate we are referring to that translated from the Apostolic Text.
5. From these same manuscripts came the Wycliffe Bible of 1382, Erasmus' Bible of 1522, Tyndale's Bible of 1525, Luther's Bible of 1534, Coverdale Bible of 1535, Matthew's Bible of 1537, the Great Bible of 1539, Stephanis' Bible, or Stephen's Bible of 1550, The Geneva Bible of 1560, The Bishop's Bible of 1568, and the Beza's Bible of 1604. From the same Greek manuscripts, the Received Text, came the King James translation. The King James was commissioned on July 22, 1604 by King James of England. He appointed 54 Hebrew and Greek scholars to produce a Bible which we know today as the authorized version. These men were organized into six groups which were to meet separately. Two groups met at Cambridge, two at Oxford, and two at Westminster. Each group was designated a certain portion of Scripture to translate into the English language. Each scholar made his

own translation, then passed it on to each of the other members of his group for review. When each section had finished a book. It was sent to the other five groups for criticism so that each book went through the hands of the entire body of translators. To guard further against possible errors, another committee was formed by selecting two from each of the three companies. Then the entire version came before this select group where all differences of opinion were ironed out. It put the finishing touches on the work, and in 1611 it went to the printers.

It was a thorough work of organized cooperation where the direction and discernment of the Holy Spirit were desired.

B. The Westcott and Hort Text of the New Testament:

1. It was based on two manuscripts: Sinaiticus and Vaticanis, which many textual scholars believe were two of the 50 Greek Testaments prepared for the early Church in the 4th century A.D. from the fifth column of the Hexapla with alternative readings as an effort to satisfy various warring parties in the Church with an ecumenical revised version, parties such as the Gnostics.
2. This work was commissioned by Constantine when he came to the throne in Rome.
3. Origin taught that the Logos (Christ) was a created being who was simply an expression of God. Eusebius was a great admirer of Origin and a student of his philosophy. He had just added the fifth column of Origin's Bible. Constantine chose this and asked Eusebius to prepare 50 copies of it for him. Sinaiticus and Vaticanus are thought to be two of these copies.
4. It is largely on these two manuscripts that the Westcott and Hort New Testament Greek text is based. We can understand why they preferred and used these manuscripts since they themselves were heretic in some of their major doctrines.
5. Almost all of the new translations, versions, paraphrases, etc. are based on Westcott and Hort's Greek text. Some of those based on Sinaiticus and Vaticanis are:
 - a. The Revised Standard Version
 - b. Nestles' Greek Text
 - c. Goodspeed's New Testament
 - d. Westcott and Hort's Greek New Testament
 - e. Tischendorf's New Testament
 - f. New English New Testament
 - g. Williams' New Testament
 - h. Berkeley Version New Testament
 - i. New American Standard
 - j. Riverside New Testament
 - k. New World Translation
 - l. Good News for Modern Man

- m. Moffatt's New Testament
- n. Von Soden's New Testament
- o. Wuests' Expanded New Testament
- p. Twentieth Century New Testament
- q. Tregelles Greek New Testament
- r. Weymouth's New Testament
- s. Panin's Numeric New Testament
- t. Moulton's New Testament
- u. Amplified New Testament
- v. Alford's Greek New Testament
- w. Revised Version of 1881
- x. American Standard Version 1901
- y. Godby's New Testament
- z. Parallel Column New Testament
- aa. Diaglot New Testament
- bb. Montgomery's New Testament
- cc. Lachmann's New Testament
- dd. Phillips New Testament
- ee. Living New Testament (Paraphrased)
- ff. Ferrer Fenton's New Testament
- gg. Latin New Testament
- hh. Darby's New Testament
- ii. Confraternity New Testament
- jj. Griesbach's New Testament
- kk. Wordsworth's Greek New Testament
- ll. Norlie's Simplified New Testament
- mm. Lamsa's New Testament
- nn. John Wesley's New Testament
- oo. New International Version

6. All of these are based on a compromised ecumenical text.

- X. Why do we stick with the King James when the middle English is sometimes hard to understand?
- A. The introduction of other versions tends to cause confusion with some of God's People. (Which Bible is the right one?)
 - B. Saints stop bringing their Bibles to Church.
 - C. The King James, while it may be difficult because of the change in the meanings of some words over the years, and while some spellings may have changed, and while

some punctuation may have changed and made some reading difficult, is still the one Bible we can hold in our hand and say without doubt that God has preserved the verbally and plenary inspired Word of God for us as He promised to do.

- D. It is mainly hard to understand because people have not had a spiritual birth, and thus, have no spiritual understanding.
- E. If the King James might happen to include a marginal insertion, it does no violence to the text, and we know that we have all that God gave in the text. We can't say the same for others which rely on man's academic ability to try to arrive at they think the original said.

XI. I do not object to a good born-again Christian preferring the New American Standard, but I prefer to stay with what I know is what God originally gave us.

- A. We choose to use only the King James Version in all classroom study and public ministry.
- B. Bob Jones University uses the King James in all undergraduate classes and public ministry. The graduate school does use the New American Standard in some classes, and there are a couple of men on the Bible faculty who prefer it, but the difference is so little that I can fellowship with them.
- C. Pensacola Christian College has chosen to use only the King James in all their ministries, but they have a double standard when it comes to their music. They do not allow their own students to listen to the sometimes contemporary music on their own radio station, but use good God-honoring music in all their college ministries.
- D. Our young people will get the best possible education to serve the Lord at either one of these colleges, but they need to know about these issues.
- E. These and other Christian colleges and universities need to employ the Matthew chapter 18 principle to resolve their differences. We need to see unity, not in-fighting in our Christian institutions. There seems to be too much of a spirit of competition involved.
- F. Keep sending your sons and daughters to the very best schools to prepare for the Lord's service, and pray that these differences will be resolved.

BOOK	SUBJECT	AUTHOR
New Testament Books – 27		
Biography – 4		
Matthew	Christ, The King of the Jews	Matthew
Mark	Christ, The Faithful Servant	(John) Mark
Luke	Christ, The Son of Man	(Dr.) Luke
John	Christ, The Son of God	John
History – 1		
Acts	History of the Early Church	(Dr.) Luke
Pauline Epistles – 13 (known)		
Romans	Law and Grace	Paul
I Corinthians	Discipline of an Early Church	Paul
II Corinthians	Discipline of an Early Church	Paul
Galatians	Law and Grace	Paul
Ephesians	The Church, the Body of Christ	Paul
Philippians	Paul's Love Letter to Philippi	Paul
Colossians	Christ, the Head of the Church	Paul
I Thessalonians	Rapture and Second Coming	Paul
II Thessalonians	Rapture and Second Coming	Paul
I Timothy	How to Conduct the Local Church	Paul
II Timothy	Paul's Last Will and Testament	Paul
Titus	How to Conduct the Local Church	Paul
Philemon	Type of the Gospel of Grace	Paul

Hebrews and General Epistles – 8

Hebrews	Christ is Superior (Law and Grace)	Paul?
James	Faith Demonstrated in Works	James
I Peter	How to Suffer Victoriously	Peter
II Peter	Warning of False Prophets	Peter
I John	Evidences of Salvation	John
II John	Warning of False Teachers	John
III John	Correction Concerning Hospitality	John
Jude	Warnings Concerning False Teachers	Jude

Prophecy – 1

Revelation	Church Age and Things to Come	John
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The Four Gospels and the Old Testament

	Matthew	Mark	Luke	John
Quotes from the O.T.	53	36	25	20
Allusions to O.T.	76	27	42	105

Political Background of N.T. Times

Roman Emperors

Date	Emperor	Biblical Event
27 BC – AD 14	Caesar Augustus	Birth of Jesus; Boyhood at Nazareth
AD 14-37	Tiberious Caesar	Public ministry, death, resurrection of Jesus
AD 37-41	Caligula	Growth of Church; Conversion of Paul
AD 41-54	Claudius	Early missionary labors of Paul
AD 54-68	Nero	Paul's later labors; martyrdom at Rome
AD 68-69	Galba, Otho, Vitellius	Jewish-Roman wars in Palestine
AD 69-79	Vespasian	Fall and destruction of Jerusalem and the Jewish State.
AD 79-81	Titus	Jews scattered.
AD 81-96	Domitian	John's probable exile to Patmos, the Revelation

Herodian Rulers

Date	Emperor	Biblical Event
37-4 BC	Herod The Great	King of Jews, great builder, Hellenizer
4 BC-AD 6	Archelaus	Son of Herod, Tetrarch of Judea, cruel
4 BC-AD 39	Herod Antipus	Tetrarch of Galilee and Perea, killed John the Baptist
4:BC-AD 34	Philip	Tetrarch of Iturea and Trachonitis
AD 37-44	Herod Agrippa I	Rules Tetrarchy of Philip, Judea, Perea and Galilee (41-44)
AD 50-93	Herod Agrippa II	Ruled former Tetrarchy of Philip and Lysanias, and parts of Galilee & Perea

Procurators of Judea and Palestine

Judea, AD 6-41		Palestine, AD 44-66	
AD 6-9	Coponius	AD 44-c46	Cuspius Fadus
AD 9-12	M. Ambivius	AD c46-48	Tiberius Alexander
AD 12-15	Annius Rufus	AD 48-52	Ventidius Cumanus
AD 15-26	Pontius Pilate	AD 60-62	Porcius Festus
AD 37	Marullus	AD 62-64	Clodius Albinus
AD 37-41	Herannius Capito	AD 64-66	Gessius Florus

THE GOSPEL OF MATTHEW

Authorship: The Gospel of Matthew was first written in Aramaic and then in Greek (Aramaic is a Semitic language quite similar to Hebrew). Both internal and external evidence support the fact that Matthew, one of the original twelve disciples, wrote this Gospel.

Date: Since no mention is made of the siege and fall of Jerusalem in AD 70, other than the prophecy concerning this event in chapter 24, the Book had to be written before that date. There is no reason to believe that the Greek original was not written right after the Greek original in AD 50.

Purpose: Each of the four Gospel writers gives us a different picture of the person and work of our Savior. Since Matthew is the most Jewish of the four Gospels, and since it is directed to the Jews in particular, Matthew's objective is to present Christ as "The King of The Jews", and the onw who fulfills all of the Old Testament prophecies of the Messiah, or the King of Israel, the one who has claim to the throne of David.

- A. Although Joseph was not the father of Jesus, he was the foster-father, and the legal representative of Christ. He thus gives us Joseph's genealogy which presents Christ's legal claim to the throne of David.
- B. Matthew gives us the account of the Angel of the Lord appearing to Joseph in a dream to tell him of the Virgin Birth of Jesus.
- C. Matthew gives us the account of the Wise Men who came seeking the new-born King of the Jews, and bearing gifts fit for a King.
- D. Matthew records the record of John the Baptist, the one who was the forerunner of the Christ, the one who came in the spirit of Elijah. He also tells of Jesus' baptism by John to fulfill all the Law.
- E. In chapters 5 through 7 Matthew gives us the most extensive account of the Sermon on the Mount. In addition to being a beautiful statement of God's standard of conduct for His People, God gives us a picture in the Sermon on the Mount of the nature of the society during the thousand-year reign of Christ (The Kingdom Age).
- F. Throughout the Gospel, Matthew used almost exclusively, the term, Kingdom of Heaven which refers to the Kingdom of Christ on earth. This is the Kingdom for which the Jews were looking and praying when the Messiah came. Christ came the first time to establish the Kingdom of God, which is His spiritual Kingdom in the hearts of men. He will come the second time to establish the Kingdom of Heaven.
- G. There are more Kingdom parables in the Gospel of Matthew than in any other Gospel.
- H. More than any other Gospel, Matthew deals with matters of morality dealt with in Exodus, Leviticus and Deuteronomy.
- I. Matthew gives us the most extensive treatment of the future of Israel in the Last Days before the coming of Christ in Matthew 24 and 25.
- J. Matthew also gives us the account of the Judgment of the Nations on the basis of what they have done with the Nation Israel.

- K. Matthew usually used the expression, Son of Man when referring to Jesus. This is not to say that he neglects the doctrine of His Deity.
- L. The only statement from the cross which Matthew records is, “My God, My God, why hast thou forsaken me?”

THE OUTLINE OF THE GOSPEL OF MATTHEW

I.	The birth and childhood of Jesus	1:1-2:23
A.	The genealogy of Christ through Joseph	1:1-17
B.	The Birth of Christ	1:18-25
C.	The visit of the Magi	2:1-12
D.	The flight into Egypt	2:13-18
E.	Residence at Nazareth	2:19-23
II.	The beginning of the ministry of Jesus Christ	3:1-4:11
A.	John the Baptist, the forerunner of Christ	3:1-12
B.	The baptism of Christ	3:13-17
C.	The temptation of Christ	4:1-11
III.	The ministry of Jesus Christ	4:12-25:46
A.	The Great Galilean Ministry	4:12-18:35
1.	Residence established at Capernaum	4:12-17
2.	The calling of the first four Disciples	4:18-22
3.	General survey of the Galilean ministry	4:23-25
4.	Sermon on the Mount	5:1-7:29
5.	Ten miracles and related events	8:1-9:38
6.	Mission of the twelve	10:1-42
7.	Christ's answer to John	11:1-30
8.	The Pharisees object	12:1-50
9.	Kingdom Parables	13:1-58
10.	Jesus mourns John the Baptist	14:1-36
11.	Pharisaical traditions	15:1-20
12.	Phoenicia and The Syro-Phoenician's daughter	15:21-28
13.	Miracles at the Sea of Galilee	15:29-38
14.	Conflict with Pharisees and Sadducees	15:39-16:4
15.	Withdrawal to the region of Caesarea Philippi	16:5-17:23

16.	Instruction of the twelve	17:24-18:35
B.	The Perean ministry	19:1-20:16
1.	Teaching on divorce	19:1-12
2.	Blessing of the children	19:13-15
3.	Interview with the rich young ruler	19:16-30
4.	Parable of the laborers in the harvest	20:1-16
C.	The Judean ministry	20:17-34
1.	Prediction of Christ's death and resurrection	20:17-19
2.	The request of the Mother of James and John	20:20-28
3.	The healing of two blind men	20:29-34
D.	In Jerusalem	21:1-25:46
1.	The Triumphal Entry	21:1-11
2.	The 2nd Cleansing of the Temple	21:12-17
3.	The barren fig tree	21:18-22
4.	The Pharisees question Christ's authority	21:23-22:14
5.	Christ questioned by the religious leaders	22:15-46
6.	The Pharisees denounced	23:1-39
7.	The Olivet Discourse	24:1-25:46
IV.	The sufferings of Jesus Christ	26:1-27:66
A.	The plot against Jesus	26:1-16
B.	The Last Supper	26:17-30
C.	Prediction of Peter's denial	26:31-35
D.	Events in Gethsemane	26:36-56
E.	Events at Jesus' mock trial	26:57-27:2
F.	The remorse of Judas	27:3-10
G.	Events at the Roman trials	27:11-31
H.	The Crucifixion	27:32-56
I.	The burial of Jesus	27:57-66
V.	The Resurrection of Jesus	28:1-20
A.	The empty tomb	28:1-8
B.	The appearances of Jesus	28,9,10
C.	The report of the Roman soldiers	28:11-15
D.	The Great Commission	28:16-20

THE ANALYSIS OF THE GOSPEL OF MATTHEW

Matthew, as we have said previously, is the most Jewish of the four Gospels. Matthew's whole aim was to present Jesus to the Jews as their promised Messiah, the King of the Jews. Because of this he places a strong emphasis on the King and His Kingdom.

Matthew, however, does not neglect an emphasis on the fact that Jesus is the Son of God; God in human flesh. This is seen so clearly in the announcement to Joseph of the birth of Jesus by an Angel in a dream.

Chapter 1:1 – Jesus is first called son of David – a reference to His claim to the throne of David, and then son of Abraham, a reference to the fact of His being the Seed through whom the whole earth would be blessed. In the genealogy there are three divisions of 14 generations each with David being the only one of the Kings mentioned. Matthew is showing Jesus' claim to the throne of David from a legal standpoint.

1:18-25 shows the Jews that Jesus was conceived by the Holy Spirit in the womb of Mary, making Him the very Son of God.

Chapter 2:1-12 records the visit of the Magi. This incident was also used by Matthew to emphasize the Kingship of Jesus, as well as His Deity.

In the story of the Wise Men it is recorded that they followed a star which they had seen in the East. In prophecy, a star is always an indication of some great and important personage. Since they followed the star to Bethlehem, they knew He was born somewhere in this area. The Wise Men found Him not as a baby in a manger, but as a young child in a house with His Mother. They had possibly traveled as long as two years to find this King.

On the basis of what the Magi told Herod (2:7), Herod decreed that all Jewish male babies two years old and under should be killed in order to kill the Christ child. Since this would possibly indicate that Christ could have been born as much as two years prior to the death of Herod the Great, and since we know that Herod the Great died in 4 BC, we conclude that Christ could have been born as early as 6 BC. The discrepancy is not with the Bible, but with our Gregorian Calendar. We quote from the Colliers Encyclopedia: "The Julian year, being 365 days 6 hours long, exceeds the true solar years by 11 minutes, 14 seconds so that dates of physical phenomena came to occur earlier and earlier according to the Gregorian calendar."

The Wise Men also brought gifts: gold, frankincense, and myrrh. These were truly gifts for a King. The gold spoke of Deity or royalty, the frankincense spoke of the fact that God the Father was pleased with His life and ministry, and the myrrh spoke of His anointing for His death.

Joseph was told by God in a dream to take the child Jesus into Egypt until the death of Herod the Great.

Chapter 3 tells us of three major events which point to Jesus as King of the Jews and the one who fulfilled all the Old Testament prophecies concerning the fulfillment of the Law. (1) The first is the coming of John the Baptist in the spirit of Elijah. (2) The second is the baptism of Jesus by John the Baptist. (3) The third is the promise of the Baptism of the Holy Spirit into the Body of Christ..

Chapter 4 gives us the most extensive account of the temptation of Christ. If Christ had not been tempted in all points as we are: the lust of the flesh, the lust of the eye, and the pride of life, then the writer of Hebrews could not have made the claim he made in Hebrews 4:14-16.

Chapters 5 through 7 give us a detailed account of the Sermon on the Mount. Herein Jesus interprets the Law which He Himself had given at Mount Sinai.

Chapters 8 and 9 relate the miracles and related events chosen to point up the power of Christ over natural circumstances.

Chapter 10 tells of the mission of the twelve as Jesus sent them out to prepare the way for the coming of His ministry.

Chapter 11 shows Jesus' love, admiration, and concern for John the Baptist. Jesus was careful to send a strong positive message back to John which would prepare him and stand him in good stead for his coming martyrdom. Jesus' representation of John the Baptist to the crowd was very positive.

Chapter 12 The challenge to Jesus by the Pharisees was silenced by Jesus.

Chapter 13 presents us, not only with Jesus' answer to the Pharisees' challenge, but with a very clear explanation of the unpardonable sin.

Chapter 14 relates three important incidents: (1) The martyrdom of John the Baptist, (2) The feeding of the five thousand, and (3) Jesus' demonstration of His command of the elements by walking on the Sea.

Chapters 15,16 and 17 relate the incidents of the first of Jesus' circuit ministries during the Great Galilean Ministry. While He was still majoring on the Jews, these incidents tend to show that He intends for the Gentiles to have the Gospel.

Chapters 17 and 18 present different circumstances through which Jesus teaches His Disciples Kingdom Righteousness. (These principles are ones which should form standards for the Christian's conduct under Grace.)

Chapter 19 and the first half of chapter 20 relate the events of the Perean ministry. You will find

Perea, or Peraea, located on the East side of the Jordan reaching from just south of the Sea of Galilee to the Arnon River in the South.

Chapter 20 Jesus returned to Jerusalem by way of Perea, Galilee, Samaria and Jericho.

Chapters 21 through 24 relate the Jerusalem ministry of our Lord just prior to the sufferings or passion of Christ,

Chapters 24 and 25 give us the Olivet Discourse. This is one of the most important prophetic passages in the New Testament on the subject of Israel's future. It corresponds with Revelation chapter six.

Chapters 26 and 27 give the Passion of Jesus from the Last Supper through His death on the cross.

Chapter 28 gives us the Resurrection and the Great Commission.

THE GOSPEL OF MARK

Authorship: There is not nearly the interest down through the ages in the Gospel of Mark as in the other Gospels.

- A. While Mark was a Jew, and his mother's house was most likely the place of the upper room and prayer meeting for Peter when he was in prison, Mark was quite young during the ministry of Jesus.
- B. There are things which, no doubt, Mark remembered and recorded accurately in his Gospel about the life and ministry of Jesus. There are several references to Mark becoming Peter's scribe who accompanied him on his preaching trips.
- C. John Mark also accompanied Paul and Barnabas on the first part of their first missionary journey.
- D. Because of the strong influence of Peter on Mark, this Gospel is sometimes referred to as the memoirs of Peter, or even the Gospel of Peter. But John Mark is the author of it.

Date: As the spread of the Gospel continued ever westward, there arose a need for a Gospel aimed at the Romans. Clement of Alexandria claimed that many Romans urged Mark to reduce the preaching of Peter to writing in the form of a Gospel. There are internal evidences of Roman influence in some phrases.

- A. When Paul wrote to the Romans, no Apostle had yet been to Rome. That Epistle was written in 56 AD.
- B. It is impossible that Peter could have gotten to Rome before the persecution under Nero which began in 64 AD.
- C. No reference is made in Mark's Gospel to the fall of Jerusalem in 70 AD, so it had to be written before that.
- D. It was probably written in 67 or 68 AD, immediately after Peter's death.

Purpose: Mark, having failed as a servant of the Lord on the first missionary journey of Paul, presents the Lord Jesus Christ as "The Faithful Servant". At that time there would have been a great demand for a record of the message preached by Peter. This Gospel was probably written to fulfill that need also. Mark presents Christ as the one who triumphed through submission, and perfectly fulfilled Hebrews 10:7,9

OUTLINE OF THE GOSPEL OF MARK.

I.	Christ's preparation for His ministry	1:1-13
A.	His forerunner	1:2-8
B.	His baptism	1:9-11
C.	His temptation	1:12,13
II.	Christ's ministry in Galilee	1:14-6:30
A.	Christ calls the first four Disciples	1:14-20
B.	First Galilean preaching tour	1:21-45
C.	Development of official opposition	2:1-3:12
D.	Appointment of the Twelve	3:13-19
E.	His Disciples pressed by the people	3:20-35
F.	Jesus teaches in parables by the seaside	4:1-34
G.	Trip to Gadara	4:35-5:20
H.	Woman with a hemorrhage and Jairus' daughter	5:21-43
I.	Another Galilean tour	6:1-30
III.	Christ's withdrawals from Galilee	6:31-9:50
A.	Withdrawal to the Eastern shore of the Sea of Galilee	6:31-56
B.	Discussion about the traditions of the Pharisees	7:1-23
C.	Withdrawal to the region of Tyre and Sidon	7:24-30
D.	Withdrawal to Decapolis	7:31-8:9
E.	Withdrawal to Caesarea Philippi	8:10-9:50
IV.	Christ's ministry in Perea (Peraea)	10:1-52
A.	Discussion of divorce, children and wealth	10:1-31
B.	Conversation on the way to Jerusalem	10:32-45
C.	Blind Bartimaeus	10:46-52
V.	Christ's concluding ministry	11:1-13:37
A.	Triumphal entry and cleansing of the Temple	11:1-26
B.	Final controversies	11:27-12:44
C.	The Olivet Apocalypse	13:1-37

VI.	Christ's death and resurrection	14:1-15:47
A.	Treachery and devotion	14:1-11
B.	The Lord's passion	14:12-15:47
C.	The resurrection	16:1-20
D.	The Great Commission	16:15

ANALYSIS OF THE BOOK OF MARK

Chapter 1:1-13 tells of the preparation for the coming of the servant. Three vital incidents are mentioned here:

- A. John the Baptist, Christ's forerunner
- B. Christ's baptism – Jesus was baptized by John, not because He had to prepare His heart for His own coming, but to totally fulfill all that the Law demanded. He submitted to this as a servant so as to identify with the people.
- C. His temptation – Hebrews 4:14-16 "...but was in all points tempted like as we are, yet without sin."
 1. Tempted in the lust of the flesh – Turning the stones to bread
 2. Tempted with the pride of life – Throwing Himself down from the pinnacle of the Temple
 3. Tempted with the Lust of the eye – Tempted to bow the knee to Satan and receive all the Kingdoms of earth Satan showed Him.

Chapter 1:14-6:30 – The message of the Servant as He begins the great Galilean Ministry is: "Repent, for the Kingdom of God is at hand" (Matthew uses Kingdom of Heaven).

- A. Christ's first four Disciples are Simon Peter, Andrew his brother, James, and his brother John, all fishermen.
- B. Capernaum – This city on the northwest shore of the Sea of Galilee was the headquarters for the Great Galilean Ministry. It is here the Peter's Mother-in-law lived. Her home could have been the site of many incidents in that city.

Chapters 2:1-3:12 record early opposition from the Scribes and Pharisees.

- A. Many of Jesus miracles brought drastic measures on the part of the religious leaders, as well as political factions. Here we see the Herodians and the Pharisees getting together.

Chapter 3 gives us the listing of all twelve Disciples Jesus chose. We also find Jesus' family embarrassed by His ministry.

Chapter 4 gives us more of Christ's teachings, and the beginning of His trip to Gadara. Jesus calms the storm on the Sea of Galilee.

Chapter 5:1-20 The Servant's power over Satan. 5:21-43 The Servant's power over disease and death.

Chapters 6 and 7 relate God's Servant rejected, and John the Baptist's death.

Chapter 8 – Christ the Servant predicts His death.

- A. The feeding of the four thousand
- B. A blind man is healed at Bethsaida
- C. Peter's confession of faith

Chapter 9 relates the Servant's coming in glory

- A. The transfiguration takes place
- B. A demon-possessed boy is set free
- C. Jesus again predicts His death and warns of hell

Chapter 10 – The Perean ministry

- A. The question of divorce
- B. The rich young ruler dealt with by Jesus
- C. Blind Bartimaeus receives his sight as Jesus encounters him between the two Jerichos on His way to Jerusalem

Chapter 11 – The Servant enters Jerusalem to begin the Passion Week.

- A. His presentation as King – Triumphal Entry
- B. The meaning of the barren fig tree
- C. The meaning of the second cleansing of the Temple
- D. A stark contrast between faith and unbelief

Chapter 12 – Jesus teaching in Jerusalem

- A. Jesus' parable gives a commentary on Israel's spiritual history.
- B. The Pharisees and Herodians try to trap Jesus on the subject of tribute.
- C. Jesus silences the Pharisees on the subject of Heaven.
- D. Jesus identifies the greatest of the commandments.
- E. The Servant turns the tables and questions the Pharisees
- F. The lesson to be learned from the widow's mite.

Chapter 13 – The Servant’s Olivet Discourse

- A. Predictions concerning the Temple
- B. Events of the Tribulation Period (Corresponds to Revelation 6)
- C. The second coming of the Servant, then as King of Kings
- D. The re-gathering of Israel
- E. The certainty of Christ’s coming
- F. Exhortations to watchfulness – Does the Son know the time of His coming?

Chapter 14 – Events leading to the Servant’s death:

- A. The Chief Priests and Scribes plan to take Jesus, but not at the feast lest the people oppose them.
- B. Jesus is anointed by Mary, the sister of Lazarus and Martha at a supper in Bethany.
- C. Judas makes league with the religious leaders to betray the Servant.
- D. The last Passover and the establishment of the Lord’s Supper in the upper room (What is the connection?).
- E. From the upper room to the Mount of Olives – Prediction of Peter’s denial.
- F. The Servant’s suffering in the Garden – (What is the meaning in the light of His Deity?)
- G. The Servant is betrayed with a kiss.
- H. The Servant suffers at the hands of the religious leaders – Peter’s denial.

Chapter 15 – The Servant’s suffering, death, and burial.

- A. Jesus before Pilate
- B. The Servant-King mocked
- C. The crucifixion
 - 1. The plaque over Jesus’ head – “The King of the Jews”
 - 2. Only one saying of Jesus on the cross recorded by Mark – My God, My God, why hast thou forsaken me?
 - 3. Mark records that Jesus cried with a loud voice and gave up the Ghost, but does not record either statement of Jesus.
- D. Joseph of Arimathaea begged the body of Jesus – Pilate grants his request after assurance of His death from the Centurion.
- E. Mary Magdalene and Mary the mother of Jesus note where He is hastily buried.

Chapter 16 – The Servant’s Resurrection:

- A. Mary Magdalene, Mary the mother of James, and Salome come to anoint the body of Jesus, Mark says, “..very early in the morning..”.
- B. The women find the stone rolled away.

- C. Mark records that the women see one young man clothed in white who conveys the message that they are to tell Jesus' Disciples that He go before them into Galilee and meet them there. Mark records Jesus' appearance to Mary Magdalene, but not the conversation.
- D. Mary Magdalene tells Jesus Disciples that He is risen, and that she had seen Him, but the Disciples did not believe her.
- E. Mark records that Jesus had appeared to the two Disciples as they went into the country, but they did not believe them either. He does not, however, record the details of that appearance.
- F. Mark records Jesus' appearance to the Disciples in the upper room and upbraided them with their hardness of heart for not believing the reports of His resurrection. Mark does not report both appearances in the upper room eight days apart as does John. Again, he does not report any of the details of the appearance.
- G. Mark does give an account of Jesus giving His Disciples the Great Commission. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Again, the baptism spoken of here is Christ's baptism with the Holy Ghost and with fire which takes place at the moment of our salvation. I Corinthians 12:13) See Luke 3:16
- H. Liberals, and many advocates of the newer English translations of the New Testament hold that verses 17 and 18 are marginal insertions, and do not include them in the Canon. This is probably not the case since these verses were accepted in the Received Text. They certainly do no violence to the text since theses things all happened before the first century was completed.
- I. Verses 19 and 20 relate the ascension of Christ some 40 days later.

THE GOSPEL OF LUKE

Authorship: Both the external and internal evidence overwhelmingly support the fact the Dr. Luke was the author of this Gospel. Thiessen's "Introduction to the New Testament" states, "In the literature of that period it would not be easy to find a stronger case."

- I. Obviously the author of Acts and the Gospel of Luke were the same person.
- II. The Book of Acts and the Pauline Epistles eliminate any other of Paul's Co-workers who accompanied him on his missionary journeys being present at all the incidents listed in the "we" passages of the Book of Acts.
- III. Luke, being a doctor, would naturally have been more captivated by the Virgin Birth, the physical miracles, the physical aspects of the sufferings of Christ, and the death, burial, and resurrection of Christ than the other Gospel writers.
- IV. He is the perfect candidate to emphasize the humanity of Christ so the Hebrews 4:14-16 would have its desired impact on the believers.
- V. He was a Gentile, and thus credible witness to the Gentiles as to the person and work of Christ.

Date: In order to establish the date of this Gospel we must look at that which occasioned its writing. The missionary journeys of Paul would have necessitated the writing of a cosmopolitan Gospel which would readily be accepted by the Greeks. Luke, who was with Paul on these journeys, would have been the perfect one to write it.

- I. Luke emphasizes the humanity of Christ more than any other Gospel writer.
- II. The Gospel was written before the Book of Acts (Acts 1:1).
- III. The Book of Acts was written as a defense for Paul at his first trial in Rome. This would date the completion of the work in AD 61. Most of the Book was probably written after the beginning of the "we" passages as the incidents took place.

Purpose: Luke aims his Gospel at the Greeks, but his main objective is to set forth the perfections of the "Son of man" as the friend and redeemer of men, the Savior of all who believe on and receive Him.

THE OUTLINE OF THE GOSPEL OF LUKE

I.	Introduction	1:1-4
II.	The announcement of the Savior	1:5-2:52
A.	The annunciation to Zacharias	1:5-25
B.	The annunciation to Mary	1:26-56
C.	The birth of John the Baptist	1:57-80
D.	The birth of Jesus	2:1-20
E.	The presentation of Jesus in the Temple	2:21-40
F.	The visit to Jerusalem at the age of 12	2:41-52
III.	The appearance of the Savior	3:1-4:15
A.	The introduction of John, and of Jesus by John	3:1-20
B.	The baptism of Jesus	3:21,22
C.	The genealogy of Mary back to Adam through David	3:23-38
D.	The temptation of Christ	4:1-13
E.	The entrance into Galilee	4:14,15
IV.	The active ministry of Jesus	4:16-9:50
A.	The definition of His ministry	4:16-44
B.	The ministry of the seventy	5:1-6:11
C.	The choice of the Apostles	6:12-19
D.	A digest of His teaching	6:20-49
E.	A cross-section of His ministry	7:1-9:17
F.	The climax of His ministry	9:18-50
V.	The road to the cross	9:51-18:30
A.	The perspective of the cross	9:51-62
B.	The ministry of the seventy	10:1-24
C.	Popular teaching	10:25-13:21
D.	The beginning of public debate	13:22-16:31
E.	Instruction of the Disciples	17:1-18:30

VI.	The suffering of the Savior	18:31-23:56
A.	The progress to Jerusalem	18:31-19:27
B.	The entry into Jerusalem	19:28-44
C.	The teaching in Jerusalem	19:45-21:4
D.	The Olivet Discourse	21:5-38
E.	The Last Supper	22:1-38
F.	The betrayal	22:39-53
G.	The arrest and trial	22:54-23:25
H.	The Crucifixion	23:26-29
I.	The burial	23:50-56
VII.	The resurrection	24:1-53
A.	The empty tomb	24:1-12
B.	Appearance to the two on the Road to Emmaus	24:13-35
C.	The appearance to the twelve	24:36-43
D.	The Great Commission	24:44-49
E.	The ascension	24:50-53

ANALYSIS OF THE GOSPEL OF LUKE

Characteristic features of Luke's Gospel-Luke compared with Matthew & Mark

Matthew	Mark	Luke
The Kingly Gospel	The Servant Gospel	The Human Gospel
Divine Kingship	Divine Servantship	Perfect Manhood
Basis – Offer of Himself to Israel and His coming Kingdom	Basis- Giving His life as a ransom for many	Basis – Servanthood and present intercession
Kingly power and humble Grace of Israel's Savior-King	Miraculous power in service to man of the God-sent Savior	Moral perfection and sympathy of the perfect man
Our Lord in Kingly Manifestation	Our Lord in Spirit-empowered service	Our Lord in Prayer (Luke 3:21, 5:16, 6:12,13; 9:18) stressing His dependence as a man
Appeal to Jews	Appeal to Romans	Appeal to Greeks

EVENTS EXCLUSIVE TO LUKE

1.	Zacharia's vision and Elizabeth's conception	1:5-25
2.	Mary's salutation	1:26-38
3.	Mary's visit to Elizabeth	1:39-56
4.	John the Baptist's birth and Zacharia's hymn of praise	1:57-80
5.	The enrollment decree of Caesar Augustus	2:1-3
6.	Christ's nativity in Bethlehem	2:4-7
7.	Details of the Christmas story	2:8-20
8.	The circumcision of the child Jesus	2:21
9.	The presentation of Christ in the Temple	2:22-24
10.	The story of Simon and Anna	2:25-38
11.	The silent years at Nazareth	2:39,40
12.	Jesus at the Passover and among the Rabbis	2:41-52
13.	Dating of the beginning of John's public ministry	3:1,2
14.	John's success	3:10-15
15.	Human genealogy of Christ through Mary	3:23-38
16.	Christ's rejection at Nazareth	4:15-20
17.	Details of the call of Peter, James, and John	5:1-10
18.	Discourse of Christ on the plain	6:17-49
19.	Raising to life the widow's son at Nain	7:11-17
20.	The woman who anointed Jesus in Simon's house	7:36-50
21.	The women who ministered to Christ	8:1-3
22.	Episode of James and John	9:51-56
23.	The seventy sent out	10:1-12
24.	Their return and report	10:17-24
25.	Parable of the Good Samaritan	10:25-37
26.	Christ at the house of Mary and Martha	10:38-42
27.	Parable of the friend at midnight	11:5-8
28.	Christ entertained by a Pharisee	11:37-54
29.	Discourse to a great crowd	12:11-53
30.	Pilate's murder of the Galileans	13:1-5
31.	Parable of the barren fig tree	13:6-9
32.	The woman afflicted 18 years	13:10-17
33.	Problem of the number to be saved	13:22-30
34.	Reply to the Pharisees concerning Herod Antipas	13:31-33

35.	The man with dropsy	14:1-6
36.	Parable of the ambitious guest	14:7-14
37.	Parable of the great banquet	14:15-24
38.	Difficulties of Discipleship	14:25-35
39.	Parable of the lost sheep	15:3-7
40.	Parable of the lost coin	15:8-10
41.	Parable of the lost son (prodigal son)	15:11-32
42.	Parable of the dishonest steward	16:1-18
43.	The Rich man and Lazarus	16:19-31
44.	Instructions to the Disciples	17:1-10
45.	Healing of the ten lepers	17:12-19
46.	Questions concerning God's Kingdom	17:20-37
47.	Parable of the importunate widow	18:1-8
48.	Parable of the Pharisee and the Publican	18:9-14
49.	Zacchaeus' conversion and call	19:2-10
50.	Parable of the pounds	19:11-27
51.	Christ weeping over Jerusalem	19:41-44
52.	Warning to Peter	22:31,32
53.	Warning to buy a sword	22:35-38
54.	Appearance of an Angel in Gethsemane	22:43
55.	The bloody sweat of Christ	22:44
56.	Pilate's sending Christ to Herod	23:6-12
57.	Christ's message to the women of Jerusalem	23:27-31
58.	The penitent thief	23:39-43
59.	The risen Christ appears to the Disciples going to Emmaus	24:13-35
60.	Details of Christ 's appearance to the eleven	24:37-49
61.	Christ's ascension while blessing His Disciples	24:50-53

ANALYSIS OF THE GOSPEL OF LUKE

Chapter 1 – The births of John and of Jesus are foretold

- A. The silence of four centuries was broken by God's message to Zacharias as he served in the Holy Place.
- B. Gabriel visits Mary to tell her what is going to happen to her, and of the identity of her Child-to-be.
- C. Mary's Ode of praise is of a supernatural nature since she was unlearned, though a very devout young Hill-country maiden.
- D. The birth of John, and Zacharias' prophetic joy is confirmation of God's promise.

Chapter 2 – The birth of Jesus, His boyhood, and the visit to Jerusalem at the age of twelve are details we find nowhere else in the Scriptures.

- A. All of these incidents, if God wanted them recorded, would naturally have been recorded by Luke since he is the Gospel writer who is determined to record the humanity of Christ.

Chapter 3 – This chapter relates John's ministry as the forerunner of the Christ. It also gives us the baptism and genealogy of Jesus through Mary.

- A. It is important to note that Luke in recording the sinless humanity of Christ, gives us Mary's genealogy. It is vital that both Joseph and Mary be directly descended from David; Joseph, because he was Jesus foster father and thus had legal jurisdiction over Jesus; and Mary, because His human nature was that from God and He was God in human flesh.

Chapter 4 – Jesus' temptation and the beginning of the Great Galilean ministry.

- A. Luke presents the order of the temptation as it affected Jesus' human nature, body, soul, and spirit, in the perfect man.
- B. The major part of Jesus' earthly ministry was in Galilee. The Great Galilean Ministry gives us the greater part of the parables and incidents of His ministry.

Chapter 5 – The miracles and teaching in Galilee

- A. Jesus chose Peter, James, and John to be His Disciples. It is important to remember that these three made up the inner circle of the Disciples, those who were included in the special incidents such as the transfiguration of Jesus.
- B. Jesus healed a leper and a paralytic.

Chapter 6 – The twelve Disciples were chosen.

- A. The Sabbath question
- B. The choosing of the twelve
- C. The giving of the Beatitudes.

Chapter 7 – Jesus performs miracles of mercy: (The Roman Centurion, The son of the Widow of Nain, Jesus’ testimony concerning John the Baptist. Also included in this chapter is the anointing of Jesus by a sinful woman (Gentile).

Chapter 8 – Deliverances and instructions

- A. The woman who ministered to Christ
- B. The parable of the sower
- C. Parables of the lighted candle
- D. The new relationship involving His Mother and His brethren.
- E. Jesus stills the storm (He has full control over His creation)
- F. Jesus freed the demoniac of Gadara (The people would rather have had the man remain in his condition and had their hogs, than to see him freed). This is a dramatic picture of how people would rather have their sins than to be saved and have eternal life.
- G. A woman healed and Jairus’ daughter raised from the dead.

Chapter 9 – The twelve sent out, and further predictions of His coming death.

- A. The ministry of the twelve
- B. Feeding of the five thousand
- C. Peter’s confession Vs 18-26
- D. The Transfiguration of Jesus Vs 27-36 (Discuss significance).
- E. Exclusivism
- F. Jesus begins His journey toward Jerusalem.

Chapter 10 – The Seventy sent out, and the parable of the Good Samaritan

- A. The Seventy sent out.
- B. The Lawyer (doctor of the Law of God) asks, “Who is my neighbor?” Jesus answers with the parable of the Good Samaritan.

Chapter 11 – Jesus’ doctrine on prayer and instruction concerning demonism.

- A. Prayer – The Disciples asked Jesus to teach them to pray.
 - 1. Jesus gives them a model prayer often called the Lord’s Prayer.
 - 2. His teaching is illustrated with the parable of the importune friend.
- B. Demonism – Jesus accused of casting out demons in the name of Satan
- C. They ask for a sign. He says there will be no sign but that of Jonah
- D. Parable of the candle
- E. Jesus denounces the Lawyers and the Pharisees.

Chapter 12 – Parables and warnings

- A. Jesus warns against false doctrine
- B. Jesus warns against covetousness
- C. Jesus teaches to watch for His second coming
- D. Christ warns that He is the issue that will divide loved ones

Chapter 13 - Jesus' teaching on the way to Jerusalem

- A. Repentance and Censorious judging
- B. The lesson of the barren fig tree (national Israel)
- C. The woman delivered from infirmity
- D. Parables of the mustard seed & of leaven (Kingdom of God & Heaven)
- E. Who will be saved? (The straight gate and the narrow gate)
- F. Jesus warns of Herod Antipas
- G. Jesus' lament over Jerusalem

Chapter 14 – The cost of Discipleship

- A. Healing on the Sabbath day
- B. Parable of the ambitious guest
- C. Parable of the Great Supper (Wedding Feast of the Lamb)
- D. Conditions of Discipleship

Chapter 15 – Parables of the lost sheep, coin and son (unsaved and Israel)

- A. The Son of Man is come to seek and to save that which is lost.
 - 1. The lost sheep
 - 2. The lost coin
 - 3. The lost son

Chapter 16 – The dishonest steward; The rich man and Lazarus

- A. The parable of the unjust steward – (wisdom of the world)
- B. The Rich man and Lazarus – (not a parable) – Gives us a rich insight into what Hell is like until cast into the Lake of Fire.
 - 1. Two compartments – Sheol-Abode of the dead referred to both Hades (Hebrew) and Gehenna (Greek) place for unsaved
 - 2. Paradise or Abraham's bosom – abode of Old Testament believers.

Chapter 17 – Jesus teaches on forgiveness. Second Coming again foretold.

- A. Discussion of forgiveness and service in verses 1-10
- B. The story of the ten lepers in verses 11-19
- C. Jesus explains when the Kingdom of God will come – A spiritual Kingdom entered by faith in Him as Savior – in the hearts of men.

Chapter 18 – Parables, instruction and more healings

- A. The parable of the unscrupulous judge – Teaches importunity
- B. Parable of the Pharisee and the Publican – teaches contrast of self-righteousness and true repentance and faith.
- C. Various teachings
 - 1. Jesus blesses the little children
 - 2. The rich young ruler
 - 3. Jesus again predicts His death
 - 4. The blind man healed near Jericho – (One or two?)

Chapter 19 – Story of Zacchaeus and the Parable of the pounds

- A. Conversion of Zacchaeus
- B. The parable of the pounds has an application to the second coming of Christ in relation to Israel. (Parallel to Matthew 24)
- C. Vs 19:28-48 – The triumphal entry of Christ into Jerusalem is a fore-shadowing of what will take place at His second coming.
- D. Second cleansing of the Temple has double application.
- E. The Perfect man weeps over Jerusalem because He knows the destruction and suffering that will come because of His second coming.
- F. At the first cleansing of the Temple Jesus refers to “His Father’s House”, and at the second cleansing he says, “My House”.

Chapter 20 – Jesus clashes with the Jewish religious leaders

- A. The first questions Jesus’ authority
- B. In the parable of the Vineyard, Jesus teaches that in His second coming He will be the “Headstone of the Corner”.
 - 1. The question of the paying of tribute is brought up.
 - 2. Jesus silences the Pharisees
 - 3. The Scribes are interrogated

Chapter 21 – The Olivet Discourse

- A. The chapter begins with the incident of the widow's mite
- B. Luke's record of the Olivet Discourse is to be studied in the light of Matthew 24 and 25.

Chapter 22:1-23:26 – Events prior to the crucifixion

- A. The plot to kill Jesus 22:1,2
- B. Judas' treachery 22:3-6
- C. Preparation for the Passover 22:7-13
- D. Jesus eat the last Passover with His Disciples (last because it was about to be fulfilled in the sacrifice of Christ on the cross). 22:14-18
- E. The Last Supper (communion) established as an ordinance of the Church. 22:19,20
 - 1. At the supper Jesus announces the betrayal. 22:21-23
 - 2. The place of the Apostles in the future Kingdom 22:24-30
 - 3. Jesus' prediction of Peter's denial 22:31-34
 - 4. Warning of coming conflicts 22:35-38
- F. Jesus and His Disciples in Gethsemane 22:39-46
 - 1. The arrest of Jesus 22:54-65
- G. Jesus before the Sanhedrin 22:66-71
- H. Jesus goes before Pilate and Herod 23:1-26

Chapter 23:27-56 The Crucifixion and burial

- A. The Crucifixion 23:27-38 The cross and the crucifixion of Jesus not only judged the world, but it showed what the world was.
 - 1. The people in general just stared in indifference.
 - 2. The professional religionists just scoffed.
 - 3. The brutal mocked.
 - 4. The convicted thief prayed.
 - 5. Materialistic unbelievers gambled
 - 6. The believing Centurion glorified God.
 - 7. The Disciples stood afar off except for John.
- B. The incident of the repentant thief and the unbelieving thief
- C. It is important that we realize that Jesus dismissed His spirit. His life was not taken from Him.
- D. The details of Jesus' burial

Chapter 24 – The resurrection and ascension

- A. The resurrection
- B. Post-resurrection ministry of Jesus to the two on the road to Emmaus
- C. Post resurrection appearance to the eleven.
- D. The world-wide commission
- E. The ascension (for the nature of it, see notes on Acts chapter one)

THE GOSPEL OF JOHN

Authorship: From the time of the earliest Church Fathers there has been complete agreement on the Johannine authorship of the Gospel of John. Even the early enemies of the Gospel refer to it as the work of John the Apostle.

Date: The date is generally set at AD 85-90 for the following reasons:

- A. It supplements the synoptic Gospels; it omits much which they record, and it records much that they omit.
- B. It shows a maturity of Christian consciousness unlikely in an earlier period of the Church.
- C. It gives no reference to the fall of Jerusalem in AD 70 either in prospect or in retrospect, so it was certainly written a number of years after the event.
- D. Archaeology supports this sound dating.
 - 1. It has been said that John wrote to refute the Gnostics of the early 2nd Century, but this is disproved both by John's statement of his purpose and by archaeology.

Purpose: John 20:31 – “But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name.” John aims his Gospel largely at the Greeks. His purpose is to show that Jesus Christ is God in human flesh.

THE OUTLINE OF THE GOSPEL OF JOHN

I.	Prologue:	1:1-18
II.	Christ's ministry in the world	1:19-12:50
A.	The testimony of John the Baptist	1:19-36
B.	The gathering of Disciples	1:37-51
C.	The wedding at Cana of Galilee	2:1-11
D.	The first visit to Jerusalem and Judea	2:12-3:36
E.	The mission to Samaria	4:1-42
F.	The healing of the Nobleman's son	4:43-54
G.	The healing of the lame man in Jerusalem	5:1-16
H.	Jesus' self-defense	5:17-47
I.	Feeding of the 5,000 and teaching on the Bread of Life	6:1-71
J.	Jesus at the Feast of Tabernacles	7:1-53
K.	The woman taken in adultery	8:1-11
L.	The self-disclosure of Jesus	8:12-59
M.	The restoration of the man born blind	9:1-41
N.	Christ, the Good Shepherd (Psalm 23)	10:1-42
O.	The raising of Lazarus	11:1-57
P.	Jesus in Bethany and Jerusalem	12:1-50
III.	Christ's ministry to His own Disciples (upper room)	13:1-17:26
A.	The washing of the Disciples' feet	13:1-17
B.	The announcement of the betrayal	13:18-30
C.	The upper room discourse	13:31-16:33
D.	The true Lord's Prayer	17:1-26
IV.	The sufferings and the glory (Hebrews 12:2)	18:1-20:31
A.	The betrayal	18:1-14
B.	Jesus on trial before the Jews	18:15-27
C.	The ordeal before Pilate	18:28-19:16
D.	The crucifixion and burial	19:17-42
E.	The resurrection appearances	20:1-29
F.	The purpose of this Gospel	20:30,31

V.	Epilogue	21:1-25
A.	Jesus and the seven Disciples at the Sea of Galilee	21:1-14
B.	Jesus' reconciliation of Peter	21:15-25

ANALYSIS OF THE GOSPEL OF JOHN

The best way to analyze the Gospel of John is to seek out the passages and incidents which magnify the Deity of Christ.

Chapter 1 – The Logos (Genesis 1 and 2)

- A. The claim of John that Jesus Christ, the Logos, is Deity
- B. The world and all things by Him (The Word – Genesis 1)
- C. He is able to make lost sinners sons of God.
- D. John the Baptist's witness of Him as Son of God and the Lamb of God
- E. Nathanael's testimony, "Rabbi, thou art the Son of God, thou art the King of Israel."

Chapter 2

- A. The first miracle – Water to wine at Cana of Galilee
- B. The first cleansing of the Temple

Chapter 3

- A. The conversion of Nicodemus
- B. John the Baptist's witness to the religious leaders

Chapter 4

- A. Jesus' conversation with the woman at the well in Samaria
- B. The healing of the Nobleman's son

Chapter 5

- A. The healing of the lame man at the Pool of Bethesda
- B. Jesus' claim that Jesus wrote of Him.

Chapter 6

- A. The feeding of the five thousand
- B. Jesus walking on the water
- C. Jesus' claim to be the Bread of Life

Chapter 7

- A. Jesus' teachings in the Temple

Chapter 8

- A. The forgiving of the sins of the woman taken in adultery
- B. Jesus' claim to be the Light of the World
- C. Jesus' claim – "Before Abraham was, I AM."

Chapter 9

- A. The healing of the man born blind
- B. The testimony of the man born blind

- C. The salvation of the man born blind

Chapter 10

- A. Jesus' claim to be the Good Shepherd (Psalm 23)

Chapter 11

- A. The raising of Lazarus from the dead
- B. Jewish Religious Leaders determined to do away with Jesus

Chapter 12

- A. Jesus is anointed by Mary of Bethany (prophetic)
- B. The triumphal entry into Jerusalem
- C. Jesus' claim in Jerusalem to be one with the Father

Chapter 13

- A. Jesus meets with His Disciples in the upper room and tells them, "Whither I go ye cannot come"
- B. The New Commandment is given to the Disciples
- C. Jesus washes His Disciples' feet (discuss meaning).
- D. Jesus tells His Disciples of His betrayal (only John is told; why?)
- E. Peter claims he will never deny Christ – Christ predicts Peter's denial.

Chapter 14

- A. The promise in the upper room to send the Holy Spirit
- B. Jesus tells His Disciples He is the way, the Truth, and the Life
- C. The gift of His peace to the Disciples

Chapter 15

- A. The discourse on abiding
- B. The promise of the Comforter whom Christ will send to be with them

Chapter 16

- A. The ministry of the Holy Spirit to the unbeliever

Chapter 17

- A. The High-Priestly prayer of Jesus

Chapter 18

- A. The arrest of Jesus in the Garden – The power of the "I AM"
- B. The denial of Jesus by Peter at the trial before the Sanhedrin
- C. Jesus before Pilate

Chapter 19

- A. Fulfillment of Jesus sufferings in Old Testament Scripture

Chapter 20

- A. The resurrection and the appearances.

Chapter 21

- A. Jesus meets and teaches His Disciples at the Sea of Galilee
- B. Jesus confronts Peter and commissions him to feed His lambs and sheep

THE LIFE OF CHRIST

(A Harmony of the Gospels)

By: Dr. Carl Hodges

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Pioneer Baptist Bible College

3883 Lakes of Bridgewater

Katy, Texas 77449

THE LIFE OF CHRIST

Part 1

Section 1 – The Chronology of the four Gospels

- I. Matthew was first written in Aramaic about AD 48 by the Apostle Matthew, and was translated into Greek by him in about AD 50. Matthew begins his Gospel with the Genealogy of Joseph to establish the legal claim of Jesus to the throne of David through his foster father. His reason is that he is writing primarily to the Jews and is presenting Jesus as the King of the Jews, and His Kingdom (Kingdom of Heaven). Matthew could have been the first New Testament Book to have been written. The symbol of Matthew's Gospel is the lion which represents a King.
- II. Luke, not Mark, was the next of the four Gospel writers to write. He was also the only Gentile of the four Gospel writers.
 - A. He had the information which had been drawn up by others. Luke 1:1
 - B. Other eye-witnesses had told Luke their accounts. Luke 1:2
 - C. Because of the great similarity to Matthew's Gospel, we gather that he drew upon it for information, as did Mark.
 - D. Only Luke follows the practice of the early Greek historians in dedicating his Gospel to a patron (see also Acts 1:1) who may well have financed the publication of his Gospel.
 - E. It is held by most reliable sources that Luke wrote the Book of Acts as a defense for Paul at his first trial before Caesar in Rome in AD 61. The Gospel of Mark would have had to precede the Book of Acts since Luke speaks of as the "former treatise" in Acts 1. This means that Luke's Gospel would have been written about AD 60 or earlier
 - F. Luke gives us the most extensive account of the birth of Christ, and the only account of His early childhood. He also gives us Jesus' claim to the throne of David through the blood line of Mary.
 - G. Luke presents Jesus as the perfect God-man and His humanity although he also makes numerous references to His Deity. His Gospel is aimed at the world of mankind. These things reflect the fact that Luke was a physician and Paul's companion in his ministry. The symbol of Luke's Gospel is that of a perfect man who is God.
- III. Mark (John Mark) who accompanied Paul and Barnabas on the first part of their first missionary journey, turned back when the group reached the mainland of Asia Minor. Barnabas took him under his wing and he later became a disciple of Peter when Paul refused to take him on the second missionary journey. Acts 15
 - A. Barnabas (Son of Consolation) was successful in helping young John Mark to become profitable in the ministry.
 - B. Having a great deal in common with Peter, John became his disciple and traveled with him in his ministry until Peter's death in Rome in AD 68 under the persecution

of Nero. Peter and Paul were both martyred under Nero's persecutions about the same year, both in Rome.

- C. John Mark's Gospel was so strongly effected by Peter's influence and style that it came to be called by some of the early Church Fathers, "The Gospel of Peter".
- D. Because of John Mark's great respect for Peter, we are sure that John Mark would not have written his Gospel until after Peter's death. We thus place its date at late AD 68
- E. John Mark, who had proved unfaithful on the first missionary journey, presents Christ as the "Faithful Servant" in his Gospel, who came to do the Father's will. Hebrews 10:5-9

IV. The Apostle John wrote much later and addressed his Gospel to the Greeks and the Gnostics who held Christ to be something more than a man, but less than God. For this reason John places the emphasis on the Deity of Christ. John's Gospel and his three Epistles were all written between AD 85 and 90. The symbol of John's Gospel is the eagle picturing the Deity of Christ.

V. Other facts about the Gospels:

- A. Matthew, Luke, and Mark are called the synoptic Gospels because they contain so much of the same materials. John chooses those incidents mostly excluded by the synoptic Gospels, which emphasize the Deity of Christ.
- B. The four aspects of Christ's nature and ministry are pictured several times in the Old Testament by "four living creatures" whose faces are those of an eagle (John's Gospel), and ox (Mark's Gospel, a man (Luke's Gospel), and a lion (Matthew's Gospel). See Ezekiel 1:5-10 and 10:14-17

Part II

Christ's Eternal Nature

Section 2 – In his introduction, John pictures Christ as the "Word" (Logos).

This word in the Greek means "speech", or the power by which all things came into being ("And God said"). John 1:1-18

- I. Sharp, distinct statements concerning the nature of Christ Himself:
 - A. Vs 1 The Word is eternal – Co-existent with God the Father. "And the Word was God". Isaiah 44:8
 - B. Vs 2 Re-emphasis on co-existence with God
 - C. The Word (Christ) made all things.
 - D. Vs 4 The Word is the source of life for every man.
 - 1. The reference here is to both physical and spiritual life.
 - E. Vs 5 The Word came to earth and dwelt among both sin and sinners.
 - F. Vs 6-8 Witness of John the Baptist (Malachi 3:1)
 - 1. He was the messenger of God to prepare the way.

2. He was a witness to prepare the hearts of men for Christ.
 3. He was clearly identified as not being the light.
- G. Vs 9-14 Incarnation and purpose:
1. Contrary to a limited atonement
 2. The world did not comprehend Him, nor did the Jews as a nation.
This opened the door for the inclusion of the Gentiles, making the Gospel available to every person. I John 2:2 and Revelation
 3. New Birth pictured. John 1:12,13
 4. The Word was made flesh and dwelt among us. Vs 14
- H. Christ made known. Vs 15 through 18
1. John's witness
 2. The witness of the Law
 3. The witness of the incarnation.

Part III

Section 3 – The two genealogies in Matthew and Luke:

- I. Joseph's in Matthew in order to give legal right to the throne of David through Jesus' foster father.
 - A. Matthew, presenting Jesus as King of the Jews, and His Kingdom, uses Joseph's genealogy beginning with David, and coming down to "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ". Matthew 1:1-17
 - B. Luke presents the genealogy of Mary since he is a physician, presenting the miracle of the Virgin Birth of Christ, and emphasizing the perfect humanity of Jesus. Luke 3:23-38

Part IV

The Birth and Childhood of John the Baptist and of Jesus

Probably 7 B.C. to 7 A.D.

Section 4 – The annunciation of the Birth of John the Baptist to Zacharias:

(About 7 B.C.) Luke 1:5-25

- I. Fulfillment of the Old Testament promise of a forerunner
 - A. Fulfillment of the Nazarite vow concerning strong drink – Numbers 6:1-3
 - B. He was to come in the power (likeness) of Elias. Luke 1:17
 1. Isaiah 40:3 given in 712 B.C.

2. Malachi 4:5 given in 400 B.C.
 3. John 1:21 and 23
- II. His mouth was closed because of unbelief.
 - A. Faith is a necessary prerequisite to seeing the Lord at work. Hebrews 11:6
 - B. Compare with the experience of Thomas after the resurrection of Jesus.
 - III. Luke identifies the Angel Gabriel while Matthew speaks of The Angel of the Lord. Matthew 1:20 and Luke 1:26,27
 - IV. The conception of John, though a natural one, was miraculous because of the age of Zacharias and Elizabeth.
 - V. She hid herself five months – Customary – In 6th month came Mary to Elizabeth in the Hill Country of Judea. Mary and Elizabeth were cousins. 1:26
 - VI. Reproach – Because Elizabeth, prior to this, had born no children. Now her reproach was taken away.

Section 5 The annunciation to the Virgin Mary of the Birth of Jesus. (BC 7/6)

Luke 1:26-38

- I. In the sixth month of Elizabeth's pregnancy.
- II. Betrothed – Engaged, but as binding as marriage today. In order to break betrothal there had to be a bill of divorcement.
- III. Of the House of David – Lineage, making Jesus heir to David's throne.
- IV. Vs 29 The Lord with thee – He has, in a special sense, chosen thee.
- V. Call His name Jesus – Same as Old Testament name Joshua which means "Jehovah is Savior." Isaiah 7:14 Immanuel – "God with us"
- VI. Son of the most High – Speaks of the deity of Jesus; He is the Son of God.
- VII. Throne of His father David – II Samuel 7:12-17
- VIII. Vs 35 The Holy Spirit conceived Jesus. This gives us a much clearer picture of the real and tangible work the Holy Spirit can do in a person.
- IX. Contrast the simple faith of Mary and Elizabeth with the lack of faith on the part of both Zachariah and Joseph. It seems easier for most women to trust Christ as Savior, and believe God for things, than it is for men. Men are more prone to demand proof.

Section 6 The song of Elizabeth to Mary upon her arrival at her home in the Hill Country of Judea. Luke 1:39-45

- I. After the annunciation to Mary by the Angel Gabriel, Mary went to visit her cousin in the Hill Country of Judea. Locate this on Map #15
- II. The response of the unborn child, John, is evidence of presence of Deity.
 - A. On the strength of this testimony, Elizabeth utters a prophetic statement of praise. (Compare Peter's confession)

Section 7 The Magnificat of Mary: (The Hill Country of Judea) Luke 1:46-56

- I. Mary speaks by the power of the Holy Spirit. – Every verse is a quote from the Old Testament Scriptures.
 - A. Women in those days were not taught in the Old Testament Scriptures; especially peasant women. This had to be a Divine revelation from the Holy Spirit.

Section 8 Birth and childhood of John the Baptist, and his desert life. Hill Country of Judea. Luke 1:57-80

- I. Vs 57 “Brought forth a son...” – Prophecy fulfilled.
- II. Vs 58 “Mercy” It was a common idea that sterility was associated with sin.
- III. Vs 59-62 The naming was on the day of circumcision and the child was usually named after a relative or the father.
- IV. Vs 60 The name had to be miraculously revealed to Elizabeth for women were not taught to read or write, and Zachariah could not speak.
- V. Vs 61-64 Obedience broke the bonds – God’s working is only limited by our faithlessness.
- VI. Vs 65-66 Great fear came upon all the people because the same name was given by both parents, and because Zacharias’ mouth was opened: they recognized that John was not just another child.
- VII. Vs 67 “Visited” After God had been silent for over 400 years during the inter-testamental period. This spoke of Christ and not John.
- VIII. Vs 67-79 Check the Old Testament references in these verses.
 - A. Vs 68 – Psalm 72:18 and 111:9
 - B. Vs 69 – I Samuel 2:10 and Psalm 18:3
 - C. Vs 71 – Psalm 106:10
 - D. Vs 73 – Genesis 17:7; Leviticus 26:42; Psalm 105:8; Micah 7:20
 - E. Vs 76 – Malachi 3:1
 - F. Vs 77-78 – Malachi 4:2
 - G. Vs 79 – Isaiah 8:22 and 9:2
- IX. John lived in the desert area around his home until he began his ministry as the forerunner of the Messiah.

Section 9 The Annunciation to Joseph of the birth of Jesus (Nazareth) Matthew 1:18-25 Matthew would emphasize this aspect of the conception of Jesus Christ because he was interested in protecting the Kingly line through Joseph as the foster-father.

- I. Vs 18 “Espoused” This meant more that engagement does in our society.
A period of 10-12 months, at the end of which, if the man did not want the woman, he gave her a bill of divorcement, If unfaithful, she was stoned.
- II. Vs 18 “Holy Ghost” Luke goes into more detail, but this is the big point of division between liberalism and fundamentalism.

- A. Some say you do not have to believe the virgin birth to be saved
- B. If the Virgin Birth is rejected, the Deity of Christ is destroyed, and He would then have sin of His own to pay for, and could not pay for ours.
- III. Vs 19 “Just man” He conformed to the Law.
 - A. Joseph loved Mary and did not want to see her exposed or stoned.
 - B. He decided on a bill of divorcement. (Deuteronomy 24)
- IV. Vs 20 “Joseph, thou son of David” Matthew again emphasizes that Jesus is the Messiah and has rightful claim to the throne of David.
- V. Vs 21 “Jesus” is the same name as Joshua and means “Jehovah is salvation.”
- VI. Vs 22-23 Refer to Isaiah 7:14. Immanuel means “God with us.”
- VII. Vs 24-25 Obedience born out of faith (contrast with Zacharias)
 - A. “Knew her not” No chance of the baby Jesus inheriting the sin of Adam from Joseph.

Section 10 – The Birth of Jesus 6-5 BC Luke 2:1-7

- I. Caesar Augustus – Grand nephew of Julius Caesar, emperor of Rome
- II. “All the World” A common expression referring to the Roman Empire
- III. “Taxed” This refers to the fact that everyone in the Roman Empire had to return to the origin of his family to register for the tax.
- IV. “Cyrenius” (Quirinius) Governor of Syria. Some say that this was only registration for the tax but that the taxation did not take place until Quirenius was Governor of Syria in Acts 5:37 in AD 6 (explain)
- V. “To their own city..” Through Caesar’s edict, prophecy was fulfilled. This was Jewish Law and was allowed by Caesar.
- VI. Emphasis of Luke on the Kingship of Jesus.
- VII. There was probably only one inn in a town as small as Bethlehem, but with many mangers.

Section 11 – The praise of the Angels and the homage of the Shepherds Luke 2:18-20 (near Bethlehem)

- I. Probably in early Spring or late Fall for shepherds would not have had their sheep in the open fields at night in the winter.
 - A. The sheep would have been in the fold at night in the winter.
 - B. Some authorities believe Jesus’ birth was in the Spring, about April.
 - C. Some shepherds bivouacked in the hills with sheep in the winter, but these were the sacrificial sheep for the Temple.
- II. These were Temple shepherds.
 - A. Their sheep were for Temple sacrifice. Announcement was made to these shepherds for, as far as God was concerned, they were out of a job for the Lamb of God was born. They would have understood.

- III. Controversy over mention in this passage of “Peace on earth”
 - A. Christ said He came not to bring peace, but a sword. Matthew 10:34
 - B. But He also said that He gave His Disciples peace. John 14:27
(meaning to be reconciled)
- IV. The praise from these particular shepherds would have strengthened Mary’s faith.

Section 12 – The circumcision of Jesus (Jerusalem) Luke 2:21

- I. According to the Law, the male baby was circumcised on the 8th day after birth. Leviticus 12:3
 - A. A symbol of separation
 - B. Necessary in order for Christ to fulfill all the Law.
- II. Here is the mention of the name Jesus so that all might be fulfilled in regard to the Law.

Section 13 The presentation in the Temple with the homage of Simeon and Anna. (Jerusalem) Luke 2:22-38

- I. The requirement of purification (Leviticus 12)
 - A. Necessary to fulfill the Law.
 - B. Forty days for a boy and eighty for a girl, and was a picture of the need of purification from the sin nature with which we are born, but which Jesus did not have.
- II. “Simeon” (hearing, or one who obeys) Evidently a prominent man in Jerusalem. (some think he could have been the father of Gamaliel).
 - A. His witness to Mary and Joseph would have added additional confirmation as to the identity of Christ.
- III. “Anna” (grace or prayer) A further witness as to Christ’s identity as the Son of God.
 - A. These are some of things that Mary kept and pondered in her heart.

Section 14 – The Magi visit the new-born King of the Jews. (Bethlehem) Matthew 2:1-12

- I. Most people think there were three Magi or Kings because there were three gifts brought. There could have been many.
- II. Herod the Great thought his position as puppet-King of Judea was threatened by the Christ-child (Genesis 49:10 – “The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.”)
- III. The Old Testament prophesied of the birthplace of Christ in Micah 5:2 – “But thou, Bethlehem Ephratah, though thou be little among the thousand of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting.”

- IV. Panic mounted in the mind of Herod as he questioned the Magi concerning the time the star appeared. Vs 13
- A. First, he asked the counselors of his court where the Christ-child was to be born. Finding the place to be Bethlehem he asked the Magi at what time they had seen the star in the East. Micah 5:2
 - B. Their answer is not recorded, but it must have been nearly two years prior to their arrival because he gave command to kill the Jewish baby boys under the age two and under. Vs 16
 - C. When the Magi visited the Christ-child He was a young child in a house with His Mother. Vs 11
 - D. Herod did not want to worship Jesus, but to kill Him. God gave the warning to Joseph so he could protect Jesus.
 - 1. See Revelation 12:1-6
 - E. Herod the Great in 4 BC
 - 1. If he was alive to try to take the life of the Christ-child, then Christ had to be born at least 4-6 years prior to the beginning of our Gregorian calendar.
 - 2. If the star appeared as much as two years prior to the coming of the Magi, and the star signaled His birth, then Christ could have been born at least six years before the beginning of the Gregorian Calendar. Since we do not know if the star appeared when Christ was born, or if it first appeared before He was born, we do not know just where between 6 and 4 BC Christ was born.

Section 15 – The Child Jesus was taken to Egypt and the innocent children in Jerusalem were killed. About BC 5-4 Matthew 2:13-18

- I. Hosea 11:1 – “When Israel was a child, then I loved Him and called my Son out of Egypt.”
 - A. This prophecy concerns the fact that the Christ-child would have to flee to Egypt and then return from Egypt.
 - 1. Joseph is a type of Christ in the Old Testament.
 - 2. Egypt is a type of the world. John 1:10
- II. Jeremiah 31:15 – “Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not,”
 - A. Prophecy of the killing of the innocents
 - 1. Herod acted out of frustration and anger
 - 2. This shows us what Herod the Great was really like.
 - 3. Why did God allow this terrible thing to happen?
 - a. To demonstrate the true nature of man
 - b. Reflects the true spiritual condition of Israel at the time

Section 16 – The Christ-child is brought from Egypt to Nazareth (About 4 BC)

Matthew 2:19-23 and Luke 2:39

- I. Upon the death of Herod the Great a tetrarchy was established, and the land was divided among the heirs of Herod the Great.
 - A. Herod Archelaus ruled over Judea and Samaria.
 - B. Why was Jesus called a Nazarene? – Isaiah 11:1 – “And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of His roots.” (Nazarene means branch)
 - 1. See Zechariah 6:12 – “And speak unto him saying, Behold the man whose name is THE BRANCH, and He shall grow up out of His place, and He shall build the Temple of the Lord.”
 - 2. Both Matthew and Luke point out that all this was done to fulfill the Law or Prophecy.

Section 17 – Childhood of Jesus at Nazareth About 4 BC to AD 7 Luke 2:40

- I. Very little is known of the childhood of Jesus.
 - A. The Apocraphal Writings (inter-testamental) give us some information which is obviously erroneous.
 - 1. Christ had to limit Himself when He entered a physical body.
 - 2. He had perfect understanding and knowledge from the beginning.
 - 3. The Holy Spirit held Christ's powers of Deity in reserve and came to administer them through Him from the beginning at His baptism.

Section 18 – The visit of the boy Jesus to Jerusalem at the physical age of Twelve: (About AD 6 or 7) Luke 2:41-50 (another fulfillment of the Law)

- I. This incident is based on the Jewish tradition that a child should begin their religious responsibilities at the age of twelve.
 - A. Many Christian groups believe that twelve is the age of accountability.
- II. This is a picture of how easy it is to fall into a religious routine, and just go through the motions of religion.
- III. The reason Joseph and Mary did not miss Jesus for a whole day was that people did not travel alone or in small groups in Bible times because of robbers. They traveled in groups and the children played together.
- IV. Was Jesus aware of His Deity at this time? Yes. V-48 Mary refers to Joseph as his father, but in V-49 He calls God His Father.

Section 19 – The 18 years at Nazareth: (about AD 6-25) See Luke 2:51,52

- I. He was subject to Mary and Joseph in order to fulfill the whole Law
- II. Luke points up the humanity of Christ when he speaks of His growth physically and in wisdom (Not knowledge).

Part V

The Beginning of John the Baptist's Ministry

About Six Months

AD 24 or 25 in the wilderness of Judea, and beside the Jordan River

Section 20 – The time of the beginning In the wilderness of Judea) Mark 1:1,2 and Luke 3:1,2

- I. The date is well pinpointed for us by Luke.
 - A. It was the 15th year of Tiberius Caesar.
 - B. Pontius Pilate was Governor of Judea.
 - C. Herod was over the Tetrarchy of Galilee.
 - D. Philip was Tetrarch of Iturea and Trachonitis.
 - E. Lysanias was Tetrarch of Abilene.
 - F. Annas and Caiaphas were in the priesthood (Annas was succeeded by his son-in-law, Caiaphas, but was still the power behind the position).

Section 21 – The Message and the Messenger: Mark 1:2-6; Matthew 3:1-6; and Luke 3:3-6

- I. The Message: A quote from Isaiah 40:3-5 and Malachi 3:1
- II. The Messenger: In the spirit of Elijah John 1:29-36

Section 22 – A sample of John's preaching: Matthew 3:7-10 and Luke 3:7-14

- I. He labeled the people as they really were.
- II. He warned them to repent and to turn from wickedness.
- III. He admonished them to turn back to the righteousness of the Law.
 - A. These people were not saved by doing this, but were made aware of the fact that they couldn't keep the Law and needed a Savior. It was a ministry of preparation.

Section 23 – John the Baptist identifies Christ before seeing Him. Mark 1:7,8; Matthew 3:11,12; and Luke 3:15-18

- I. John was obviously aware of the nature of the one whom he represented.
 - A. He realized Christ was greater than he was. Mark 1:7; Matthew 3:11; Luke 3:16
 - B. He realized the ministry of Christ was of much greater spiritual significance than his own in type.
 - 1. Note the nature of the Baptism of Christ compared to that of John.
This is so vital to understand in order to correctly interpret many passages of Scripture
 - 2. Misinterpretation of Christ's Baptism can lead to Baptismal Regeneration,

Sacramental Grace, and many other false teachings.

Part VI

The Beginning of Christ's Public Ministry

Probably parts of AD 26 and 27. It includes the first Perean Ministry, the first Galilean Ministry, the first Judean Ministry, and the first Samaritan Ministry (Sections 24-36). The length of time covered in this early ministry is indefinite.

Section 24 – Jesus is baptized by John the Baptist in the Jordan. Mark 1:9-11; Matthew 3:13-17; and Luke 3:21-23

- I. The fact that John testified that there was no need for Christ to be baptized bears witness to the fact that John knew that Jesus was the sinless Lamb of God, always pictured in the Old Testament Passover Lamb.
- II. The voice of God the Father came from Heaven stating His pleasure in His Son. Psalm 2:7 and Isaiah 42:1
- III. The dove did not contain the Holy Spirit, nor was the Holy Spirit a dove. The dove was either a symbol of the Holy Spirit or the Holy Spirit descended on Jesus as a dove descends.
 - A. In what sense did the Holy Spirit come on Jesus that day?
 - 1. Jesus did not begin to be God that day. John 1:1-14
 - 2. Jesus at no time stopped being God. He was made to be sin for us, not a sinner. II Corinthians 5:21
 - 3. The Holy Spirit, that day, at that time, began to minister through Jesus Christ, the ministry for which He had come; that is, to minister through His human body.
 - B. Note John 1:32-34. This sign had been given to John previously.
- IV. The purpose of Jesus' baptism was to fulfill the whole Law, as well as the symbolism of John's baptism. He was setting the example.

Section 25 – The three temptations of Jesus (the wilderness of Judea about AD 26) Mark 1:12,13; Matthew 4:1-11; and Luke 4:1-13

- I. The Holy Spirit led Jesus into the wilderness to be tempted.
 - A. Notice: The Holy Spirit did not do the tempting, but He allowed Jesus to be tempted. James 1:13
 - 1. The purpose of Jesus' temptation was the same as that of Adam and Eve. They failed, but Jesus triumphed. Law demands a test.
 - B. He was tempted in all points like as we are, yet without sin. Heb. 4:15
 - 1. Could Christ have sinned?
 - 2. Were these really temptations to Christ?

3. Why was it necessary for Christ to be tempted?
 4. What was the secret of Christ's victory over sin?
 5. Why did the devil leave Him at the conclusion of His temptation?
- II. What significance is to be placed on the length of Christ's fast in the wilderness?
- A. Moses fasted for forty days on Mount Sinai.
 - B. Elijah fasted for forty days on the way to the same Mount.
 - C. Moses represents the Law, Elijah, the prophets, and both point to the Messiah.
 - D. All three separated themselves for forty days prior to their major accomplishments or ministry. Moses and Elijah were types while Jesus was the fulfillment.
 - E. The rain fell for forty days at the time of the flood.
 - F. Israel wandered for forty years in the wilderness.
 - G. Jesus' ministry with and among His Disciples after the resurrection was for forty days.
 - H. The number forty has to do with testing or preparation.
- III. Application to the believer:
- A. We will be tested in the same areas as was Jesus; (lust of the flesh, lust of the eyes, and the pride of life).
 - B. If Christ needed the Word of God as a weapon against Satan, we need it much more. We can triumph over Satan only through the use of the Word of God.
 - C. Angels are given to minister unto us. Hebrews 13:2

Section 26 – The testimony of John the Baptist to the committee from the Sanhedrin (at Bethany, Beth-abara beyond Jordan) John 1:19-28)

- I. He told them he was not the Christ (Messiah).
 - A. He told them he was not Elijah.
 - B. He told them he was the forerunner of The Christ. Isaiah 40:3

Section 27 – John's identification of Jesus as the Messiah (at Bethany or Bethabara) John 1:29-34

- I. Identification of Jesus as "The Lamb of God". Isaiah 53:7
- II. Testimony of John that Jesus was before him is testimony to the Deity and eternity of Christ, since Jesus was born six months after John.
- III. John knew and identified Christ by the supernatural sign given him of the dove before he had ever met Jesus.

Section 28 – Jesus calls His 1st Disciples (Bethany or Beth-abara) John 1:35-51

- I. John and Andrew were the two disciples of John the Baptist who heard his testimony of Jesus as "The Lamb of God".
 - A. They would naturally have followed Christ as they followed John, the one who came

to prepare the way for the Messiah.

B. There is a beautiful picture of salvation found in this passage:

1. They heard John speak and followed Jesus.
2. Jesus asked, “What seek ye”?
3. They asked, “Where abidest thou”?
4. Jesus invited them to come and see.
5. They accepted and went and dwelt with Him.

II. John and Andrew are the first two Disciples. Andrew then brings his brother, Simon Peter to Jesus. The next day Jesus called Philip who was from Bethsaida, the home of Andrew and Peter. Philip brought Nathanael to Jesus.

III. Nathanael’s testimony as to the fact that Jesus is the Son of God, and the King of Israel is a reference to II Samuel 7:14 and Psalm 2:7

Section 29 – Jesus works His first miracle (Cana in Galilee) John 2:1-11

I. The first miracle is representative of what Christ came to do.

- A. By going to this marriage feast Jesus puts His sanction on marriage.
- B. Relate the difference between good and bad wine.
- C. Good wine is representative of the new nature while water represents the old nature.
- D. Mary knew that Jesus could do anything that was needed – Jesus is the only one who can give us eternal life.
- E. There were six water pots (the number of man).

Section 30 – Jesus makes a first sojourn at Capernaum accompanied by His kindred and early Disciples. (Later, Capernaum would become the headquarters for the Great Galilean Ministry.) John 2:12

I. As yet, Jesus’ party was rather small and insignificant.

Section 31 – The first cleansing of the Temple at the Passover Feast (Jerusalem about AD 27) John 2:13-22

I. This is the first of the three Passovers mentioned in John’s Gospel. There could have been a fourth.

A. Some critics claim that this cleansing of the Temple and the second cleansing during the passion week are the same incident and that John does not agree with the synoptic Gospels. There are, however, several differences, the most prominent of which is:

1. At the first cleansing of the Temple Jesus refers to the Temple as “My Father’s House” and at the second cleansing of the Temple as “My House”. See Matthew 21:12; Mark 11:15; and Luke 19:45.

II. All the sacrificial animals of the Old Testament represented Jesus.

- III. Vs 19 speaks of Christ's resurrection.
 - A. Jesus was giving them a sign and they didn't understand it.
 - B. The Jews twisted Jesus' statement about building the Temple of His body again in three days if they destroyed it, and used it at His trial.

Section 32 – The interview with Nicodemus (Jerusalem, during the Passover about AD 24 or 25)
John 3:1-21

- I. Nicodemus was perhaps influenced to come to Jesus because of those who believed on Him as a result of His miracles at the Feast of the Passover Vs 1
 - A. He was a Pharisee and would have believed in miracles.
- II. There is much speculation as to why he came at night.
 - A. Some suggest that it may have been because he did not want to be seen of the other members of the Sanhedrin.
 - B. More than likely he came at night because of the press of the responsibilities of the day, and he wanted Jesus undivided attention.
- III. He thought he was complimenting Jesus when he referred to Him as Rabbi, or teacher. He fell infinitely short of even a compliment.
- IV. Explain why this is not referring to water baptism in John 3:5 – There is a parallel of two births in this passage which cannot be denied when approached honestly.
- V. The mention of light in this discussion would have called to Nicodemus' mind the seven-pronged lamp stand in the Temple and, before that, the Tabernacle.
- VI. Vs 3:13 Jesus speaks of His own omnipresence.

Section 33 – The parallel ministries of Jesus and John – John's loyalty to Jesus (The countryside of Judea) John 3:22-36

- I. John the Baptist again states that he is not the Christ, but is the forerunner of the Christ.
- II. John differentiates between his own ministry and that of Jesus Christ's.
- III. John concludes his testimony with the fact that Christ and Life are synonymous.

Section 34 – Christ's reasons for leaving Judea and going into Galilee: John 4:1-4; Luke 3:19,20; Mark 1:14; Matthew 4:12; and Luke 4:14

- I. Jesus knew that His ministry in Judea was making it hard on John.
- II. John 4:4 – He must needs go through Samaria (explain).
- III. Herod Archelaus was making it hard on John the Baptist because John had exposed the fact Herod was living in adultery with his brother's wife. While Herod feared John, he fell into the trap to get rid of him.

Section 35 – Jesus in Samaria at Jacob’s Well where He met the Samaritan woman near the City of Sychar (Old Testament Shechem) John 4:5-42

- I. This was the plan of Christ to demonstrate that the Gospel was also to go to the Gentiles.
 - A. Jews going to Galilee would normally have gone up on the East side of Jordan rather than to have anything to do with the Samaritans. (Acts 8-Philip at Samaria)
 - B. Jesus knew just when to arrive, and when to need provisions.
- II. Note the contrast between the vision of the Disciples and the woman.
 - A. Amount of time spent with Jesus
 - B. Impression made
 - C. Results in the life
 - D. Fruit born
- III. Here we find the great discourse about Jesus as the “Water of Life”.
- IV. What brings men to Christ? V-39,41,42
 - A. A true and undeniable testimony through a transformed life.
 - B. The Word of God

Section 36 – The arrival of Jesus in Galilee John 4:43-45

- I. Jesus went to Galilee because He was not accepted by the Jews in Judea.
- II. The people in Galilee accepted Him because of the miracles He had done at the feast in Jerusalem.

Part VII

The Great Galilean Ministry of Jesus

Autumn of AD 27 to Spring of AD 29, or about 1 ½ years

Section 37 – General account of Christ’ teaching in Galilee. Mark 1:14,15; Matthew 4:17; Luke 4:14,15

- I. Preaching of “The Kingdom of God is at hand” refers to Himself.
- II. Differentiation between the Kingdom of God and the Kingdom of Heaven:

Kingdom of Heaven

Kingdom of God

True Born-again Believers

Wheat and Tares

All who are in the Kingdom of God are in the Kingdom of Heaven, but not all who are in the Kingdom of Heaven are in the Kingdom of God.

- A. The Kingdom of God, Jesus said, is within you. That is, the Kingdom of God is made up of all who have placed their trust in the Lord Jesus Christ as their Savior.
- B. The Kingdom of Heaven is that for which Israel waited, and that for which Jesus taught His Disciples to pray: “Thy Kingdom come, thy will be done on earth as it is in Heaven.”
 - 1. There will be both saved and unsaved people on earth during the thousand-year reign of Christ, but there will be no unsaved persons in the Kingdom of God.

Section 38 – The healing at Cana of the son of the Courtier of Capernaum. John 4:46-54

- I. This is the same place where the wedding feast had taken place and was the second miracle in Cana of Galilee. Vs 54
- II. Jesus did not think the man would not believe, but for the sake of the crowd, He said what He said. Vs 48
- III. John is showing isolated incidents which show the Deity of Christ.

Section 39 – The first rejection at Nazareth. Luke 4:16-31

- I. Jesus entered Nazareth, His earthly home, and read in the Synagogue: Isaiah 58:6 and 61:1,2
- II. They found it hard to believe that this was the quiet meek person who had lived among them. This was His first return to Nazareth since His baptism.
- III. The reason they tried to kill Him was because He made them appear inferior to the Gentiles.
- IV. The references to Elijah and Elisha are a hint of the nature of His own mission – They both were sent to the Gentile well as to the Northern Kingdom.

Section 40 – A new home in Capernaum Matthew 4:13-16

- I. In fulfillment of Isaiah 8:32 and 9:12, Jesus moves His headquarters to Capernaum from Nazareth because of the unbelief in Nazareth, and His rejection there.

Section 41 – Jesus finds four fishermen whom He will make into fishers of men by the Sea of Galilee near Capernaum. Mark 1:16-20; Matthew 4:18-22; and Luke 5:1-11

- I. The four Disciples Jesus calls to follow Him here were won to faith in Him earlier in John 1 right after first seeing Jesus, and hearing the testimony of John the Baptist.
- II. The four were, Andrew, Simon Peter, James, and John.
- III. Note the formula for effective soul-winning:
 - A. Follow Jesus
 - B. He will make us to become fishers of men.

Section 42 – Excitement in the Synagogue because of the teaching of Jesus and the healing of the demoniac on the Sabbath Day Mark 1:16-20; Matthew 4:23-25; Luke 5:1-11

- I. Jesus came back into Capernaum to teach in the Synagogue (His activities on the Sabbath Day were to become a major sore spot with the Jewish religious leaders).
- II. Discuss matters of unclean spirits then and now, and their connection with mental illness and other kinds of illnesses.

Section 43 – Jesus heals Peter's mother-in-law and many others (at Capernaum in Peter's home). Mark 1:29-34; Matthew 8:14-17; Luke 4:38-41

- I. Her fever not only left, but she regained her strength immediately and was completely well.
- II. This incident can be embarrassing to the Catholics in that their supposed first Pope was married.
- III. The implication is that Peter and his wife lived in her mother's home in Capernaum.

Section 44 – The first tour of Galilee with the four fishermen, His new Disciples Mark 1:35-39; Matthew 4:23-25; Luke 4:42-44

- I. Jesus was compelled by His burden for men to carry the Gospel to all parts of Galilee.
- II. The "Good Tidings of the Kingdom of God" would be to identify Christ.

- III. Great crowds began to follow Him at this time.
 - A. From Decapolis, Jerusalem, Judea, and from beyond Jordan, and from Syria.

Section 45 – A leper healed, and much popular excitement. Mark 1:40-45; Matthew 8:2-4; Luke 5:12-16

- I. Leprosy is a type of sin because of its progressive nature and its destructive quality.
- II. Jesus' healing the leper is a picture of His power to forgive sin.
- III. The uproar resulted from the leper telling that it was Jesus who had healed him. The reason this kept Him from working any more in the city was that He could have been mobbed.

Section 46 – Jesus is thronged in Capernaum and heals a paralytic let down through the roof of Peter's mother-in-law's house Mark 2:1-12; Matthew 9:18; Luke 5:17-26

- I. Scripture does not say that this was Peter's house, but that it was the house He had made His headquarters in Capernaum.
- II. The faith of these men who brought the paralytic to Jesus was demonstrated in what they did. James 2:18
- III. Jesus demonstrated His Deity here by doing the harder of the two things (Discuss method of proof).

Section 47 – The call of Matthew (Levi), and Levi's reception for Jesus in his home in Capernaum. Mark 2:13-17; Matthew 9:9-13; Luke 5:27-32

- I. Discuss the usual character of tax collectors in that day and time. I Corinthians 1:26-31
 - A. No doubt Jesus chose a man of this kind in order to show His power to change the nature of an individual who trusts in Him.
 - B. They would have been looked upon with much more disdain than an I.R.S. agent of today.
- II. Many have criticized Jesus for eating with Publicans (tax collectors) and sinners. We must remember that Jesus was a guest in the house of a convert, and that he was there to help these lost guests. He did not go to the homes of the Publicans and sinners and do as they did.
- III. Many try to justify going along with the crowd because of what Jesus did on this occasion, but also remember that Jesus is God and we are not.

Section 48 – Jesus, with three parables, defends His Disciples for feasting instead of fasting. Mark 2:18-22; Matthew 9:14-17; Luke 5:33-39

- I. The first parable reveals His deity for fasting is an exercise of worship directed toward God. While God is present with them the fellowship is perfect and unbroken.
- II. The new patch on the old garment referred to the fact that Jesus' Disciples did not take that which referred to the old religion (Judaism) or the Law and try to add to it, but rather, a whole new system was now established, Grace.
- III. This is also the meaning of the parable of the new wine in old bottles. Christianity is a

whole new covenant, not an add-on to the old one. Now, Jesus breaks the Great Galilean Ministry to go to Jerusalem for the Feast of the Passover.

Section 49 – Jesus healed a lame man on the Sabbath at the Feast of the Passover in Jerusalem and defends His actions to the Pharisees. John 5:1-47

- I. It could very well be that an Angel came and troubled the waters, but it seems more likely that this was an artesian well which bubbled up on occasion, and that the people simply thought it was an Angel troubling the waters. It could also have been that this was a mineral well which often aids many different kinds of ailments such as arthritis. It also is perfectly possible that God had this well here for the aid of those for whom He felt sorry. The well could simply have been prepared by God to glorify His Son on this occasion.
- II. The point of contention was that Jesus had healed this man on the Sabbath Day.
Vs 10 and 16
 - A. The Jews did not even take note of the miracle in their rage over the fact that Jesus had done it on the Sabbath and this was an excuse to accuse Him of breaking the Law.
 - B. Jesus used four witnesses to defend His Deity:
 - 1. The Father – V 19-23
 - 2. John the Baptist – V 32-35
 - 3. His works – V 36-38
 - 4. The Word of God – V 39-47 (Old Testament Scriptures)

Section 50 – The Pharisees criticize the Disciples of Jesus for picking and eating corn on the Sabbath Day (probably in Galilee on the way back from the feast). Mark 2:23-28; Matthew 12:1-8; Luke 6:1-5

- 1. According to the Law it was not unlawful for them to do this. The Law stated that one could pick and eat of his neighbor's corn as he passed through his field, but he could not go in and take of his neighbor's crop for himself. The problem was in that they did it on the Sabbath Day. Exodus 31:12-17. This would have been unlawful, unless Christ was the fulfillment of the type of the Sabbath Rest.
 - A. Jesus' claim to being Lord of the Sabbath on this occasion is a proof of His Deity.

Section 51 – The third Sabbath controversy over the healing of the man with the withered hand in the Synagogue in Galilee. The controversy is again with the Pharisees. Mark 3:1-6; Matthew 12:9-14; Luke 6:6-11

- I. The animosity of the Pharisees has now grown to hatred, which has blinded them to all reason.
- II. They begin to look for a way to destroy Jesus.

Section 52 – Jesus teaches and heals great multitudes at some point East of Capernaum on the Sea of Galilee. Mark 3:7-12; Matthew 12:15-21

- I. The reason He charged them not to tell others was because of the great crowds which followed Him, not because of who He was, but because of what He could do for them.
- II. The crowds now came from a vast area from Phoenicia to Perea.

Section 53 – After a night of prayer, Jesus chooses His 12 Disciples. Mark 3:13-19; Luke 6:12-16

- I. Note: Bartholemew is another name for Nathaniel. Mark and Matthew use Simon the Cananite while Luke and Acts use Simon the Zealot. Thaddeus, and Judas the brother of James are the same person. It was common for people to have two names at that time.
- II. There are actually four lists of the twelve in the New Testament:

Mark 3:16	Matthew 10:2	Luke 6:14	Acts 1:13
Simon Peter	Simon Peter	Simon Peter	Simon Peter
James	Andrew	Andrew	James
John	James	James	John
Andrew	John	John	Andrew
Philip	Philip	Philip	Philip
Bartholemew	Bartholemew	Bartholemew	Thomas
Matthew	Thomas	Matthew	Bartholemew
Thomas	Matthew	Thomas	Matthew
James, the son of Alpheus	James , the son of Alpheus	James. The son of Alpheus	James, the son of Alpheus
Thadaeus	Thadaeus	Simon the	Simon the
Simon, the Cananite	Simon, the Cananite	Zealot	Zealot
Judas Iscariot	Judas Iscariot	Judas, brother of James	Judas, brother of James
		Judas Iscariot	Judas Iscariot

Section 54 – The Sermon on the Mount (a level place on a mount not far from Capernaum; probably south and West of Capernaum). Its first application is to the privileges and requirements of the Messianic reign, and Christ's standard of righteousness. The second application is to the believer today as God's unchanging standard of righteousness. Matthew Chapters 5-7 and Luke 6:17-49

- I. Divisions of the Sermon on the Mount:
 - A. Matthew 5:1,2 and Luke 6:17-19 – The place and audience (This was the same crowd from Galilee, Phoenicia, Syria, Perea and Judea.
Location – Given above.
 - B. Matthew 5:3-12 and Luke 6:20-26 – Blessings for obedience and woes for disobedience.

- C. Matthew 5:13-20 – Christ’s standard of righteousness vs. that of the Scribes and Pharisees
 - 1. The believer is the salt of the earth and the light of the world.
- D. Christ’s ethical teachings vs. that of the Scribes in both Old Testament & Oral Law (traditions) Matthew 5:21-48 and Luke 6:27-30 and 32-36
 - 1. Murder 21-26
 - 2. Adultery 27-30
 - 3. Divorce 31,32
 - 4. Oaths 33-37
 - 5. Retaliation 38-41
 - 6. Love of enemies 43-48
- E. Real righteousness vs. the hypocrisy of the Pharisees Matthew 6:1-18
 - 1. Almsgiving 6:1-4
 - 2. Prayer 6:5-15
 - 3. Fasting 6:16-18
- F. Dependence on God vs. anxiety over basic needs Matthew 6:19-34
- G. Judging others Matthew 7:1-6 and Luke 6:31
 - 1. Final condemnation as to one’s salvation (condemning a person)
- H. Prayer and the Golden Rule Matthew 7:7-12 and Luke 6:31
- I. Personal righteousness and parables Matthew 7:13-29 & Luke 6:43-49

Section 55 – Jesus heals a Leper and a Centurion’s servant at Capernaum. Matthew 8:1-13 and Luke 7:1-10

- I. Outstanding faith is here demonstrated by a Gentile, or for anyone.
- II. This is a type of the response of the Gentiles to the Gospel under the ministry of Paul, as opposed to the response of the Jews.

Section 56 – A widow's son is raised from the dead in Nain (South-central Galilee). Luke 7:11-17

- I. This is the first time during His earthly ministry, as far as we know, Jesus has raised someone from the dead, and it is a distinct revelation of His Deity, as is acknowledged by the people. (A young adult)

Section 57 – Jesus receives a message from John the Baptist and then eulogizes Him.
Matthew 11:2-19 and Luke 7:18-35

- I. It is possible that John had received a false report as to the miracles of Jesus. This would account for Jesus' message back to him.
- II. It is also possible that his imprisonment had discouraged him, but Jesus shows an understanding attitude toward weakness.

Section 58 – Woes are pronounced upon cities which had been the cities of His miracles. Jesus identifies Himself with the Father. Matthew 11:20-30

- I. Chorazin and Bethsaida are compared with Tyre and Sidon. These cities were on either side of Jordan just north of the Sea of Galilee.

- II. Capernaum is compared with Sodom.
- III. Degrees of punishment and reward are here suggested.

Section 59 - The anointing of Jesus' feet by a sinful woman (possibly Mary Magdalene) in the house of Simon, a Pharisee. – Parable of the two debtors (Galilee) Luke 7:36-50)

- I. The anointing was with tears collected for generations in a tear bottle, and would represent a most treasured possession. God says that He puts our tears in His bottle.
- II. The wiping of Jesus' feet with her hair is a picture of the ultimate humility, or lowering of one's self. It also pictures the ease with which a humble person can touch Jesus.
- III. The two debtors in Jesus' parable represent the Pharisee and the woman, of course. The Pharisee had shown no concern for Jesus at all, but only for himself, while the woman had given all that she had to Jesus. Once again, Jesus' forgiving the woman's sins demonstrates His Deity.

Section 60 – The second tour of Galilee Luke 8:1-3

- I. Jesus makes this tour with the twelve Disciples and three women mentioned here.
 - A. Mary Magdalene – Type of the poor and sinful down and outer.
 - B. Joanna, the wife of Chuza, Herod's steward – Wealthy up and outer.
 - C. Suzanna – The great middle class

Section 61 – Jesus is accused of being in league with Beelzebub. (Galilee) Mark 3:19-30; Matthew 12:22-37

- I. Jesus shows that He could not be in league with Beelzebub because a house divided against itself cannot stand.

Section 62 – The Scribes and Pharisees demand a sign from Jesus. (Galilee) Matthew 12:38-45

- I. The only sign Jesus gives them is the sign of Jonas (Jonah) since Jonah was in the belly of the great fish for three days and three nights. This represents the three days and three night Jesus would be in the bowels of the earth.
- II. Jesus condemns “that generation” because of their refusal to respond to the “Light”.
 - A. Jesus says that Ninevah would receive far less condemnation since they responded to much less of a light than Jesus Christ.
 - B. Sheba's Queen would receive less condemnation because she came to see one far less than Jesus Christ.
- III. The parable is indicative of that generation's rejection of Jesus Christ as their Messiah.

Section 63 – Jesus' Mother and brethren seek to take Him home. (Galilee) Mark 3:31-35; Matthew 12:46-50; Luke 8:19-21

- I. In His reply, Jesus indicates that anyone can be a member of His Family by simply doing the Father's will. The Father's will is found in John 6:40

- II. This passage indicates that, at this time, Jesus' family was ashamed of Him.

Section 64 – The first group of parables: (By the western shore of the Sea of Galilee) Mark 4:1-34; Matthew 12:46-50; Luke 8:4-18

GROUP I – To the Crowds

- I. The Parable of the sower: Mark 4:3-25; Matthew 13:3-23; Luke 8:4-18
- A. This is the first of three great groups of parables given during Christ's public ministry.
- B. The principles of the parable and other parables:
1. The Seed – The Word of God
 2. The Field – The world
 3. The Fowls, or Birds – Satan and his influence
 4. The Ground – the hearts of men
 5. Thorns – Temptations and the cares of this world
 6. Fruit – The product of the Christian life
- C. Types of reception:
1. The seed which fell on the wayside, which the birds snatched away picture the average person today who is hardened toward any religion. He or she has opportunity to hear the Word but it falls on deaf ears because of humanism, materialism, and evolution.
 2. Some fell on stony ground, but could not take root. It sprung up quickly, but died when the sun got hot. This is the person who received the Word with gladness, but forsook it when persecution came. See Hebrews 6:1-9
 3. Some fell among thorns. This represents the person who receives the Word, but the Word is choked out by the cares of this world.
See II Timothy 3:1-5 They would rather have pleasure than Christ.
 4. Some fell on good ground and brought forth fruit. If there is no fruit there is no life. They become New Creatures with eternal life.
 - a. Not all true believers bear the same amount of fruit, but every believer bears fruit.
- II. Parable of the seed growing by itself. Mark 4:26-29
- A. This parable defines the limits of the responsibility of the sower.
1. The sower does not bring forth the fruit. John 15:4
 2. The sower does not give life to the plant. John 15:5
 3. The sower does not determine the kind of ground into which the seed falls. Matthew 28:18-20 and John 15:1
 4. The sower does not determine the response of the seed. Mark 16:15,16

5. The seed bears fruit of itself when it lands in fertile ground. See Hebrews 4:12

- III. Parable of the tares: The good seed was sown, but while the owner sleeps, the enemy comes and sows tares among the wheat. Wheat and tares look alike until fully mature, but when mature, the wheat head has substance and will fall over, while the tare heads stands upright. See Matthew 13:24-30.
 - A. The seed in this parable, is again, the Word of God and the sower is the believer who gives forth the Word of God.
 - B. The enemy is Satan and his demons who see that there are false professors among the true, who look genuine until the judgment.
 1. The false can fool the believers, but not the Lord.
 - C. It is not the responsibility of the sower to judges between wheat and tares. Vs 28-30
 1. Hebrews 9:27 – “And as it is appoint unto men once to die, but after this the judgment...”
 2. The separating of the wheat from the tares is not at the Great White Throne Judgment, but at death.
- IV. Parable of the mustard seed: Matthew 13:31,32; Mark 4:30-32 There is a slight difference between these two accounts, but an important one.
 - A. Matthew 13:31,32 Matthew uses Kingdom of Heaven which speaks to the Jewish mind of the earthly reign of Messiah during the millennium
 1. Matthew’s account has the fowls of the air lodging in the tree indicating there will be both lost and saved in the Kingdom.
 - B. Mark 4:30-32 Mark uses Kingdom of God which is the spiritual Kingdom which is entered by faith in Christ. There will be no unsaved in the Kingdom of God which is in the hearts of the believers.
 1. Mark says that the fowls of the air come and take shelter under the shadow of the tree. There are unsaved who look like true believers and fool us, but they don’t fool God. There are no unbelievers in the Body of Christ, the Kingdom of God.
- V. Parable of the Leaven and many such parables: Mark 4:33,34; Matthew 13:33-35. Matthew is the only Gospel which records this parable.
 - A. Again, Matthew uses Kingdom of Heaven. He is speaking of the earthly Kingdom of Christ in which is found both saved and lost. Both have access to the benefits of this earthly Kingdom when Christ reigns.
 - B. This is not, as some suppose, a case where the woman representing the Church sows leaven, the Word of God, in the three measures of meal, the world of mankind, and the whole world is brought to Christ. If this were the case several things would be out of line with Bible interpretation.
 1. Leaven is always a type of sin.
 2. The three measures of meal represent the meal offering (Leviticus Chapter 2), in which there was to be no leaven. The meal offering would represent the Church.
 - C. The correct interpretation of this parable has to be made in the light of other

Scripture on the same subject.

1. The woman has to be the false church of Revelation 2:20 which sows deceit and lies of which the true Church is to have no part.
2. The leaven is this deceit which the true believer is to put out of his life.
I Corinthians 5:7,8
3. This parable is parallel to the parable of the tares.

GROUP II – To the Disciples in the house

I. Explanation of the parable of the tares. Matthew 13:36-43

A. Jesus' interpretation of the parable:

1. He that sows the good seed is the Son of Man. In this context it is clear that He is speaking of Himself as the origin of the Gospel
2. Again, the field is the world of mankind.
3. The good seed refers to the children of the Kingdom (believers); more clearly, the good seed produces children of the Kingdom
4. The tares (produced by the bad seed) are the unbelievers, or the children of the wicked one.
5. The enemy is the Devil.
6. The reapers are the Angels.

B. At the end of the world (age): This refers to those in Hell who, along with the Antichrist and the false prophet, shall be cast into the Lake of Fire.

II. The parable of the hid treasure: Matthew 13:44

- A. The hid treasure is not salvation sought by man, but Israel sought and found by God. See Ezekiel 16
- B. The merchantman selling all and buying the field is Christ giving His all on Calvary to purchase His People, Israel.
- C. Since they did not receive Christ as their Messiah as a nation, however, they remain hid in the field (world) until the tribulation period when they shall be gathered again from the far reaches of the world and returned to the God in faith. See Ezekiel 37 and Exodus 19:5

III. The parable of The Pearl of Great Price: Matthew 13:45,46

- A. The Pearl is always representative of Israel. This is the same application as the treasure in the field.
- B. The merchantman is Christ who gives all to redeem Israel, but is rejected until the time of the Kingdom of Heaven.
- C. Many think of the pearl as being salvation and the merchantman being the lost sinner. That interpretation, however, would be to reverse the process of the Gospel. We're not seeking for Christ, but He for us.

- IV. The parable of the net: Matthew 13:51-53
 - A. This is a parallel to the parable of the wheat and the tares. The net is the Kingdom of Heaven containing both lost and saved.
 - B. At the end of the world (age), the Angels shall again do the separating of the good fish from the bad fish and the bad shall be cast into a furnace of fire (Lake of Fire).
 - C. There shall be weeping and gnashing of teeth. This indicates that there shall be no repentance among those who are cast away, but only an expression of hatred for Christ.
- V. The parable of the Householder: Matthew 13:51-53
 - A. Although the Disciples answered that they had understood all that He had taught them in these parables of the Kingdom, it is evident that they had only been introduced to those things which He would later call back to their memory when they had spiritual understanding.
 - B. The Disciples were the ones who would later be able to join the Old Testament Truths with the things they had learned from Him, and complete the picture of salvation which He had come to finish on the part of all mankind.

Section 65 – While crossing the Sea of Galilee, Jesus stills the tempest. Mark 4:35-41; Matthew 8:18; Luke 8:22-25

- I. This storm could have been for the purpose of His glorification.
- II. The storm could also have been an effort on the part of Satan to try to kill Jesus before He had the opportunity to perform His redemptive work.
 - A. “No water can swallow the ship where lies the Master of ocean and earth and skies..”
- III. The reaction of the Disciples displays two things:
 - A. Their faith in His ability to deliver them
 - B. Their frailty in not considering who was in the boat with them.
- IV. Though the Son of God in His humanity was asleep in the boat, God the Father was not.
 - A. Fear expressed by the Christian does not argue the absence of faith, but the shortage of it.
 - B. His actions on this occasion reminded them again of His claims and His ability to do what He claims.
 - C. Only Christ can calm life’s storms. He does so by the power of His Word. This is why it is so important for each of God’s Children to be in the Word daily. It is there that we find the answers to life’s problems.

Section 66 – Beyond the Lake of Genesseret (Galilee), Jesus heals the Garasene Demoniac. Mark 5:1-20; Matthew 8:28-34; Luke 8:26-39 (On the eastern shores of the Sea of Galilee).

- I. Mark and Luke both call this the country of the Gadarenes while Matthews calls it the country of the Gergesenes.
 - A. There is no conflict. They are the same people, but their name was pronounced differently from town to town.

- B. Some commentaries hold that the place was given one name while the people were given another.
- II. Matthew speaks of two demoniacs while Mark and Luke refer to only one. Obviously there were two, but the one was the one whose healing dominated the scene.
 - A. The power of fallen angels, or demons is not abated. The will of these angels, however, is depraved. The only thing that keeps them from destroying us is the greater, unrestrained power of God.

Section 67 – The return to the area of Capernaum and the raising of Jairus’ daughter and the healing of the woman with the issue of blood, by but touching the hem of His garment. Mark 5:21-43; Matthew 9:18-26; Luke 8:40-56

- I. Obviously these two incidents are reported to bring glory to Christ.
- II. Jairus’ daughter was one of three people Jesus raised from the dead during His earthly ministry.
 - A. The son of the widow of Nain (A young adult)
 - B. Jairus’ daughter (A 12 year-old child)
 - C. Lazarus (An older adult)
 - 1. These incidents show that Christ had power over life-processes both before and after death.
- III. In the case of the woman with the issue of blood, Jesus did not have to ask “Who touched me?” His purpose was to extract a confession and a testimony from the woman.
 - A. His use of the word “touched” had reference to one touching Him by faith. Its primary meaning was not that of the physical.

Section 68 – Jesus heals two blind men and a demoniac. There is a blasphemous accusation made on this occasion. Matthew 9:27-34

- I. When men who are blind physically or spiritually express faith in Christ, their eyes are opened.
 - A. Why did Jesus not want these men to spread the news of what He had done for them? Because of the unbelief of the religious leaders. Unbelief always blinds the minds of people so that they cannot see and understand the Truth. Their refusal to believe Him for who He really is prevented them from knowing any more about Him.
 - B. The word “devil” should be translated “demon” for there is only one devil, but many demons. The word demon refers to fallen angels who do Satan’s bidding.
 - C. On several occasions Jesus was accused of working in the power of Satan. This could not be for the following reasons:
 - 1. Satan would not deliberately oppose himself.
 - 2. Satan would not be able to open the eyes of the blind.
 - 3. Light, or sight is always representative of good in the Bible while darkness and blindness are always representative of evil.

Section 69 – The last visit to Nazareth Mark 6:1-6; Matthew 13:54-58

- I. There were four questions about Jesus the people of Nazareth could not answer.
 - A. Where did Jesus learn the things He was teaching?
 - B. Where did His wisdom come from?
 - C. What is the meaning of the mighty works He is doing?
 - D. Is He not just the son of Joseph and Mary, and the brother of James, Jude, Joseph, Simon, and His sisters?
- II. Jesus could do no miracles among them because of their unbelief.

Section 70 – The third tour of Galilee after instructing the twelve and sending them forth by twos. Mark 6:6-13; Matthew 9:35-11:1; Luke 9:1-6

- I. Jesus gave the following instructions to the twelve before sending them out:
 - A. There is a great harvest, but only a few workers to bring it in.
 - B. Pray the Lord of the harvest that He would send forth laborers into His harvest.
 - C. He gave the authority over unclean spirits and illness.
 - D. He sent them forth by twos.
 - E. He told them to preach, “The Kingdom of God is at hand.”
 - F. They were to go only to the lost sheep of the House of Israel.
 - G. Don’t charge for your services, and don’t take anything with you.
 - H. Stay where you are offered shelter and eat what the people provide.
 - I. If you come to a house where they will not receive you, stomp the dust off your feet and move on.
 - J. He said He was sending them forth as sheep among wolves, but He would give them what they needed to say in every situation.
 - K. He promised to take care of their every need.
 - L. They could expect the same kind of treatment that was given to Him.

Section 71 – The guilty fears of Herod Antipas in Tiberias, concerning Jesus because Herod had beheaded John the Baptist in Machaerus, Mark 6:14-29;

Matthew 14:1-12; Luke 9:7-9

- I. Herod’s guilty conscience led him to believe that Jesus was John the Baptist risen from the dead.
 - A. John the Baptist had been beheaded because he had dared to rebuke Herod for taking Herodias, his brother’s wife and was living in adultery.
 - B. John’s disciples buried John and then went and told Jesus.
 - C. Herod did not want to kill John because John was a prophet, but he also did not want to lose face before his courtiers when the daughter of Herodias had danced for him and he had promised her whatever she wanted.

Part VIII

The special training of the twelve in districts around Galilee

Sections 72-95 Four withdrawals are related here in sections 72,78,79, and 81.

Each time, Jesus withdrew to the mountains with His twelve Disciples.

Section 72 – The first withdrawal with the twelve after their return. He takes them beyond the Sea of Galilee where the feeding of the five thousand takes place. Mark 6:30-44; Matthew 14:13-21; Luke 9:10-17; John 6:1-13

- I. The crowds still followed Him for His miracles and healings, not because of who He was.
 - A. Jesus is always moved by the real needs of the people. What we think are our real needs, and what Jesus knows to be our real needs are often two very different things.
 - 1. Jesus healed their sick because that was something tangible which emphasized His real identity.
 - B. The feeding of the five thousand is traditionally used to teach the following truths:
 - 1. The weak faith of the Disciples
 - 2. The ability of Jesus to make the smallest offering sufficient.
 - a. He can do the same with our lives, no matter how little we have to offer Him.
 - 3. The ability of Jesus to supply all our needs according to His riches in glory.
 - 4. The fact that when we are called on to do a job we feel is beyond our own ability, we should look to the Lord for the supply of our lack and proceed with the task. John 15:5 and Philippians 4:13
- II. This incident is not to be confused with the feeding of the four thousand.
 - A. We have no idea how many were fed on this occasion. All we are told is that Jesus fed five thousand men, beside the women and children.
 - B. The fact that the total number is not given may indicate that His ability is unlimited.

Section 73 – The prevention of the revolutionary purpose to proclaim Christ as King (A political Messiah). Mark 6:45,46; Matthew 14:22,23; John 6:14,15

- I. For this to have happened at this point would have thwarted His whole purpose for coming.
- II. Some have found it hard to understand why He retreated from the people. At this point, but He knew they wanted to make Him King so that He could heal their sick and feed them for nothing.

Section 74 – The peril to the twelve in the storm at sea, and Christ’s coming to them in the darkness, walking on the water. Mark 6:47-52; Matthew 14:24-33; John 6:16-21

- I. Jesus purposely sent His Disciples on ahead so that He could come to them walking on the water.
- II. The Lord often reserves the great lessons and miracles for His own, to strengthen them for what He wants them to do.
 - A. These two miracles Jesus performs on this occasion show His command over the elements.
 - B. At any time our Lord can move the forces of nature and do anything that might serve His purposes at the time.
 - C. We must remember that He is the God of the supernatural, although He usually uses the natural to serve His purposes.

Section 75 – The reception at Gennesaret Mark 6:63-56; Matthew 14:34-36

- I. There seemed to be no concern for His teaching, but only that He heal their sick.
- II. We are often the same way: We only go to the Lord when we want Him to do something for us. We ought to seek what He has to say to us every day.

Section 76 – The collapse of the Galilean campaign because Jesus will not conform to the popular Messianic expectation. John 6:22-71

- I. Jesus reveals to the multitudes their real reason in seeking Him.
 - A. Jesus teaches that He is the Manna of God that came down from Heaven.
 - 1. The people ask for a sign after all that had seen Him do.
 - 2. Jesus gives the formula for becoming a part of His Kingdom. John 6:37-40
 - B. The religious leaders object to Him calling Himself “The Bread which came down from Heaven.”
- II. Because this teaching was too hard for them to believe, they left Him in great numbers.
Vs 66
- III. Jesus gives the twelve opportunity to turn away at this point if they so choose.

THE TURNING POINT

Section 77 – The Pharisees from Jerusalem reproach Jesus for allowing His Disciples to disregard their traditions about ceremonial defilement of the hands. Jesus gives a puzzling parable in reply. Mark 7:1-23; Matthew 15:1-20; John 7:1

- I. The teaching of the parable: While these religious leaders observe all the traditions, their hearts are far from Him.
- II. Like many false religions, their traditions replaced God’s Word.

Section 78 – The second withdrawal to the area of Tyre and Sidon, and the healing of the daughter of the Syro-Phoenician woman. Mark 7:24-30; and Matthew 15:21-28

- I. Jesus makes it clear that the Gospel was to first go to the Jews.
- II. Jesus was not insulting her, but was testing her faith.
 - A. This woman is a type of the Gentiles.
 - B. Her expression of faith demonstrates a contrast between the acceptance of Christ by the Gentiles (especially under the ministry of Paul the Apostle), and the rejection of Christ by Israel as a nation. Romans 1:16

Section 79 – The third withdrawal, north through Phoenicia, and east toward Mt. Hermon, and south into Decapolis (keeping out of Herod Antipus' area) with the healing of the deaf and dumb man, and the feeding of the four thousand. Mark 7:31-8:9; Matthew 15:29-38

- I. The healing of the deaf and dumb man demonstrates Christ's power over the senses of comprehension and expression.
- II. It is important to note that the feeding of the four thousand is an entirely different event from the feeding of the five thousand, and is not to be confused with the other miracle.
 - A. Some liberals would like for us to believe that these two events were the same and that the Gospel writers got the events confused. There is no basis for this false reasoning.

Section 80 – The brief visit to Magadan (Dalmanutha) in Galilee, and the sharp attacks by the Pharisees and Sadducees (note: they have now come out openly against Jesus). Mark 8:10-12; Matthew 15:39-16:4

- I. The religious leaders continue to seek a sign from Him as to His true identity. This is prompted by His discourse on being the "Bread which Came Down From Heaven."
 - A. What they could not understand was that every miracle He performed was a sign as to His identity.
 - B. What they wanted was some sign from Heaven such as a voice or a miracle such as Moses performed before Pharaoh.

Section 81 – The fourth withdrawal or retirement to Bethsaida and Caesarea Philippi. Jesus rebukes the Disciples on the way across and heals the blind man in Bethsaida. Mark 8:13-21; Matthew 16:5-12

- I. Mark 8:13-21 When Jesus rebuked the Disciples about the leaven of the Pharisees, He was speaking of spiritual wickedness which constituted the evil and erroneous teachings of the Pharisees, but the Disciples interpreted it as being a rebuke because they had forgotten to take bread for the trip.
- II. Mark 8:22-26 Note again, that in this healing, Jesus commands the man not to tell who healed him. The purpose is the same as before: because of the unbelief of the Jewish religious leaders, they were not to receive any more spiritual light or understanding as to His identity

Section 82 – Near Caesarea Philippi Jesus tests the faith of the twelve as to His Messiah-ship. Mark 8:27-30; Matthew 16:13-20; Luke 9:18-21

- I. The first question to the Disciples was concerning who others thought Him to be.
 - A. Some thought He was John the Baptist come back to life.
 - B. Some thought Him to be Elijah the Prophet.
 - C. Some thought Him to be Jeremiah or another of the prophets.
- II. The most important question, however, was who they thought him to be.
 - A. Peter's confession on this occasion in Matthew 16 constitutes the foundation on which Christ said He would build His Church, not Peter himself (I Corinthians 3:9-11 and Romans 10:9,10). As in every case of Scripture interpretation, this passage must agree with all other passages on the subject (Scripture interprets Scripture).
 - B. Note also that this was revealed to Peter by God Himself. Compare this with I John 4:1-3 and V-15; also 5:1
 - C. The rock, therefore, upon which Jesus was to build His Church was not Peter himself as claimed by the Roman Catholics, but rather Peter's confession of Jesus as the Christ, the Son of the living God.

Section 83 – Jesus distinctly foretells that He, the Messiah, will be rejected and killed, and will rise again the third day. Mark 8:31-37; Matthew 16:21-26; Luke 9:22-25

- I. Just before, the Father through the Holy Spirit had revealed the true identity of Jesus to Peter and the other Disciples. This, however, did not prevent Peter from responding in a carnal manner to Jesus announcement.
 - A. Peter tried to tell Jesus what was best for Him.
 - 1. Perhaps we are guilty at time of trying to dictate to Jesus what His will is for us.
 - 2. Would it not be better for us to ask the Lord to lead us than to show Him our plans and ask Him to place His blessings on them?
- II. At this point they could not comprehend how the giver of all life could die, any more than we can understand how it could happen.

Section 84 – The coming of the Kingdom of Christ in their generation is revealed (At this point they do not understand). Mark 8:38-9:1; Matthew 16:27,28; Luke 9:26,27

- I. Here we have a very controversial passage, though brief.
 - A. Liberals teach that Jesus was mistakenly telling His Disciples that they would live to see the bringing in of the earthly Kingdom of Christ, or the Kingdom of Heaven on earth.
 - B. There are those who think that the Kingdom here mentioned is the Kingdom of God which is Christ's spiritual Kingdom in the hearts of mankind. This may very well be what He is saying.
 - C. Others hold that the word "generation" refers to race, or the Jewish People and that the promise is that God will preserve His People until He brings in His Kingdom. These would connect this passage with Matthew 24:34 where the word "generation"

is used , but these are not the same event.

- D. Since the term “Kingdom of God” is used by both Mark and Luke, the second of these explanations is the most valid one.
- E. There are also those who hold that He was speaking of “The Kingdom in Embryo” which took six days later when He was transfigured before Peter, James, and John on the Mount of Transfiguration, and that Vs 28 should be the first verse of the following chapter dealing with the transfiguration.

Section 85 – The transfiguration of Jesus on a mountain (probably Mt. Hermon) near Caesarea Philippi Mark 9:2-8; Matthew 17:1-8; Luke 9:28-36

- I. Jesus chose the inner circle for this experience: Peter, James and John.
 - A. His transfiguration, no doubt, means that they saw something of His glory as did Moses on Mt. Sinai. (Exodus 33:18-23)
 - B. They were allowed to see Jesus glorified before their very eyes which should have forever confirmed His identity to them.
- II. What Peter said on this occasion was born out of awe and ignorance of the significance of the experience. He could think of nothing else to say, which is indicative of the fact that they did not grasp the meaning of it.
 - A. Meaning of the transfiguration:
 - 1. Moses – Represents the Law which Paul tells us in Galatians, is a schoolmaster to bring us to Christ.
 - 2. Elijah (Elias) – Represents the prophets who pointed the way to the coming Messiah.
 - 3. Christ – He is revealed here as the fulfillment of both.

Section 86 – The puzzlement of the three Disciples about the resurrection and about Elijah on their way down the mountain. Mark 9:9-13; Matthew 17:9-13; Luke 9:36

- I. They seemed to have no idea what Jesus was referring to when He spoke of rising from the dead.
 - A. As yet they saw no connection between Christ and the Old Testament sacrifices.
 - B. They were still looking for Him to set up His earthly Kingdom at this time.
- II. They had also failed to see at this point, that John the Baptist had come in the spirit of Elijah to prepare the way of the Lord. Malachi 4:6

Section 87 – The demoniac boy whom the Disciples could not heal. Mark 9:14-29; Matthew 17:14-20; Luke 9:37-43

- I. This man had first brought his son to Jesus to be healed of what we today might be tempted to call epilepsy. When he found Him and His three Disciples gone, he then asked the other Disciples to cast out the demon, but they could not.
- II. When He returned, Jesus was informed of their failure and cast out the demon and healed the boy.

- III. Later, when the Disciples were alone with Jesus in the house, they asked Him why they could not cast out the demon, and He told them that was because of their lack of faith, prayer, and fasting.
 - A. Many times our undertakings for Christ fail because of our lack of faith, prayer, and fasting.
 - B. If prayer was necessary for Jesus during His earthly ministry, how much more important is it for you and me.

Section 88 – Returning privately through Galilee, Christ again foretells His death and resurrection. Mark 9:30-32; Matthew 17:22,23; Luke 9:43-45

- I. Jesus tells the Disciples again of His death and resurrection, but they are not able to understand it until after it actually took place.

Section 89 – Jesus, the Messiah, pays the half shekel for the Temple tax. Matthew 17:24-27

- I. A half shekel a year was required from each male in Israel for the maintenance of the Temple. Exodus 30:13
- II. Jesus perfectly fulfilled every part of the Law, and this was no exception.
 - A. On this occasion, however, Jesus was forced by Peter to pay the tax because Peter spoke before consulting Jesus and committed Him to do so.
 - B. Peter had to learn through this experience that Jesus was the “Temple” and that the Temple tax rightly should be paid to him.
- III. Jesus wanted to teach Peter that once His work of redemption on the cross was finished, no contribution could ever buy it, but it could only be had as the free gift of God.
- IV. Note the miraculous provision of the coin in the fish’s mouth.
 - A. Often when we have a particular need it can be met by going out and catching a fish. We will find the answer to our need in the fish’s mouth.

Section 90 – The twelve contend over who shall be the greatest in the Messiah’s reign. His subjects must be child-like. Mark 9:33-37; Matthew 18:1-5; Luke 9:46-48

- I. Jesus teaches His Disciples that the one who would be the greatest in the Kingdom of Heaven must be the servant of all.
- II. He also demonstrates that to belong to Him meant to come to Him with the unencumbered faith of a little child.

Section 91 – The mistaken zeal of the Apostle John is rebuked by Jesus in pertinent parables. Mark 9:38-50; Matthew 18:6-14; Luke 9:49,50

- I. John had forbidden a man who was not of their immediate number, to cast out demons in Jesus’ name
 - A. Jesus rebuked him by telling him that anyone who is not against Him is for Him.
 - B. We cannot lose our reward by doing good in Jesus’ name, but woe unto one who stands in the way of those who would do good in Jesus’ name.

- C. He also teaches at this point, that every one of His sheep is precious in His sight.

Section 92 – The right treatment of a brother who has sinned against us, and the duty of patiently forgiving a brother. (Parable of the unmerciful servant) Matthew 18:15-35

- I. What to do if your brother sins against you:
 - A. Go to him personally, one on one, and let him know that you have been offended.
 - B. If that does not solve it, go again taking one or two witnesses with you.
 - C. If that does not settle the matter, bring the matter before the Church (Elders first, and if that doesn't do it, the whole Church congregation) for any discipline that might be necessary.
 - D. If that does not work, treat him as a heathen and a publican.
- II. Peter's question about forgiveness uses the number seven since that is the number of perfection or completion.
 - A. Jesus' reply using seventy times seven implies an unlimited number of times. This is in keeping with God's dealing with His children.
 - B. The parable teaches that our continued fellowship with God (not our salvation) is dependent on our willingness to forgive those who may have wronged us in some way.

Section 93 – Christ's Disciples must put everything in subordination to following Christ. Matthew 8:19-22; Luke 9:57-62

- I. Christ did not mean to imply that there can be no other interests, or that a person could not have earthly possessions and follow Him. The teaching is that every area of our lives must have Christ and His perfect will in first place in our lives.

Section 94 – The unbelieving brethren of Jesus counsel Him to show Himself in Judea, and He rejects their counsel. John 7:2-9

- I. These were Jesus' half brothers, that is, Mary was their mother, but Joseph was their father, while God was Jesus' Father.
 - A. His brothers here, James and Jude being among them, were not as yet converted.
 - B. Their philosophy was, if He was who He said He was, He should go do some miracles among the Jews.
 - C. Jesus knew, however, if He went openly to Jerusalem now, the religious leaders who had now turned against Him would try to kill Him prematurely.

Section 95 – Jesus goes privately to Jerusalem through Samaria. Luke 9:51-56; John 7:10

- I. The reasons Jesus waited and went secretly to Jerusalem were:
 - A. Because of their hatred for the Samaritans, the Jews would not be going that way.
 - B. All of the prophecies concerning the Messiah had to be fulfilled before He was crucified, so He could not reveal His identity yet.

- C. If He waited and appeared in Jerusalem at the height of the celebration, the religious leaders would not try to take Him in front of all the people.
- II. The hatred of the Samaritans for the Jews, and the Jews for the Samaritans was what caused the Samaritans to refuse him lodging when they saw He was headed for the feast at Jerusalem.

Part IX

The Later Judean Ministry

Section 96 – The coming of Jesus to the Feast of Tabernacles creates intense excitement concerning the Messiah. John 7:11-52

- I. The crowd was typical of the masses today.
 - A. Some said Jesus was a good man.
 - B. Some looked on Him as a false teacher leading the people astray.
 - C. Most were afraid to believe on Him because of what others, mainly the religious leaders, might say or do.
- II. The religious leaders would not even take the time and put forth the effort to find out that Jesus was born in Bethlehem, not Galilee.
 - A. The people were very impressed with His teaching, but did not fully understand Him.
 - B. The religious leaders did nothing because they feared the people.
 - C. Even the officers sent to take Him were so impressed by His teachings that they came back without Him.

Section 97 – An adulteress woman is brought to Jesus for judgment. John 7:53-8:11

- I. What the religious leaders sought to do:
 - A. If Jesus agreed with the Law of Moses, they would then force Him to aid them in putting the woman to death. (Leviticus 20:10; Deuteronomy 22:22-24)
 - B. If He tried to spare the woman, He would be going against the Law of Moses. They thought they had Him trapped.
- II. In no way did Jesus condone what the woman had done.
 - A. Instead, He convicted the whole crowd.
 - B. He also displayed His Deity by forgiving the woman's sins, but He did not do it until all who sought to trap Him were gone.

Section 98 – After the Feast of Tabernacles, in the Temple Jesus angers the Pharisees by claiming to be the "Light of the World". John 8:12-20

- I. Everything about this event would have drawn the minds of the religious leaders to the Tabernacle and the Temple, and the Lamp-stand that provided the only light inside of each,

representing Christ as the “Light of the World.”

- A. The location was at the Temple. This itself would have drawn attention to the religious implications of Jesus’ remarks.
- B. The reference is to the seven-pronged lamp-stand in the Holy-Place of the Temple, which was the only light in the entire building, and represented Christ in that it was gold (Deity), seven-pronged (perfection), and was meant to light the service of the priests in the Temple (the believer’s service in the world). The oil in the lamps represented the Holy Spirit (indwelling the believer and empowering him of her in their service for the Lord).

II. Jesus pointed out that not only did they not know Him, but they also did not know His Father, God.

- A. Some asked why the religious leaders did not take Him at that time?
- B. The answer is that the Holy Spirit would not permit it since it was not yet time for Him to be taken into custody and crucified.

Section 99 – The Pharisees attempt to stone Jesus when He exposes their sinfulness. Jesus also gives them the strongest claim yet concerning His Deity. John 8:21-59

- I. The condition for salvation is clearly set forth here. If a person truly receives Him for who He is, and believes on Him, he or she has eternal life. If he or she does not, they will die in their sins.
 - A. The religious leaders were set against Him by this time.
 - B. John 8:30 says that many of them believed on Him as He spoke these words, but this is seen as head-belief, not heart-belief as seen in verses 31-33 and verses following.
- II. Their claim was that they were Abraham’s seed.
 - A. However, if they were the spiritual seed of Abraham, they would have received Him as the Messiah and truly believed on Him there and then. (See Galatians 3)
 - B. Because they were Abraham’s seed in the flesh, but not in a spiritual sense, the following things were true:
 - 1. They were still servants of sin. V-34
 - 2. They still sought to kill Him. V-37
 - 3. They did the works of their father, the devil V 39-47 and tried to kill Him.
 - 4. They would not believe the Truth. V 39-47
 - 5. They rejected their Messiah. V-58,59

Section 100 – Jesus heals a man born blind, who outwits the Pharisees. The rulers forbid the recognition of Jesus as Messiah. The conversion of the healed man: John 9:1-41

- I. The question of the Disciples revealed a common misconception that all illness and handicaps are the direct result of the person’s sin.
 - A. Jesus makes it clear that this man was born blind in order that Christ might be glorified by healing him.
 - B. Jesus did not mean that this man or his parents had never sinned, but that their sins

were not responsible for his being born blind..

- II. Notice that Jesus gave the man something to do in relation to his healing. This produced evidence that he believed and obeyed Jesus.
 - A. God always takes care of what we cannot do, but He lets us do what we can do.
 - B. But He always lets man do what he is capable of doing.
- III. It was obvious to those who had known this man before that there had been a tremendous change in him when Jesus got through with him.
- IV. He is called before the religious leaders to tell how he received his sight.
 - A. Even the religious leaders were divided over him.
 - B. His parents are brought in to confirm that he was born blind, but fearing the religious leaders, they confirm that he was born blind, but refrain from offering any information as to how his eyes were opened.
 - C. It is obvious to the religious leaders that a notable miracle has taken place, but what to do about escapes them. They turn again to the man and ask him how it happened. This man with no formal education at all puts the religious leaders to shame. He has a much better grasp of practical theology than they.
 - D. It has always been true with liberals and unregenerate religious leaders that if they could not prove their adversaries wrong, or if they could not discredit them, then they excommunicated them. This man was put out of the Temple.
 - E. Let's take a look at the amazing, yet simple theology of the man born blind:
 - 1. Vs 24,25 The man was wise enough to know what had happened to him was a miracle.
 - 2. Vs 27 Although this verse displays a bit of sarcasm, the man knew how to throw the religious off guard. He had already told them what had happened once, when asked the second time, he didn't give a contradictory answer, but used his answer to stir up their ire.
 - 3. Vs 29-33 This simple, uneducated man knew enough to know that unless the one who had opened his eyes was of God, He could not have done this miraculous thing.
 - 4. When the religious leaders saw they couldn't answer his logic, they simply threw him out of the Temple.
- V. Jesus comes searching for the man, reveals His true identity, and the man places his faith in the Lord.
 - A. We, by nature, do not go looking for the Lord, but He comes looking for us.
 - B. Here is a case where Christ healed a man before he believed on Him.
 - 1. This emphasizes the fact that our election is on the basis of His foreknowledge.
 - 2. This also emphasizes the fact that all we have in the area of goodness is of God's grace.
- VI. Verses 39-41 set forth a principle which runs through the entire Bible: If a man will respond to the light God gives him, God will give him more light. If he rejects the light he has, God will remove all light from him.

Section 101 – In the parable (allegory) of the Good Shepherd, Jesus draws the picture of the hostile Pharisees and implies that He is going to die for His flock and come to life again. John 10:1-21

- I. Characteristics of the Good (true) Shepherd:
 - A. The true Shepherd has the only way into the sheep fold.
 - B. He calls His own sheep by name and leads them out.
 - C. His sheep know His voice.
 - D. He leads His sheep.
 - E. He is willing to give His life for His sheep
- II. Characteristics of the hireling, or false shepherd:
 - A. He tries to devise some other way into the fold.
 - B. The sheep do not follow him because they do not recognize his voice.
 - C. He only come to kill, steal, and destroy.
 - D. When there is a threat to the sheep the hireling flees.
 - E. He does not care for the sheep and has no concern for their welfare.
- III. Once again the religious leaders and others are divided over Him.
 - A. Those who are against Him and whose eyes are blinded accuse Him of having a demon.
 - B. Those who had seen the healing of the man born blind and knew that it was of the Lord knew that this was nor compatible with one having a demon.

Section 102 – The mission of the seventy: Christ's joy in their work on their return. Luke 10:1-24

- I. Jesus chose 70 other Disciples and sent them out by twos to the cities where He planned to come. Their mission:
 - A. To pray the Lord of the harvest to send forth laborers into the harvest.
 - B. To go as lambs among wolves
 - C. They were to take nothing but the cloths they had on.
 - D. They were to find lodging and food in the homes that received them.
 - E. They were to heal the sick in the cities where they were well received.
 - F. They were to preach, "The Kingdom of God is come nigh unto you", meaning that the Messiah had come and would soon be in their city.
 - G. They were to wipe off the dust of that city from their feet and pronounce a curse against it where they were not well received.
- II. Beginning at verse 17, the 70 return, telling what had happened to them.
 - A. Jesus told them not to rejoice because the spirits were subject unto them, but because their names were written in Heaven.
 - B. He told them that He had all power, and that the power they had came from Him.
 - C. He told them that they had seen things that the prophets and Kings of the Old

Testament longed to see, but did not, referring to the fact that they had seen the fulfillment of the promise of God in the sending of the Messiah.

Section 103 – Jesus answers a lawyer’s question as to eternal life, giving the parable of the Good Samaritan. Luke 10:25-37

- I. A lawyer in the New Testament meant someone who was a Dr, of the Law of God.
 - A. He was deliberately trying to trick Jesus.
 - B. His summary of the Law was identical with the one Jesus had given on another occasion.
 - 1. To love the Lord your God with all your heart.
 - 2. To love your neighbor as yourself.
 - C. Jesus did not mean that we are saved by works, but meant that if it were possible for one to do this, they’d be saved
 - 1. Of course it is impossible for any man to keep the Law perfectly.
 - 2. Only Jesus ever did that, and thus, became our substitute.
- II. The story of the Good Samaritan was a real blow to the Jews.
 - A. The first one to break the Law of God by showing no compassion on the man was a priest.
 - B. The second to show no compassion was a Levite, the tribe of the priesthood. Since He had already made mention of a priest, He was probably making reference to a Doctor of the Law like the man to whom He was speaking.
 - C. The hero was a Samaritan, despised by the Jews, but who kept the Law more perfectly than the other two.
 - D. The moral of the story is that every person is our neighbor and, when in need, should be our responsibility.

Section 104 – Jesus is the guest of Martha and Mary. Luke 10:38-42

- I. Mary and Martha are types of two different kinds of Christians.
 - A. Mary is the type of Christian who has learned the effective service for Christ must be preceded by time spent with the Lord.
 - B. Martha is the type of Christian who tries to serve the Lord, but in their own strength. (Isaiah 40:31)
- II. Jesus does not rebuke Martha on this occasion, but simply explains that while Martha was busy serving Him, Mary had chosen what was best: to first spend time at His feet, which would not be taken away from her.
 - A. If we would spend more time waiting on the Lord we wouldn’t spend so much time spinning our wheels in fruitless service.

Section 105 – Jesus again gives His Disciples a model prayer (compare with section 54), and encourages His Disciples to pray. The parable of the importune friend Luke 11:1-13

- I. The Disciples asked Jesus to teach them to pray (This is not the Lord's Prayer, although we call it that. The Lord's prayer is found in John 17 when Jesus prayed for His own).
- II. The parts of Jesus model prayer:
 - A. It is to be addressed to our Heavenly Father.
 - B. It is to begin with worship.
 - C. We are to pray for His Kingdom to come on earth (Kingdom of Heaven)
 - D. We are to ask for the supply of our daily need.
 - E. We are to ask for the forgiveness of our sins.
 - 1. The forgiveness of our daily sins which separate us fellowship-wise from our Heavenly Father is in proportion to how we forgive others who sin against us.
 - F. We are to pray for God to keep us from temptation.
- III. The parable given at this time teaches importunity in prayer.
 - A. Jesus did not mean that we are heard for our much asking, but for our persistence in prayer. It demonstrates that we mean business when we pray.

Section 106 - A blasphemous accusation is brought against Jesus, that He is in league with Beelzebub (Compare with Section 61). Luke 11:14-36

- I. When Jesus casts a dumb spirit out of a man, the religious leaders accuse Him of casting out the demon in the power of Beelzebub.
 - A. Jesus teaches that a house divided against itself cannot stand, meaning that if Satan casts out demons he opposes himself.
 - B. He also teaches the theory of replacement. If something evil is cast out of a life, then something good must replace it or his latter condition is worse than the first.
- II. Again, the people seek a sign as to who Jesus is.
 - A. Jesus says the only sign they would be given is that of the prophet Jonah, meaning that, as Jonah was three days and three nights in the belly of the great fish, so Jesus would be three days and three nights in the bowels of the earth.
 - 1. Of course the religious leaders did not understand what that meant.
 - B. Jesus said that when Jonah preached to Nineveh they repented, but one greater than Jonah was there (meaning himself) in their midst, and if they did not repent the result would be eternal darkness.

Section 107 – While breakfasting with a Pharisee, Jesus sternly denounces the Pharisees and the Lawyers, and thus excites their enmity. Luke 11:37-54

- I. Jesus is invited to dine with one of the Pharisees (no doubt an effort to trap Him in something He might say).
 - A. He denounces both Pharisees and Lawyers for their hypocrisy
 - 1. They kept the Law down to the last detail, but their hearts were far from God.

2. The Lawyers required great and burdensome things of the people, but did not keep those things themselves.
3. He said that they had not only failed to enter in themselves, but that they also hindered them that sought to enter in by their doctrine.

Section 108 – Jesus speaks to His Disciples and a vast throng about hypocrisy, covetousness (parable of the rich fool), worldly anxiety, watchfulness (parable of the waiting servants and parable of the wise steward), and His own approaching passion. Luke chapter 12

- I. Verses 1-12 are directed to the Disciples.
 - A. He warns them against the leaven of the Pharisees which is hypocrisy.
 - B. He teaches them not to fear man who can kill the body, but to fear only God who can cast both body and soul into Hell.
 - C. He teaches them that God takes care of His own, and the person who confesses Him before men, He will confess before the Father which is in Heaven.
 - D. He teaches of the unpardonable sin; blasphemy against the Holy Spirit.
 - E. He teaches them not to worry about what they will say when brought before Kings and Magistrates, because the Holy Spirit will show them what to say.
- II. Verses 13-21 are directed toward one in the crowd.
 - A. The man shows a covetous spirit by asking Jesus to make his brother divide an inheritance with him.
 1. Jesus warns against covetousness with the story of the rich fool.
 2. The rich fool made the mistake of trying to satisfy his soul with the things of this world, while he had no time for God. It cost him his soul.
- III. Verses 22-40 are addressed to the Disciples.
 - A. Jesus teaches them not to worry about food and clothing and things of this nature, for the God who cares for the birds and the flowers of the field will provide for His own.
 - B. Instead, they should seek first the Kingdom of God and His righteous and all these things would be added unto them (Also Matthew 6:33)
 - C. He teaches them to rid themselves of the cares of this world and concentrate on being ready when the Lord comes for His own.
- IV. Verses 51-53 are directed to Peter
 - A. Jesus tells Peter that faithfulness is required of a servant because the servant never knows when his Lord may come.
 - B. Jesus tells him that He will chasten His own whom He finds unfaithful at His coming.
 - C. Jesus tells him that the more a servant is given, the more will be required of him.
 - D. Jesus pictures Himself as the dividing issue in households in the days ahead. Faith in Christ will turn even a man's own household against him.
- V. Verses 54-59 are spoken to the multitudes.
 - A. He tells the people that although they can look at the sky and discern what the

weather is going to be, they cannot discern from His teachings and miracles who He is.

- B. The last warning in this passage is to either get right with Him or perish.

Section 109 – All must repent or perish (two current tragedies, parable of the barren fig tree). Luke 13:1-9

- I. When told that Pilate had killed some of the Jews and mingled their blood with that of the sacrifices, Jesus warns that all will die (spiritually) if they do not repent. He teaches that this is what happened when those died a tragic death when the tower of Siloam fell on them.
- II. With the parable of the barren fig tree Jesus teaches that the Jews (fig tree) had only one more chance before being rejected as a nation.

Section 110 – Jesus heals a crippled woman on the Sabbath Day and defends His actions against the Ruler of the Synagogue. (Compare with sections 49-51 and 114) Repetition of the parable of the mustard seed and the leaven. Luke 13:10-21

- I. When Jesus healed the woman who had the infirmity for 18 years, it was on the Sabbath Day. When the religious leaders criticized and rebuked Him, Jesus taught that every man looses and waters his cattle and sheep on the Sabbath Day. Should a woman not be set free from her infirmity on the Sabbath Day?
- II. The Kingdom of God is likened to a mustard seed which produces a great tree , and a little leaven leavens the whole measure. (Luke, being a Gentile, uses Kingdom of God and Kingdom of Heaven interchangeably.)

Section 111 – At the Feast of Dedication, Jesus would not yet openly say that He is the Messiah. The Jews try to stone Him. John 10:22-39

- I. When asked directly by the religious leaders if He is the Christ, He tells them to examine His works.
 - A. He tells them they do not believe on Him because they are not His sheep.
 - B. If they were His sheep, they would do the following:
 - 1. They would hear His voice.
 - 2. They would follow Him.
 - 3. They would receive eternal life from Him.
 - 4. They would never perish.
 - 5. No man could pluck them out of His Father's hand.
 - 6. They would know Him.
- II. The Jews then pick up stones to stone Him.
 - A. He asks them to tell Him why they are stoning Him; what one of His good works is it that is causing them to stone Him?
 - B. He had already told them if they did not believe what He said, they should believe Him for His works' sake.

- C. They accuse Him of blasphemy because He said that He and the Father are one.
 - 1. We can always count on people taking the easy way out. IF his claims were valid they could have researched them and found out.
- D. Jesus again invites them to compare His works with His claims. They try again to take Him, but He escapes.

Part X

The Later Perea Ministry

Section 112 – The withdrawal from Jerusalem to Bethany (Beth-Abara) beyond Jordan. John 10:40-42

- I. Jesus returns to the place where John the Baptist was originally baptizing.
 - A. Many people, realizing what John about Jesus was true, believed on Him.

Section 113 – Teaching in Perea on a journey toward Jerusalem, Jesus warns against Herod Antipus. Luke 13:22-35

- I. When asked about the number that will enter into the Kingdom of God, He answers tat many will seek to enter in on the basis that:
 - A. They ate and drank with Him.
 - B. He had taught in their streets.
 - C. The necessary requirement, however, is the He know them.
- II. He teaches that they will be cast out while even the Gentiles will enter in.
- III. He is warned that Herod seeks to kill Him.
 - A. He sends a warning to Herod that Jerusalem must hear His prophecy and that He will pass through Herod's region in three days.
 - B. Jesus displays compassion and remorse over Jerusalem.

Section 114 – While dining with a chief Pharisee Jesus again heals on the Sabbath Day and defends Himself (compare with sections 49-51 and 110). Luke 14:1-24

- I. Jesus heals a man with dropsy on the Sabbath Day and uses the illustration of pulling the ox out of the ditch on the Sabbath Day. Deuteronomy 22:4
- II. Three parables are presented on this occasion:
 - A. In the first parable Jesus teaches the religious leaders that they ought to demonstrate humility instead of wanting the limelight in each situation.
 - B. The second teaches them to minister to the poor and needy instead of favoring the rich and important.
 - C. The third deals with the excuses some use for not accepting the Grace of God.
 - 1. Note the ridiculous nature of these excuses:

2. These excuses point up the fact that their rejection of Jesus is deliberate, and without excuse.

Section 115 – Great crowds follow Jesus and He warns them to count the cost of discipleship to Him. Luke 14:25-35

- I. The word “hate” in this passage is relative, meaning that everything in the Christian life is to be in subjection to Jesus Christ. Christ must be first
- II. The reference to salt is an indication of the necessity of the Christian’s testimony being consistent. Salt that has lost its savor is “good for nothing” The Christian who has lost his or her testimony is “good for nothing.”

Section 116 – The Pharisees and the Scribes murmur against Jesus for receiving sinners. He defends Himself with three great parables: (1) The lost sheep, (2) The lost coin, and (3) The lost son. Luke 15:1-32

- I. The Pharisees were in the habit of condemning all whom they thought to be sinners.
 - A. Jesus had previously stated, “He came not to call the righteous, but sinners to repentance.”
 - B. In each of the parables the emphasis of worth is placed on that which was lost. We should not be content as long as there is one lost sinner.
 - C. There is also rejoicing in each of the parables when that which was lost is found. Like the father in the Parable of the lost son, we should be out watching for the lost one and rejoice when they are brought home.
 - B. The man who has no time for God in his life will wind up in Hell.
- III. The story of the unprofitable servant is given to the Disciples to teach:
 - A. The least that can be expected of a faithful servant of the Lord is that he serve the Lord faithfully and put the Lord ahead of himself.

Section 117 – Three parables on stewardship: (1) To the Disciples, the parable of the unjust steward; (2) To the Pharisees, the parable of the rich man and Lazarus (not the same Lazarus as the brother of Mary and Martha); (3) To the Disciples, the parable of the unprofitable servant. Luke 16:1-17:10

- I. The parable of the unjust steward is given to the Disciples to teach:
 - A. If they are unjust stewards of the things of God they cannot expect reward and commendation from the Lord, the righteous judge.
 - B. Their only friends, if they are not faithful to God, will be those whom they have favored by their unfaithfulness to God.
- II. The story of the rich man and Lazarus is given to the Pharisees to teach:
 - A. He that sows to the flesh shall of the flesh reap corruption.
 - B. The man who has no time for God in his life will be in Hell eternally.
- III. The story of the unprofitable servant is given to the Disciples to teach:
 - A. The least that can be expected of a faithful servant of the Lord is that he serve the Lord faithfully and put the Lord ahead of himself.

Section 118 – Jesus raises Lazarus from the dead. John 11:1-44

- I. The whole episode of Lazarus' death was allowed to happen in order that Jesus might be glorified in the eyes of the Disciples, and that He might be seen as the Son of God who held the power of life and death in His hand. God does not cause death, but death is the result of the original transgression which gave man a fallen sinful nature.
 - A. The passage says that Jesus loved this family. There are times when the Lord lets tragedy come to those He loves in order that it might bring glory to Him.
 - B. There seems to be a note of criticism in the tone of the Disciples as to the fact that Jesus would wait and let Lazarus die physically.
- II. This is the great passage in the New Testament on Jesus as the resurrection and the life.
 - A. Notice that it was Martha who came running to Jesus while her sister Mary sat still in the house waiting for Jesus. This shows the result of Mary's abiding at the feet of Jesus while Martha sought to serve in her own strength.
 - B. It was Mary's abiding at the feet of Jesus that equipped her to wait patiently on the Lord at the time of her brother's death.
- III. "Jesus wept"
 - A. He did not weep because Lazarus was dead – He knew He was going to raise him from the dead.
 - B. He wept because of the grief of His beloved friends, and because of their unbelief.
- IV. Once again, Jesus let's the people do what they can do, roll the stone away from the tomb opening, while Jesus did what only He could do; He calls Lazarus back from the dead and raises him to life again. Jesus fulfills Verses 25 and 26.
- V. At first many people who had come to comfort Mary and Martha went along to the grave because of Mary's faith. Later, they believed on Christ because of the miracle they beheld at Lazarus' tomb.
- VI. Again, Jesus gives the people something to do which they can do: remove the grave clothes.
 - A. This pictures the fact that only Christ can raise us from the dead spiritually, but we can grow stronger in the Lord through prayer, Bible study, witnessing, regular Church attendance, service, etc. These and many other things are things that we can do, and should do.
 - B. We can roll away the stone from our hearts, and we can, through the above, steadily unwrap the grave clothes as we expel from our lives the things which should not be there. Jesus is patiently waiting to raise anyone spiritually who is willing to be raised and will roll away the stone from the heart through repentance.

Section 119 – The effect of the raising of Lazarus on: (1) the people, (2) the Sanhedrin, (3) the movements of Jesus. John 11:45-54

- I. The people were divided into two groups:
 - A. Those who saw the miracle and believed on Jesus
 - B. Those who reported Him to the religious leaders
- II. The Sanhedrin was in an uproar.

- A. They had to admit to His miracles.
 - B. They feared that all the people would believe on Jesus and that the Romans, fearing an uprising would take place, would come and enforce marshal law and remove what authority the religious leaders had.
 - C. Caiaphas, the High Priest suggested that the blame be put on Jesus for the unrest among the people, and let Him die instead of the nation taking the blame and being destroyed (He did not know that his suggestion was prophetic). So from this moment on, they sought an opportunity to take Him and turn Him over to the Romans as one guilty of leading an uprising against Rome.
- III. Jesus, knowing their plans, leaves the area of Jerusalem and goes into Ephraim to continue teaching the Disciples.

Section 120 – Jesus starts on the last journey toward Jerusalem by way of Galilee and Samaria.
 Luke 17:11-37

- I. Jesus heals ten lepers, but only one comes back to thank Him.
 - A. Jesus tells this one that his faith has made him whole. The implication seems to be that the leprosy will return to the other nine since they did not really believe on Him.
- II. When Jesus is questioned about the Kingdom of God, He replies that it is not an earthly Kingdom beheld by physical eyes, but it is in the hearts of men.
- III. This teaching is followed by warnings of those things which shall precede His return to establish His earthly reign. (parallel passage to Matthew 24)
 - A. The reference to one being taken and the other left does not refer to the rapture, but to the end of the Tribulation period.

Section 121 – Two parables on prayer (1) The importune widow, and (2) The Pharisee and the Publican. Luke 18:1-14

- I. The first parable teaches that the ungodly judge heard the widow's plea and helped her because she would not leave him alone. God never tires of our pleas for help, but is pictured as a God who will avenge His own who cry unto Him day and night.
- II. The parable of the Publican and the Pharisee teaches the principle of sincerity. The Publican was sincere while the Pharisee was proud and hypocritical

Section 122 – Going from Galilee through Perea, Jesus teaches concerning divorce. Mark 10:1-12; Matthew 19:1-12

- I. The religious leaders try to trap Him again by using a question pertaining to the Law concerning divorce.
 - A. Jesus asks them what the Law says on the subject of divorce
 - B. They answer that Moses allowed a bill of divorcement. Compare Deuteronomy 24:1-4 with Matthew 5:31,32 The only Scriptural reason for divorce is on the basis of fornication before coming to marriage, not adultery after marriage. The best illustration in the Scriptures is that of Joseph and Mary. When Joseph found that Mary was with child before they were married, he thought she had been unfaithful to

him during the betrothal period and was going to give her a bill of divorcement and put her away privately. Then the Angel of the Lord came to Him in a dream and told him that the Child was the Son of God, begotten by the Holy Spirit. Even in the case of proven guilt, God has not told us that we must give a bill of divorcement. If we want to please God and suffer the personal loss, we can put forth the effort to make the relationship right without a bill of divorcement. God only allowed the bill of divorcement because of the hardness of their hearts.

- C. God's original plan and purpose for man did not include divorce. Verses 11,12, compared with Matthew 5:31,32 show what Jesus meant.
- II. Matthew's account goes on to show that Jesus taught that it is sometimes the will of God that a particular person not marry. Some cannot serve the Lord the way He wants them too if they have a mate. In such cases God will give the grace to do what He wants. See I Corinthians 7:33-40 Normally it is God's will for us to marry once, and that the marriage be for life. If a Christian's mate dies, they are free to remarry, only in the Lord. See I Corinthians 7:39

Section 123 – Christ and the little children, and the failure of the Disciples to understand the attitude of Jesus. Mark 10:13-16; Matthew 19:13-15; Luke 18:15-17

- I. The people brought their children to Jesus to be blessed of Him.
 - A. The Disciples misunderstood the love of Jesus for the children and tried to forbid them to come to Him. (Many in the Church today put the emphasis on the adults and forget the importance of the children.)
 - B. Jesus was indignant and rebuked the Disciples. He then used the children as an example of what our attitude must be if we are to successfully approach Him.

Section 124 – The rich young ruler, the perils of riches, and the amazement of the Disciples. The rewards for forsaking all to follow Christ will be great. (Parable of the laborers in the vineyard.) Mark 10:17-31; Matthew 19:16-20; Luke 18:18-30

- I. In the incident of the rich young ruler Jesus shows that, even though He loves the lost sinner dearly, He cannot save him if the sinner loves something else more than he or she loves Christ.
 - A. Obviously the young man really thought he had kept the moral Law (Notice, however, that Jesus only listed the commandments that pertain to man's relationship to man).
 - B. When faced with the first four commandments which have to do with man's responsibility to God, the young man went away sorrowing since he loved his riches more than he loved God.
- II. Jesus, using the example of the camel and the needle's eye (a small door in the city gate), demonstrates how one's riches can get in the way of their salvation.
 - A. When the Disciples are amazed at His answer, Jesus explains that only God can overcome this obstacle.
- III. Jesus teaches that those who would follow Him must put everything else second to Him, but the rewards are great.
- IV. Through the parable of the laborers in the vineyard Jesus teaches that the reward will be the

same for all who will forsake all to follow Him, no matter how old they are when they hear the call. Those, however, who refuse the call will suffer the fate of the rich young ruler.

Section 125 – Jesus again tells the Disciples of His coming death and Resurrection (compare with sections 83,85,86 and 88) and rebukes the selfish ambition of James and John.

- I. When they realize that Jesus is headed for Jerusalem, they are afraid for Him.
 - A. He then explains why He is going, but they do not understand..
- II. The request of the mother of James and John on this occasion demonstrates two things:
 - A. A mother's pride in her sons
 - B. A blind selfishness not unlike that suffered by us. Jesus again teaches that the one who would be greatest should be the servant of all.

Section 126 – Blind Bartimaeus and his companion healed Mark 10:46-52; Matthew 20:29-34; Luke 18:35-43

- I. The seeming discrepancy between Mark and Matthew as to how many blind men there were can be easily explained in that there were two, but Mark concentrate on the name of one.
- II. The seeming discrepancy between Matthew and Mark as to whether Jesus was going into or out of Jericho is also easily explained. There were two Jerichos: the old Jericho which had been destroyed when Israel entered the Land of Canaan, and the New Jericho which was at that time inhabited. There was but a short space between the two cities, but both had to be passed through on the Jericho Road.
 - A. Once again, as in the case with the children, the Disciples tried to keep Bartimaeus from getting to Jesus, and in so doing, they, like we so often do, stood in the way of a soul getting their need met.
 - B. Note: Bartimaeus was saved by faith and immediately followed Jesus.

Section 127 – Jesus visits Zacchaeus, speaks the parable of the pounds, and then sets out for Jerusalem. Luke 19:1-28

- I. Zacchaeus, being a Publican, was considered to be one of the most contemptible people in the world.
 - A. A Publican was a Jew who collected revenue for the Romans from his own countrymen. Zacchaeus was not only a Publican, but a chief Publican.
 - 1. Their practice was usually to collect that which the Romans had levied and any other they wished to require of the people.
 - 2. This is how he became rich.
 - B. Zacchaeus shows many commendable traits:
 - 1. Although he was small of stature, he made up for it in his enthusiasm and determination. He wanted to get to Jesus so much that, although he was rich and could have bought a good place in the crowd, he ran and climbed a tree to see Him.
 - 2. He was willing to humble himself to get to Jesus.

3. He immediately obeyed Jesus' command.
 4. He was immediately converted and showed evidence of it in that he was willing to jeopardize his great wealth and make things right with those he had cheated, as well as with God.
- C. Jesus knew in His omniscience that this would happen. He knows the thought and the intents of the heart.
1. Zacchaeus knew the Law and made restitution accordingly. See Exodus 22:1 and Numbers 5,6,7
- II. The parable of the pounds: Vs 11-28
- A. The Parable had a similarity to an incident that had happened when Jesus was a young boy.
1. Upon the death of Herod the Great, it was found that he had made arrangements for Herod Archelaus to succeed him on the throne.

The Jews Hated Archelaus. He left the Kingdom in the hands of friends and went to Rome to secure his right to the throne from Caesar. When he returned, he rewarded those who had been faithful while he was gone. This story would have been fresh in the minds of Jesus' hearers.
 2. Each one has is given talents to invest for the Lord until He returns.
 - a. One invested his talent and returned ten. What has each of us done with the talents God has given us? We often spend most of our time coveting the talents and gifts someone else has, while we completely ignore those God has given us.
 - b. Not all have the same abilities, but the second invested his talent and returned five. Very few of us will ever be the chandelier in the parlor, but we can be a faithful back-hall light which keeps someone from stumbling in the night.
 - c. The third did not use his talent, but hid it and had no reward. He also lost the one talent that he had been given. It is often true that abilities unused will come to ruin. Muscles unexercised will atrophy and be of absolutely no use to the owner.

Part XI

The last public ministry in Jerusalem

Sections 128-138

Section 128 – Jesus arrives at Bethany near Jerusalem (on Friday, the week before Passover. Also, His triumphal Entry into Jerusalem) John 11:55-12:1 and 9-11; Mark 11:1-11; Matthew 21:1-11 and 14-17; Luke 19:29-44

- I. Prophecy fulfilled: Zechariah 9:9 Written about 487 BC
- II. This event was not only the fulfillment of prophecy, but it was an official declaration of the His messianic office.

- III. This passage also bears witness to His omniscience.
 - A. He knew that the colt would be there.
 - B. He knew that the colt had never been ridden.
 - C. He knew that the owners would let them take the colt for Jesus to use.
 - D. He knew that the colt would fulfill its purpose though it had never been ridden.
 - E. This colt was only a dumb beast, but it knew its master. See Isaiah 1:3.
 Man is the only one of God's creatures that does not immediately obey His will.
- IV. The religious leaders were not persuaded by this claim of Jesus to be the Messiah, although they knew well the prophecies concerning Him.
 - A. Instead, they opposed Him and rebuked Him for letting His Disciples make these claims about Him. Jesus replies to them with a statement that the very rocks would cry out and make the same claim if His Disciples did not.
 - B. John 1:11 – "He came unto His own (things), and His own (people) received Him not."
 - 1. The first "His own" is neutral in the Greek and refers to His own things (He had made all things). The second "His own" refers to Israel whom He took to Himself in the Old Testament as His wife.
- V. The Palm branches thrown in the way as He proceeded are a type or symbol of peace.
 - A. The Kingdom of God which Jesus established in the hearts of men brings peace with God and the peace of God.
 - B. The Kingdom of Heaven on earth which Christ will establish when He comes in His second coming will be a literal thousand year reign of peace on earth.

Section 129 – The barren fig tree cursed and the second cleansing of the Temple. Mark 11:12-18; Matthew 21:18,19 and 12,13; Luke 19:45-48 (this would have taken place on the Sabbath Day).

- I. The fact that this took place on the Sabbath Day adds all the more emphasis to the main incident of the day; the cleansing of the Temple.
 - A. This is the second cleansing of the Temple. See section 31.
 - B. Mark says, "And on the morrow", while Matthew says "Now in the Morning..." Both accounts bear witness that these incidents took place the next day after coming to Bethany which would have put this on the Sabbath Day.
- II. The fig tree is a symbol of political Israel as a nation. Jesus found leaves indicating life externally, but no fruit.
 - A. This is the same condition in which we find the Church at the end of the Age of Grace. I Timothy 3:1-5 and Revelation 3:14-22. The Church today is a lover of pleasure more than a lover of God.
 - B. When Jesus cursed the fig tree He said, "No man eat fruit of thee hereafter forever." Vs 14
 - 1. The meaning in the Greek is, "...for the remainder of this age." (The age of Grace)
 - 2. God will again deal with Israel as a nation, but not until the Tribulation

Period.

- III. Soon after Jesus cleansed the Temple the first time, the money changers and those who had commercialized the worship moved back in.
 - A. It was His Temple to which He came, but it had been defiled by unbelieving Israel more interested in making money than worshipping God.
 - 1. This is similar to some of the so-called Christian ministries of our day. They are more interested in getting rich off the innocent, and building their own kingdom that they are in winning the lost.
 - B. Notice: at the first cleansing in John 2:16 – “...make not my Father’s house a house of merchandise.” At the second cleansing of the Temple in this passage He says, “My house shall be called a house of prayer.”
 - 1. On both occasions he laid claim to the Temple as His own, as Messiah, but the second time He makes it very clear; He is God.
- IV. What had happened to the Temple began as an innocent thing. The Old Testament Law provided for those who lived too far from the Temple to sell a suitable animal, bring the money, and buy a comparable animal at the Temple area. This provision was made by God, but the money changers had taken their animals and money changing into the Temple courtyard, thus defiling the Temple.
 - A. Greed had turned this into a lucrative business,
 - B. According to I Corinthians 6:19,20, the believer in this day of Grace is the Temple of the Holy Spirit. If we are not careful we can defile the temple of our bodies and cause God to have to cleanse the Temple. See I Corinthians 3:17
 - C. Neither the money changers or the men who sold sacrificial animals was doing something wrong, but they had defiled the Temple by moving their business right into the Temple.

Section 130 – The desire of some Greeks (Hellenistic Jews) to see Jesus, puzzles the Disciples and leads Jesus, in agitation of soul, to interpret life and death as sacrifice, and to show how being lifted up He will draw all men to Him (Jerusalem on the Sabbath Day). John 12:20-5

- I. Vs 20-22 These Greeks could have been any of the following:
 - A. Hellenistic Jews – Jews by birth, but born outside the land of Palestine in some other part of the Roman empire.
 - B. They could have been Gentile Greeks who were proselytes to Judaism.
 - C. The Greek word used here implies “worshipping Greeks” from other nations, and were Gentiles, such as the Ethiopian Eunuch whom Philip led to Christ as he returned from Jerusalem where he had gone to worship.
- II. Vs 23,24 Jesus was that corn of wheat which must first fall into the ground and die before there could be any salvation for the Jew or the Gentile; any lost sinner.
- III. Vs 25,26 Those who are counted as the Disciples of Jesus must put Him first .
Matthew 6:33 – “But seek ye first the Kingdom of God and His righteousness...”
- IV. Vs 27-36 Jesus speaks clearly of His coming crucifixion, and the Father honors the Son by speaking from Heaven.

- A. Jesus points out that this incident happened for the sake of His Disciples.
- B. Vs 32 This is a reference to the brazen serpent in the wilderness, John 3:14 – “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”
- C. Vs 35,36 The reference to the light is synonymous with the passage in John 1:5-9
- D. Vs 37-41 This passage is based largely on the statements of Isaiah in chapter 53 of his prophecy.
 - 1. God, in His foreknowledge, knew that Israel would reject Christ when He came. John 1:11 – “He came unto His own and His own received Him not.”
- E. Vs 42,43 Those among the chief rulers who were said to be believers were probably not believers in the sense of saving faith. These are those who claim to believe, but are afraid to be identified with Him because of what the other religious leaders might do.
- F. Vs 44-50 The purpose for Jesus’ coming:
 - 1. Vs 44,45 Jesus identifies Himself as one with the Father who sent Him, claiming Deity.
 - 2. Vs 46 He is the light to dispel the darkness of spiritual ignorance. He has come to reveal God to man.
 - 3. Vs 47-50 Jesus has not come to judge the world. John 3:17
Those who do not come to the light and believe on Him are condemned by the Word of God. (Old Testament prophecy, and New Testament fulfilled).

Section 131 – The barren fig tree found to have withered (on the way from Bethany to Jerusalem). Mark 11:19-25; Matthew 21:19-22; Luke 21:37,38

- I. The fig tree is a symbol of national Israel as God’s People.
 - A. It was not the time of year for figs to be on the trees.
 - B. Jesus does what He does on this occasion because He was pointing out that Israel was like a fig tree that outwardly looked like it had fruit on it, but had nothing but leaves. Because Israel bore no fruit for God He would curse it. See Isaiah 1:10-20 for a picture of this principle in the Old Testament, and II Timothy 3:1-5 for a picture of the same principle in the New Testament. This is why cults are so convincing

Section 132 – The religious rulers (Sanhedrin) formally challenge the authority of Jesus as an accredited teacher (Rabbi). Jesus bases His authority on John the Baptist, His forerunner who baptized Him, and demands the Sanhedrin’s opinion of the baptism of John. This pertinent counter-question stops the religious leaders in their tracks and Jesus drives home his argument through three parables: (1) The parable of the two sons; (2) The parable of the wicked husbandman; and (3) The parable of the marriage feast of the King’s son. Mark 11:27-12:12; Matthew 21:23-22:14; and Luke 20:1-19

- I. This was one of those occasions where the religious leaders tried to trick Jesus into contradicting Himself. They asked Him His credentials as a Rabbi (are you a graduate of the school of Rabbis, and if so, who ordained you, or what degree do you have?)

- A. Jesus replies with a question: He forms His question in such a way as to force them to recognize John the Baptist as the true forerunner of the Christ, thus showing His own authority.
 - B. If the religious leaders had admitted that John the Baptist was the true forerunner of the Christ, they would have answered their own question. If they didn't, however, they feared the response of the people who accepted John as the Prophet of God.
- II. Jesus drives home His point through three parables:
- A. The parable of the two sons:
 - 1. "A certain man had two sons..." They picture two types of people; Those who give lip service, and those who are genuine in their interest in spiritual things.
 - 2. "He said, I will not, but repented..." In this case we see the willfully disobedient son repent and do the will of the Father.
 - 3. "He answered, I go Sir, but went not..." This has been the history of the legalists in Israel since, at the foot of Mount Sinai they said, "All that the Lord hath said will we do and be obedient" (Exodus 24:7), but a few days later rebelled against God by making the golden calf. Romans 2:24
 - B. The parable of the wicked husbandman:
 - 1. The householder who planted the vineyard is God.
 - 2. The vineyard is Israel. Isaiah 5:1-7
 - 3. The husbandmen are Israel's spiritual leaders.
 - 4. The servants who were sent unto them are the prophets.
 - 5. His Son is Christ.
 - C. The parable of the marriage feast of the King's son:
 - 1. The King in the parable is God.
 - 2. The marriage is between Christ and the Church.
 - 3. The marriage supper is when the Bride, the Church becomes the wife of Christ. Revelation 19
 - 4. The guests who made excuses are the spiritual leaders of Israel and Israel as a nation.
 - 5. The invitation was then extended to the Gentiles,

Section 133 – The Pharisees and the Herodians try to ensnare Jesus about paying tribute to Caesar. Mark 12:13-17; Matthew 22:15-22; Luke 20:20-26

- I. The Herodians were purely secular Jews who had no respect for, or allegiance to the Law of God. Their answer to this question would have been, Yes. The Pharisees were the fundamentalists of their day whose answer would clearly have been, No.
- II. But they ganged up on Jesus to try to get Him to say something that would incriminate Him and justify their rejection of Him.
- III. The question, "Is it lawful to give tribute to Caesar, or not?" is one which is clearly answered by the Scriptures.

- A. Jesus' answer – Verses 18-22
- B. Romans 13:1-9
- C. Christians have a distinct obligation to be in subjection to those who are in authority over them.
- D. But don't forget the latter half of His statement: We must "render unto God the things that are God's."
 - 1. If there is a conflict, the Christian must obey God.

Section 134 – In the Court of the Temple the Pharisees ask Jesus the puzzling question about the resurrection. Mark 12:18-27; Matthew 22:23-33; Luke 20:27-40

- I. The Jewish Law (Deuteronomy 25:5) required that if a man died and left a wife, but had no children, the next oldest brother would marry her and raise up seed in his Brother's name.
- II. The Sadducees, who did not believe in the resurrection, are the ones who asked this question to trick Him concerning the doctrine of the resurrection.
- III. Jesus' answer to them is three-fold:
 - A. Jesus first points out to them that they are in error about what the Scriptures teach: that is, that God is the God of the living, and not the dead.
 - 1. God has made promises to Abraham, Isaac and Jacob which were not fulfilled in their lifetime. If they were dead and there was no resurrection then there was no way that God could keep His covenant with them.
 - B. Jesus then tells them that in our resurrection bodies we are as the Angels in that we are asexual, having no need of the earthly relationships which are for this life.
 - 1. He does not say that we become Angels, but that we are as the Angels in this respect.
 - 2. The Bible does not tell us that the resurrection body is asexual, or if we will be male or female. God and the Angelic beings are always spoken of in the masculine.
 - C. Jesus teaches that God is eternal present tense and is the God of the living and not the dead. Since the present tense is used, Abraham, Isaac, and Jacob have to still be spiritually alive, though their bodies are dead.

Section 135 – The Pharisees rejoice over the rout of the Sadducees, and a Pharisee Lawyer asks Jesus a legal question (in the court of the Temple) Mark 12:28-34; Matthew 22:34-40

- I. Seeing that Jesus had answered the Sadducees well, the Pharisees set forth one of their own, a Lawyer (doctor of the Law of Moses) to ask Jesus a question.
 - A. His question is, what is the greatest of all the commandments in Christ's opinion.
 - 1. Jesus answer, of course, is that the greatest commandment is the first of the ten set forth in Exodus 20.
 - 2. Then Jesus places an obligation upon the Pharisees which they failed consistently to fulfill: and this is covered in the second commandment Jesus gives him.

3. What Jesus says is second only to the greatest commandment of all is actually a summary of the 6th through the 10th commandments: Man's responsibility to man. It was this with which Jesus tested the rich young ruler.
- B. Jesus tells this Lawyer that these two commandments comprise the whole Law and the prophets.
 1. The first and greatest commandment is a summary of the first four of the ten commandments, while the second is a summary of the last six.
 2. But these two commandments also summarize the prophets in that the whole ministry of the prophets was to bring Israel back to the Law of God.
- C. In a sense we might say that the first of these two commandments pictures salvation, while the second pictures the Christian life.

Section 136 – Jesus, to the joy of the multitudes, silences His enemies with the question of the Messiah's descent from David, and Messiah's Lordship over David. Mark 12:35-37; Matthew 22:41-46; Luke 20:41-44

- I. While the Pharisees are gloating over the rout of the Sadducees, Jesus asks them a question which they cannot answer, and the people in general are delighted with His teaching.
 - A. The Pharisees pride themselves in being the fundamentalists of their day, and in having greater insight into spiritual matters than anyone else, but they had given no thought to this matter at all.
 - B. The basis of Jesus' argument is that in order to be a descendant of David (David's son) and to be called God at the same time, He has to have human and Divine parentage:
 1. This would be completely in line with Matthew's emphasis on the Kingship of Jesus and his genealogy of Joseph, but also completely in line with John's emphasis on the Deity of Jesus.
 2. Even though they had the Old Testament prophecy of Isaiah in 7:14 and 9:6,7, they still had not connected them with the Messiah.
- II. It must have galled the Pharisees even more that this incident only strengthened Jesus' popularity with the people.

Section 137 – In His last public discourse Jesus soundly denounces the Scribes and Pharisees (compare with section 107) Mark 12:38-40; Matthew 23:1-39; Luke 20:45-47

- I. Things Jesus taught the people they ought to do concerning the Pharisees: Vs 1-12
 - A. Since the Pharisees have the position of authority passed down to them from Moses, the people ought to do what the Pharisees tell them to do.
 - B. At the same time, they are not to do what the Pharisees do.
 1. The Pharisees say and do not.
 2. The Pharisees do what they do to be seen of men.
 - C. The common people were not to allow others to call them Rabbi since only Christ is their Master.
 - D. They were to call no man Father for only God is their Father.

- E. They also were to let no man call them Master, since only Christ was their Master.
 - F. He that would be greatest among them should be the servant of all.
 - G. They were not to exalt themselves, but to humble themselves..
- II. They were then given a list of woes (these are found only in Matthew's Gospel) Vs 13-33
- A. Woe #1 – The Pharisees were hypocrites because they claimed to be spiritual leaders, but actually hindered the people from going into the Kingdom, neither entered in themselves.
 - B. Woe #2 – The Pharisees took all that belonged to the poor, but covered up for it by making pious prayers.
 - C. Woe #3 – The Pharisees went to great lengths to win people to Judaism, but then led them into their own errors.
 - D. Woe #4 – The Pharisees emphasized the material instead of the spiritual.
 - E. Woe #5 – The Pharisees emphasized the minor things and left the really important spiritual matters unresolved.
 - F. Woe #6 – The Pharisees put heavy emphasis on the outside appearance, while the inside was full of corruption.
 - G. Woe #7 – Their righteousness was all outward, while they were full of dead men's bones.
 - H. Woe #8 – The Pharisees claimed that had they lived in the days of their fathers they would not have killed the prophets when, at the same time, they had determined to kill the Christ.
- III. Jesus rebukes them for having the same spirit of rejection which was held by their fathers and tells them that the consequences of all their rejection shall rest upon their generation.

Section 138 – Jesus closely observes the contributions in the Temple and commends the poor widow's gift. Mark 12:41-44; Luke 21:1-4

- I. Jesus makes the point that it is not so much how much a person gives as it is what portion of their possessions a person gives.

Part XII

In The Shadows With Jesus

Sunday afternoon to Tuesday night of the Passion Week (AD29). Sections 139-152. Jesus now seeks to prepare the Disciples for the tragedy of His death, and for carrying on His work after His departure.

Section 139 – Sitting on the Mt. of Olives, Jesus speaks to His Disciples about the destruction of Jerusalem, the incidents of the Tribulation period, and His own second coming in apocalyptic language. The great eschatological discourse. Mark 13:1-37; Matthew 24 and 25; Luke 21:5-36 (This is one of the greatest of all prophetic passages in the New Testament, and is directly

connected to chapters 2-22 of Revelation.

- I. Matthew 24:1-14 corresponds to the first half of the tribulation period.
 - A. Vs 1-3 The setting (Mt of Olives) with Disciples – They are showing Jesus the Temple. He prophesies that there shall not one stone be left standing on another. (AD 70)
 - 1. They ask Him what they think is one question, but which is really three:
 - (1) “When shall these things be?”
 - (2) “What shall be the sign of thy coming?”
 - (3) “..and of the end of the world?”
 - B. Vs 4-14 This portion corresponds to Revelation 6:1-8:5, but particularly 6:1-11
 - C. Vs 15-21 This portion corresponds to II Thessalonians 2:3,4 and Revelation 13
 - D. Vs 22-28 This portion represents the second half of the Tribulation Period.
 - E. Vs 32-51 This portion contains admonitions directed at Israel, to be prepared for these events, but especially the second coming of Christ.
- II. Matthew 25 is made up of warnings in the form of parables according to the following outline:
 - A. Warnings concerning preparedness for the second coming of Christ.
 - 1. The parable of the wise and foolish virgins. Vs 1-13
 - 2. The parable of the talents Vs 14-30
 - B. The Judgment of the Nations Vs 31-46

Section 140 – Jesus predicts His crucifixion two days from then (probably at Bethany on Sunday evening which would have been the beginning of Jewish Monday. The rulers in Jerusalem plot His death. Mark 14:1,2; Matthew 26:1-5; Luke 22:1,2

- I. The Jewish religious leaders are still having to plot His death in such a way that the accusations and trial would be in secret since Jesus is so popular among the masses of the people.
 - A. They recognize, according to Matthew’s Gospel, that His capture would have to be with subtlety. Vs 4
 - B. They knew that it could not be done at the feast because, without strong charges against Him, the people would not be on their side. His capture, trial and conviction would have to be in secret.
- II. Jesus is still preparing His Disciples as He relates clearly that He is to be taken and crucified.

Section 141 – At the fest in the house of Simon the leper, Mary of Bethany anoints Jesus for His burial (at Bethany on Monday night before Jewish Monday). Mark 14:3-9; Matthew 26:6-13; John 12:2-8

- I. Matthew’s Gospel would appear to indicate that all the Disciples thought this was a waste of expensive ointment, while Mark indicates that some felt this way. It is John, the closest of

the Disciples to the Lord, who reveals that it was actually Judas, the treasurer of the group who actually expressed this attitude.

- II. Jesus certainly did not put down the poor, nor did He show lack of concern for them when He said, “For the poor always ye have with you...”
 - A. He was actually reminding them that there was always a need with the poor, and that need they should endeavor to meet, but this ointment was meant for a particular purpose.
 - B. Jesus would not always be with them in physical form, and this was the specific moment for this ointment to be used in a prophetic picture of His coming sacrificial death.
 - C. As in the case where Jesus went to the home of Mary and Martha and Lazarus for dinner, Martha was the one who served, but Mary was the one who ministered to Jesus. She was willing to give Him her best because she had spent time at His feet previously.

Section 142 – Judas, stung by the rebuke of Jesus at the feast, bargains with the rulers to betray Jesus (later the same night in Jerusalem). Mark 14:10,11; Matthew 26:14-16; Luke 22:3-6

- I. There are three things here that we want to emphasize:
 - A. All three of these Gospel writers emphasize that Judas was one of Christ’s personally chosen twelve, and yet, not being himself converted, he could not see and understand the significance of what was happening.
 - B. He “..ran greedily after the error of Balaam.” Jude V-11 He was motivated not by hatred for Christ so much as he was by greed. See II Timothy 3:1-5. He loved money and things more than he loved Christ.
 - C. Judas could not handle the stinging rebuke of Jesus at the home of Simon the leper. He held the bag and what was therein. Since the ointment was not sold, and the money put in the bag, he determined to get even with Jesus and get richer at the same time.

Section 143 – The preparation for the Passover and the Last Supper meal at the home of a friend (possibly at the home of John Mark’s parents) Mark 14:12-16; Matthew 26:17-19; Luke 22:7-13

- I. Note the detail in the instructions Jesus gave the Disciples when He told them to go make ready for the Passover. This is a clear demonstration of Christ’s omniscience.
- II. This is also used by Jesus as an opportunity to teach and prepare young John Mark by means of the most intimate moments of Jesus’ earthly life with His Disciples. (John Mark is the writer of the Gospel of Mark).

Section 144 – Jesus partakes of the Passover Meal with His Disciples and rebukes their jealousy (Tuesday evening after sunset, the beginning of the Jewish Wednesday). This would be the last Passover recognized by God since Jesus would fulfill the typology in His death, burial, and resurrection. Mark 14:17; Matthew 26:20; Luke 22:14-16 and 24-30

- I. Luke gives this incident much more treatment than do the other synoptic Gospel writers. He alone gives the account of the contention among the Disciples about who is greatest.

- A. Jesus makes it clear to His Disciples that things in His Kingdom do not work the same as things in earthly kingdoms, but that he who would be the greatest must be the servant of the rest.
- B. Also at this time, Jesus informs His Disciples of the fact that one day they will sit upon twelve thrones ruling over the twelve tribes of Israel.

Section 145 – During the Passover meal Jesus washes the feet of His Disciples. John 13:1-20

- I. It is hard to separate the previous section from this one.
 - A. In the previous section the Disciples argued over who was to be the greatest among them, and now Jesus shows them the crowning example of what He meant when He said that he who would be greatest among them must be the servant of all. This is the ultimate humiliation for a King
- II. Foot washing is not generally thought of as an ordinance of the Church, but the Disciples are instructed to do for each other what Jesus does for them on this occasion. Why is it not an ordinance?
 - A. First, it does not have so much a literal application as it does a figurative one.
 - 1. When Jesus comes to Peter, that Disciple does not want to have his Lord wash his feet. Jesus replies that if He does not wash his feet he will have no part with Him. Peter then wants Jesus to wash him all over, but Jesus tells him that it is only necessary for Him to wash his feet, since he is already washed from his sins.
 - 2. The meaning of this symbol is that we are washed from all our sins by the redemptive work of Christ and we only need to have our feet (spiritual feet which come in contact with the world every day) washed regularly in order to maintain fellowship with the Lord. See I John 1:8-10 which is written to Christians. We also need to watch out for the spiritual welfare of our Christian brothers and sisters, thus, washing one-another's feet. I Thessalonians 5:14-24.
 - B. An ordinance is something the Lord has commanded us to do as an outward indication of our identification with Him, and of what He has done for us.

Section 146 – The Passover Meal : Jesus reveals the fact that He is to be betrayed by one of their number, and reveals only to John who it is. Mark 14:18-21; Matthew 26:21-25; Luke 22:21-23; John 13:21-30

- I. Since John was the one of the Disciples closest to the Lord, we get the most extensive picture of this incident from his Gospel.
 - A. Jesus, in each of the Gospels, makes it clear that one of their number would betray Him.
 - 1. There is no indication in any of the accounts that John asked if he were the one.
 - B. John was the one next to Jesus at the supper, and was the logical one to ask who it was.
 - C. It was, according to John, Peter who asked John directly to find out who it was.

- D. Jesus' answer to John was not the same as to all the rest of the Disciples. It was a private answer which He did not mean to reveal to the rest of the Disciples. We also have no record of John passing the information on to the rest of the Disciples, but John knew who it was..
 - 1. It was John only who went all the way to the cross with Jesus, and was the only one who went into the trial with Jesus before the Sanhedrin.

Section 147 – After the departure of Judas, Jesus warns the eleven (Peter in particular) against desertion, while all protest their loyalty. John 13:31-38; Mark 14:27-31; Matthew 26:31-35; Luke 22:31-35

- I. Jesus does not institute the Lord's Supper, nor does He give His Disciples the "New Commandment" until Judas gone. The false professor and betrayer has no part in the fellowship with Christ.
- II. Jesus has said throughout His formal ministry that His hour had not yet come. He reveals to His Disciples that it is time for Him to be glorified.
 - A. Peter pledges his loyalty, but soon it is broken.
 - B. Dedication of one's life to Christ is something to be done once, but must be constantly maintained. Romans 12:1,2

Section 148 – Jesus institutes the Lord's Supper, or Communion. Luke 22:17-20; Mark 14:22-25; Matthew 26:26-29; I Corinthians 11:23-26 (The evening before the crucifixion).

- I. The wine (this would be new wine, or unfermented wine) speaks of the sinless blood of Christ, shed for the salvation of the sinner.
 - A. Hebrews 9:22 – "...and without shedding of blood is no remission."
 - B. Jesus presented His own blood in the Heavenly Sanctuary as the earthly Priest presented the blood of bulls and of goats in the earthly sanctuary. Hebrews 9:23,24
 - C. But this sacrifice only had to be made once. Hebrews 9:25-28 and 10:11-14
 - D. Fermentation is a type of sin in God's Word. The wine which was used in this symbol then had to be unfermented.
- II. The unleavened bread is symbolic of His broken body; broken for our sins.
 - A. Since leaven is also a type of sin, the bread used in this symbol had to be unleavened, as the body of Christ was sinless.
 - B. If Jesus had possessed any sin at all, He would have had to die for His own sin, and could not have died for ours. II Corinthians 5:21

Section 149 – The farewell discourse to His Disciples in the upper room, and on the way to the Garden of Gethsemane. John 13-16

- I. Jesus reveals to His Disciples the fact of His Deity and that He is going to prepare a place for them. Vs 1-14
- II. Jesus comforts His Disciples and urges them to obey His Commandments (words of instruction) if they love Him. He also gives them the promise of the Holy Spirit, enabling them to obey His Word. Vs 15-31

III. They then leave the upper room and head for the Garden of Gethsemane.

Section 150 – The discourse on the way to Gethsemane John 15,16

I. Chapter 15:1-16 The Vine and the branches

A. The blessings and fruits of abiding in Christ:

1. Vs 4 If we do not abide in Him we will have no fruit.
2. Vs 5 Those who abide in Christ bring forth much fruit.
3. Vs 6 Those who do not abide in Christ are rejected.
4. Vs 7 Those who abide in Christ get their prayers answered.
5. Vs 8 Abiding in Christ is the only way to glorify God.
6. Vs 9,10 Abiding in Christ is the only way to continue in His love.
7. Vs 11 Abiding in Christ brings fullness of joy.
8. Vs 12,13 If we abide in Christ we will love one another.
9. Vs 14,15 If we abide in Christ we are counted as His friends.
10. Vs 16 If we abide in Christ our fruit will remain.

II. Chapter 15:17-16:4 Jesus warns His Disciples as to what they are going to face as His Disciples following His death, burial, resurrection, ascension, and the day of Pentecost.

A. The world will hate His Disciples because it hated Him.

B. Those who kill His Disciples will think they do God a favor.

III. Chapter 16:5-33 Jesus speaks of the sorrow that will fill their hearts because they do not understand about the resurrection as yet, but the Holy Spirit will be their Comforter

A. The only ministry of the Holy Spirit in the Age of Grace to the unsaved is to reprove them of sin (because they believe not on Him), of righteousness (Because He is going to His Father), and of Judgment (because the prince of this world is judged).

B. Jesus assures them that He has overcome the world. (This was done at Calvary when He fulfilled the promise of Genesis 3:15)

Section 151 – Christ's High Priestly Prayer (somewhere between the upper room and the Garden of Gethsemane the night before the crucifixion). John 17

I. This is the real "Lord's Prayer". It is divided into five divisions as follows:

A. Vs 1-3 Christ acknowledges the purpose for His coming to earth is now at hand: that is, the procuring of our salvation. Hebrews 10:5-9

B. Vs 4-6 Christ acknowledges that He has glorified the Father and that the Father will glorify Him.

C. Vs 7,8 Christ speaks of the fact that His Disciples have believed on Him in response to His message.

D. Vs 9-24 Christ's prayer for all who will believe on Him as Savior.

1. He prays for us because we are the Father's. Vs 9

2. He prays for us because He is glorified in us. Vs 10
 3. He prays for us because He is leaving the world to return to the Father, so He asks the Father to keep us that we might be one as the Father and Son are one. Vs 11
 4. Christ kept all them who believed on Him, except for Judas while He was here in the world. Vs 12
 5. He prays that we might have His joy fulfilled in ourselves. Vs 13
 6. He has given us His Word, and as a result, the world has hated us because it hated Him and we have believed on Him. Vs 14
 7. He asks the Father not to take us out of the world, but to keep us while we are in the world. Vs 15
 - a. Having believed on Him, we are no longer of this world. Vs 16
 - b. We're sanctified by the Word of God while in the world. Vs 17
 8. He has now sent us into the world as the Father sent Him. (He came to do the Father's will, so He sets us apart in the world to do the Father's will). Vs 19 and Ephesians 5:25,26
 9. As He and the Father are one, He prays that we might be one with Him, and that those who are saved through our witness might be one with the Father and Him. Vs 20-23
 10. He prays that we might be with Him and the Father where He is, and have part in His glory. Vs 24
- E. Vs 25,26 Jesus prays that, having come to know Him, we might have the love of the Father and the Son. See John 13:34,35

Section 152 – Having arrived at Gethsemane, Jesus suffers long in agony. Mark 14:26 and 32-42; Matthew 26:30 and 36-46; Luke 22:39-46; John 18:1 Having gone into Gethsemane, Jesus suffers long in agony. Mark 14:26; Matthew 26:30, 36-46; Luke 22:39-46; John 18:1

- I. We must never forget that Jesus was not only God, but that He was in a human body, subject to all the sinless limitations of the flesh. The great sorrow that He felt at this time was born out of a full realization of two things:
 - A. He would know the full cup of the Father's wrath. What was that cup? (Revelation 14:10; 16:19 (all sin for all mankind for all time).
 - B. He knew full well that in order to be made sin for us He would have to be separated from the Father. There was nothing worse than this since to be separated from the Father meant spiritual death.
 1. This is why Jesus cried out on the cross, "My God, My God, why hast thou forsaken me?"
- II. Another grief to Jesus at this time would have been the apathy of His Disciples. They would not stay awake and watch with Him for one hour.
 - A. Not even Peter James and John would watch with Him in that fateful hour.
- III. Jesus' prayer that this cup might pass from Him is the display of His sinless Humanity, but He prayed that the Father's will might be done.

- A. Luke said that there appeared an Angel unto Him, strengthening Him. This is the same thing that happened at the close of His temptation in the wilderness at the beginning of His earthly ministry.

Part XIII

The Arrest, Trial, Crucifixion, and Burial of Jesus

Section 153 – Jesus is betrayed, arrested and forsaken. Mark 14:43-52;

Matthew 26:47-56; Luke 22:47-53; John 18:2-12

- I. We are told in John's Gospel: Judas knew the place where Jesus would be.
- A. This event is so unbelievably horrible, in the light of the fact that Judas had been one of the privileged twelve who lived with Jesus for over three years, seen Him miracles, heard His teachings, and was well aware of His claims. Only a person demon-possessed could do a thing like this.
1. Some have suggested that Judas was hoping to force Jesus' hand to overthrow the Roman yoke and establish the Kingdom, but Scripture makes it clear that Judas was moved by Satan to do what he did, and that his motives were for his personal benefit.
 2. To betray the Son of God with a kiss was the lowest kind of treachery. The Middle-Eastern kiss has always been a sign of friendship and affection,
 3. This terrible deed was done for thirty pieces of silver, the price of a common slave.
- II. Jesus' arrest:
- A. According to John's account, Jesus twice answered, "I Am" (the "he" is in italics.) when they said that they sought Jesus of Nazareth. Their response both times was to fall backward to the ground, indicating their fear of His power and authority. Perhaps they remembered the power displayed by Elijah in relation to Ahaziah's messengers in II Kings 1:5-16.
- B. Jesus, before submitting to arrest, makes sure of the safety of the Disciples, and that they were allowed to leave. All fled.
- C. Peter used one of the two swords they had to cut off the ear of the servant of the High Priest, but, according to Luke's Gospel, Jesus immediately healed him.
- D. Jesus points out to his captors that they could have taken Him at any time when He was teaching daily in the Temple, but they found it necessary to come after Him at night when the people would not be aware of what was happening.
1. They then seized and bound Him and led Him away.
 2. It is commonly thought that the young man who tried to follow Jesus, clad only in a linen garment, and who fled into the night when they tried to seize Him, must have been John Mark since Mark is the only one who records this in his Gospel.

Section 154 – Jesus is first examined by Annas, the ex-High Priest. John 18:12-14 and 19-23

- I. Caiaphas was the High Priest, but Annas, his father-in-law was the power behind the throne.
 - A. He was the one in John 11:50 who had counseled that it was expedient that one die for the people, speaking prophetically and not even knowing it.
 - B. When asked about His Disciples and His teachings, He speaks only of His teachings so as to protect His Disciples.
 - C. Concerning His teachings, the question was superfluous seeing that all His teaching had been public, and they all knew what He had taught.
 - 1. For this, Jesus was struck by one of the officers, which was forbidden under the Law, but was allowed because of the fact that they were making Him appear as a blasphemer.

Section 155 – Jesus is quickly tried and condemned by Caiaphas and the Sanhedrin, who mock and buffet Him.. Mark 14:53 and 55-65; Matthew 26:57 and 59-68; Luke 22:54 and 63-65; John 18:24

- I. Witnesses are sought to bring false testimony against Jesus, but their testimonies do not agree.
 - A. They misquote what He had really said.
- II. The High Priest asks him if He is the Christ, and when He admits it they accuse Him of blasphemy.
- III. Jesus begins to suffer physically at their hands.
 - A. One of the officers then strikes Him.
 - B. They begin to spit in His face.
 - C. They begin to buffet Him.
 - D. They smite Him with their hands.
 - E. They cover His face – blindfold Him.
 - F. They taunt Him with accusations and challenges.
 - G. They smite Him and then ask Him who smote Him.

Section 156 – Peter denies Christ three times. This takes place in the court of the place where the Sanhedrin is meeting during the trial. Mark 14:54 and 66-72; Matthew 26:58 and 69-75; Luke 22:54-62; John 18:15-18 and 25-27

- I. Both Peter, and John, who was known to the High Priest followed Jesus to the Hall of Judgment.
 - A. Since John was known to the High Priest he was allowed into the hall while Peter, at John's request, was allowed into the courtyard.
 - B. We do not know how John knew the High Priest, but we do know that in John's account in Vs 10 he gives the name of the servant whose ear Peter cut off in the Garden.
 - 1. John was perhaps one of those people who, without compromise, make

contacts in high places so as to gain advantage later on in situations where advantage might be of great value. We are taught in the Scriptures to be wise as serpents and harmless as doves.

II. Peter might not have found himself in this situation had he obeyed the Lord and watched and prayed.

A. The temptations themselves:

1. Matthew says that a damsel came to Peter and accused him of being with Jesus, and that Peter said before them all, "I know not what thou sayest."

Mark says that one of the maids of the high priest came and accused him of having been with Jesus, and he answered and said, "I know not, neither understand I what thou sayest."

Luke records that a certain maid, as Peter warmed himself at the fire, remarked that, "this man was also with Jesus." His reply was, "Woman, I know Him not."

John writes, "They say therefore unto him, art not thou also one of His Disciples?" He denied it and said, "I am not."

2. Matthew says that the second accusation was made as Peter went out onto the porch, and was made by another maid that accused him of having been with Jesus. This time he denies with an oath that he knows Jesus.

Mark says of the second denial that when Peter was gone out onto the porch, another maid accused him of being one of Jesus' Disciples, but he denied it.

Luke records, another saw him and said, "Thou art also one of them" and Peter said, "Man, I am not,"

John records only two denials and obviously omits the second.

3. Matthew says of the third denial, they came to him and accused him of being one of them. This time he not only denied Christ, but does so with violent cursing and swearing. And immediately the cock crew.

Mark says that they who stood by accused him, and with cursing and swearing he denies knowing Jesus, and the cock crew the second time.

Luke says, an hour later they accused him of being of Jesus' group because his speech was that of a Galilean. He does not mention the cursing and swearing, but does say that Peter relied, "Man, I know not what thou sayest," and then the cock crew.

John records the third denial thusly, "One of the servants of the High Priest, being his kinsman, whose ear Peter cut off saith, Did not I see thee in the Garden with Him?" Peter then denies Him again and immediately the cock crew.

Section 157 – After dawn, Jesus is formally condemned by the Sanhedrin, the religious governing body of the Jews. Mark 15:1; Matthew 27:1; Luke 22:66-71

- I. Luke says that they asked Jesus if He is indeed the Son of God. He answers, "Ye say that I am" (Ye say it because I am). The implication is that Jesus knew that they knew in their hearts that He was who He claimed to be.

- II. He makes it clear to them that He is the fulfillment of Psalm 110:1 – “The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.” See also Daniel 7:13,14
- III. They count this as blasphemy, and as an adequate reason to condemn Him.

Section 158 – The remorse and suicide of Judas the betrayer (in the Temple and in a place without the walls of Jerusalem). Matthew 27:3-10; Acts 1:18,19

- I. Judas experienced true remorse for what he had done, as well as genuine repentance, but alas, it was too late. Satan had entered into him at the Passover Feast to go through with this horrible deed.
 - A. There are many others in the Bible who repented, but too late.
 - 1. The people in Noah’s day had repented after God shut the door of the ark and the flood had begun.
 - 2. Esau repented when he lost his inheritance, and sought it with tears, but too late.
 - 3. Achan, when he was finally exposed, confessed his sin, but it was too late then to do anything about it.
 - 4. Pharaoh repented following the tenth plague, but to no avail.
- II. Some have suggested that Judas did what he did in order to force Jesus’ hand and make Him drive out the Romans and establish the Kingdom, not understanding the purpose for Christ’s first coming, but the Bible tells us he did it out of greed and the love of money. John 12:6
- III. Some have suggested that there is a discrepancy between the account that Judas hanged himself, and that he fell and his bowels gushed out, but this is not the case. Judas hanged himself, his body fell to the rocks below, and his bowels gushed out.

Section 159 – Jesus comes before Pilate the first time. Mark 15:1-5; Matthew 27:2 and 11-14; Luke 23:1-5; John 18:28-38

- I. The religious leaders begin their campaign to get Jesus condemned by the Romans, by bringing Him to Pilate’s palace.
 - A. They, themselves will not enter into the Roman Palace because to do so would defile them and they could not partake of the Passover.
 - B. Pilate’s first question has to do with why they brought Jesus to him.
 - 1. The Jews do not give a reason, but simply expect Pilate to believe them because they said He was a malefactor.
 - 2. How far would we get with government officials today if we used this approach?
 - C. Pilate questioned Jesus for himself to find out why He was guilty, then he invites them to take Him and judge Him by their religious law.
 - 1. The Jews reveal that they want Him put to death, but they know they cannot do it without permission from the Roman government.
 - 2. Scripture is being fulfilled since Jesus, in order to fulfill prophecy, had to die by crucifixion, a Roman means of execution.

- D. The Jews make an issue of the fact that Jesus claimed to be the King of the Jews. This would certainly be a death offence against the Romans since Caesar was held to be a Deity, if His Kingdom was of this world, but Jesus explains to Pilate that His Kingdom is a spiritual Kingdom and not of this world.
- E. When Jesus states that everyone who is of the Truth hears His voice, Pilate asks, “What is Truth?”
 - 1. To our world today there are no absolutes, no Truth; everything is relative.
 - 2. The thing which determines every aspect of our lives is whether we know the Truth or not.

Section 160 – Jesus goes before Herod Antipas, the Tetrarch. Luke 23:6-12

- I. The term Herod was like the Title Caesar or Pharaoh. It denoted a succession of rulers.
 - A. Herod Antipas was the son of Herod the great and reigned over Judea from the time of his father’s death in 4 BC until AD 39. On the death of his father he inherited the tetrarch of Galilee, and that of Perea, and shortly thereafter marries Herodias, the divorced wife of his half-brother, Herod Philip. It was he who had John the Baptist beheaded.
 - B. Hearing that Jesus was supposedly a Galilean, Pilate saw an out for himself by sending Jesus to be judged by Herod Antipas.
 - C. When Jesus would not entertain the King and his court by doing some miracle in his presence, Herod dressed Him in royal apparel, mocked Him, and returned Him to Pilate.
 - 1. One thing was accomplished by this incident, however. Herod and Pilate who had been enemies up until this time, were made friends.
 - D. The Herods, being descendants of Esau, would have been the relatives of Abraham, and would have had a great deal of knowledge of the Messiah and his purpose for His coming.

Section 161 – Jesus goes before Pilate the second time. Pilate slowly, and reluctantly, and in fear, surrenders to the demands of the Sanhedrin for the crucifixion of Jesus. Mark 15:5-15; Matthew 27:15-26; Luke 23:13-25; John 18:39-19:6

- I. There were many groups during the inter-testamental period, and on into the time of Christ who tried to muster the Jewish people to rise up and overthrow the Roman yoke. Evidently Barabbas was a prominent leader among one of those groups.
 - A. The Jewish religious leaders saw an opportunity to trick Pilate and the Romans into putting Jesus to death.
 - 1. They knew that it was customary at the feast each year for the Romans to release one prisoner as an act of accommodation .
 - 2. To ask for Barabbas instead of Jesus served two purposes:
 - a. To get rid of Jesus
 - b. To free this one who was trying to help them get free from the Roman yoke.

- B. Pilate saw it as an opportunity to release Jesus and be free from the responsibility for this problem.
 - 1. He had received a chilling warning from his wife which had been given her in a dream, but he would not heed it.
 - 2. The pressure was on from the Jews since Jesus claimed to be a King. Pilate knew it would mean trouble for him if he sided with one who claimed to be a ruler within the confines of the Roman Empire.
 - 3. Pilate could not wash his hands of this responsibility since he, himself had found no fault in Jesus, and since God had given him a clear warning through his wife.
 - 4. Pilate is an example of all those who choose wealth, fame, popularity, or anything else over Jesus.

II. Perhaps the most chilling thing about this section of the life of Christ is the willingness of the people to have the blood of Christ on them and on their children. And it has been. John 1:10,11

Section 162 – Roman soldiers mock Jesus. Mark 15:16-19; Matthew 27:27-30

- I. The Roman soldiers, according to what Scripture tells us elsewhere, will not bear the responsibility for the crucifixion of Jesus as Israel will, for they did it in ignorance.
 - A. They stripped Him of His clothing.
 - B. They placed a robe of royal colors upon Him.
 - C. They made a crown of long sharp thorns and pressed it on His head.
 - D. They hit Him on the head with a reed.
 - E. They spit on Him.
 - F. They went through the motions of mock worship.
 - G. They paced a reed in His right hand, the hand of authority and power, as a mock scepter.
- II. See Isaiah 52:13-53:5

Section 163 – Jesus on the way to the cross (Via Delorosa – The Way of Sorrows) and on Golgotha Mark 15:20-23; Matthew 27:31-34; Luke 23:26-33; John 19:16,17

- I. As Jesus begins His journey to the place of crucifixion, He is carrying the heavy patibulum, or cross piece on His shoulders. No man could have carried the whole cross. (See Hebrews 10:7)
 - A. Keep in mind what has gone before in the form of physical and emotional suffering.
 - B. When Jesus falls beneath the load of the patibulum, Simon, a Cyrenean is pulled from the crowd to carry it for Him. Simon may have been a black man since Cyrene was a city of North Africa west of Egypt in what is today, Libya. This may be a visible demonstration of the curse of servitude which was placed upon Canaan, the son of Noah. This curse may very well have been absolved in this incident by the inclusion of all races in the crucifixion.

- II. As Jesus continues on His way he comes upon the women of Jerusalem weeping for Him and tells them not to weep for Him, but for themselves and for their children upon whom the responsibility lay. They had called for His blood to be upon them and upon their children. He was doing God's will, while they had refused God's will.
- III. Mention is made of the two thieves who are to be crucified with Him (Isaiah 53:9). They then come to Golgotha (the place of the skull), and offer Him wine mingled with gall or myrrh which would have acted as a sedative, but He refused it (Psalm 69:21).

Section 164 - The first three hours on the cross, from 9:00 AM until Noon. Mark 15:24-32; Matthew 27:35-44; Luke 23:33-43; John 19:18-27

- I. The actual crucifixion:
 - A. This is possibly the horrible way to die. In Jesus' case, He was fastened to the cross-piece by nails through the heel of the hand, not the palm, and by a spike through the arch of both feet together on a sloping foot-piece, or just the face of the upright, with the knees slightly bent so as to allow the victim to push up to get air. Most people who were crucified were tied to the cross, but in fulfillment of prophecy, (Psalm 22:16), and with the greatest malice toward Jesus, they nailed Him to the cross.
 - 1. The nails which were driven just back of the heel of the hands were not placed through the palms, for the weight of the body would have immediately pulled the nails out between the fingers and the body would have fallen.
 - 2. These were large square spikes, crudely forged and hammered out, not the smooth machined nails of our time.
 - 3. The spike driven through both feet was placed right at the arch of the foot so as to cause the most pain.
 - 4. The foot piece was sloped so that it was not easy for the victim to push up and relieve pressure on the chest cavity.
 - B. The slumping of the body on the cross greatly strains the chest cavity and allows, because of the great amount of shock involved, fluids to build up in the chest cavity, crowding the heart and lungs, and making it hard to breathe. The natural thing for the victim to do is to push up to get more air, but this cause excruciating pain in the feet and legs. The victim then slumps down again causing unbelievable pain in the arms and upper body.
- II. Three sayings of the seven uttered by Jesus on the cross are spoken during the first three hours and are found in Luke's and John's accounts only. They are:
 - A. Luke 23:34 – "Father, forgive them, for they know not what they do."
 - B. Luke 23:43 – To the thief on the cross: "Verily I say unto thee, today shalt thou be with me in Paradise."
 - C, John 19:27 – To His mother: "Woman behold thy son." And to John, "Behold thy mother."
- III. Just as Psalm 22:18 prophesied, the soldiers gambled for His garment. What a cold and heartless thing to do as a man is dying just above their heads.
- IV. In this passage in all four Gospels the mention is made of the superscription placed over Jesus' head on the cross, by Pilate.

- A. Matthew says – “This is the King of the Jews.”
 - B. Mark says – “The King of the Jews”
 - C. Luke says – “This is the King of the Jews.”
 - D. John says – “Jesus of Nazareth, the King of the Jews”
 - 1. Some what would have us believe there is a disagreement in the Bible as to what was actually on the plaque, but obviously what was written was: “This is Jesus of Nazareth, the King of the Jews.” No one can deny that what each wrote is found in this statement.
- V. This passage also give us a spine-tingling picture of the attitudes of the multitudes, the religious leaders, and the soldiers.
- A. When the multitude thought that He was beyond doing anything to them, they railed on Him, challenging Him to come down from the cross.
 - 1. For the most part, these were the same people who, just a few days before, had welcomed Him into Jerusalem as the Messiah in His triumphal entry into the City.
 - B. The religious leaders did the same plus challenging Him to seek God’s help now, since He had claimed to be one with God.
 - 1. It is strange that these religious leaders did not seem to know His true identity, nor suspect His deity , or understand His claims until He was on the cross, then they suddenly remembered His claims.
 - C. The soldiers could find nothing more important to do than to gamble for His clothing.
 - 1. Could these have been some of the same soldiers who earlier asked Him what they ought to do? Jesus had told them to be content with their wages.
- VI. The incident of the conversation with the two malefactors is an example of what Christ came to do: He came to seek and to save that which was lost.
- A. The unbelieving thief holds the same opinion as the crowd and the religious leaders.
 - B. The second of the thieves, however, demonstrates true and simple faith when he calls Christ, Lord and believes on him.
 - 1. Jesus did not tell this thief that he would be with Him that day in Heaven, but in Paradise. In John 3:13 Jesus told Nicodemus, “No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.” No one could go to Heaven until the finished redemptive work of Christ. This was complete at His resurrection. He then could transport the Old Testament Saints from Paradise to Heaven because their faith had made them fit for heaven through faith.

Section 165 – The three hours of darkness from noon until 3:00 PM. During this time we have the other four expressions of Christ on the cross before His death. Mark 15:33-37; Matthew 27:45-50; Luke 23:44-46; John 19:28-30

- I. The Darkness which came over the Land:
 - A. Darkness is always associated with sin, wickedness, and ignorance of the Truth.

1. "Men loved darkness rather than light because their deeds were evil."
2. "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the Truth."
3. There was never a darker hour in the history of mankind than this period during which our sins were placed on Jesus, and He was made to be sin for us, He who knew no sin. II Corinthians 5:21

God the Father cannot countenance sin and had to turn away from the Son. Isaiah 53:11 – "He shall see OF the travail of His soul..."

B. The other four saying of Jesus on the cross:

1. Both Matthew and Mark record this moment. "My God, My God, why hast thou forsaken me?" Matthew 27:46 and Mark 15:34

All of the other suffering of Jesus was as nothing compared to this moment when God the Father had to turn His back on God the Son because He was made to be sin for us. In one moment of time, Jesus paid and suffered for the sin debt of all mankind, for all our sins, for all eternity. In order for Him to pay our sin debt He had to be separated from the Father for this constitutes spiritual death.
2. John 19:28 – "I Thirst." This was true physically, but especially true in a spiritual sense. How the giver of eternal life could thirst for spiritual water, we cannot understand, but God lives in an eternal present tense, while we live in time.
3. John 19:30 – "It is finished." What was finished? The atonement, once for all, was made and the redemptive work done. We could not be justified, however until the resurrection through which He conquered death. God the Father was finally satisfied with the payment for sin for all time. There never needs to be another payment made for sin. Hebrews 10:11
4. Luke 23:46 – "Father, into thy hands I commend my spirit." Jesus here displays another property of Deity. Man does not lay down his life as he chooses, but dies in God's way at God's time. Jesus did not lose His life, but laid it down on cue.

Section 166 – The Phenomena accompanying the death of Christ: Mark 15:38-41; Matthew 27:51-56; Luke 23:45

- I. Matthew, Mark, and Luke all mention the rending of the Temple veil from top to bottom.
 - A. This is most significant in that the veil which is here mentioned is that which separates the Holy Place from the Holy of Holies.
 1. The only one who could go within the Holy of Holies was the High Priest, and then only after he had been ceremonially cleansed, and after he had offered a sacrifice for his own sins.
 2. The significance then is that through the finished work of Christ, the Holy of Holies is opened to all who were God's through saving faith in Christ. We no longer go to God through fallible men, but through Jesus Christ, our eternal High Priest. John 14:6
 - B. This veil was said to be some 25-30 feet high, and some four inches thick. Only God

could rend this veil.

II. The earthquake:

- A. God often uses earthquakes to accompany great events, especially of judgment, in the Bible.
 - 1. Example: The seventh Seal Judgment, the seventh Trumpet Judgment, and the seventh Vial Judgment in the Book of Revelation.
 - 2. Earthquakes are often associated with judgment of sin. God judged sin in the person of Christ at Calvary, so an earthquake was most appropriate.

III. The Saints which arose and appeared to many:

- A. Notice: while the graves were opened by the earthquake, the Saints did not appear in the city until after the resurrection of Jesus.
- B. Some have tried to explain this phenomenon by saying that this speaks of the rapture of the Saints through the resurrection of Jesus Christ, and that it has not yet happened.
 - 1. The passage, however, makes it clear that some form of appearance did take place after the resurrection of Jesus. If the bones of Elisha could bring a dead man back to life, surely the power of Christ's resurrection could cause this phenomenon.

IV. All these phenomena caused the Centurion to exclaim, "Surely, this was the Son of God."

- A. Today, through the witness of God's people, there ought to be a clear enough picture that Jesus is the Son of God in that He has completely transformed our lives by His power.
- B. There were certainly sufficient witnesses to these incidents. The Gospel writers give us an impressive list of those who were there when these things happened.

Section 167 – The burial of the body of Jesus in the tomb of Joseph of Arimathea after proof of His death. Mark 15:42-46; Matthew 27:57-60

- I. The day on which Jesus was crucified was not the Sabbath of Saturday, but was a High Sabbath, the Passover. In order for His body to be in the tomb for three days and three nights after the pattern of Jonah, the Crucifixion had to be on Wednesday, the removal of the body before 6:00 PM on Wednesday, and the burial completed possibly by midnight of Thursday night preceding Thursday day. Luke 23:50-54 and John 19:31-42.
- II. The Jews have always counted the night of a particular day as preceding the day. Even in Genesis chapter 1 we read, "...and the evening and the morning were the first day." The Passover lamb was always sacrificed the evening before the Passover, which took place at midnight. Jesus' body was buried and the tomb sealed by about midnight Thursday night and was in the tomb half of Thursday night, all day Thursday, Friday night, all day Friday, Saturday night, all day Saturday, and half of Sunday night. This would make three days and three nights. Mary Magdalene came to the tomb while it was yet dark and found it empty. Jesus arose Sunday night before the dawning of the day of Sunday.
- III. Because it would defile the High Sabbath of the Pasover, the bodies were removed from the crosses after 6:00 PM Wednesday.
 - A. Soldiers were sent to hasten the deaths of the three and found Jesus already dead.

The legs of the two thieves were broken to hasten their deaths, but in keeping with Old Testament prophecy, not a bone of Jesus' body was broken. Exodus 12:46; Numbers 9:12; Psalm 34:20

B. One of the soldiers had pierced the side and the heart of Jesus with a spear, and both water and blood came out showing the combined collection of body fluids which had collected around the heart. See Zechariah 12:10; Deuteronomy 21:22,23; Exodus 34:24.

- IV. The report of the Roman soldiers confirmed the fact that Jesus was dead, because those soldiers would have had to bear the condemnation of the prisoner if they had let him escape still alive, according to Roman law. We can believe their report since they had nothing to gain, but everything to lose if they were not completely sure. Joseph of Arimathea and Nicodemus had everything to lose and nothing to gain by begging the body of Jesus and preparing it for burial. They were laying their lives, reputation and position in the Sanhedrin on the line by doing what they did.
- V. The tomb in which Jesus was laid belonged to Joseph of Arimathea and had never been used. This is a fulfillment of Isaiah's prophecy in Isaiah 53:9

Section 168 – The watch of the women by the tomb of Jesus. The women maintained their watch by the tomb of Jesus over the High Sabbath of the Passover and on through the Saturday Sabbath and prepared spices and cloths to properly prepare His body after the Saturday Sabbath was over. The Pharisees, to prevent His body from being stolen and the claim made that He had risen from the dead, obtained a Roman Guard (a double row of fully armed Roman soldiers completely around the area to be secured), and sealed the tomb with the official Roman seal. Mark 15:47; Matthew 27:61-66; Luke 23:55,56

- I. The women, who often did the formal preparation of the bodies for burial, (see Acts 9:36-39), watched where He was buried so that they could come the day following the Saturday Sabbath and finish the job hastily begun by Joseph and Nicodemus. According to the Law, they could neither work to gather the materials for the preparation of the body on the High Sabbath, nor on the Saturday Sabbath. This only left Friday to accomplish this task. If Jesus had been crucified on Friday as the Roman Catholic Church would have us believe, there would have been no legitimate time to do this.
- II. These women had to be ignorant of the fact that the Romans had placed a seal on the tomb for to break an official Roman seal would be a death sentence. They also would have been ignorant of the Roman guard placed at the tomb, for to breach the Roman guard would also have been an automatic death sentence.

Part XIV

The Resurrection Appearances and the Ascension of Jesus Christ

During forty days beginning with the Sunday after the death of Christ
in the Spring of AD 28 or 29 Sections 169-183

Section 169 – The Earthquake, the rolling away of the stone from the door, and the fright of the Roman soldiers: Matthew 28:2-4

- I. Once again we have an earthquake announcing a great and important event.
 - A. The Angel of God came and rolled away the stone.
 - 1. God, through His messenger, the Angel, broke the Roman seal since He is the supreme power and authority.
 - 2. The stone was not rolled away so that Christ could get out, but so that all could see that He was not there.
 - 3. The appearance of the Angel was like lightning. This has reference to the suddenness and the instantaneous appearance of the Angel.
 - B. The Angel's raiment was white as snow.
 - 1. This speaks of the Holiness and absolute Righteousness of God, all His redeemed creatures, and all His creatures confirmed in righteousness (Heavenly Angels).
 - 2. Because of the event, all the Roman guard did quake with fear and fell down as dead men (fainted).
 - 3. Men may boast themselves against God, but when God moves in His power and brightness, men's boasting melts away.

Section 170 – The visit of Mary Magdalene and the other women to the tomb of Jesus early on the Sunday morning of the resurrection: John 20:1-18; Mark 16:1; Matthew 28:1-7; Mark 16:1-7; Luke 24:1-8

- I. Only the Gospel of John gives us the solo encounter of Mary Magdalene with Jesus following the resurrection. John 20:1-18
 - A. John says that Mary Magdalene came to the tomb while it was yet dark, but the Gospels imply that they came as it began to dawn, or very early in the morning. The Scripture seem to imply that Mary was there first, saw the empty tomb, and then encountered Jesus before the other women arrived. If this is the case, Mary Magdalene was the first to see the risen Christ in His resurrection body. At first she thought Him to be the gardener and asked where they had taken the body of Jesus, but when Jesus spoke her name, immediately she recognized Him.
 - 1. She must have started toward Him as if she would embrace Him, but Jesus told her not to do so for He had not yet ascended to the Father. In the Old Testament, under the Law, if the High Priest was about his ministry in the Tabernacle or Temple and anything unclean touched them, they were then unclean and could not render any service as long as they were unclean. In this case, Jesus, not yet having ascended to His Father to offer His own blood in the Heavenly Sanctuary, could not be touched with anything unclean. See Hebrews 9:12 and 24 and Ephesians 4:8-10
 - B. When all the women came to the tomb and found it empty they were told by the Angelic beings to go and tell His Disciples.
 - 1. Matthew reports that Mary Magdalene and "the other Mary" came to the tomb late after the Sabbath Day (The Saturday Sabbath) as it began to dawn toward the first day of the week.

2. Mark tells us who the other Mary was; Mary the mother of James and Salome. Mark says that they came very early in the morning on the first day of the week.
 3. Luke tells us that “they” came very early in the morning on the first day of the week, and “others with them.”
- C. Mark refers to the Angel as a young man; Matthew speaks of him as an Angelic messenger, and Luke says there were two of them. There is no conflict here. There were two Angels, but only one spoke.
1. The Angel tells the women that Jesus is risen from the dead as He had said, and that they are to go and tell His Disciples that He would go before them into Galilee and meet them there.

Section 171- Mary Magdalene and the other women report to the Apostles, and Peter and John run to view the empty tomb for themselves. Matthew 28:8-10; Mark 16:8-11; Luke 24:8-12; John 20:2-10

- I. It is very important that we note the second appearance of the risen Christ. He appears to the women as they went to tell the Apostles.
 - A. Matthew 28:9 says that Jesus appeared to the women as they went and said, “All hail,” and they came and held Him by the feet and worshipped Him. This means that between the time He talked with Mary Magdalene in the Garden, and the time He met the women on the way to tell the Apostles, He had:
 1. “Led captivity captive.” Ephesians 4:8 and Colossians 2:15 – He had led all of the Old Testament Saints out of Paradise into Heaven. At this point they are still spirit beings.
 2. He had offered His own blood (Hebrews 9:12) in the Heavenly sanctuary (Hebrews 9:24) once for all (Hebrews 9:27,28 and 10:12).
 3. He had returned to earth and time to spend forty more days with the Disciples and Apostles before His ascension.

How could Jesus do all this in such a short space of time? Our God lives in an eternal present tense while we live in time. The earthly time it took Jesus to do all this could have been millions of years in timeless eternity. We can only speculate.
- II. The women returned and told the Apostles what they had seen and heard, they did not believe them.
 - A. The reasons the Apostles did not believe them could have been:
 1. Women are more given to emotion than are men, as a rule.
 2. The Apostles probably thought that the women, seeing the tomb empty, may have imagined what they said they saw and heard.
 - B. Peter (Gospel of Luke) and John (Gospel of John) ran to the tomb to confirm the report for themselves. John probably outran Peter because he was the youngest of the Apostles.
 1. Luke may have told of only Peter going to the tomb because he was somewhat of a spokesman for the group, and John was so young.

2. It is strange that the Apostles, Peter and John, after seeing for themselves that the tomb was empty, went to their homes instead of going back and reporting to the other Apostles.
- III. Evidence that the resurrection had taken place was that the grave wrappings were still in the form of a body, but the face napkin was folded and laid to one side.
- A. Incidentally, if the cloth which the Catholics now claim is the grave shroud of Jesus were genuine, the imprint of His face would not be on it, because the folded napkin which covered the face was a separate piece from the wrappings.

Section 172 – Some of the Roman guard report to the Jewish rulers. Matthew 28:11-15

- I. This is one of the most insidious deception plots in the history of mankind.
 - A. Instead of repenting of their sin of the crucifixion of the Messiah when they heard that He had really risen from the dead, the Jewish religious leaders bribe the Roman guards with “large money” to keep quiet about it, and, if anyone asked, to tell that His Disciples had stolen His body away while they slept on their watch.
 - B. Reasons why this could not have been the case:
 1. Under Roman law, if one was responsible for a prisoner, and the prisoner escaped, the person or persons responsible would have been given the punishment that was due the prisoner. If this had been true, all the Roman guard would have been executed.
 2. The only reason the Romans would have accepted this explanation is that they wanted to be rid of it once and for all.
 3. The soldiers would have been glad to have this “out” since they thought they faced a death sentence, but instead were paid large sums of money for their silence.
 - C. This lie continues to this very day.
- II. Also, if the Disciples had done this, they would have had to overcome a fully armed Roman guard when they themselves were unarmed.
 - A. They would have faced a death sentence for breaking a Roman seal and stealing a prisoner.
 - B. But the Disciples, meanwhile, were hiding in secret for fear of the Jews.

Section 173 – The appearance of Jesus to 2 Disciples (Cleopas and another) on the way to Emmaus the day of the resurrection. Mark 16:12,13; Luke 24:13-32

- I. Jesus joins these two Disciples on the first day of the week, the day of the resurrection, on the way to Emmaus.
 - A. From the account we realize that in the resurrection body Jesus could reveal or conceal His identity at will.
 - B. It was not until they ate together at the inn and Jesus blessed the food that they realized that their hearts had burned within them as they walked by the way and Jesus had expounded the Old Testament Scriptures to them concerning Himself, that they realized who He was. He then vanished out of their sight.

- C. They quickly returned to Jerusalem and told the Apostles what had happened. The Apostles, however, did not believe them either.
- II. It is possible in times of great trauma, deep grief, sorrow or shock for a person to imagine that they see a lost loved one. It could possibly happen to two or three at one time, but God gives us over two hundred and fifty times as many witnesses to the resurrection of Christ as would be needed to establish it in the Supreme Court of the United States. Over 500 people at one time do not see the same apparition as happened with Jesus. See I Corinthians 15:5-8

Section 174 – The report of the two Disciples and the news of the appearance to Simon Peter: Luke 24:33-35; I Corinthians 15:5

- I. The Disciples as a whole did not yet believe the fact of the resurrection of Jesus, although it involved separate accounts from very reliable witnesses.
- II. Paul the Apostle to whom Jesus appeared on the Damascus Road was totally unimpressed by all of the reports of Jesus being risen from the dead until he met Him and saw Him on the Damascus Road. Years later as he wrote to the Corinthians, he reported that these appearances, including that to Peter, were actually true.
 - A. Paul would have been the very hardest to convince, since he was a Pharisee of the Pharisees and hated the Christians and all they stood for.

Section 175 – The appearance in the upper room to the astonished Disciples (Thomas being absent) with a commission, and their failure to convince Thomas. Mark 16:14; Luke 24:36-43; John 20:19-25 (Sunday evening, the day of the resurrection).

- I. These were not all the Disciples, but rather the eleven whom Jesus had picked to be Apostles. These had lived with Him, traveled with Him and heard His teachings and seen His miracles for three and a half years.
 - A. They are cowering in the upper room with the doors and windows locked and barred for fear of the Jews when Jesus appears in their midst. They are hardly a group that would overcome a Roman guard and steal the body of Jesus.
 - B. Jesus suddenly appears in their midst without anyone opening a door or window to admit Him.
 - 1. We learn here that although the resurrection body is one of flesh and bones (no blood) it can pass through solids without disturbing the molecular structure of either.
 - 2. Since the believer's resurrection body will be just like that of Christ's, we will be able to do the same thing.
 - 3. They were terrified, according to Luke's account.
 - 4. Mark reports that Jesus sternly rebuked them for their unbelief of the previous reports of His resurrection and sightings that had been given them by the women and the two Disciples with whom He had talked on the road to Emmaus that same day of the resurrection.
 - C. Jesus showed them His hands and His side as proof of His identity.
 - 1. Again, there seemed to be an ability to reveal or conceal the identity of the resurrection body.

- D. Thomas was not with them on this occasion, and when told that Jesus had appeared to the ten he refused to believe unless he could place his finger into the nail prints in His hands and could thrust his hand into the spear print in His side.
 - 1. Thomas is then, an example of those who refuse to receive Jesus by faith. It is not that God withholds proof from us, but that He asks us to come to Him by faith and then He will give us proof. After all, Jesus did show the Disciples His hands and His feet on this occasion.
- F. There are those who say that the Church age began here when Jesus breathed on them and said, "Receive ye the Holy Ghost."
 - 1. However, it was at His ascension that Jesus told His Disciples to return to Jerusalem and wait for the promise of the Father that they might receive power. Acts 1:8

Section 176 – The appearance to the Disciples the next Sunday night (eight days later), Thomas being with them: John 20:26-31; I Corinthians 15:5

- I. Again, Jesus appears to the Disciples in the upper room with the doors and windows barred and locked. This time, Thomas is present.
- II. What a shame that we so often, as Thomas, miss out on the greatest blessings because we will not take Jesus at His Word and step out on faith.
 - A. Thomas did not lose out on his inclusion in the blessing enjoyed by the group because of his unbelief, but he did suffer the Lord's rebuke. See I Corinthians 11:31 "…for if we would judge ourselves, we would not be judged."
 - 1. It is so much better for a child to trust the word of his or her parent than it is to question and disobey and have to be corrected.
 - 2. It is so much more pleasant in the Christian life to walk by faith.
 - B. John 20:31 concludes John's account of this incident and serves as an explanation as to why John wrote His Gospel.
 - 1. John did not want others to follow in Thomas' example of unbelief.
 - C. Paul simply writes that Jesus appeared to the entire group of Apostles.

Section 177 – The appearance to seven of the Apostles beside the Sea of Galilee and the miraculous drought of fishes: John 21

- I. It is so very strange that, having seen the risen Lord, and knowing that He was still somewhere near, all these Apostles could think of to do was go fishing.
 - A. We might try to excuse Peter by saying that the Day of Pentecost which so dramatically changed Peter and the other Apostle had not yet come, but still, it is inexcusable.
 - B. Can we walk with the Lord year after year, see His miracles and hear His teachings and be so unconcerned? We often do, although we have the power of the Holy Spirit living within us. I Corinthians 6:19,20
 - 1. All Peter could think of to do was to return to the old life. Is that the limit of our service for the Lord?

2. Notice: what he did, he did not do alone. We never return to the old ways without influencing others to go with us. Peter was the instigator here.
- II. Without the Lord's advice and counsel they fished all night and caught nothing. V-3 Without the Lord's guidance and counsel, when we go fishing for men, we will catch nothing. John 15:5 and Philippians 4:13
- A. If we leave Jesus' power through the Holy Spirit out of the soul-winning process we will never accomplish anything that lasts. See John 15:16 It is so important to serve the Lord, but if we do not serve Him in His power, we have wasted valuable time and will have nothing to show for it.
 - B. Then Jesus came and told them to cast the net on the right side of the boat (The right side is the side of authority and power). As they obeyed Him, they had more fish than they could handle. John 15:5
- III. When they realized it was the Lord Jesus, Peter, being naked, that is, having nothing on but his loins girt, cast his outer garment about him and cast himself into the sea, we presume, to swim to the shore. He did not want to wait for the boat and all those fish.
- A. This may be comparable to Adam hiding himself from God because he was naked in the garden after he had sinned. We do not like to go into the presence of the Lord with our sins. We do not like to have the nakedness of our disobedience exposed to the light of God's Word.
 - B. Although we, as Christians, know that our Lord is omnipresent and omniscient, we still try to hide our sin from Him. It would be a different thing if He were to make a physical appearance. Psalm 139
- IV. Again, His ability to conceal or reveal His identity is here displayed. Vs 12
- A. Jesus already had bread and fish on the fire for them.
 - B. The whole purpose for this appearance seemed to be to test Peter.
 1. Three questions directed to Peter seem to correlate with the three times Peter denied Jesus.
 2. How humiliating it will be some day for some of us when we stand at the Judgment Seat of Christ and have denied Him in so many ways.
 - C. When Jesus first asks Peter if he loves Him He uses the Greek word "Agape" which means God's kind of love which is total, unconditional, selfless, and giving. This is the kind of love God showed to us when He died on the cross for our sins.
 1. Peter could not rise to that level, however, when he answers Jesus, and so he uses the Greek word "Phileo" which means brotherly love. It denotes strong affection and would indicate that Peter answered, "yea, Lord; Thou knowest that I love thee" (like a brother).
 2. Jesus again uses the word Agape, but Peter answers with Phileo.
In the light of his guilt at denying the Lord three times he cannot bring himself to use the word for unconditional love.
 3. The third time Jesus uses the word Phileo and Peter, grieved and humiliated after telling the Lord he would go with Him, even to death if needs be, is totally broken and feeling that he is not worthy of the Lord's love, answers the third time with Phileo.

- E. Having been forgiven and restored to full Apostleship, Peter is then told by Jesus that he shall die a martyr's death for his Lord. (Tradition tells us that Peter was crucified upside-down on an x shaped cross for his faith.)
 - 1. Almost immediately, Peter, true to his impetuous nature, turns and asks what John's lot will be.
 - 2. Jesus' answer to him seems to imply that John will live to see the return of Christ for His own, but Jesus only said, what if I willed for him to live until I return, what is that to you; feed my sheep,
 - 3. John is careful in the close of his Gospel, to explain this. The implication of Jesus' remark is that each of us should concentrate on what God would have us to do.

Section 178 – The appearance of Christ to above five hundred at one time on an appointed mountain in Galilee, and the great commission given again. Mark 16:15-18; Matthew 28:16-20; I Corinthians 15:6

- I. I personally think that the passage in Mark pertains to Christ's second appearance to His Disciples in the upper room since He appeared when they were at meat (eating), and when they were still in unbelief about the reports of His having risen from the dead.
- II. While the wording of the Great Commission differs in these three accounts, the meaning of it is the same, and having, I believe, been given on separate occasions, constitute two different presentations of the commission.
 - A. Matthew clearly says where and when this took place, and that appearance is confirmed by the Apostle Paul in I Corinthians 15:6.

Section 179 – The appearance of Jesus to James, His half brother: None of Jesus' half brothers and sisters believed on Him until after the resurrection. I Corinthians 15:7

- I. James, the half brother of Jesus was very devoted to Judaism and was said to have knees like a camel's knees from his many hours spent in prayer.
- II. James was not converted, so far as we know, until after the resurrection of Christ, but when he was, he became completely devoted to Christ and the Church. It was this James who, after the imprisonment of Peter in Acts 12, became Bishop of the Church at Jerusalem. See Acts 15 It was also this James that wrote the Book of James in the New Testament. Jesus half brother Jude, and brother to James wrote the Epistle of Jude. He also was not converted until after the resurrection of Christ.

Section 180 – The last appearance of Jesus to all His Disciples just before the Ascension: Again the Great Commission is given in perhaps its most extensive and instructive form, along with instructions to wait in Jerusalem for the Promise of the Father (The Holy Spirit) which they had heard of Him.

- I. On this occasion it is obvious, in spite of all that Jesus has taught them, that they thought it was now time to establish the earthly Kingdom of Christ.
It is clear that the Apostles did not understand what Jesus had taught them in the upper room in John 14.

- A. Instead, Jesus tells them that the time of the establishment of the earthly Kingdom is not for them to know at this time.
- B. The Great Commission is then given along with the command to wait until they received power from the Holy Spirit to carry it out. They were to wait in Jerusalem until this happened.
 - 1. The Feast of Pentecost was observed fifty days after Passover. It pictured the blessings of the Lord upon His chosen people, and the Land which He had chosen for them. It was a time of outpouring of God's blessing.
 - 2. Jesus' body was in the grave three days and three nights. The first day He was in the grave was the Feast of Passover. The next two days His body was in the grave, plus 40 days He was with them following the resurrection and before the ascension left eight days that they waited until the fulfillment of the prophecy to send the Holy Spirit to empower them for the spreading of the Gospel. This means that Pentecost took place of the first day of the week.

Section 181 – The importance of the literal bodily, visible ascension of Christ.

- I. It is absolutely essential that the believer accept the Truth of the literal bodily ascension of Jesus Christ, and, likewise, His literal bodily return to the earth in the second coming “..as they had seen Him go into Heaven.”
 - A. This literal, visible, bodily return of Christ with His own will take place at the close of the Tribulation Period with many sign and a great earthquake. At that time His feet will touch the top of the Mount of Olives and the Mount will divide in half with half moving to the north, and half moving to the south. One third of the City of Jerusalem will be destroyed and the false prophet and antichrist will be judged and cast into the Lake of Fire. The Battle of Armageddon will take place at that time. Following this battle, Christ will establish His earthly Kingdom and all the redeemed will rule and reign with Him a thousand years. Mark 16:19,20; Luke 24:50-53; Acts 1:9-12; Revelation 19

Sufferings of Jesus

End: Life of Christ

THE BOOK OF ACTS

***By: Dr. Carl Hodges
Pioneer Baptist Bible College***

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THE HISTORY BOOK

The Book of Acts

Authorship: (See notes on the Gospel of Luke) There is extremely strong external and internal evidence for the authorship of the Book of Acts. It was obviously written by the same person who wrote the Gospel of Luke.

As you should recall, Luke was Paul's personal physician and accompanied him on his missionary journeys when he was a free man as well as when he was in prison. The Book of Acts may have been written by Luke to be a defense for him at his first and only appearance before Caesar in Rome in 61 AD. Paul was acquitted, however, and the document was not needed for that purpose. God meant it for us, that we might have a record of the history of the early Church and how the evangelization of the world should be carried out.

Date: The Book was apparently written about 61 AD, since it ends with Paul's arrival at Rome and tells that he was there awaiting trial for two years. We know that the first imprisonment was during 60/61 AD. Notice: the book does not end with a formal ending, but simply stops as though the next day the writer would again take up his pen and continue. The history of the true Church is still being written and will be until the rapture of the Church.

Purpose: We have already stated that Luke's original purpose seemed to be to produce a document which could be used in Paul's defense at his trial in Rome before Caesar in 61 AD. God meant it for a history of the Church from its very beginning. The pattern for the evangelization of the world is found in Acts 1:8: Jerusalem, Judea, Samaria, and the uttermost parts of the world. The Book follows this pattern.

THE OUTLINE OF THE BOOK OF ACTS

- | | | |
|-----|---|----------|
| I. | The beginning of the Church | 1:1-2:47 |
| A. | Christ instructs the Disciples and ascends in their view | 1:1-14 |
| B. | The Church chooses Mathias to replace Judas | 1:15-26 |
| C. | The Day of Pentecost and the Coming of the Holy Spirit – Peter's first sermon | 2:1-41 |
| D. | The results on the day of Pentecost | 2:42-47 |
| II. | Establishment of the Jerusalem Church
(Reaching Jerusalem) | 3:1-5:42 |
| A. | Peter and John heal the lame man (Gate Beautiful) | 3:1-26 |
| B. | First persecution in the name of Christ | 4:1-37 |

C.	Episode of Ananias and Sapphira	5:1-16
D.	Second persecution in the name of Christ	5:17-42
III.	Persecution grows the Church	6:1-8:40
A.	The first Deacons are chosen	6:1-7
B.	Stephen accused – His sermon and Martyrdom	6:8-8:3
C.	Philip in Samaria – revival	8:4-25
D.	Philip and the Ethiopian	8:26-40
E.	Saul converted on the Damascus Road	9:1-31
F.	Peter’s ministry in Palestine	9:32-42
G.	Conversion of the household of Cornelius	9:43-10:48
	First test of the New Covenant	
H.	The Jerusalem Church and conversion of Gentiles	11:1-18
I.	Revival at Antioch in Syria	11:19-26
J.	Relief for the Jerusalem Saints	11:27-30
K.	Herod Agrippa I has James killed and Peter is put In prison. Peter’s miraculous release	12:1-19
L.	God takes the life of Herod Agrippa I	12:20-23

End of First Division of New Testament Studies

Second Division of New Testament Studies

Life and Writings of Paul

IV.	The Church spreads to Asia Minor and Europe	12:24-21:17
A.	God calls the first missionaries	12:24-13:3
	1. How to know the will of God	
B.	The first missionary journey	13:4-14:28
C.	First Church Council – What to do about the Gentiles	15:1-29
	1. Return to Antioch in Syria	15:30-35
	2. Friction between Paul and Barnabas	15:36-41
D.	The second missionary journey – The Gospel to Europe	15:40-18:22
E.	The third missionary journey – Asia Minor and Europe	18:23-21:17
V.	Paul goes to Rome by unexpected means	21:18-28:31
A.	The Jerusalem Jews reject the Gospel	21:18-26:32
B.	Reception of the Gospel in Rome	27:1-28:31

ANALYSIS OF THE BOOK OF ACTS

The title given to this Book in most Bibles is “The Acts of the Apostles”, but it should be “The Acts of the Holy Spirit through the Apostles and the Church.”

The Book of Acts is encapsulated in Acts 1:8. The Book then follows the pattern set forth in this verse in the evangelization of Jerusalem, Judea, Samaria, Cyprus, Syria, Asia Minor, and Europe. The rest of the story is to be found in Church History.

Chapter 1 – This first chapter takes up where the Gospel of Luke leaves off. The Disciples still don’t understand the plan of God for the Age of Grace.

- A. They ask Jesus about the Kingdom just before His ascension.
- B. Instead of answering their question Jesus gives them the Great Commission. He instructs them to return to Jerusalem and wait for “the promise of the Father” (the Day of Pentecost and the coming of the Holy Spirit to empower them to carry out the Great Commission given in Acts 1:8).
- C. During this time they choose a replacement for Judas; Matthias, to serve with the other eleven.

Chapter 2 – This chapter relates the incidents of the Day of Pentecost and the coming of the Holy Spirit, Peter’s great sermon with 3,000 converts, and the establishment of the Church at Jerusalem.

- A. Peter’s great sermon is used of God to strike conviction in the hearts of the Jews, and 3,000 souls are won to Christ and baptized by the Holy Spirit into the Body of Christ that day.
- B. The daily routine of the Church on that day and forward is that of constantly magnifying Christ and proclaiming the Gospel in an atmosphere of unity.

Chapter 3 – More opportunity comes for the preaching of the Gospel through the healing of the lame man at the Gate Beautiful of the Temple, by Peter and John

Chapter 4 – The Church explodes in numbers as the power of God comes upon the Disciples under persecution. The Apostles are beaten and warned.

- A. The prayer of the Church is not for deliverance from persecution, but for power to proclaim Christ in spite of persecution.
- B. This is a good illustration of the statement, “The blood of the martyrs is the seed of the Church.
- C. They are beaten, threatened, and charged not to preach any more on the name of Jesus.

Chapter 5 – This chapter begins with the death of Ananias and Sapphira because they lied to the Holy Spirit.

- A. Most Christians today lie to the Holy Spirit every time they go to Church and the Holy Spirit does not take their lives. Why not?
- B. God was setting a precedent in this instance because the Church was young as yet and had to

establish a strong beachhead. We will explain later in the notes why we will see Ananias and Sapphira in Heaven. The rest of this chapter is given to the account of the imprisonment of the Apostles for the preaching of the Gospel, their miraculous release, and Gamaliel's wise counsel as to what to do about the Christians.

Chapter 6 – This chapter begins with the choosing of the first Deacons, their and requirements and responsibilities. The rest of the chapter deals with Stephen's persecution by the religious leaders of the Jews.

Chapter 7 – This chapter relates Stephen's persecution, his great sermon, and his martyrdom for the cause of Christ.

Chapter 8 – In Chapter eight we are introduced to Saul of Tarsus, and we see the dispersion of the Church because of the persecution and martyrdom of Stephen. Had it not been for the death of Stephen, the Church might well have been content to stay in Jerusalem much longer. Persecution often moves the Church to greater action. The Apostles remained in Jerusalem to get the Church there well established while the Disciples went everywhere preaching Christ. Philip, another of the first seven Deacons, went to the City of Samaria where God gave him a great revival. In the midst of the revival God called Philip down to the Negev to meet with the Ethiopian Eunuch and lead him to Christ. Later in the notes of this chapter we will see the great importance of this event.

Chapter 9 – This chapter is of great importance because it records the conversion of Saul of Tarsus on the Damascus Road, and miracles of God performed through Peter.

Chapter 10 – Here is recorded the conversion of the household of Cornelius, a Roman centurion, who was a proselyte to Judaism. God used Peter in this event to show the Church at Jerusalem that He meant for the Gospel to also go to the Gentiles.

Chapter 11 – Great concern is shown by the Church at Jerusalem over the conversion of the household of Cornelius until Peter explains the accompanying evidences of true conversion through the Pentecostal manifestation of the Holy Spirit's working among them.

Chapter 12 – Herod has James the Apostle put to death, and when he sees it pleases the Jews, he has Peter imprisoned with plans to kill him also. As the Church prays for Peter, God brings about a miraculous release. The Church is amazed and Peter is whisked away elsewhere. Why is this kind of miracle not being seen today? We will explain.

Chapter 13 – This chapter begins the second division of our study of New Testament Studies. In the remaining chapters Paul, or as he is at first called Saul, is the main character through whom the Holy Spirit works.

- A. We have already seen Saul at the stoning of Stephen in Acts 7/8, and his conversion on the Damascus Road in chapter 9, but chapter 13 introduces us to the call of Saul and Barnabas to the first missionary journey.

- B. While there are other provinces visited on this first missionary journey, the four churches established on this journey are referred to as the Galatian Churches. It is to this group of Churches to which Paul wrote the Galatian Epistle on the third missionary journey.

Chapter 14 – On the return journey, Paul and Barnabas confirm the Churches and establish leadership in each. They return to their sending Church at Antioch in Syria and report on what God is doing among the Gentiles. Judaizers come from Jerusalem preaching a mixture of Law and Grace, and Paul and Barnabas go to Jerusalem to get this problem resolved.

Chapter 15 – The first Church Council is held in Jerusalem to resolve this problem of what should be required of the Gentile believers. Four things were determined to be necessary things, not for salvation, but for conduct and testimony:

- A. To refrain from meat offered to idols
- B. To refrain from things strangled
- C. To refrain from blood
- D. To refrain from fornication (Greek pornea, referring to immorality)

At the close of this chapter we see contention between Paul and Barnabas over John Mark. Barnabas takes John Mark and goes to Cyprus while Paul chooses Silas and begins the second missionary journey.

Chapter 16 – The second missionary journey takes Paul and Silas through the Churches established on the first missionary journey. They add Timothy to their evangelistic party in the area of Lystra and Derbe and continue through western Asia Minor to Troas where Paul receives his vision in the night of a man from Macedonia saying, “Come over to Macedonia and help us. Churches are planted in Philippi, Thessalonica, and Berea.

Chapter 17 – This chapter records the planting of the Churches at Thessalonica and Berea. Paul goes alone to Athens in Achaia (southern Greece).

Chapter 18 – Paul leaves Athens and goes to Corinth where the Corinthian Church is planted and Paul writes his first to Epistles, I and II Thessalonians. This chapter also records the return journey of Paul to end the second missionary journey, the coming of Apollos to Corinth where Priscilla and Aquilla meet and help him. He has been instructed in the baptism of John, but not in the completed Gospel. He is a great orator and pastors at Corinth for some time.

Chapter 19 – Paul begins the third missionary journey and spends over two years at Ephesus. Here he writes the third Epistle, I Corinthians and moves on to Macedonia where he meets the messenger returning from Corinth with good news. He then writes II Corinthians and proceeds to Corinth where he writes Epistles five and six, Galatians and Romans. He then begins his return trip to Jerusalem.

Chapter 20 - Paul's return trip through Macedonia takes him to Troas and past Ephesus. From

Miletus near Ephesus he calls for the Elders of the Ephesian Church and shares a tearful farewell with them.

Chapter 21 – This chapter deals with Paul's continued return trip to Jerusalem. He passes by Cyprus into Caesarea and on to Jerusalem where he is persuaded to enter into a vow in the Temple with some Jewish Christian men who have taken a vow. He does so, thinking Paul had brought Gentiles into the Temple, the unbelieving Jews take him and would have killed him had not the Romans taken him into protective custody.

Chapter 22 – Having received permission from the Roman Centurion, he addresses the Jews of Jerusalem. They hear him peacefully until he speaks of being sent by God to the Gentiles. The crowd goes into a frenzy and calls for his death. He is then taken into the Roman armory where he reveals the fact that he is a Roman citizen.

Chapter 23 – The Jews' hatred for Paul increases.

- A. He is taken before the Sanhedrin where he divides the body by claiming he has been brought into question concerning the resurrection. Once again he is rescued by the Roman soldiers.
- B. A plot is hatched to kill Paul, but fails because it is overheard by Paul's sister's son who tells the Centurion. Paul is secreted away by night to Caesarea and into the custody of Felix, the Roman Governor.

Chapter 24 – Paul's accusers come from Jerusalem and make their case against him, but they cannot prove it. Not being able to discern the truth in the matter, Felix asks Paul to return to face his enemies at Jerusalem. Paul refuses, and after two years in protective custody, things are complicated by the coming of Porcius Festus to replace Felix and Paul is left bound.

Chapter 25 – Paul appeals to Caesar and has opportunity to witness to King Agrippa.

Chapter 26 – Paul appears before King Agrippa and gives his testimony. Agrippa, being one of the Herods, would have had a background in the Law and the Prophets, as well as knowing of the Christ. He accuses Paul of being mad, but is really under great conviction.

Chapter 27 – Here we read of Paul's trip to Rome as a prisoner of the Romans, the great storm which almost kills them all, the shipwreck on the Island of Melita (Malta), and the miracles which took place there.

Chapter 28 – Three main things are recorded in this chapter:

- A. Paul's experiences on Melita
- B. His conclusion of his trip to Rome where he is under house arrest for two years.
- C. His meeting with the Jews, some of which believe, and others who do not.

God takes the wrath of men and causes it to praise Him. Paul did not expect to go to Rome as a

prisoner, but his burden for his brethren, the Jews brought him back to Jerusalem in spite of many warnings given by God. It is doubtful that his last trip to Jerusalem was really the leading of the Lord. God, however, used this to place Paul where he could accomplish things for Christ that he never could have accomplished had he gone to Rome a free man.

NOTES ON THE BOOK OF ACTS

Acts Chapter 1

- I. There are five major things to note in the first chapter of Acts when making a detailed study of it:
 - A. The dedication of the Book – There are at least three explanations as to the fact that the Book is addressed to Theophilus:
 - 1. Theophilus may have been a close friend or associate of Dr. Luke.

Luke was the only one of the four Gospel writers who was a Gentile. Being a doctor, he was the one of the four Gospel writers who would have been the most interested in the humanity of Jesus, His Virgin Birth, His sinless life, thou in human flesh, His physical miracles, and His physical sufferings. There are 61 parables, miracles, or teachings of Jesus recorded in Luke's Gospel that are not found in the other Synoptic Gospels, all having, more or less, having to do with His humanity. Luke addresses his Gospel to this same man. It could be that he wanted this very close friend to know the whole story of the history of the early Church that he might see how the miraculous nature of the life and ministry of Jesus continued on through the Apostles and other Disciples.
 - 2. It was common among the Greek intelligencia of that day, to address an Epistle or an article to an imaginary personality as simply a literary style. It is possible Theophilus did not exist.
 - 3. It was also quite common, when writing something that someone wanted to enjoy wide-spread distribution, knowing that every copy had to be hand written, would seek a wealthy sponsor to help stand the expense and effort of publication and distribution. Theophilus could have been such a person. In exchange for the financial help and time invested, the writer would often address the document to that person. This also was quite common at the time Luke wrote both his Gospel, and the Book of Acts. Most commentaries hold the first of these possibilities to be true.
 - B. The last words of Jesus prior to His ascension are recorded only by Luke in this first chapter of Acts. Vs 3-8
 - 1. Vs 4,5 Jesus gives His Apostles and Disciples instruction as to what they are to do next. Without the power of the Holy Spirit no ministry or effort on the Lord's behalf would be successful.
 - 2. They were to:
 - a. Wait for the promise of the Holy Spirit
 - b. They would be baptized with the Holy Spirit not many days from

then. Luke 3:16

- c. The Disciples were still thinking in terms of the earthly Kingdom. Vs 6 After all that Jesus had taught them, especially in John 16, they still were looking for an earthly Kingdom right away. Jesus makes it clear in verses 7,8 that this is not their present concern. Their present concern was to be for the Kingdom of God (spiritual Kingdom entered by faith in Jesus Christ as Savior – John 3:3).
- d. The Great Commission Vs 8
 - (1) Jesus has and is all power (Omnipotent). Matthew 28:18
 - (2) He indwells us in the person of the Holy Spirit. John 16:7,8
 - (3) Without that power we can do nothing. John 15:5
- C. The ascension of Jesus Vs 9-11
 - 1. He visibly and bodily ascended and was caught out of their sight.
 - 2. The two men in white apparel were obviously Angelic messengers.
 - a. “..will so come in like manner as ye have seen Him go..” His return will also be visible and bodily.
- D. The time of waiting – (so important) Isaiah 40:31 Vs 12-14 Waiting is necessary so that God’s time will be just right. (upper room)
 - 1. Jesus did not tell them to choose a replacement for Judas. They took it on themselves to do this, and they did it like a typical Baptist Church business meeting. They chose two, said which one do you want God, and voted. Although it was quite a ways in the future, God already had the replacement picked for Judas in the person of Saul of Tarsus.

Acts Chapter 2

- I. The Day of Pentecost: The beginning of the New Testament Church. There are at least five divisions of this second chapter:
 - A. What happened? Vs 1-4
 - 1. Conditions – All in one accord in one place with one objective
 - 2. Rushing mighty Wind (breath or Spirit) – The Holy Spirit came to indwell the believers. This was a one-time thing which did not have to happen again. This is the Baptism by the Holy Ghost which happens to every true believer at the instant of their salvation. I Corinthians 12:13
 - 3. Tongues of fire – Symbol of the power of God which cleanses. See Isaiah 6:6,7
 - 4. They spoke with other tongues – These were obviously other earthly languages which they had never learned for every man present in Jerusalem heard them speak in their own language.
 - B. Who was there? Vs 5-13
 - 1. There were people present from every land and tongue represented in the

Roman Empire. In class we will locate each of these nations on the map in your atlas.

2. They all heard the message in their own language.
3. These were all proselytes to Judaism or Jews who had relocated in other parts of the Roman Empire for business purposes for they were all there for the Passover and the celebration of the Feast of Weeks.

C. Peter's great sermon: Vs 14-40

1. Some of the people thought the Apostles and Disciples were drunk, but Peter made it clear in verses 15-21 that this was not a matter of drunkenness, but a fulfillment of Scripture. Joel 2:28 and Acts 1:8
2. Some of the Old Testament references used by Peter in this message are:
 - a. Psalm 16:8,10 – Concerning the death and resurrection of Christ.
 - b. Psalm 132:11 – Christ would be the descendant of David.
 - c. Psalm 110:1 – The ascension of Christ and His being seated at the right hand of God.
 - d. Zechariah 12:10 – The people would be grieved over their treatment of Messiah

D. The response on the part of the People Vs 37-43

1. The people who came under conviction: "Men and brethren, what shall we do?" Vs 37
 - a. Peter's answer is often misunderstood by many people, including some Christians. In order to understand it we must realize what baptism Peter is speaking of here. Here he is speaking of the Baptism of Christ (Baptism of the Holy Spirit into the Body of Christ. I Corinthians 12:13 and Luke 3:16
 - b. Luke 3:16 – Christ's baptism was to be with the Holy Ghost and with fire. This is the very thing that happened to the Apostles and Disciples that day in the upper room. They were told to:
 - (1) Repent – See Luke 15:11-24 There are three phases of real Repentance: The intellectual phase – The prodigal came to himself. The emotional phase – He said I will arise and go. The volitional phase – He arose and went. Repentance has been left out of much of our so-called evangelism today.
 - (2) Be baptized, every one of you in the name of Jesus Christ for the remission of sins – This is spiritual baptism into the Body of Christ by faith in Christ as Savior.
 - (3) And ye shall receive the Holy Ghost – This is the result of repenting and receiving baptism by the Holy Spirit in the Body of Christ.
 - c. Three thousand repented of their sins, received Christ as their Savior and were baptized into the Body of Christ the same day.
It would not have been possible for three thousand to be baptized in

water by the Apostles in one day. It was already nearly noon by the time Peter finished preaching and the three thousand were saved.

E. They followed a pattern for the true Church to follow today: Vs 42-47

1. They continued steadfastly in the Apostles' doctrine. Vs 42 The trend today is away from doctrine of any kind. Doctrine is the systematic teaching of Bible truths. Without doctrine we would have no foundation for what we believe. Doctrine is what the Christian lives by.
2. Fellowship Vs 42 Fellowship requires mutual interests, goals, beliefs, and ideals. See I John chapter 1 and II Corinthians 6:14-18
Without fellowship, the Church falls apart. No true New Testament local Church can survive unless there is like faith, practice, and convictions.
3. And in the breaking of bread. Vs 42 This refers to the regular observance of communion. In many denominations or false religions the observance of communion has turned to sacramental grace as a means of salvation, or it has vanished all together. Either way it is deadly to the local Church.
4. Prayer Vs 42 Prayer is the backbone of the local Church. God commands the Christians to "pray without ceasing." Our power for serving the Lord comes from time in prayer. James 4:2,3
5. Fear (reverential awe) came upon every soul. If there were a true fear of God in the local Church there would be Holy living. Vs 43
6. They were together and had all things common. Vs 44,45 What effective force the Church would be today if every member was looking out for the welfare of every other member.
7. The experienced gladness and singleness of heart. Vs 46 Even in most Bible-preaching churches today people meet life's problems alone, and they do not see that oneness and gladness that should mark the local Church, even in times of difficulty.
8. They were praising God. Vs 47 The Scriptures tell us that praise is comely (attractive). Whatever our circumstances as a believer, we have every reason to praise the Lord. If our local Churches were constantly praising the Lord, perhaps they would be more attractive.
9. The Lord added DAILY to the Church such as should be saved. We would be seeing people saved daily if we did all of the above.

Acts Chapter 3

1. The healing of the man at the Gate Beautiful, the commotion that followed, and Peter's second sermon:

A. The healing of the lame man at the Gate Beautiful Vs 1-8

1. This miracle takes place as Peter and John are going about their daily lives, always looking for opportunity to preach Christ. Every Christian should be so sensitive to the leading of the Holy Spirit that we take advantage of every opportunity to tell someone about Christ.

2. We might ask why we do not see more miracles of this kind in the Church today. They accompanied the preaching of the Gospel on a regular basis in the first century because the young Church needed visible workings of the Holy Spirit to get a foothold in the world.

The Church today, however, should not be void of visible miracles in response to prayer, and in response the use of the name and power of the Lord in the Christian's life. On more primitive mission fields today we probably see more of this kind of miracle accompanying the preaching of God's Word because of the lack of knowledge on the part of the people to whom we minister. God is able to do anything today that He has ever done before, but is often limited by our lack of faith. Where the Church is well established we ought to see the greatest miracle of all taking place every day; that of a soul becoming a new creature through salvation. Let this be our rule: God works through the natural as much as possible, but when the supernatural is needed, He still works physical miracles in the name and power of the Name of Jesus, if it is His will.

3. Vs 6 The gift they had to give him was infinitely greater than that for which he had asked.

4. Vs 6 The miracle was performed in the name (power) of Jesus Christ.

5. Vs 7 He took him by the right hand – hand of authority and power.

When we serve the Lord we must serve Him in the power and authority of the Holy Spirit, not in our own power.

6. Vs 8 They expected him to rise up and walk, and rightly so, but he also went leaping and praising God. God always does exceeding abundant above all we could ask or think.

7. Vs 9-11 The miracle set the stage for Peter to preach his message giving all the glory to Christ in whose name it was done. The fact of the miracle could not be denied, but the fact that it was done in the name of Jesus Christ provided the religious leaders with an excuse for the persecution which followed.

B. Peter's second sermon:

1. The sermon begins with Peter giving all the glory to God, and giving all the credit to the power of Christ for the miracle.
2. Peter continues by emphasizing the fact that Christ is the Son of God, the fact that they crucified the Son of God, that God the Father raised up the Son of God from the dead, and that they needed to repent and be converted that their sins might be blotted out.
 - a. Scripture always interprets Scripture, Vs 19 clearly interprets the meaning of Acts 2:38.

Acts Chapter 4

- I. The first persecution of the believers, their response, and the Church's reaction to this persecution.
 - A. The first persecution came because the miracle, being undeniable, was done in the name of Jesus Christ whom they had crucified.
 1. Note who their persecutors were: Priests (the priesthood was held at that time by the Sadducees), the Captain of the Temple (The High Priest), and the Sadducees who did not believe in miracles. How were these liberal religious leaders who did not believe in miracles going to explain away an obvious miracle? There were only three possible ways to do this: silence them, discredit them, or eliminate them. In our society today the same tactics are used by religious liberals: They try to silence Christians with fear tactics, discredit Christians by the use of so-called scholarship which has no basis of truth, or, eventually, they will try to eliminate Christians. If they denied the miracle they would have been in trouble with the people who witnessed it, so the next best thing was to somehow silence them with threats.
 2. Peter again makes abundantly clear that the miracle has been performed in the power of God, and in the Name of Jesus Christ who is risen from the dead. He bases his argument on Scripture. V-11 He continues by pointing out that there is no other way of salvation other than through Jesus Christ. The religious leaders took knowledge of them that they had been with Jesus. Oh that men might see our boldness for Christ and say that we had been with Jesus.
 3. They decided to begin by threatening Peter and John and commanding that they preach no more in the name of Jesus.
 - B. The response of Peter and John:
 1. This is how the Christian ought to respond when required by authorities to disobey God. Vs 19,20 They had to obey God. If we find ourselves in a position where we are required by authorities to disobey God, then we must disobey authorities respectfully, but only disobey that which is disobedience to God. We are instructed in Scripture to submit to all authorities which are for the reward of them that do well, and for the punishment of evil doers. Romans 13. We are never right when we act disrespectfully to any authority, under any conditions.
 - C. The reaction of the Church:
 1. They have a prayer meeting and thank God for the privilege of suffering for His sake. They pray for more power, knowing that it will bring more persecution. Most Churches today would withdraw within their shell and never make trouble again. Read the account carefully and ask yourself how you would react.
 2. There was a unity and a oneness of purpose in the Church at Jerusalem that made them victorious in the face of persecution. This led to a decision on the part of the Jerusalem Church to choose a form of pure communism where everyone who chose to do so sold all that they had and put it in a common store, and everyone's needs were met out of that common source. This was

not required of God, but it was chosen by the Jerusalem Church. No one was forced to participate. It was left up to each family or individual as to whether they would participate. Communism would be a wonderful form of government were it not for human nature. Greed found its way into the system after a while and we find Paul, during his missionary journeys, always taking up an offering for the poor Saints at Jerusalem. It is at the close of this chapter that we first meet Barnabas (son of consolation). He was to be Paul's companion on his missionary journeys, as well as his personal physician, and the eventual mentor of John Mark.

Acts Chapter 5

I. Chapter 5 is divided into four major divisions:

A. The sin of Ananias and Sapphira: V 1-11

1. This record of the sin of Ananias and Sapphira emphasizes the Holiness of God. If every Christian who committed the same sin of lying to the Holy Spirit of God was to be slain on the spot, there would be very few Christians left alive. We wonder then why Anania and Sapphira were so severely dealt with, and others are not dealt with in the same way. Most of us have participated in singing songs such as "I Surrender All" and "Where He Leads Me I Will Follow." We sing these with little thought that we are making a pledge and a promise to God which, most of the time, is not carried out. There are consequences to this failure on our part, but they are played out over a lengthy period of time, and not suddenly as in this case.
2. The reason why God dealt with this situation so strongly is that the Church was young and just getting started. This incident set a precedent to make a lasting impression on the Church, that they were dealing with a Holy God.
3. A third emphasis we want to make in connection with this passage is that is a strong proof text for the Deity of the Holy Spirit. In V-3 Ananias is said to have lied to the Holy Spirit, while in V-4 it is said that he lied to God. There is no contradiction here, but rather a proof of the fact that they are one and the same.

B. The many miracles accompanying the ministry of the Apostles:

1. Once again, they were all in one place and in one accord, and God did some wonderful and miraculous things.
2. We also see the physical miracles which so frequently accompanied the spread of the Gospel through the early Church to establish a foothold while the Church was in its early stages.

It's not that God cannot do these miracles today, but that He does not need to use them since the world is well established world-wide. The place where we see physical miracles of this nature taking place today is on remote mission fields where the Gospel has not gone before, or where it is very rare. In the beginning stages of the early Church the physical miracles confirmed the message of the Apostles and Disciples.

4. The sick who were brought into the streets in hope that the shadow of Peter

might pass over them and heal them does not necessarily mean that the shadow of Peter healed anyone. Let us never forget that God is the only healer, and that we are only channels through which God does His work in the Church Age. When He ceases to get the glory we will no longer be used of Him. Also, it does not mean that the people were healed, but that they believed they would be healed.

- C. The next major persecution and a miraculous intervention by God: The religious leaders were enraged because they could not explain the power of God demonstrated in the miracles of the Apostles and the Disciples.
 - 1. This time they imprisoned them. Our present day legal system in the United States defines a conviction as that for which one would be willing to go to jail, or for which one would be willing to die. This was a given with the early Church.
 - 2. God miraculously delivers them from prison and they go immediately to the Temple area to preach. Empty locked prison cells with guards still in place so frustrates the religious leaders that they have them taken into custody. When they threaten to kill them, Gamaliel, considered by the religious leaders at the time to be “The Beauty Of The Law” and the greatest of all Rabbis of all time, not meaning to come to their defense, was used of God to deliver them by suggesting that if they were of God their ministry could not be resisted lest they fight against God, and if not, then it would die of itself in time. This was not true, but God led him to say it for the Christians’ protection. They beat them and let them go with another warning.
- D. The Disciples counted it a great privilege to have suffered for the cause of Christ. Few are the Christians today who would count it all joy to suffer for Christ. The Christians of the Middle Ages prayed for the privilege of being martyred for Christ.

Acts Chapter 6

- I. This chapter gives us the account of the choosing of the first Deacons, as well as the story of the beginning of the persecution of Stephen, one of those deacons.
 - A. The Choosing of the first Deacons: As far as we know from Scripture, this is the first indication of trouble arising from the practice of pure communism by the Church at Jerusalem.
 - 1. The Problem: Friction arose between the Greek widows (Hellenistic Jews born outside of Palestine) and the Jewish widows (those born in Palestine). It seems the Hellenistic widows thought the Jewish widows were receiving more in the daily ministrations of food, clothing, etc. than they were.
 - 2. The Apostles could not afford to take time from their ministry of prayer and the ministry of the Word (Acts 6:4) to solve situations of this kind and gave the task to the newly appointed deacons. Notice: After Pentecost the Church did not cast lots over matters of this kind as they did when they chose Judas’ replacement, but chose them on the basis of spiritual qualifications.
 - 3. The qualifications listed here are in addition to the ones listed in I Timothy chapter 3. They are as follows:

- a. Seven in number – number of perfection or completion.
 - b. Honest report – Good and consistent testimonies
 - c. Full of the Holy Ghost – Spirit filled and Spirit led
 - d. And wisdom – By the Jews, wisdom was usually associated with age and experience. Wisdom is often defined as the ability to use knowledge. According to Proverbs, “The fear of the Lord is the beginning of wisdom.”
4. The Apostles, as should be true of every minister of the Scriptures today, gave themselves to prayer and to the ministry of the Word.
5. The seven chosen were:
- a. Stephen – Known for his faith, and for being filled with the Holy Spirit, was the first martyr for the cause of Christ.
 - b. Philip – Became an evangelist and was greatly used of God.
 - c. Prochorus
 - d. Nicanor
 - e. Timon
 - f. Parmenas
 - g. Nicolas – Not the man after whom St. Nicolas was named.
- B. Stephen’s persecution: Vs 8 God enabled him to work great miracles among the people. This enraged the religious leaders.
- 1. It was those of the Synagogue of the Libertines who persecuted Stephen so strongly. These were Jewish Rabbis from Cyrene in North Africa (Libya), Alexandria in North Africa (Egypt), Cilicia in Asia Minor (province in which Saul of Tarsus’ home town was located), and Asia (western half of Asia Minor). These were all liberal Jews from areas where great universities were located. Although they were well educated Jewish leaders and liberals of their day, they were no match for Spirit-filled Stephen who, so far as we know, was not trained in the College of Rabbis in Jerusalem, but had probably been schooled in the synagogue.
 - 2. When they could not deny the miracles they hired men to lie about him and say that he had blasphemed Moses and God.
 - 3. They stirred up the people, the Elders, and the scribes and brought him before the Sanhedrin where they then accused him of speaking blasphemy against the Temple and the Law. They used the same accusation against him that they used against Jesus in that they said that he was preaching that Jesus was going to destroy the Temple and change the customs which Moses had delivered to them.
 - 4. All who were gathered together there saw that his face was as the face of an Angel (much as Moses’ face had glowed with the Glory of God when he came down from Mount Sinai).
 - 5. Stephen’s brilliant sermon follows in chapter 7. Stephen is obviously inspired and empowered by God for he showed absolutely no fear of the religious leaders in spite of their threats against him.

Acts Chapter 7

- I. In Acts chapter 7 God has given us Stephen's brilliant sermon and the record of his martyrdom.
 - A. Stephen's sermon to the liberal religious leaders:
 1. In verses 2-36 Stephen gives his audience a brief history of the birth and development of Israel from Abraham to Moses. In so doing he is laying the groundwork for showing these adversaries how they have consistently resisted the will of God in preparing the way of the Messiah.
 2. He then proceeds in verses 37-50 to show the miracles God worked on behalf of Israel to show them His plan for their salvation, and how they resisted Him at every turn. This section takes us from Moses to Solomon.
 3. In verses 51-53 he makes application of his message to these "stiff-necked and uncircumcised in heart and ears" religious leaders, showing that they, as their fathers before them, "do always resist the Holy Ghost", and have turned a deaf ear to the prophets concerning the Messianic prophecies. He accuses them of betraying and murdering the Christ.
 - B. These religious leaders then become so enraged that they rush to him and gnash on him with their teeth as though they would consume him; then they lead him away and stone him to death.
 1. As Christ did on the cross, Stephen cries out for God's mercy for his persecutors and murderers, and becomes the first martyr for the cause of Christ recorded in the Scriptures.
 2. Note how God gave him grace to die for Him by letting him fall asleep while they were stoning him.

Acts Chapter 8

- I. In this eighth chapter we get our first glimpse of Saul of Tarsus. We will have much more to say about Saul second semester as we take up the Life and Writings of Paul, but let us say at this point that Saul was raised a Pharisee of the Pharisees (fundamentalists sect of Judaism), of the Tribe of Benjamin, and studied at the feet of Gamaliel, the greatest of all Rabbis, as far as the Jews are concerned. He was exceedingly zealous for the Law and considered the Christians to be a dangerous sect and threat to Judaism. He was in Jerusalem at this time in response to the call of the Sanhedrin, to persecute and kill Christians. He consented to the death of Stephen and saw the grace of God with which he died. He would not have been in league with Stephen's liberal persecutors, but he saw they were serving his purpose, and so held their coats while they stoned Stephen.
- II. The result of this first persecution and martyrdom of a believer forced the continuation of the carrying out of the Great Commission of Acts 1:8 by scattering the believers everywhere, except for the Apostles, preaching the Gospel of Christ. Had it not been for Stephen's sacrifice, the Church would have been content to remain in Jerusalem and would not have carried out the Great Commission.
- III. In the remainder of the Chapter we have the record of Philip's ministry in Samaria (2nd

deacon chosen in chapter 6), and the conversion of the Ethiopian Eunuch.

A. Philip's ministry in Samaria:

1. We ought to note at this point that when Philip carried the Gospel to the City of Samaria, he was taking it to the Gentiles. Most will say that Peter's ministry to the household of Cornelius was the first conversion of Gentiles, but Philip's ministry preceded that incident.
2. Vs 6 shows us that the people gave heed because of the miracles performed by Philip. We have discussed before how God used miracles in the early Church to get the attention of those whom He would have to hear the Gospel.
3. Philip had great success in Samaria, including the conversion of Simon the sorcerer.
4. Peter and John, hearing of Philip's success, went to Samaria to view what was happening and to give Apostolic authority to it. They also performed miracles and, by the laying on of their hands, and by their prayers for the Samaritans, saw them receive the Holy Spirit.
 - a. Present day Christians should not be led astray by the report in the Book of Acts of the imparting of the Holy Spirit to the believers by the laying on of the Apostles' hands. This also was confined to the first century and the Apostolic age, and is not applicable to our present day. After the death of John at the end of the first century A.D., we do not see this practice continued. Today the Holy Spirit is imparted to the believer at the moment of salvation. I Corinthians 12:13 The present day believer is also sealed in Christ by the Holy Spirit at the time of salvation. Ephesians 1:13
5. In verses 18 through 24 we see the story of Simon trying to buy the power to lay hands on the new believers in order to impart the Holy Spirit. Peter strongly rebukes him and commands him to repent that his sins might be forgiven him.
6. God works in mysterious ways to carry out His will. When Peter and John return to Jerusalem, God suddenly calls Philip away to the desert (Negev) where he meets the Ethiopia Eunuch riding in a chariot and returning from Jerusalem to Ethiopia. This man was a powerful man, for he was treasurer to the Queen of Ethiopia. He obviously was a proselyte to Judaism for he had been to Jerusalem to worship and was reading the Old Testament Scriptures. We would note that Biblical Ethiopia was not the same as present day Ethiopia, but was the Sinai Peninsula and southern Arabia (including the Land of Uz where Job lived).

B. The encounter with the Ethiopian:

1. The rest of chapter 8 has to do with the conversion of the Ethiopian eunuch.
 - a. Philip was in the right place at the right time. This could never have taken place had Philip not been a Spirit-filled man
Acts 6:3. Most preachers today would have ignored the Holy Spirit's leading and continued the revival in Samaria.
 - b. The Ethiopian was in the right place at the right time. This was not due to the Ethiopian being filled with the Spirit, but because of the

Holy Spirit's plan, for this man was not yet saved. God will put the right people in our path at the right time if we are willing to be Spirit-filled and Spirit-led people.

- c. The Ethiopian was reading just the right Scripture when Philip came along. God's timing is always perfect.
 - d. Philip was a prepared man for a prepared situation for he had studied the Old Testament Scriptures and could be used of God to give this well educated man the Gospel right from the Book of Isaiah, chapter 53. Could you?
 - e. The Ethiopian was a man with a prepared heart. He readily received the Gospel.
 - f. God had a pool of water in just the right place for him to be baptized. (Water baptism only pictures publicly the baptism of the Holy Spirit into the Body of Christ at conversion.) Water baptism must always follow true conversion. Infant baptism is not taught in the Scriptures.
2. The Spirit of God led Philip to Azotus (Old Testament Ashdod in the land of the Philistines, today's Gaza Strip) and on north to Caesarea in Samaria, preaching the Gospel while the Ethiopian went on his way rejoicing.
 3. Many reliable sources suggest that this Ethiopian may have been the man who sparked the beginning of the great, and very influential Coptic Church of North Africa which exists to this present day. Is it any wonder that God called Philip away from a revival in Samaria to reach one man for Christ?

Acts Chapter 9

1. Saul of Tarsus makes his second appearance in the first 31 verses of this chapter. This where the spot light begins to dim on Peter, and begins to emphasize the work of Saul, later Paul the Apostle. From the beginning of chapter 13 on will be incorporated with the study of the life and writings of Paul second semester.
 - A. Saul's conversion: Saul; had obtained letters from the Sanhedrin to persecute the Church at Damascus. We do not know for sure who founded the Church at Damascus, but it was undoubtedly was a result of the scattering of the Christians following Stephen's martyrdom.
 1. Not far from Damascus Saul was blinded by a light from Heaven and heard a voice saying to him "Saul, Saul, why persecutest thou me?"
 2. As soon as Jesus identified Himself, and explained the purpose for His appearance to Saul, he acknowledged Jesus as Lord and asked what he would have him to do. This was the moment of his conversion; he believed. John 3:18; John 3:36; John 1:12,13
 3. Saul is told where to go and wait for instructions. God moves on the heart of a Disciple named Ananias (not the same one as in chapter 5) to go and minister to Saul. The bright light on the Damascus Road has blinded Saul and, as yet, he cannot see. Ananias is hesitant at first because of Saul's reputation among the Christians, but he does as he is instructed.

4. In verses 17 and 18 we read what seems to be the moment of Saul's conversion, but doing good works is not salvation. Water baptism follows salvation. Acts 22:12-16 This is what happened in 2:38
 5. Some wonder how Saul could immediately begin to preach Christ with no instruction, but we must remember that the New Testament had not yet been written. Saul probably knew the Old Testament far better than any of the other Christians because of his training as a Rabbi. All God had to do was give him spiritual understanding of the Word. I Corinthians 2:14
 6. The unbelieving Jews gave Saul more opposition than they would have given to any other Apostle or Disciple since he had been their champion in the fight against the Christians. Now he was their greatest threat. Saul had to be let down over the wall in a basket by night to escape.
 7. It seems from reading the account here in Acts that Saul went directly to Jerusalem, but chapter one of Galatians makes it clear that he went to Arabia where the Holy Spirit gave him his message which he was to preach to the Gentiles, before returning to Damascus and then going to Jerusalem. Saul adopted as his battle cry, Habakkuk's statement in Habakkuk 2:4, "The just shall live by his faith." We find him using this statement in Galatians, Romans, and Hebrews. We will discuss second semester, why we believe Hebrews was written by Paul the Apostle. This same statement became the battle cry for the reformation. Vs 31 tells us that with the conversion of Saul, the Church had rest from persecution.
- B. The rest of chapter 9 dwells on miracles performed by Peter. Vs 32-43
1. At Lydda, a town about 10-12 miles southeast of Joppa, Peter hears of a man by the name of Aeneas who is bedfast with palsy and heals him in the name and power of Jesus Christ. This man had been bedfast for eight years. Everyone in Lydda and Saron turned to the Lord when they saw the miracle. Once again, a miracle is used of God to enhance the message.
 2. At Joppa there was a fine Christian lady who had done much for the other Christians, but she died. Peter was called and by the power of Jesus Christ she is raised from the dead. Many in the area of Joppa believe on the Lord Jesus because of this.
 3. Peter takes a brief rest and vacation with one Simon, a tanner who lives in Joppa.

Acts Chapter 10

- I. This chapter is a turning point in the advance of the Church. God sends Peter to minister to the household of Cornelius.
 - A. God's message to the Gentile Centurion, Cornelius – Cornelius is obviously a proselyte to Judaism. An extremely devout man, Cornelius spends much time in prayer. As he waits on the Lord at his home in Caesarea, the Lord sends an angel and tells him to send to Joppa for Peter who would tell him and his household what they should do. Cornelius sends three men who arrive just as God is giving Peter a vision as to what he should do.

- B. Peter's vision – As Peter waits for dinner, he rests on the housetop.
Three times, God gives Peter a vision of a great sheet let down from Heaven with every sort of unclean beast and creeping thing and tells Peter to arise and eat. Peter refuses saying that he has never eaten anything unclean. God replies with, "What God hath cleansed, that call not thou common." After this has been repeated three times, and Peter was wondering as to the meaning, he is told that three men wait for him at the gate, and that he is to go with them.
- C. Arriving at Cornelius' home, Peter and his party find Cornelius and his entire household, plus friends, waiting for him. He reminds Cornelius that it is not right, according to the Law for a Jew to have any part with Gentiles, but that God has shown him in a vision that what He has made clean, he is not to call unclean.
 - 1. When the Gospel is preached to them, the Holy Spirit comes upon them as they believe, and the evidences which accompanied Pentecost are here manifested on the Gentiles. This is the evidence that convinces the Church at Jerusalem that the Gospel is to go to the Gentiles as well as to the Jews.
 - 2. Once against we find that water baptism does not take place until after Spirit baptism into the Body of Christ.

Acts Chapter 11

- I. Peter is immediately called on the carpet by the leaders of the Church at Jerusalem when the Church hears that the Gentiles have received the Word of God, but when they hear that the Holy Spirit has also been given to them when they believed, they immediately accept that it is of God. The next test of this great Truth is found in Acts 15 when Paul and Barnabas return from the first missionary journey. Vs 1-18
 - A. The rest of chapters 11 and 12 set the stage for the transition from the ministry of Peter to the ministry of Saul, the Apostle to the Gentiles.
 - 1. Vs 19-26 reveal the ministry which was started in Antioch in Syria and which was to be the launching Church for the missionary journeys of Paul. The stage is being set.
 - a. Some say that this Church was originally planted by John, while others claim it was started by Peter.
 - b. What we know from the Scriptures themselves is that when Stephen was martyred, some of the Jerusalem Disciples went to Phenice (part of Syria which was originally apportioned to the Tribe of Asher), some went to Cypress, the island in the northeast corner of the Mediterranean Sea, and some went to Antioch in Syria, just East of the Island of Cypress on the mainland in Syria. While all of these were Jews, the ones who went to Cypress and to Phenice preached only to the Jews, while those who went to Antioch preached the Gospel to the Gentiles also. Many believed at Antioch, and the Church was growing so rapidly that Barnabas went to Tarsus to bring Saul to Antioch to help with the evangelization of the Church there, and the entire City.
 - 2. Prophets came from Jerusalem prophesying of a great famine in the land of Judea. The chapter ends with the Church at Antioch sending relief to the

Acts Chapter 12

- I. Herod Agrippa took the Apostle James and had him put to death. When he saw that it pleased the Jews, he took Peter and imprisoned him, planning to put him to death also. Acts chapter 12 gives us a beautiful picture of the deliverance of the Christian from the chains of sin when the Angel of the Lord delivers him from prison.
 - A. Peter was bound with chains between two soldiers, and was locked in a cell with guards on the outside. – The sinner is hopelessly bound by his sin and sentenced to eternal death. Romans 3:10 and 23; and Romans 6:23a
 - B. The Angel of the Lord (Jesus Christ) came to him in the prison. – We do not seek the Lord, but the Lord seeks us. Luke 19:10
 - C. The Angel of the Lord smote him on the side – God uses various means to get our attention. Romans 2:4
 - D. He told him to rise up quickly. – Only the Lord Jesus Christ can raise us up out of our sin-sleep. Psalm 40:2
 - E. The Angel said, “Gird thyself”. – Ephesians 6:14 The girdle of Truth. One cannot be saved without the Truth, the Word of God.
 - F. He told him to bind on his sandals. – Ephesians 6:15 Feet shod with the preparation of the Gospel of Peace.
 - G. He told him to cast his garment about him. – Revelation 19:7-9 The robe of Christ’s righteousness.
 - H. He told Peter to follow Him. – Matthew 4:19 and John 15:5
 - I. The Angel of the Lord loosed his chains, opened the doors and the gate to the City, and he was a free man – If Christ sets you free, you are free indeed. John 8:32,33, and 36
 - J. The first thing he wanted to do was to tell other believers who were praying for him, what had happened to him. Mark 16:15; Matthew 28:18-20; and Acts 1:8. See also II Corinthians 5:17-21
 1. Peter went to the place where the Church was praying for him, probably the home of John Mark’s mother, and told them what the Lord had done. We are then told that he went to another place. We do not know where he went, but the next time we see Peter is in Acts chapter 15 at the first Church Council in Jerusalem.
- II. The rest of the chapter relates the fate of Herod Agrippa when he accepts praise that should go to God. We do not have to get even with our persecutors, nor do we need to fret about the fact that our persecutors don’t seem to get what is coming to them. God is our avenger. II Thessalonians 1:6-10

END OF FIRST DIVISION

MEMORY VERSES FOR MATTHEW, MARK, LUKE, JOHN, AND ACTS

MATTHEW	MARK	LUKE	JOHN	ACTS 1-12
1:23	1:7,8	1:35	1:1-3	1:8
2:23	1:17	1:41	1:12-14	2:21
3:11	2:9-11	1:43	1:29	2:38
4:4	2:17	3:16	3:3-5	4:12
4:19	3:28,29	4:8	3:16-18	7:59,60
5:32	8:36	4:12	3:36	9:4-6
6:33	10:9	6:27,28	4:14	10:34
7:7,8	10:14	6:45	4:34,35	11:19,20
7:13,14	11:17	9:20	6:37	
7:20	13:14	9:35	6:66-68	
9:13	15:34	10:2	8:36	
9:37,38	16:14,15	11:13	9:4,5	
12:31		13:7,8	10:7	
13:57		16:22-24	10:9	
15:8,9		17:21	10:27,28	
16:16		17:32	10:37,38	
20:26		19:10	11:25,26	
20:28		23:34	12:25	
21:13		23:42,43	13:34,35	
24:32		23:46	14:21	
27:46			15:5	
27:50,51			16:7,8	
28:18-20			16:24	
			17:17	
			19:26,27	
			19:28	
			19:30	
			20:21	
			20:29	
			20:31	
			20:3	

SECOND DIVISION OF NEW TESTAMENT STUDIES

Acts 13-28 and The Life and Writings of Paul

Acts Chapter 13 and 14

I. The Missionary Call (...and to the uttermost part of the earth.)

A. The call of Barnabas and Saul 13:1-3

1. A call to a particular field of service does not always come in the form of a personal burden. In this case the call came through the local Church.
2. Some say that there is no particular formula in the Bible for finding the will of God in a matter not clearly set forth in God's Word, either directly, or indirectly. This is not true. That formula does exist, and this passage is one of the clearest places in the Bible where it is set forth.
3. Who was present?
 - a. Barnabas: His name means "Son of Consolation". We will see several times in the Book of Acts where he was aptly named.
 - b. Simeon that was called Niger: His name means "Hearing". His name in Greek was Niger which means "Black".
 - c. Lucius of Cyrene: His name means "Of the Light". Cyrene was a major city in North Africa directly south across the Mediterranean Sea from Athens Greece.
 - d. Manaen: His name means "Comforter or Consoler". He had been raised with Herod the tetrarch. Some commentaries suggest he was Herod's foster-brother.
 - e. Saul: (his Hebrew name) means "Asked For or Demanded". How did Saul happen to be there? In Acts 9:31 we are told that the Church had rest for a time after Saul's conversion. Vs 30 tells us that the brethren at Jerusalem sent him forth to Tarsus.

This was his home, and the natural place for him to begin his ministry, not now as a Rabbi, but as an Apostle of Christ. In Acts 11:25 and 26 we learn that the work at Antioch in Syria was growing so rapidly that Barnabas went to Tarsus and brought Saul to Antioch to help with the preaching and teaching.

4. The Formula: Vs 3

- a. They were ministering to the Lord. They were busy doing the things they knew were the will of God at the moment. We often get so frustrated trying to find out what God wants us to do in the future that we stop doing the things we know we ought to be doing every day.
- b. They were fasting. The people of the Middle East usually fasted during the day and ate nothing until after the sun went down. We cannot very well serve the Lord for long without eating at all. However, the term fasting here not only means going without food,

but putting the will of the Lord ahead of everything else.

- c. Implied here is the fact that they were of one mind. Earlier in last year's study of the Book of Acts, we found that great things always happened when the Church was together in one place, with one mind, praying. Implied also is the fact that they were waiting on the Lord in prayer as one body, seeking the will of God for their next step.
 - d. When they were busy doing His known will, were of one mind, were fasting, wanted the will of God more than anything else, the Holy Spirit spoke His will to them. The bottom line is this: if we are putting God and His will first, and we want the will of God more than anything else, what we want will be the will of God. (Matthew 6:33 and Proverbs 3:5,6)
 - e. Whether the Holy Spirit spoke to the Church in an audible voice or not we do not know. He could have done as He will do today if we follow the above formula, and have spoken to them all in their hearts, and placed the same desire on the heart of everyone at once.
5. God's will: "Separate me Barnabas and Saul for the work whereunto I have called them." See James 5:16-18

II. The first missionary journey: Acts chapters 13,14 They were commissioned and sent forth by the Holy Spirit. There were no Epistles written on the first missionary journey.

- A. They departed for Seleucia. Seleucia was a seaport just a short distance straight west of Antioch from which they departed to the Island of Cyprus. Cyprus was a natural first stop, for Barnabas and his sister and her family were originally from Cyprus. Barnabas and Saul had young John Mark, with them. John Mark was Barnabas' sister's son.
- B. Cyprus: They visited two cities on the Island of Cyprus, Salamis, on the southeast coast of Cyprus, and Paphos on the far west end of the Island.
 - 1. Salamis – We are simply told that they preached the Word of God in the Synagogue and that they had John Mark with them. There is no indication that they established a Church here, but there may have been one already because Acts 11:19-26 tells us that Disciples had already preached in Cyprus, and that some of the converts and the Disciples went to Antioch. Paul, as far as the Scripture record reveals, never established a Church on Cyprus, however.
 - 2. Paphos – The Governor (deputy) of the Island was converted after seeing Bar-Jesus, (Elymas – Greek name), a sorcerer made blind because he opposed the Gospel. It was here that Saul's name was changed to Paul and he obviously took the leadership of the group.
- C. They loosed from Paphos and sailed to the mainland of Asia Minor (present-day Turkey), landing at Perga in the Province of Pamphylia. This is where John Mark left them and went home to Jerusalem, which later proved to be stepping from the frying pan into the fire. There is not even a record of their having preached at this time in Perga. It was simply a seaport where they landed.
- D. The first place where a Church was planted was at Antioch in the Province of Pisidia. There were several cities throughout the former Greek Empire named Antioch. These were named after Antiochus Epiphanes, perhaps the most ruthless ruler of

Syria, the last remnant of the great Greek Empire.

1. The reason Paul always started by preaching in the synagogues was because he had been a Rabbi, trained under Gamaliel, the greatest teacher of the Law, according to the Jews.
2. Paul's sermon at this time is quite similar to that which was preached by Stephen when he was martyred; it gives the history of Israel and their rebellion against the things of God. He concludes by tying Jesus Christ to King David, knowing they would know that Messiah had to be of the seed of David. He reveals the fact that John the Baptist was the promised forerunner of the Christ.

He proceeds to show how the religious leaders had Jesus crucified, and that He arose from the dead. He ties the message together in verses 39-41 with an explanation of the Gospel and a warning against rejecting it.

3. Often the Gentiles would stand around the sides of the Synagogue and listen to what was preached. At the end of the service they requested that they might hear the same message. The whole city came together the next Sabbath and when the Jews saw the interest of the Gentiles, they went into a rage and rejected the Gospel. The Old Testament prophets tell us that God would use the Gentiles to move the Jews to envy. The Jews stirred up the chief men of the city and caused Paul and Barnabas to leave.

- a. While Paul was chosen by God to be the Apostle to the Gentiles, he always preached first to the Jews in the Synagogue and there were always a few of them who believed. One purpose for this was that each predominantly Gentile Church had to have qualified leaders to head up the local Church. Only the converted Jews would have met those qualifications.

4. From Antioch they went to Iconium in Galatia. Again they ministered first in the Synagogue. There were many who believed, both among the Jews and the Gentiles, but the unbelieving Jews and Gentiles opposed them and would have stoned them, so they proceeded to Lystra and Derby, two towns close together southeast of Iconium. Both of these towns were in the district of Lyeaconia.

Here the preaching of the Gospel was reinforced by the healing of a lame man who had been lame from his mother's womb. The people, seeing the miracle, rushed upon Paul and Barnabas and would have made sacrifices to them and worshiped them had not Paul made it clear that they were but men. At the preaching of the Gospel, many believed, but unbelieving Jews came from Antioch and Iconium and stirred up the people who dragged Paul out of the city and stoned him, leaving him for dead. He rose up, however, and went back into the city and planted the Church there.

5. From Lystra they went on to Derbe where they preached the Gospel and established a Church.
6. Paul and Barnabas then retraced their steps through the cities of Derbe, Lystra, Iconium, and Antioch, establishing the Churches and appointing leaders.

- a. So far as we know, these four Churches are the Galatian Churches,

although Antioch was not in the geographical province of Galatia. The political province of Galatia did include all four. When Paul wrote the Galatian Epistle he addressed it to the Churches of Galatia, not the Church. Galatians 1:2 As we have said previously, no Epistles were written by Paul on this first journey that are preserved for us today.

- b. On the return trip they went back through Perga and on to Attalia from which they embarked to Antioch in Syria, their sending Church.
- c. In Antioch in Syria they reported on their journey and spent a great deal of time preaching and teaching in Antioch.

Acts Chapter 15

- I. Chapter 15 has three distinct divisions which we want to consider.
 - A. The Judaisers came to Antioch teaching a mixture of Law and Grace.
 - B. The first Church Council at Jerusalem
 - C. The disagreement between Paul and Barnabas over John Mark
- II. Acts 15:1-3 The problem of the Judaisers would plague Paul and his ministry all of his Christian life. God causes the wrath of men to praise Him, however, and this problem led Paul to write much in his letters exposing the fallacy of this movement, which is indispensable to us today. One such group today would be those who teach baptismal regeneration.
 - A. Vs 1: They came from Judea. We don't know whether these were self-appointed brethren from the Church at Jerusalem, or if they were outsiders who could not let go of the Law and see Christianity as a whole new covenant.
 - B. Even the strongest Christian leaders among the Jews in the first century had a hard time with this problem. This same type of problem is very prevalent in the ministry of missionaries who labor in lands where the people have been steeped in a given religion for centuries.
- III. Acts 15:4-35: The first Church Council was called to deal with this issue.
 - A. Vs 5: We get the impression that would have been no issue for the Church leaders at Jerusalem had it not been for the coming of Paul and Barnabas to get it settled.
 - B. Vs 6-11 Peter spoke first and reminded the Church leaders that God had already demonstrated that the Gentiles were to receive the Gospel without circumcision by the salvation of the household of Cornelius.
 - C. Vs 12: Barnabas and Paul then report what their experience had been among the Gentiles.
 - D. Vs 13-21: Lastly, James, the half-brother of our Lord, and Bishop of the Church at Jerusalem, speaks. It is obvious that his ruling concerning the Gentiles is correct, and that it is good, but it does not agree with what Peter had said earlier as far as the Jewish believers were concerned. Four things were to be required of the Gentile believers, not to be saved, but to demonstrate that they were saved:
 - 1. They abstain from the pollution of idols (idolatry).

2. They abstain from fornication (pornea – any form of moral impurity).
3. They abstain from things strangled (meat with the blood still in it).
4. They abstain from blood (drinking blood, as was done by the heathen).

This satisfied the council and letters were given to Paul and Barnabas to take to the Gentile Churches concerning this matter, and they were sent on their way back to Antioch, accompanied by others from Jerusalem, including Silas.

- IV. Acts 15:36-41: Paul and Barnabas are led to start of a second journey with the intent of simply checking on the Churches established in Asia Minor. Barnabas wanted to take John Mark with them again, but Paul wanted no part with a quitter. The disagreement became so strong that Barnabas took John Mark and went back to Cyprus, and Paul chose Silas and started on his second journey. As in the case of Stephen's death scattering the Disciples to more distant places with the Gospel, so God uses this seemingly unfortunate incident to accomplish two good things:
- A. There were now two missionary teams covering more ground.
 - B. Barnabas (son of Consolation) had opportunity to work one on one with John Mark to shape into a usable vessel. See II Timothy 4:11.

Acts Chapters 16-18:22

- I. Acts Chapters 16-18:22 give us the second missionary journey.
- A. Actually, the second missionary journey begins in the last 2 verses of chapter 15. Paul chose Silas who had come from Jerusalem to Antioch, as his companion and fellow-helper for the second missionary journey.

His name means "Lover of Words". This is no chance choice, but a very purposeful one since Silas was not only of Jewish birth, but was a Roman Citizen by birth, as we will see in chapter 16.
 - B. Places visited by Paul and Silas and their evangelistic team:
 1. Instead of taking ship and going by sea to the Island of Cyprus, and then on to Asia Minor, they chose to go overland through Tarsus, Paul's place of birth, over the Taurus Mountains and through the Churches established on the first missionary journey.
 2. Between Lystra and Derbe they found young Timothy, a young man with a heritage of faith in his mother and grandmother. His Father was a Greek, so Paul circumcised him so as not to be an offense to the Jews.
 3. Desiring to minister the Gospel in Mysia and Bithynia, they were not allowed to do this by the Holy Spirit. Their course took them to Troas on the Aegean Sea, of the northwest coast of Asia Minor, and across the Aegean from Europe. Here gave Paul the Macedonian call in a vision of the night and, immediately, they went to Macedonia, taking the Gospel to Europe for the first time.
 4. Passing through Samothracia and Neapolis, they came to Philippi where the first Church was planted in Europe. The main incidents here were:
 - a. The conversion of Lydia, the seller of purple, on the Sabbath Day by

the riverside. Her home became the meeting place for the new Church planted there.

- b. The deliverance of the young woman possessed by a demon of divination. This landed them in the Philippian jail.
- c. The conversion of the Philippian jailer and his family where Paul and Silas' Roman Citizenship got them released from jail.
- d. The confirming of the Church in Philippi, and the farewell to the people so as not to bring more persecution on them.

Acts Chapter 17

- 5. They then proceeded to Thessalonica where they ministered in the Synagogue for three Sabbath Days. Some Jews believed, along with many Greeks, but the unbelieving Jews caused an uproar and assaulted the house of Jason and singled him out of the new converts for persecution. He had to post bail in order to gain his release. After establishing the Church here, Paul and Silas and their party moved on the Berea. Thessalonica was the first Church to receive correspondence from Paul that has been preserved as inspired Scripture for us.
- 6. In Berea they found converts who were "more noble" in that they searched the Scriptures daily to make sure what Paul and Silas were preaching was so. There were many converts there, both among the Jews and the Gentiles, but the unbelieving Jews from Thessalonica came and stirred up the unbelieving Jews in Berea against Paul so strongly that he was in danger of losing his life. Some of the brethren from Berea secreted Paul out of town by night and took him on toward Athens in Achaia, southern Greece. The rest of Paul evangelistic party remained in Macedonia.
- 7. As Paul arrived in Athens, the most idolatrous city in the then known world, he saw an altar to "The Unknown God" which he used as a launching pad for his message on Mars hill where he preached to the great philosophers. They heard him gladly until he mentioned the resurrection of Jesus Christ, then they walked away with a smirk. Paul could deal with being stoned, imprisonment, being beaten, etc, but he could not handle being treated as a buffoon. A few were converted in Athens, but, so far as we know, Paul did not try to establish a Church there, nor did he write an Epistle to them at any time. Seemingly very discouraged, Paul went on alone to Corinth, just across the inlet from Athens.

Acts Chapter 18

- 8. In Corinth Paul preached only in the Synagogue, and only on the Sabbath Day. Here he met Aquila and Priscilla who had recently come from Rome. They were to become life-long friends. They were believers, and tentmakers by trade, as was Paul. It seems that Paul suffered a bit of discouragement in

Corinth, but was revived in the work when others of his evangelistic party came from Macedonia Vs 5. He then went to stay in the house of Justus, a devout man and Crispus, the chief ruler of the synagogue was saved. Many Corinthians were converted and Paul ministered in the newly established Church in Corinth for a year and a half. It was here in Corinth that he wrote his first two Epistles. God came to him in the night and encouraged him to carry on faithfully.

When the unbelieving Jews gave opposition and beat the Christians before the judgement seat of Gallio, the deputy did nothing to prevent it. This led to Paul's departure, along with his entire entourage.

Epistles 1 and 2 – I and II Thessalonians were written from Corinth on the second missionary journey. While they both deal with the subjects of the Rapture and the Second Coming of Christ, I Thessalonians deals more with the Rapture, while II Thessalonians deals more with the Second Coming.

9. As every good missionary should do, after passing through Ephesus and preaching there for a brief time, he proceeded by ship to Jerusalem, the home Church, and then went to Antioch in Syria, his sending Church, to report on the incidents and accomplishments of the second missionary journey. This concludes the second missionary journey, but not the 18th chapter.
10. Chapter 18:23 begins the third missionary journey. Paul, Silas, and Timothy, after having spent some time at Antioch in Syria, made their way overland through Galatia and Phrygia, visiting the Churches. They finally arrive at Ephesus. It is not known for sure who first planted the Church at Ephesus, but extra-biblical evidence seems to point to the Apostle John. His ministry was largely in Asia Minor. Apollos, an eloquent orator from Alexandria, Egypt, who knew only the baptism of John, came to Ephesus. As he sought to preach Jesus as the Messiah, Priscilla and Aquila found him and led him to a saving knowledge of Christ. As he sought to go on into southern Greece preaching the Gospel, they gave him letters of recommendation to the Churches there. In the light of the first chapter of I Corinthians, it seems that he became the Bishop of the Church at Corinth for some time.

Acts Chapter 19

- I. Paul and his evangelistic party came to Ephesus and encountered somewhat the same kind of situation with a group of twelve men who were acquainted with John's baptism, but had not been converted to Christ. After Paul preached Christ to them they received the Holy Spirit. As Paul preached Christ in the Synagogue, but the contention grew so great that he took the true Disciples aside into the School of one Tyrannus and taught them for two years.
 - A. It was while he was here in Ephesus that he received word through the household of Cloe (I Corinthians 1) of the problems at Corinth. He had previously written a letter to them which is now lost to us, but it had not remedied the problems. From Corinth he wrote our I Corinthians and sent it by Titus and another unnamed brother.

Epistle #3 I Corinthians is of great value to us today for its general content, but especially for its revelation of how to deal with problems all too often present in Bible-believing Churches today. It is a masterpiece of Church discipline.

- B. Paul found himself experiencing strong mixed emotions since there was a tremendous opportunity in Ephesus, but much resistance, while at the same time, he desired to go on to Corinth and solve the problems there in person. The Lord kept him in Ephesus for over two years. In this chapter we find the following incidents:
1. Many miracles were performed by the Holy Spirit through Paul
 2. Seven sons of Sceva, Jewish exorcists, sought to call on the power of the Holy Spirit to cast out demons, but since they did not know Christ, it backfired on them and they were nearly killed.
 3. Wanting to go on through Macedonia, but detained by the events in Ephesus, Paul sent Timothy and Erastus to Macedonia while he stayed longer in Ephesus. It was during this time that Demetrius, the silversmith and his associates who were all makers of idols of Diana, the goddess of the Ephesians stirred up trouble against Paul and called an unlawful assembly. Paul wanted to enter the arena and preach to them, but the brethren restrained him and probably saved his life.
 4. Able to wait no longer for an answer to his letter to Corinth, he departed for Macedonia

Acts Chapter 20

- I. Although the Book of Acts only tells us that he spent some time there exhorting the brethren in the Churches, it was while he was in Macedonia, possibly at Philippi that he wrote his fourth Epistle.

Epistle 4 Here in Macedonia he met Titus returning from Corinth with good news that most of the errant Corinthians had repented and had gotten right with God. II Corinthians was written from Macedonia and is a letter of restitution and reconciliation.

Epistles 5 and 6 Paul and his party continued on the Corinth in Achaia (southern Greece) where the next two Epistles were written. By what means Paul knew of the intrusion by the Judaisers into the Churches of Galatia, we do not know, but immediately he writes the Galatian Epistle from Corinth, dealing with the subject of Law and Grace. Galatians is often called the little Romans for the two Epistles deal with the same subject. We see in Acts 20:3 that Paul was in Corinth for three months. When he wrote I Corinthians from Ephesus he had stated that it was his original plan to come by Corinth on his way to Rome. Now, circumstances moved him to get to the heart of the problem with the Judaisers by going to Jerusalem and preaching this message to the Church there. Rome would have to wait, but while he was at Corinth he wrote the Roman Epistle on the same subject of Law and Grace. These two Epistles gave us the spark that started the reformation: "Justification by Grace alone." Realizing that the unbelieving Jews laid in wait for him as he returned to Jerusalem, he went by ship to Troas while the rest of his party traveled on foot through Macedonia.

- II. Paul and his party spent seven days at Troas teaching the Brethren, and as Paul preached into the night, a young man named Eutycus fell asleep and fell from the third loft and was taken up for dead, but Paul went to him and fell upon him and commanded his life to come back into him. As he awakened, it brought great joy to all. Paul went afoot to Asos while the others went by ship. Sailing by Ephesus because of the urgency of his mission, they put in at Miletus which is just a short way south of Ephesus, and called for the Elders of the Church at Ephesus. Here Paul had a tearful parting with the Elders and set sail for

Jerusalem.

- III. Three times on the way to Jerusalem, Paul was warned by the Holy Spirit not to go, but he was determined because of the burden he had for his brethren in the flesh. The three warnings are found in:
 - A. Acts 20:22-27
 - B. Acts 21:4-6
 - C. Acts 21:10-14

Acts Chapter 21

- I. They then sail to Coos, Rhodes, and Patara, following the coast of Asia Minor. They then sailed past Cyprus and proceed to Syria where they landed at Tyre, the city where the ship was to unload its cargo. Several times on his way to Jerusalem, the Holy Spirit warned Paul not to go. I personally believe it was not God's will for Paul to return there, but the Lord keeps His own. God had appointed first Peter, and then James, the half brother of Jesus to be the Bishop of the Church at Jerusalem. God did not let Paul succeed in his mission, but used this situation to get him eventually to Rome. God had called Paul to be the Apostle to the Gentiles.
 - A. Paul had seven days with the Disciples at Tyre.
 - B. Next, Paul spent one day with the Brethren at Ptolemais, just south of Tyre on the coast of the Mediterranean Sea.
 - C. The next day they came to Caesarea on the coast just south of Ptolemais. Paul had the pleasure of being reunited with Philip who had then become a full-time evangelist. As they tarried there for many days there came a prophet named Agabus who also, by the Holy Spirit, warned Paul against going up to Jerusalem, but Paul would not be dissuaded.
 - D. When Paul arrived in Jerusalem he received a warm welcome from James and the other Brethren, but was informed by James that a rumor had been circulated among the Brethren that he, Paul, had been preaching to the Jews who lived among the Gentiles that they should forsake Moses and the Law. It is clear from Vs 20 that the believing Jews at Jerusalem were still viewing the New Covenant of Grace as an extension of the Old Covenant, the Law. Although some might view this problem as a fine line it is actually the greatest problem Paul and others of the early missionaries faced. Jesus had said that He came not to destroy the Law, but to FULFILL it.
 - 1. At this point some say Paul compromised his position on the issue in order to get a chance to minister to the Jews concerning Law and Grace. Paul agreed to join himself to some brethren who had a vow upon them and be responsible for their financial debt in so doing. The Scripture is not clear on whether Paul compromised his convictions or not, but it is clear that God had warned Paul not to return to Jerusalem at this time, and had raised up James, the half brother of Jesus to be Bishop of the Church at Jerusalem. It seems, since Paul never got to minister to the Jewish Believers at Jerusalem, that God meant for him to continue his ministry to the Gentiles. If Paul ever got the chance to minister to the Jerusalem Christians, it was in the form of the Book of Hebrews. It was obviously not the will of God at this time.

2. As they were in the Temple fulfilling their vows, some who knew Paul, and had seen him earlier in Jerusalem with some of the Gentile Brethren, thought he had brought Gentiles into the Temple and had thus defiled the Temple. As they were about to kill Paul for what they deemed a heinous sin, the Roman Chief Captain took soldiers and came to his rescue. Whether walking in obedience or disobedience, God protects His own for His purposes.

Acts Chapter 22

- I. As the Roman Chief Captain and his men were taking Paul out of the crowd of Jews and to the Castle where they made their headquarters in Jerusalem, Paul revealed his identity and his purpose for returning to Jerusalem. The Chief Captain had thought him to be an Egyptian who some time before this had led a band of four thousand murderers out into the desert to the south. When he knew that he was a Jew with extensive religious training at the feet of Gamaliel, and that he spoke Hebrew, he allowed Paul to address the Jews from the stairs of the Castle. Chapter twenty-two begins with Paul's defense. On this occasion Paul has opportunity to give a testimony as to his salvation on the Damascus Road, and his call, but when he came to the part about his being called to minister the Gospel to the Gentiles, the crowd once again went into an uproar.
- II. Again, I believe we see Paul discouraged, and once again God came to him in the night to tell him that He still had work for him to do. At first he did not tell the Centurion that he was a Roman so the Centurion had him bound and beaten. The Centurion was quite fearful when he found out that Paul was a Roman citizen and could not be bound or beaten until he had first had a hearing before a Roman court. Here is another instance in which God's provision in Paul's early life came in handy in his later life as a Christian. After hearing that Paul was a Roman citizen the Roman Centurion treated him with much respect and protection.

Acts Chapter 23

- I. The hatred of Paul by the Jews increased. He was taken to the Council where he tried to defend himself, but the Council was in such a frenzy that he, seeing that many of them were Pharisees and believed in the resurrection, cried out in the Council, "of the hope and resurrection of the dead I am called in question." Once again, God had used Paul's birth to a family where the father was a strong Pharisee, had saved his life. As the Pharisees sided with Paul against the Sadducees that did not believe in the resurrection nor angels nor spirits, the Roman soldiers had to rescue him again before the members of the Sanhedrin pull him apart. A group of Jews plotted to kill Paul as he was brought to the Council again the next day, but Paul's sister's son heard of it and told the Centurion. Paul was secreted away at night under heavy guard to Caesarea and put under the custody of Felix, the Governor. Here again we see the protective hand of God in Paul's life: God had Paul's sister's son in the right place at the right time. When we place our lives in God's hands and trust Him to take care of us, He will work in mysterious ways for our good and protection. Romans 8:28. This is the first mention in the Scriptures of Paul's sister or her son.

Acts Chapter 24

- I. Paul's accusers came from Jerusalem to try to make their case against him, but they could not prove what they said. Nor being able to discern the facts of the case, Felix asked Paul to return to Jerusalem to face his accusers. Paul refused, and after two years of protective custody things were complicated by the coming of Porcius Festus to replace Felix. Desiring to do the Jews a favor, Festus left Paul in custody. Here Ananias the High Priest, a Sadducee, the elders of the Sanhedrin, who were Sadducees, and a hired orator named Tertullus came from Jerusalem to falsely accuse Paul. It is important to note two things about their arguments:
 - A. The hired orator was simply paid to say what they wanted him to say, none of which was true. He began his appeal by influencing Felix by flattery, but he could only speak lies. None of these were present when the incident took place with Paul in the Temple.
 - B. As we read the account in chapter 24 we can see that Paul was not going to be persuaded to return to Jerusalem. At least Felix could see through their plot.
- II. Paul got to appear before Felix and present the Gospel.

Acts Chapters 25 and 26

- I. Paul appealed to Caesar and had a wonderful opportunity to witness to King Agrippa who, being an Edomite, and being well acquainted with the Law, knew that what Paul was telling him was prophesied in the Scriptures. Agrippa made one of the saddest statements in the Bible on this occasion: "Almost thou persuadest me to be a Christian."
- II. Agrippa was Herod Agrippa, the son of Herod the Great who had ordered all the Jewish male babies under the age of two years to be put to death to try to kill the Christ child. The Herods were Edomites, descendants of Esau, and avowed enemies of Israel. Since the Romans so hated the Jews (not unlike Adolph Hitler), when they finally subdued the Jews after the times of the Maccabees, they sought out puppet kings to rule over the Jews who would best express their hatred for the Jews. The Jews not only hated the Romans, but they hated the Edomites. Being direct descendants of Abraham through Isaac and Jacob, the Edomites were well acquainted with the Law and the Prophets. In 586 B.C. when Babylon finally besieged Jerusalem and destroyed it and took the Jews to Babylon and captivity, the Edomites helped the Babylonians destroy Jerusalem and Judah. Afterward, Babylon returned and destroyed Edom.

Acts chapters 27 and 28

- I. This chapter records the perilous trip by ship to Rome, including the shipwreck on the Island of Melita (Malta today), and the miracles that took place there. Melita (present day Malta) is just south of Sicily, which is just south of the Italian boot. In Paul's day the people of Melita were rather primitive, but treated Paul and his fellow ship-mates royally, especially after Paul was used of God to heal the father of Publius, the tribal leader of the island. Since they had lost all their possessions in the shipwreck, the people of Melita gave sacrificially of

their clothing, food, and other provisions to replace those lost in the wreck. Eventually the island was visited by a ship headed for Italy and they were able to end their visit to the mainland.

- II. When we are told that some of the brethren came as far as the Three Taverns to meet them, we find that there is much disagreement as to who the brethren were.
- A. We know at one point that all of the Jews were forced to leave Rome, but this was now about 59 A.D. and a new Caesar is on the throne. We also know that when Paul god his own hired house in chapter 28 that he called all the Jews together to preach the Gospel to them.
 - B. We also know that there were many Christians in Rome, but that there was no Church officially established in Rome.

The Brethren who came to meet them could have been a mixture of Christians, saved Jews and unsaved Jews who knew of Paul, but had not heard of the Gospel of Christ. They could have been brethren of Paul in the flesh, or hey could have been spiritual brethren who were saved. Paul was kept under house-arrest in his own hired house for some two years before coming before Caesar and being released. There were four prison epistles that came from this period of two years; three during the frist year, and one more during the second year. They were:

Epistles 7, 8, 9, and 10

- A. Colossians – sent along with Ephesians and Philemon by Tychicus and Onesimus (the run-away slave of Philemon whom Paul had led to Christ in the Roman prison). The theme of the Book is “Christ, the Head of the Church which is His Body.” It is a sister book to Ephesians.
- B. Ephesians – Sent at the same time as Colossians, and by the same messengers. Its theme is “The Church, the Body of Christ who is the Head.”
- C. Philemon – Sent at the same time as Colossians and Ephesians, and by the same messengers. It is probable that Philemon was the Pastor of the Church at Colossee. These three letters were all written during the first year (59 A.D.) of Paul’s first Roman imprisonment.
- D. Philippians – Written from Rome the second year of Paul’s first Roman imprisonment (60 A.D.) and sent by Epaphroditus who had come to Rome bringing Paul a gift from the Philippian Church. This is not so much a doctrinal letter as it is an expression of Paul’s love for the Church at Philippi, because they were the only Church that had faithfully given to his needs from day one.

God took the wrath of man and caused it to praise Him. Paul did not expect to go to Rome as a prisoner, but his burden for his brethren, the Jews brought him back to Jerusalem in spite of many warnings given by God, It is doubtful that his last trip to Jerusalem was really of the Lord. God used this to place Paul where he could do great things for the Lord, however. There were many things that resulted from his imprisonment in Rome that could never have happened had Paul gone there as a free man. He was able to receive and talk with anyone who wanted to visit him there. He was able to reach Caesar’s household for Christ. We break ourselves on the will of God through disobedience, but we cannot thwart the will of God. It was here during the first imprisonment that he wrote the four prison epistles.

- III. Epistles 11 and 12, both written between the first and second Roman imprisonments:

- A. I Timothy 65 A.D. – Written from somewhere in Macedonia during the period of Paul’s freedom between the two Roman imprisonments. It is the first of the Pastoral Epistles and was written to young Timothy who had then been left in Ephesus to pastor the Church there. It is a masterpiece of condensed instruction as to how to conduct the work of the local church.
 - B. Titus 65 A.D. – Written to young Titus whom Paul had left at the island of Crete to pastor the churches there. While Titus was left in charge of a smaller group, he had perhaps a harder job because of the hardness and opinionated people of the island. We know from the fact that Paul said in these two epistles that he had left these two young men where he did that he himself had visited Ephesus and Crete between the two Roman imprisonments. Because of his desire to go to Spain, he may even have gone there during this time; we do not know. The Book of Titus is somewhat of a condensed version of I Timothy.
- IV. Epistle 13 and possibly 14 – During the second Roman imprisonment Paul wrote the 13th of the Pauline epistles, and the last of the Pastoral Epistles. It is probable that Paul wrote Hebrews while waiting for the executioner in Rome in late 67 A.D. or early 68 A.D. This would be the same time he wrote II Timothy. The writer of Hebrews did not put his name on the book, but if Paul wrote it, this is understandable. He had not had a chance to preach to the Jews on the subject of Law and Grace on his last trip to Jerusalem, and there would not then be another chance, so he penned it instead of preaching it. II Timothy is not as pastoral as I Timothy and Titus. II Timothy is Paul’s last will and testament, but it is a victorious book full of strong admonitions to young Timothy whom it seems was to step into Paul’s shoes once he was martyred.

MEMORY VERSES FOR ACTS CHAPTERS 13-28

I John 1:7	Acts 16:31, 32	Acts 21:11
Galatians 5:16	Acts 17:2, 3	Acts 23:1
Mark 16:15	Acts 17:23	Acts 23 25
Acts 15:1	Acts 18:9, 10	Acts 26:25
Acts 15:11	Act 19:9, 10	Acts 26:27, 28
Acts 15:19, 20	Acts 19:15, 16	Acts 27:23, 24
Acts 16:6	Acts 20:28	Acts 27:30
Acts 16:25	Acts 21:4	Acts 28:30, 31