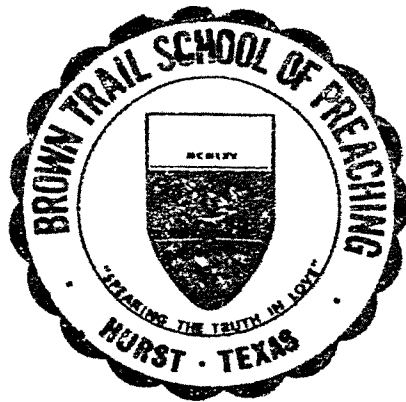


NEW TESTAMENT SURVEY



ROY DEEVER

NEW TESTAMENT SURVEY

The material which constitutes this book was prepared for and is used in the "New Testament Survey" courses in the BROWN TRAIL PREACHER TRAINING SCHOOL. This work is designed to give the student the proper background for effective study of the books of the New Testament. It is "Introductory" in nature. This work deals with the "Background for Studying the Books of the New Testament", the "Period Between the Testaments", "The Life of Christ", and "Apostolic History".

This work, in large measure, is a summary of and is designed to be used with AN OUTLINE OF BIBLE HISTORY, by B. S. Dean. We also make extended use of THE HEART OF THE NEW TESTAMENT, by Hester. In addition to the New Testament itself, a required text is THE ANALYZED BIBLE, by G. Campbell Morgan.

In my copy of THE GOSPELS PARALLELED, by Dr. A.T. Robertson, the life of Christ is presented under numbers 1 through 166--one hundred and sixty-six distinct points in the life of Christ. In the material which makes up this book "Robertson: 22-24" would mean points 22 through 24 in Dr. Robertson's work. However, there are different editions, and the numbers are not always correct.

In this work we "aim" to present the "connected story". It is our fervent hope and sincere prayer that this material will be of benefit to you in your study of the Bible.

--Roy Deaver

BACKGROUND FOR STUDYING THE BOOKS OF THE NEW TESTAMENT

by Roy Deaver

Outline

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2. The task of each speaker
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BACKGROUND FOR STUDYING THE BOOKS OF THE NEW TESTAMENT

Introduction

In the introductory lecture last year attention was directed to the purpose of the Bible.¹ This was a basic point in last year's lecture; it is a basic point in the present series of lectures. It was shown that the purpose of the Bible is: THE GLORY OF GOD AND THE SALVATION OF MAN, THROUGH JESUS CHRIST OUR LORD. This is the purpose--line which runs all the way through the Bible--from Gen. 1:1 through Lev. 22:21. This fact means that every book of the Bible fastens in a wonderful way upon this purpose-line. Every book of the Bible makes a unique contribution to the development of this purpose. It is my job as a student to determine exactly what that contribution is.

During the next few days we shall be privileged to listen as men set before us the fundamental message of each New Testament book. These men will labor to show (1) the particular purpose of each book, (2) how this purpose is developed in the book, and (3) how each book relates to the overall purpose of the Bible.

The task which I have at present is to set the stage for the work of the following speakers. It is my job to present the background, establish the foundation upon which other speakers will build. Knowing that every New Testament book grows out of and relates to a connected Sacred Story, I shall attempt, basically, to set before us that story.

DISCUSSION--THE NEW TESTAMENT STORY:

FIRST, THE PERIOD OF THE CHRIST

There are two periods covered

In the Old Testament introductory lecture it was emphasized that there were fifteen natural divisions of Bible history, or fifteen distinct periods.² Thirteen of these are covered in the Old Testament, leaving two periods to be covered by the New Testament. These two periods are: (1) The Period of the Christ--embracing all the events in Bible study from the coming of John the baptizer to Pentecost of Acts 2; and (2) The Period of the Church--embracing all the events from Pentecost of Acts 2 to the close of the Revelation.

The Christ is the center

Jesus Christ is the heart and center of all Bible history. This fact was repeatedly stressed in the lectures last year. The Old Testament points to and prepares the way for Christ. Our "Skeleton Outline of the Bible"³ emphasized the Christ. The Abrahamic Covenant emphasizes the Christ. The New Testament emphasizes the Christ: His coming to live among men; his death, burial, resurrection, ascension and coronation; his gospel; we preach Christ; we confess Christ; we are baptized into the Christ; we observe the Supper in His memory; we commemorate His resurrection; redemption is through Him; we look forward to His coming again.

Our Sources of Information

Regarding the life and works of the Lord we have four basic sources of information: (1) Levi Matthew--a former publican, one of the twelve, wrote especially for the Jew; (2) Mark--not one of the twelve, convert of Peter, co-laborer with Paul, wrote especially for the Roman; (3) Luke--the beloved physician, not a personal disciple of the Lord, fellow-laborer with Paul, wrote especially for the Greeks; (4) John--an early disciple, one of the Twelve, the apostle of love, wrote for everybody. These all wrote, by inspiration, from different viewpoints, and with distinct purposes in mind.

There were providential preparations

God sent His Son "...when the fulness of time came," Gal. 4:4. It was the right time. It is evident that there had been many providential preparations made for His coming. There had been extensive religious preparations, both remote and immediate. There had been the selection and preservation of the Hebrew race. The conquests of Alexander the Great had spread the Greek language. The world had witnessed the rise of the Roman Empire, with its laws, and with its vast system of Roman roads. The Hebrew Scriptures had been translated into the Greek language. The Jewish people, with their sacred scriptures, had been widely scattered. Even the Greek philosophy made a contribution to the preparation for Him "who was made unto us wisdom from God...", 1 Cor. 1:30. Men were turning away from heathen idols. There was a general expectation of the coming of a

ruler out of the East.

Skeleton Outline of the Period of the Christ

Theme: To establish the fact of His Messiahship, in preparation for His Kingdom.

- I. From His birth to His baptism;
- II. His personal ministry.

Brief Outline of the Period of the Christ

- I. Birth and Infancy
- II. The Period of Preparation
- III. The Early Galilean Ministry
- IV. The Early Judaeen Ministry
- V. The Great Galilean Ministry
- VI. The Later Judaeen Ministry
- VII. The Perean Ministry
- VIII. The Last Days

The Connected Story of the Christ

In order that we might listen more effectively to the speakers who shall discuss the books of Matthew, Mark, Luke and John, I shall endeavor at the present time to present the connected story of the Christ.

Birth and Infancy: (1) God sent the angel Gabriel to an aged priest named Zacharias to announce the coming birth of a son. (2) God sent Gabriel to make announcement to Mary that she was to become the mother of the Lord. (3) When it would appear that Mary had violated her betrothal, an angel was sent to explain to Joseph. (4) John was born to Zacharias and Elisabeth. (5) A few months later, according to the enrollment decree of Caesar Augustus, Joseph and Mary, of Nazareth, went to Bethlehem. Here, the Savior was born. (6) "Earth was unconscious of the advent of her King; but heaven could not keep silent."⁴ Angels announced to shepherds the Savior's birth. The shepherds made their way to His cradle. (7) The Lord was named and circumcised on the eighth day. (8) After forty days the Lord was taken to Jerusalem. The required sacrifice was offered;

the Lord was recognized by Anna and Simeon. (9) Wise men from the East guided by the miraculous star, visited the Lord. (10) These wise men were divinely instructed not to return to Herod the Great, and returned home another way.

Herod sent forth and slew all the male babes of Bethlehem, two years old and under. Joseph had fled with Mary and the babe to Egypt. (11) Joseph returned with Mary and the child to Nazareth.

The Period of Preparation: (1) From the time of the Lord's infancy to his baptism (at approximately age 30) we have very little information. These years are often called "The Silent Years." Lk. 2:41-51 records the one known incident of these years: His going up to Jerusalem at the age of twelve, and of his being lost there by His parents. Relative to the "Silent Years" we have two wonderful summary statements: Lk. 2:40 is designed to span the years from His infancy to age twelve; and Lk. 2:52 is designed to span the years from age twelve to His baptism. These were years of preparation: thirty years preparation for three and one-half years work! They are serving who are preparing. (2) The Lord was taught a trade, as was every Jewish lad. He was taught to read and write, and likely was familiar with three languages: Aramaic, Hebrew, and Greek. His education would be greatly enhanced by His access to the synagogue scriptures. (3) John's work was that of preparing for the Lord. The first thirty years of John's life are summarized in Lk. 1:80. Doubtless, these too were years of preparation. John preached in the wilderness of Judaea. His message was: "Repent ye, for the kingdom of heaven is at hand," (4) The Lord came to the Jordan, unto John, to be baptized of him. The Lord was baptized by John, but the Lord did not receive John's baptism. (5) Thereafter, Satan tempted the Lord severely. The Lord was victorious over the temptations.

The Early Galilean Ministry: This is often called the "Period of Obscurity." (1) After the temptation the Lord returned to the Jordan to begin His public ministry. John pointed Him out as the "Lamb of God." Five young men, disciples of John, became the Lord's first disciples. These were: John, Andrew, Peter, Philip, and Nathaniel. (2) Jesus went with His new disciples from the Jordan to

Galilee. He met His mother at a wedding in Cana and there performed His first miracle. (3) The Lord, His mother, and His disciples visited Capernaum, which He afterward made the center of His Galilean ministry. (4) From Capernaum the Lord went to Jerusalem. Thus closed the Early Galilean Ministry.

The Early Judaeen Ministry: (1) The Early Galilean ministry had been more of a private nature, and had been designed especially to strengthen the faith of His own disciples. The Lord next began a more public phase of ministry. He went to Jerusalem itself, the national capital. (2) The temple had been turned into a sale-barn. The Lord drove the animals and the traders from the temple. This brave act aroused the hostility of the rulers rather than their sympathy. (3) A ruler of the Jews, a Pharisee, named Nicodemus, went to the Lord "by night." The Lord discussed with him the condition of entrance into the Kingdom. (4) Having been rejected in Jerusalem, the Lord turned to the country districts of Judaea. John 3:26 implies that the Early Judaeen Ministry was fruitful. (5) The hostility of the Pharisees had been aroused, and John had been imprisoned. These circumstances likely occasioned the shifting of the Lord's labors to Galilee. He closed this ministry in Judaea and departed into Galilee. (6) "And he must needs pass through Samaria," Jno. 4:3,4. At Jacob's well, to an unnamed woman of an alien race and mongrel religion, the Lord made "his earliest distinct avowal of His Messiahship."⁵ Through her influence many of the Samaritans came to believe that this was "indeed the Savior of the world," Jno. 4:42.

The Great Galilean Ministry: This period extends over approximately twenty-one months, which is more than one-half the personal ministry. With the exceptions that the Lord made a visit to Jerusalem in the early months of this period, and several trips into the provinces north and east of Galilee during the last six months, this portion of the Lord's ministry was centered about Capernaum. (1) The Lord went from Samaria into Galilee. He was on His way to Nazareth, where He had been brought up. On the way, at Cana, He healed the nobleman's son-- His second miracle at Cana. (2) The people of Nazareth rejected the Lord, and sought to take His life. (3) The Lord went to Capernaum, on the northwestern

shore of the Sea of Galilee. For two years He was never away from Capernaum for long. (4) Shortly after going to Capernaum the Lord made a second and more significant call to Peter, Andrew, James and John. This call grew out of the "miraculous draught of fishes," Lk. 5:1-11. (5) Having returned with His four disciples to Capernaum, the Lord began an intensely active public ministry. He taught in the synagogue with such force and power that "they were astonished." He healed many: the demoniac--the first recorded miracle of its kind, and the first miracle at Capernaum; Peter's mother-in-law, and numerous others. (6) On the next morning, before day, the Lord went out into a "desert place" to pray. His disciples "found him." Multitudes flocked to Him. He made a great tour of Galilee, preaching in the synagogues, and casting out demons. The healing of a leper is given in detail, Mk. 1:40-45. (7) The Lord's popularity with the masses continued for over a year. But, in the healing of the paralytic (Mk. 1:1-12) the Lord aroused the hostility of the Scribes. From this time on they constantly sought to entrap Him. (8) In gratitude for his call to discipleship Levi Matthew gave a feast in the Lord's honor, and to which he invited many publicans and sinners. This, too, aroused the hatred and opposition of the "elite." The Lord explained, "I am not come to call the righteous, but sinners to repentance." (9) The Lord had started from Levi's feast to minister in behalf of the daughter of the Ruler of the Synagogue. On the way occurred the "parenthetical miracle"--the healing of the woman with the issue of blood. The Ruler's daughter had died. The Lord raised her from death. This completed the marvelous demonstration of His power over nature, disease, demons and death. (10) At this point the Lord visited Jerusalem, where He healed the man at the "pool of Bethesda." This was done on the Sabbath day and aroused severe Jewish criticism. They sought to kill Him because He healed on the Sabbath, and because He called God His Father. Out of this background came the Lord's wonderful discourse on His relationship with the Father. Jno. 5:9-46. (11) The plucking of wheat or barley heads on the way back to Galilee, and the healing of the withered hand on the Sabbath increased

Pharasaic opposition, and they began to formulate plans to kill the Lord. (12) Out of the body of the disciples the Lord chose twelve men for special training. Upon these would later rest the responsibility of carrying the gospel to every creature. (13) Following the selection of the Twelve the Lord delivered the marvelous Sermon on the Mount, in which he emphasized both the fundamental truths of the law, and striking contrasts to the law. He emphasized principles which would find application in His kingdom. (14) The Lord healed the centurion's servant, Mt. 8:5-13. He raised from the dead the son of the Widow of Nain, Lk. 7:11-17. His feet were washed and anointed by the penitent woman. This aroused criticism, and the Lord taught the lesson of the two debtors, Lk. 7:36-40. (15) John, having been in prison for about a year, evidently somewhat despondent and discouraged, sent messengers to the Lord to ask, "Art thou he that should come, or look we for another." The Lord sent reply, and paid high tribute to John. (16) It was at this point in the Great Galilean Ministry the Lord began his parabolic teaching. He could thus conceal from His opposers and at the same time reveal to those who actually wanted to know. He often explained the parables to the disciples, in private. (17) Crossing Lake Galilee the Lord rebuked the stormy winds and waves. He thereafter healed the Gadarene demoniac, and then re-crossed the Sea to the western side. (18) The Lord again, in mercy and compassion, went to Nazareth, and was again rejected. He then sent the twelve to preach to the "Lost sheep of the house of Israel." (19) The record of the death of John is next recorded, though the death had occurred earlier, Mt. 14:1-12. Herod was troubled, and thought regarding the Lord that "John...is risen from the dead." (20) After their return the Lord went with the twelve to the eastern side of the Sea. Multitudes thronged Him. In deep compassion He fed them with five loaves and two fishes. The people tried to make Him king, but Jesus would not be their kind of King. He sent the twelve across the Sea while He went up into the mountain to pray. During the night He "walked upon the waters" to join the disciples. In the Synagogue at Capernaum, and upon the background of the feeding of the five thousand, the Lord preached the

wonderful sermon of His being "The Bread of Life." Many of His disciples turned away and "walked with Him no more." (21) During the final six months of the Great Galilean Ministry the Lord visited Phoenicia, the Bashan District, and Decapolis--yet He did not wholly cease His labor in Galilee. He avoided crowds and taught the twelve. He sought to prepare them for His death. He healed the daughter of the Syro-phoenician woman, passed through Tyre and Sidon, made a long detour to Decapolis where He fed the four-thousand. He then crossed the Lake and returned to Galilee. (22) The Lord met renewed opposition of Pharisees and Sadducees, Mt. 16:1-4. The Lord set forth on His tour in the territory of Herod Philip. Near Caesarea Philippi He questioned the twelve, and was pleased to learn that His efforts with them had not been in vain. They recognized He was "The Christ, the Son of the Living God." See Mt. 16:13-20. (23) Before His returning to face His foes in Galilee the Father gave miraculous demonstration of His approval of His Son. This was the great Transfiguration, one of the greatest events of the personal ministry. As Dean states: "Prophets and apostles, the Old covenant and the New, heaven and earth there met."⁶ (24) Following the Transfiguration the Lord cast out a demon, which the disciples had failed to do. (25) The Lord then taught a great lesson on humility, warned with reference to "Occasions of Stumbling," gave a lesson on dealing with the wayward, and taught on forgiveness. (26) The Lord left Galilee, returning to Jerusalem. Thus closes the Great Galilean Ministry.

The Later Judaeian Ministry: (1) The Lord "steadfastly set His face to go to Jerusalem," Lk. 9:51. On the way He was rejected by the inhospitable Samaritans, but refused to allow James and John to take vengeance upon them. Lk. 9:51-56. (2) The Lord encountered the would-be followers, Lk. 9:57-62. (3) It is probable that during this portion of His ministry the Lord gave some of His most beautiful parables; The Good Samaritan, The Embarrassed Host, The Rich Fool, The Barren Fig Tree. (4) He went to Bethany, just east of Jerusalem, the home of Mary, Martha and Lazarus. (5) He was present for the feast of Tabernacles and

the Feast of Dedication, in Jerusalem. The Lord, in spite of the numerous rejections, plead, "If any man thirst, let him come unto me and drink." We have the record of the adulterous woman, the great lesson on "The Light of the World," Jno. 8:12ff; the discussion on "the true children of Abraham," Jno. 8:31ff; the healing on the Sabbath day of the man born blind. This healing caused great Pharisaic opposition, and in reply to which the Lord emphasized that He was the "Good Shepherd" who would lay down His life for His sheep. (6) The Lord returned to the Jordan "where John was at the first baptizing; and there he abode," Jno. 10:40. (7) In Bethabara He evidently made preparation for His Perea ministry. In preparation for His own visits, the Lord sent forth the Seventy, Lk. 10:1-16.

The Perea Ministry: (1) This ministry extends over four months, from the events immediately following the Feast of Dedication to the anointing at Bethany--six days before the crucifixion. Jerusalem, Judaea, Samaria, Nazareth, Capernaum, and all Galilee had been closed to the Lord. Only the province of Perea remained before Him. During this Period the Lord worked out of Perea mainly, but made several trips into Judaea. (2) On one memorable occasion, in Judaea (Jno. 11:7) the Lord forcefully demonstrated that He "was the resurrection and the life." This was the great miracle of raising Lazarus from the dead. This great miracle, so near to Jerusalem, was soon reported, and aroused anew the hatred and opposition of the Lord's enemies. It was this very miracle of life which caused the religious leaders to determine to kill the Lord. (3) The Lord withdrew to the village of Ephraim, Jno. 11:54. (4) The Lord next went through the cities and villages of Perea, teaching and performing miracles. To this period belong the great parables of "The Slighted Invitation," "The Lost Sheep," "The Lost Coin," "The Lost Son," "The Unjust Steward," "The Importunate Widow," "The Pharisee and the Publican," "The Pounds." Also during this time we have the discussion of "The Rich Man and Lazarus," teaching concerning divorce, the showing of the Lord's concern for "little children," the incident

of "The Rich Young Ruler," the parable of "The Laborers in the Vineyard." In this period we have the miracle of the healing of the woman bowed with an infirmity, and the healing of the man with dropsy. (5) Near the close of the Perean ministry, as the Lord drew near to the Jordan and Jerusalem, came the ambitious request of James and John. (6) Leaving Perea, the Lord crossed the Jordan at the ford near Jericho, on His last journey to Jerusalem. At Jericho, blind Bartimaeus was given his sight, and the Lord carried salvation to the house of Zacchaeus. (7) The Lord proceeded on to Bethany, the village of Mary, Martha, and Lazarus. He arrived there six days before the Passover. A supper was prepared for Him in the house of Simon the Leper, and at which He was anointed by Mary, Jno. 12:1-3. Cf. Mt. 26:6-13; Mk. 14:1-11. (Note: This is not the same anointing as that of Lk. 7:36ff) "The long journeys are over; the end is at hand."⁷

The Last Days: (1) Sunday--We have the Triumphal Entry, the cleansing of the temple, and the Lord's return to Bethany. (2) Monday--We have the denunciation of the Barren Figtree, another cleansing of the Temple, and return to Bethany. (3) Tuesday--We have the lesson on Great Faith, the Lord's authority is challenged by the Sanhedrin, the Lord made reply to those who questioned by presenting the great parables of "The Two Sons," "The Wicked Husbandman," and "The Marriage of the King's Son." Then came the severe seven-fold denunciation of the Scribes and Pharisees. As He left the Temple forever the Lord commended the Widow's Two Mites. Relative to the destruction of Jerusalem the Lord emphasized, "Watch, be ready, use your opportunities." In this connection we have "The Ten Virgins," "The Talents," and "The Judgment." The Lord returned to Bethany. The Lord's enemies had decided that He must die, but that He must not be taken during the feast. Judas Iscariot bargained to betray the Lord. (4) Wednesday--We have no definite record of any event on this Wednesday. Likely it was spent in rest, prayer, and teaching to the disciples. (5) Thursday--on this eventful and memorable day the Lord observed the Passover with His disciples, taught them a

remarkable lesson on humility, instituted the Lord's Supper, then gave the "Upper Room Discourse." The Lord then engaged in prayer for Himself, for the apostles, and for all who would come to believe upon Him. The Lord then went with His disciples to Gethsemane, where He engaged in agonizing prayer. (6) Friday--The Lord was betrayed, was seized, was rushed before Annas, Caiphas, the Sanhedrin, Pilate, Herod, back to Pilate, who delivered Him up to be crucified. The "Seven Sayings" were spoken by the Lord from the cross. Joseph of Arimathea and Nicodemus buried the Lord's body in Joseph's tomb. (7) Saturday--The Lord's body remained in the tomb. The stone was "sealed" and the "guard" was set. The women "from Galilee" rested on the Sabbath, and made plans to return to anoint the body when the Sabbath was passed. (8) Sunday--On this Sunday the Lord was raised from the dead. The devoted women came with their spices, but the tomb was empty. Angels explained the resurrection to the women, and told them to announce it to the disciples. On this same day the Lord made five of the recorded appearances. (9) The forty days--during the space of forty days the Lord made five other recorded appearances. During this time He spake many things "concerning the Kingdom of God." (10) The Great Commission--Either during one of the above appearances, or an additional one--in Galilee--the Lord gave the disciples the Great Commission, Mt. 28:16-20. (11) The ascension--The Lord led His disciples out to the Mount of Olives. He "lifted up His hands, and blessed them," Lk. 24:50-52. "He was taken up; and a cloud received Him out of their sight." Two angels gave them explanation. They returned with joy to Jerusalem. See Acts 1:9-12.

SECOND, THE PERIOD OF THE CHURCH

There are three basic sources of information

Relative to "The Period of the Church" we have three basic sources of information: (1) Acts of Apostles, (2) the epistles, and (3) the Revelation. Acts was written by Luke, the writer of the third gospel, and is actually a continuation of the book of Luke. In the epistles, twenty-one in number, there are

frequent historical allusions. In the Revelation we have information about the church, especially during the lifetime of the apostle John.

A Skeleton Outline of the Period of the Church

Purpose: To present the Lord's Kingdom--its establishment, growth, and nature--including the conditions, obligations, privileges, and blessings of citizenship in it.

- I. Early Apostolic History (Acts and the epistles)
- II. Later Apostolic History (epistles and the Revelation)

A Brief Outline of the Period of the Church

(Note: the following is the outline presented by Dean. Its accuracy is obvious.)

- I. The Founding and Growth of the Church in Jerusalem, Acts 1-7;
- II. The Extension of the Church Throughout Judaea and Samaria, and the Transition to the Gentiles, Acts 8-12;
- III. Paul's Missionary Tours Among the Gentiles, Acts 13-21:26;
- IV. Paul's Four Years Imprisonment, Acts 21:27-28:31.
- V. Later Apostolic History.

The Connected Story of the Church

The Founding and Growth of the Church: (1) One hundred twenty disciples remained in Jerusalem, and continued in prayer. (2) Matthias was selected to take the place of Judas. (3) On Pentecost of Acts 2 the Holy Spirit came upon the apostles, as promised. On this memorable day the Lord's kingdom (or church) was established. Three thousand became citizens in it. (4) Chapters three and four record the first Jewish persecution. Peter and John were called before the Sanhedrin in connection with the healing of the lame man. The Sanhedrin threatened them and let them go. (5) Chapter five records trouble within the church. God slew Ananias and Sapphira for their sinful attitude and sinful actions. (6) There was further Jewish persecution: the apostles were put in prison. God sent an angel to open the prison doors, and the apostles continued

their preaching. (7) Another internal problem developed, out of which the "seven men" to serve tables were selected. (8) In chapters 6 and 7 Stephen, one of the seven, preached a wonderful sermon, which aroused tremendous opposition. "And they stoned Stephen." We are introduced to Saul--a persecutor of the church.

The Extension of the Church Throughout Judaea and Samaria, and the Transition of the Gentiles, 8-12. (1) According to Lk. 24:47 and Acts 1:8 the gospel would next be preached in Judaea and Samaria. Expansion of the church would be geographical, ethnological, and spiritual. God overruled even the hatred of men to the expansion of the church. The scattered disciples preached the word everywhere, Acts 8:4. The gospel story was extended "throughout the regions of Judaea...." (2) Philip, one of the seven, "went to Samaria, and preached Christ unto them." The message was miraculously confirmed. (3) In connection with the conversion and apostasy of Simon the Sorcerer, terms of restoration were announced. (4) We next have the record of the conversion of the Nobleman of Ethiopia. Consideration of the plan of Acts, the expansion of the gospel and the necessarily involved ethnological transitions, plus the ever-present special evidence of God's approval in such transitions, leads us to think that the nobleman was a proselyte--a Gentile who had accepted Judaism, and the next logical step between Samaritans and Gentiles proper. (5) Acts 9 records the conversion of Saul of Tarsus, the preacher who would carry the gospel to the Gentiles. (7) Acts 11 also shows the establishment of the first Gentile congregation--the first center of mission work among the Gentiles. By the close of Acts 11 the preacher is ready, the people are ready, and a church is ready. (8) Chapter 12 reverts back to Jerusalem, showing severe persecution and miraculous deliverance of Simon Peter. Herod died, "...but the word of God grew and multiplied."

Paul's Missionary Tours Among the Gentiles, 13-21:26:

(1) The First Journey--From the wonderful congregation in Antioch Barnabas and

Saul were sent forth on the first tour. John Mark accompanied them as far as Perga. They went from Selucia to Cyprus (preaching at Salamis and Paphos), to Perga, to Antioch of Pisidia, to Lystra, to Derbe. They then retraced their steps--instructing, exhorting, and appointing elders. From Perga they "went down to Attalia, "then returned to Antioch of Syria, where they reported to the church.

(2) The Second Journey--By the Acts 15 meeting in Jerusalem God showed that Gentile Christians had no obligation to the Mosaic law. "After some days" Paul suggested to Barnabas that they re-visit the churches established on the first tour. Relative to John Mark there developed a "sharp contention" between Paul and Barnabas. "They parted asunder" and went different ways. Barnabas took John Mark; Paul chose Silas. Paul and Silas went through Syria and Cilicia, then to Derbe and Lystra. Timothy joined them at Lystra. They went through Phrygia, Galatia, and on to Troas. Luke joined them at Troas. At Troas Paul had the vision of the man of Macedonia, and in response to which he and his company went forth into Macedonia. They established the church in Philippi. Leaving Luke in Philippi--Paul, Silas, and Timothy went through Amphipolis and Apollonia, and on to Thessalonica. They established the church in Thessalonica. Leaving Timothy in Thessalonica, Paul and Silas went to Berea. The church was established in Berea. Timothy joined them in the work in Berea. Persecution arose; Paul went to Athens. In response to Paul's call, Timothy met Paul at Athens, and was immediately sent back to Thessalonica. Paul met great disappointment in Athens, and went to Corinth. He was disappointed, penniless, and alone. Timothy and Silas soon joined him in Corinth. The church was established in Corinth. Soon after the arrival of Timothy Paul wrote First Thessalonians. Shortly thereafter he wrote the second letter. These were the first of Paul's writings. With Aquila and Priscilla Paul sailed to Ephesus. His preaching in the synagogue was effective, and he promised to return. Aquila and Priscilla were left at Ephesus, to prepare for the great work which would be done later. He sailed from Ephesus,

went to Caesarea, and thence to Antioch. Thus closes the second great evangelistic tour.

(3) The Third Journey--Paul's labors were next centered in Ephesus. On his way to Ephesus he went through "the regions of Galatia, and Phrygia, in order, establishing all the churches." In Ephesus, Paul preached for three months in the synagogue, and then for two years in the school of Tyrannus. "...all they that dwelt in Asia heard the word of the Lord...." While at Ephesus Paul wrote First Corinthians, and sent Titus with the letter. In great anxiety, Paul later met Titus in Macedonia (probably at Philippi), and immediately wrote the second letter to the Corinthians. Paul went on to Corinth where he remained three months, and while there wrote the letter to the saints in Rome. Since Galatians was evidently after 2 Corinthians and before Romans the book must have been written from Corinth, at this time. On the trip through Macedonia and down to Achaia Paul gathered a great contribution for the "poor among the saints" at Jerusalem. Cf. Rom. 15:25,26. Paul was anxious to bring about a better relationship between Jewish and Gentile brethren. This was the design of the "Great Contribution." It involves the churches of Galatia, Macedonia, and Achaia. See 1 Cor. 16:1-4; Gal. 2:10; Rom. 15:25,26; Acts 24:17; 2 Cor. 8 & 9. Paul and his company went through Macedonia, by Philippi, down to Troas, on to Miletus (where Paul delivered one of the most beautiful of all his speeches) then to Cos, Rhodes Patara, Tyre, Ptolemais, to Caesarea, then to Jerusalem. With verse 26 of Acts 21 we come to the close of the third tour.

Paul's Four Years' Imprisonment, Acts 21:27-28:31:

(1) His imprisonment at Jerusalem--In Jerusalem Paul was falsely accused, made his great speech upon the stairs, and was taken to the castle. On the next day he was taken before the Jewish council. In view of a desperate plot to kill him, Paul was taken under military escort to Caesarea.

(2) His imprisonment at Caesarea--Paul defended himself before Felix, and later preached before Felix and Drusilla. After two years, Felix was succeeded by Festus

Paul defended himself before Festus, and in which defense he appealed unto Caesar. In an attempt to find some "charge" to send to Caesar, Festus had Paul speak before Herod Agrippa II, Acts 26.

(3) The voyage to Rome--Paul, with Luke and Aristarchus, sailed from Caesarea in the summer of A.D. 60. The ship touched at Sidon, and thence to Tyre, where all were put on another ship sailing for Italy. After coming to "Fair Havens," because of delay and the lateness of the season Paul advised delaying the voyage. His advice was disregarded, and the ship was later caught in a severe storm and was wrecked. The two hundred seventy-six people on board escaped to an island called Melita. The winter was spent at Melita. After three months they entered another "ship of Alexandria" and started to Rome. They went to Syracuse, Rhegium, and Puteoli. From Puteoli Paul traveled the "Appian Way" to Rome. Thus Paul at long last realized his ambition to go to Rome.

(4) The Two Years' Imprisonment at Rome--Paul enjoyed considerable liberty during these years. He continued preaching "...the Lord Jesus Christ with all boldness, none forbidding him." See Acts 28:30,31. During the first imprisonment Paul wrote Ephesians, Colossians, Philemon, Philippians, and probably Hebrews.

Later Apostolic History: (1) The conclusive evidence is that Paul was released from the first imprisonment. Cf. Phil. 1:25,26; 2:24; Phile. 22. (2) He visited Ephesus again, made a tour in Crete, went to Macedonia and Greece. He wrote First Timothy and Titus. (3) Paul was later arrested and taken back to Rome. He was doubtless blamed for instigating the great fires of Rome which Nero had blamed on the Christians. From prison, with death near, he wrote his last epistle--Second Timothy. He was evidently beheaded in 68 A.D. (4) Peter, last referred to in Acts 15, was shortly thereafter rebuked by Paul, Gal. 2. He wrote "First Peter" between Paul's first and second imprisonment, and "Second Peter" shortly after Paul's death. (5) John is the last referred to in Acts 8. He was present in the Acts 15 meeting, Gal. 2:9. He wrote John, first, second and third John, and the Revelation. His later years were evidently spent in Asia Minor,

particularly in Ephesus. He was banished to the Isle of Patmos, Rev. 1:9, where he wrote the Revelation. The books of James and Jude were evidently written by brothers of the Lord.

CONCLUSION

Matthew, Mark, Luke and John were written to establish the fact of the Lord's Messiahship, in preparation for the establishment of his Kingdom. Acts, the Epistles, and the Revelation show us that Kingdom--its beginning, growth, and nature--including the conditions, obligations, privileges, and blessings of citizenship in it.

Understanding that every book of the New Testament grows out of these two basic thoughts, we have sought to present--in abbreviated form--the connected story of the Christ and His Kingdom.

It is our fervent hope and sincere prayer that these points will be of benefit to us in our continued study of His word.

FOOTNOTES

Bibliographical note: The present lecture was prepared principally from Roy Deaver's notes used in teaching New Testament Survey at Fort Worth Christian College. In preparing his class notes, extensive use was made of the New Testament, International Standard Bible Encyclopedia, Bible Survey by Hendricksen, and especially the wonderful "Outline of Bible History" by B. S. Dean.

¹Deaver, Roy, The Old Testament Books and Their Messages in the Christian Age, Fort Worth Christian College, Fort Worth, Texas, p. 9.

²Ibid, pp. 13,14

³Ibid, pp. 11,12

⁴Dean, B.S., An Outline of Bible History, Standard Publishing Company, Cincinnati, p. 118

⁵Dean, op. cit. p. 131

⁶Dean, op. cit. p. 131

⁷Dean, op. cit. p. 148

QUESTIONS FOR STUDY

1. What is the task of each speaker?
 2. What particular task does the present lesson seek to accomplish?
 3. Give from memory the "two periods" covered in the New Testament, including the index events of each.
 4. Give from memory the "Skeleton Outline" of the "Period of the Christ."
 5. Give from memory the "Brief Outline" of the "Period of the Christ."
 6. Give from memory the "Skeleton Outline" of the "Period of the Church."
 7. Give from memory the "Brief Outline" of the "Period of the Church."
 8. Trace on a good map the missionary tours and the voyage to Rome.
 9. Give from memory the three sub-divisions of Paul's Four Years' Imprisonment.
 10. Give the order in which Paul's epistles were written.
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BETWEEN THE TESTAMENTS

BETWEEN THE TESTAMENTS

This is our period No. 13. It is a period of 400 years--from the end of Nehemiah's career and the message of Malachi to the coming of John the Baptizer.

Our information regarding these "silent centuries" comes from three main sources:

1. The Old Testament apocrapha,
 2. The writings of Josephus, and
 3. Greek and Roman writers.
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There were six political periods during these 400 years.

1. The Persian Period (538-332);
 2. The Macedonian Period (332-323);
 3. The Egyptian Period (323-204);
 4. The Syrian (204-167);
 5. The Maccabean (167-63);
 6. The Roman (B. C. 63-A.D. 70).
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The Persian Period.

1. Cyrus the Great captured Babylon, and Jewish allegiance passed to Persian power.
 2. Persian rule generally allowed the Jews to be governed by their own High Priest.
 3. Generally speaking the Persian rule was mild so far as concerned the Jews.
 4. There was trouble with the Samaritans, who were frequently reinforced by renegade Jews. Cf. Manasseh.
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The Macedonian Period.

1. This was the time of Alexander the Great.
 2. Likely because of the impressive welcome given him by the Jews (led by Jaddua, the High Priest) Alexander spared Jerusalem from the usual destruction, and even offered worship to the God of the Jews.
 3. He was very favorably impressed with the Jews and used them as colonists.
- Thus Alexandria on the Nile became the center of a large Jewish population and celebrated seat of learning.

The Egyptian Period

1. After the death of Alexander the Great his generals struggled for 20 years over the division of his empire.
2. Seleucus obtained the portion containing Palestine, while Ptolemy obtained Egypt with its new capital, Alexandria.
3. Ptolemy took Palestine from Seleucus.
4. The most important event of this period was the translation of the Hebrew scriptures into Greek, upon the order of Ptolemy Philadelphus. This work is known as the Septuagint.

The Syrian Period.

1. The Seleucidae finally overthrew the Ptolemies.
2. This was the time of Antiochus Epiphanes--who did everything within his power to destroy the Jewish people and Jewish religion.

The Maccabean Period.

1. The Maccabees were priest-patriots who were leaders in resisting the Seleucidae persecutors. They fought valiantly for Jewish independence.
2. The war for independence was begun by an aged priest named Mattathias, and was carried on for 30 years by his son Judas, the Hammer.

3. After Judas fell in battle the war was carried on by Judas' brother Simon, and a troubled independence was won.

4. Simon's son, John Hyrcanus, succeeded his father, with the title of King.

Thus was founded the Asmonean kingdom.

The Roman Period.

1. This is from the capture of Jerusalem by Pompey to the destruction of Jerusalem by Titus.

2. The closing days of the Maccabean period were filled with civil strife.

There were rivals for the throne, plots, counterplots, murders, and appeals to Rome.

3. In B. C. 63 Pompey the Great led his legions into Syria, and put an end to Seleucid kingdom. He also captured Jerusalem and thus ended the Jewish political independence.

4. Asmonean local rulers, subject to Rome, were continued for a time.

THE LIFE OF CHRIST

1. Canaan has become Palestine--derived from the Philistines.
2. The term "Jew" (from "Judah") has come to be commonly applied to the descendants of Jacob.
3. A Roman governor holds court at the New Capital of Caesarea, or in Old Jerusalem.
4. Roman soldiers and Roman tax collectors abound.

There were five divisions of Palestine. These were five districts--two on the east of the Jordan, and three on the west of the Jordan.

1. Galilee--(West side) north, mainly Jewish, but a large Gentile element, Capernaum the chief city, but many cities and villages around the Sea of Galilee.
2. Judaea--(West side) south, more purely Jewish, contained Bethlehem, Caesarea, and Jerusalem--the national and religious heart of a widely scattered race.
3. Samaria--(West side) center, mongrel race and religion, hating and hated, containing Sychar (ancient Shechem).
4. Perea--(East side) South, mainly Jewish.
5. Bashan District (East side) north, largely Gentile in race and heathen in religion.

NOTE: The Lord's ministry extended into all five districts, but centered mainly in Judaea and Galilee.

The Roman Emperors during the time of the Christ were:

1. Octavius (Augustus) Caesar, B.C. 31-A.D. 14;
2. Tiberius, A.D. 14-37.

Cf. N-10, p. 1450

Later Roman Emperors of importance in N.T. study were:

1. Caligula, 37-41 A.D.;
2. Claudius, 41-54;
3. Nero, 54-68;
4. Galba, Otho, Vitellius, 68-69;
5. Vespasian, 69-79;
6. Titus, 79-81;
7. Domitian, 81-96

Local Rulers:

1. Herod the Great--ruled as hereditary (though subject) king over all five districts until his death in B.C.4.
2. The Tetrarchy: (B.C. 4-A.D.41)
 - (1) Archelaus--son of Herod the Great--received Judaea and Samaria. He incurred the disfavor of the emperor, was banished, and his kingdom was placed under a series of imperial governors (called procurators), of which Pontius Pilate was the sixth.
 - (2) Antipas--Herod the Tetrarch of Mt. 14:3, was given Galilee and Perea. Also son of Herod the Great.
 - (3) Philip--Lk. 3:1--son of Herod the Great, received the Bashan district.
 - (4) Lysanius--was not of the Herodian family, was given Abilene, which was outside the area of Herod the Great.
3. Kingdom of Herod Agrippa I (A.D.41-44). Cf. Acts 12:1-23. Was grandson of Herod the Great. Through the favor of the Emperor Caligula all Palestine, plus Abilene, was united under his rule.
4. King Agrippa II (A.D.44-70). Upon the death of Herod Agrippa I his son Herod Agrippa II (Acts 26:2) was given the old Tetrarchies of Philip and Lysanius. He ruled over them till the destruction of Jerusalem, A.D. 70. The other provinces were again placed under imperial governors (procurators),

including Felix (A.D.53-60) and Festus (A.D.60-62).

The Herodian Family:

1. The Herodian family played a leading part in Jewish history for an entire century--a century which witnessed the birth and work of Christ, and the establishment of the church.
 2. Herod the Great (B.C.37-4) was of Idumean (Edomite) descent.
 3. His father, Antipater, was made governor of Judea in B.C. 47.
 4. At the same time Herod was made governor of Galilee.
 5. In B.C. 40 Herod was made king of Judaea by the Roman Senate, but had to conquer his kingdom. This he did by B.C. 37.
 6. Herod married the beautiful Mariamne, grand-daughter of the Jewish priest-king Hyrcanus. He thus united his own claim to the kingdom with that of the Asmonean line.
 7. Herod was a genius, but was unscrupulous, ruthless, and insanely jealous. He was guilty of many murders. "His throne was bathed in the blood of his relations."
 8. He introduced Greek customs into Jerusalem and thus incurred the hatred of the Jews.
 9. Consequently, he tried hard to regain Jewish favor, but could not. He even rebuilt the temple, whose glory exceeded that of Solomon. But, even so, the Jews could not forget that he was a foreign ruler, and that they were a subject people.
 10. The tabernacle of David was fallen, and Israel looked and longed for him who would rise up and build it again.
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Life and customs:

1. The Jews had become a nation of traders, a commercial people.
2. Aramaic became the common speech of the Jews in Palestine.
3. Idolatry had completely disappeared.
4. The Synagogue had arisen, likely beginning during the Captivity. Ten men were enough to constitute a synagogue; there were hundreds of synagogues in Jerusalem.
5. There were the Pharisees. They held to an oral law of Moses, handed down by tradition, as equal in authority with the written law. They believed in the resurrection and future life. They were rigid "Separatists."
6. There were the Sadducees. These opposed the Pharisees on the above points. They were the liberals of the day. They were politicians, advocating keeping favor with Rome. The High Priest was usually a Sadducee.
7. There were the Essenes. This was a small sect of Ascetics who retired from society, did not marry, and spent their time in contemplation. They were Jewish hermits.

NOTE: The great spiritual element of the Abrahamic Covenant, long over-shadowed by the physical development, is now ready to find ample fulfillment. More and more the prophets had talked about it, and the bud was not ready to bloom.

"The thorny stalk of Judaism is ripe and ready to bloom into the world-wide spiritual religion of Jesus Christ."

Christ is the center of all Bible History.

1. This we have emphasized repeatedly.
2. This is involved in our Skeleton Outline of the Bible.
3. The Abrahamic Covenant emphasizes this fact.

4. The New Covenant emphasizes the Christ:

- (1) His coming,
- (2) The gospel,
- (3) We preach Christ,
- (4) We confess Christ,
- (5) We are baptized into Christ,
- (6) We observe the Supper in memory of Christ,
- (7) We commemorate his resurrection,
- (8) Redemption is through him,
- (9) We look forward to his coming again.

Providential préparations for the Christ and his message:

1. The religious preparation, both remote and immediate;
2. The selection and preservation of the Hebrew race;
3. The conquests of Alexander the Great;
4. The spread of the Greek language;
5. The rise of the Roman Empire;
6. The system of Roman laws;
7. The vast system of Roman roads;
8. The wide dispersion of the Jews, with their sacred Scriptures;
9. The influence of Greek philology;
10. The tendency to turn away from heathen gods;
11. The Septuagint;
12. The widespread expectation of a great ruler to arise out of the East;
13. Cf. Gal. 4:4.

The New Testament involves

1. The Period of the Christ (our No. 14), and

2. The Period of the church (our No. 15).

The Period of the Christ embraces the events from the coming of John the baptizer to Pentecost of Acts 2. The Period of the Church embraces the events from Pentecost of Acts 2 to the close of the Revelation.

Regarding the life and works of Christ our sources of information are:

1. Matthew---former publican, one of the twelve;
2. Mark---not one of the twelve, convert of Peter, co-laborer with Paul;
3. Luke---not a personal disciple of the Lord, was a physician, co-laborer with Paul.
4. John---an early disciple, became an apostle, the disciple "whom Jesus loved."

Note: These wrote from different viewpoints, and with distinct purposes in mind.

SKELETON OUTLINE OF THE PERIOD OF THE CHRIST

Theme: To establish the fact of His Messiahship, in preparation for His kingdom.

- I. From his birth to his baptism;
- II. His personal ministry.

BRIEF OUTLINE OF THE PERIOD OF THE CHRIST

- I. Birth and Infancy;
- II. The Period of Preparation;
- III. The Early Galilean Ministry;
- IV. The Early Judaeon Ministry;
- V. The Great Galilean Ministry;
- VI. The Later Judaeon Ministry;
- VII. The Perean Ministry;
- VIII. The Last Days.

THE LIFE OF CHRIST

I. Outline heading: Birth and Infancy.

II. Robertson: 1-14.

III. Scripture references: Lk. 1:1-4; Jno. 1:1-18; Mt. 1:1-17; Lk. 3:23-38;
Lk. 1:5-25; Lk. 1:26-38; Lk. 1:39-56; Lk. 1:57-80; Mt. 1:18-25; Lk. 2:1-7;
Lk. 2:8-20; Lk. 2:21; Lk. 2:22-38; Mt. 2:1-12; Mt. 2:13-23; Lk. 2:39.

IV. Summary:

1. The angel Gabriel had long before spoken to Daniel regarding the coming of the Messiah. God sent Gabriel to Zacharias, an aged priest, to announce that his wife, Elisabeth, would have a son. Their prayers for a son would be answered. This son would be John the baptizer.
2. God sent Gabriel to an unmarried cousin of Elisabeth, named Mary, of the lineage of David. She was betrothed to a man named Joseph. The angel announced to Mary that she would be the mother of the Lord-- the Son of God.
3. When it would appear that Mary had violated her betrothal, an angel was sent to explain to Joseph. Joseph was told that "That which is conceived in her is of the Holy Spirit...and thou shalt call his name Jesus; for it is he that shall save his people from their sins."
4. The promised child was born to Zacharias and Elisabeth, and was named John.
5. A few months later the Lord was born. He was to be born in Bethlehem, but Mary lived in Nazareth. According to the enrollment decree of Caesar Augustus Joseph and Mary went to Bethlehem to be enrolled. Here, the Savior was born. There was no room for them in the Inn. Hence, the Savior was born in a stable and was cradled in a manger.
Cf. Lk. 2:7.

6. "Earth was unconscious of the advent of her King; but heaven could not keep silent" (Dean). Angels announced to shepherds the Savior's birth, who then made their way to his cradle. These were the forerunners of the common people who "heard him gladly."
 7. On the eighth day the Lord was named and circumcised, Lk. 2:21.
 8. After forty days the Lord was taken to the temple in Jerusalem. The required sacrifice was offered. Here the Lord was recognized by Simeon and Anna as being the long-expected Messiah. They were the first to publicly proclaim Jesus as the Messiah.
 9. Wise men from the east, guided by the Miraculous star, also visited the Lord. They were representatives of fague longings of outlying heathendom.
 10. Inquiries of the wise men as to the exact place of the Lord's birth aroused the interest of unscrupulous Herod the Great. He sent for the wise men and commanded them to bring his word when they had found Him. They were divinely instructed not to return to Herod, and returned home another way. Herod sent forth and slew all the male babes of Bethlehem, two years old and under. Following divine instruction, Joseph had fled with Mary and the babe to Egypt. After Herod's death, and upon learning that Archelaus had succeeded his father in Judaea, Joseph returned with Mary and the child to Nazareth.
- V. Remember: Zacharias, Mary, Joseph, birth, shepherds, eighth day, Simeon and Anna, wise men, Herod the Great, Nazareth.
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I. Outline heading: The Period of Preparation.

II. Robertson: 15-21.

III. Scripture references: Lk. 2:40-52; Mk. 1:1; Lk. 3:1,2; Mk. 1:2-6; Mt. 3:1-6; Lk. 3:3-6; Mt. 3:7-10; Lk. 3:7-14; Mk. 1:7,8; Mt. 3:11,12; Lk. 3:15-18; Mk. 1:9-11; Mt. 3:13-17; Lk. 3:21-23; Mk. 1:12,13; Mt. 4:1-11; Lk. 4:1-13.

IV. Summary:

1. From the time of the Lord's early infancy to his baptism (at approximately age 30) we have very little information. These years are often called "the Silent Years." Lk. 2:41-51 records the one known incident of these years: his going up to Jerusalem at the age of twelve, and of his being lost there by his parents. Relative to the "Silent Years" we have two wonderful summary statements: Lk. 2:40 is designed to span the years from his infancy to age twelve; and Lk. 2:52 is designed to span the years from age twelve to his baptism. This marvelous silence of the scriptures is one of the great evidences of inspiration. Only that which is necessary to the divine purpose is recorded. Dean rightly emphasizes that during these years the Lord was as much serving God as during the public ministry, for these were years of preparation: thirty years preparation for three and one-half years public ministry. What the Lord did was because of what he was; what he was was because of what he became through the thirty years preparation. They are serving who are preparing. Without doubt, the Lord was well acquainted with hard work. He was a carpenter. Cf. Mk. 6:3. It should be noted that his statement: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" are his first recorded words, and they constitute the keynote of his entire life.
2. So far as concerns education, the Lord was taught a trade (as was every Jewish lad), was taught to read and write, likely was familiar with

three languages (Aramaic, Hebrew, and Greek), would have access to the Synagogue scriptures.

3. The last Hebrew prophet (Malachi) had foretold a forerunner of the Messiah. At the annunciation and at his birth John had been identified as that forerunner. Luke 1:80 summarizes the first thirty years of John's life. Doubtless, these too, were years of preparation. John preached in the wilderness of Judaea. His message was, "Repent ye, for the kingdom of heaven is at hand." John identified himself as being "the voice" of which Isaiah (40:3) had spoken, Jno. 1:19-23. His baptism involved (1) faith on him who was to come, and who would baptize with the Holy Spirit; (2) repentance, (3) confession of sins, and (4) baptism for remission of sins, Mk. 1:4. John's work was preparatory for the Christ.
4. The Lord came to the Jordan, unto John, to be baptized of him. The Lord was baptized by John, but the Lord did not receive John's baptism. The Lord was baptized (1) to fulfill all righteousness; and (2) that he might be manifested to Israel, Jno. 1:31ff. God had given John a sign. John saw the sign. John declared: This is He! In his baptism (1) his past life was closed, and (2) a new life opened before him. In this respect his baptism was as ours is.
5. Satan tempted the Lord severely. He made an appeal to the appetite, when the Lord had fasted 40 days and nights. This was a temptation (1) to distrust His father's care, and (2) to use his miracle-working power for self. Satan made an attack through the Lord's trust in God. He made an attack through the Lord's plans for dominion. The Lord was victorious over these temptations, and Satan departed from him "for a season."

I. Outline heading: The Early Galilean Ministry.

II. Robertson: 22-24.

III. Scripture references: Jno. 1:19-52; Jno. 2:1-11; Jno. 2:12.

IV. Summary:

1. This is a part of what is sometimes called the period of obscurity.
2. After the temptation the Lord returned to the Jordan to begin his public ministry. John pointed him out as the Lamb of God. Five young men, disciples of John, became the Lord's first disciples. They were: John, Andrew, Peter, Philip, and Nathaniel.
3. Jesus went with his new disciples from the Jordan to Galilee. He met his mother at a wedding in Cana. It was here that he performed his first miracle, turning the water to wine. Dean observes: "Our supernatural was his natural." Jesus himself was the great miracle.
4. The Lord, his mother, and his disciples visited Capernaum, which he afterward made the center of his Galilean ministry. From Capernaum the Lord went to Jerusalem, and thus closed this brief early Galilean ministry.
5. This brief ministry showed (in contrast to the work of John) that (1) the Lord would be a worker of miracles (cf. Jno. 10:41); and (2) the Lord himself would mingle with the people--all kinds and classes.

V. Remember: first disciples, first miracle, Jerusalem, contrast.

I. Outline heading: The Early Judaeen Ministry.

II. Robertson: 25-27.

III. Scripture references: Jno. 2:13-3:21; Lk. 3:19,20; Jno. 3:22-4:3;
Jno. 4:4-42.

IV. Summary:

1. The early Galilean ministry had been more of a private nature, and was designed especially to strengthen the faith of the Lord's own disciples. The Lord next began a more public phase of ministry, in Jerusalem itself--the national capital. Thus the Lord's Messiahship was presented to Jerusalem, Judaea, and to the rulers of the nation. They could accept him or reject him.
2. Thousands of animals offered for sale for sacrifice had turned the temple into a cattle pen and a sale barn. The Lord drove the animals and the traders from the temple. His brave act aroused the hostility of the rulers, rather than their sympathy. Having been rejected in the capital, the Lord then turned to the country districts of Judaea.
3. While in Jerusalem the Lord had performed some miracles, Jno. 2:23; 3:2; 4:45. Many believed. One of the rulers, a Pharisee named Nicodemus, recognized the Christ as the Messiah, and went to the Lord "by night." It was with Nicodemus the Lord discussed the "new birth."
4. The Lord went from the city to the country area of Judaea. This early Judaeen ministry was evidently very fruitful, as is implied in Jno. 3:26. As the Lord's ministry increased John's decreased. See Jno. 3:26ff. Note John's wonderful statements.
5. The Lord closed this ministry in Judaea. The shifting of his labors to Galilee was likely occasioned by the hostility of the Pharisees and the imprisonment of John.
6. The Lord "left Judaea, and departed again into Galilee. And he must

needs pass through Samaria," Jno. 4:3,4. Samaria lay between Judaea and Galilee, and was usually avoided by the Jews. They ordinarily went up on the eastern side of the Jordan. The Lord would hold no such attitude. At Jacob's well in Sychar the Lord met the woman of Samaria. It was to this unnamed woman of an alien race and mongrel religion that the Lord made "his earliest distinct avowal of his Messiahship" recorded. Through the influence of this woman many of the Samaritans came to believe that his was "indeed the savior of the world."

7. Hendricksen summarizes this period as follows: Reformation (temple), Regeneration (Nicodemus), Recessional (John's statement), and Recognition (the woman of Samaria).

V. Remember: larger ministry, temple, Nicodemus, John's statements, shifting of labor, woman of Samaria.

I. Outline heading: The Great Galilean Ministry.

II. Robertson: 28-75.

III. Scripture references: (Mk. 1:14; Mt. 4:12; Lk. 4:14; Jno. 4:43-45); (Mk. 1:14,15; Mt. 4:17; Lk. 4:14,15); Jno. 4:46-54; (Mt. 4:13-16; Lk. 4:16-31); (Mk. 1:16-20; Mt. 4:18-22; Lk. 5:1-11); (Mk. 1:21-34; Mt. 8:14-17; Lk. 4:32-41); (Mk. 1:35-39; Mt. 4:23-25; Lk. 4:42-44); (Mk. 1:40-45; Mt. 8:2-4; Lk. 5:12-16); (Mk. 2:1-12; Mt. 9:1-8; Lk. 5:17-26); (Mk. 2:13-17; Mt. 9:9-13; Lk. 5:27-32); (Mk. 2:18-22; Mt. 9:14-17; Lk. 5:33-39); Jno. 5:1-47; (Mk. 2:23-3:6; Mt. 12:1-14; Lk. 6:1-11); (Mk. 3:7-19; Mt. 5:1-8:1; Lk. 6:12-49); (Mt. 8:5-13; Lk. 7:1-10); Lk. 7:11-17; (Mt. 11:2-19; Lk. 7:18-35); Mt. 11:20-30; Lk. 7:36-50; Lk. 8:1-3; (Mk. 3:19-30; Mt. 12:15-45); (Mk. 3:31-35; Mt. 12:46-50; Lk. 8:19-21); (Mk. 4:1-34; Mt. 13:1-53; Lk. 8:4-18); (Mk. 4:35-5:20; Mt. 8:18-34; Lk. 8:22-39); (Mt. 5:21-43; Mt. 9:18-26; Lk. 8:40-56); Mt. 9:27-34; (Mk. 6:1-6; Mt. 13:54-58); (Mk. 6:6-13; Mt. 9:35-11:1; Lk. 9:1-6); (Mk. 6:14-29; Mt. 14:1-12; Lk. 9:7-9); (Mk. 6:30-44; Mt. 14:13-21; Lk. 9:10-17; Jno. 6:1-13); (Mk. 6:45-56; Mt. 14:22-36; Jno. 6:14-21); Jno. 6:22-71; (Mk. 7:1-23; Mt. 15:1-20; Jno. 7:1); (Mk. 7:24-30; Mt. 15:21-28); (Mk. 7:31-8:9; Mt. 15:29-38); (Mk. 8:10-12; Mt. 15:39-16:4); (Mk. 8:13-26; Mt. 16:5-12); (Mk. 8:27-30; Mt. 16:13-20; Lk. 9:18-21); (Mk. 8:31-9:1; Mt. 16:21-28; Lk. 9:22-27); (Mk. 9:2-13; Mt. 17:1-13; Lk. 9:28-36); (Mk. 9:14-29; Mt. 17:14-21; Lk. 9:37-42); (Mk. 9:30-32; Mt. 17:22,23; Lk. 9:43-45); Mt. 17:24-27; (Mk. 9:33-37; Mt. 18:105; Lk. 9:46-48); (Mk. 9:38-50; Mt. 18:6-14; Lk. 9:49,50); Mt. 18:15-35; (Mt. 8:19-22; Lk. 9:57-62); Jno. 7:2-10.

IV. Summary:

1. This period covers approximately one year and nine months---more than one half the personal ministry.
2. In the early months the Lord made a visit to Jerusalem. During the last six months the Lord made several withdrawals into provinces north and east of Galilee. With these exceptions, this portion of the Lord's ministry was in Galilee, centered about Capernaum.
3. This was a period of:
 - (1) Intense activity---journeys, miracles, teaching (both public and private), frequent retirements for prayer;
 - (2) Popularity with the masses---people from everywhere, and of all classes; often hindered his entering into cities, forcing him to resort to the open country;

- (3) Increasing hostility of the Scribes, Pharisees, and Herod Antipas;
 - (4) Loss of popularity with the masses---in the closing months, and consequent withdrawals from Galilee.
4. The Lord went from Samaria into Galilee. He was on his way to Nazareth, where he had been brought up. On the way, at Cana, the Lord performed a miracle--the healing of the Nobleman's son. This was the second miracle at Cana, John. 4:54. At Nazareth, the Lord gave the people the opportunity to believe upon him, but the result was much the same as it had been in Jerusalem. See Lk. 4:14-30. To these people this was the carpenter, Joseph's son! The very people among whom the Lord had lived for thirty years were the first to seek his life. Such, the blindness of men. Thus, the rejection at Nazareth.
5. The Lord then went to Capernaum. Capernaum was located on the northwestern shore of the Sea of Galilee. It was a busy center of population and trade. It was chosen by the Lord to be the very center of the great Galilean ministry. For approximately two years the Lord was never away from Capernaum for long.
6. Shortly after going to Capernaum the Lord made a second and more significant call to Peter, Andrew, James and John. Three of these were among the five to whom the call was extended earlier. This call grew out of the marvelous background of the "Great Draught of Fishes," Lk. 5:1-11. By this miracle the Lord
- (1) Revealed to these men the mighty power which would be available to them;
 - (2) Emphasized the importance of complete and faithful dependence upon the Lord and his word;
 - (3) Promised them great results.

These men thus became more permanently attached to the Lord, and formed the beginning of the apostolate.

7. The Lord returned with his four disciples to Capernaum. He immediately began an intensely active public ministry. He taught in the synagogue with such force and power that "they were astonished." The Lord healed a demoniac, the first instance of its kind, and the first miracle at Capernaum. He healed Peter's mother-in-law, and numerous others with various diseases and afflictions.
8. On the next morning, before day, the Lord went out, into a "desert place" to pray. His disciples "found him." Multitudes flocked to him. He made a great tour of Galilee, preaching in the synagogues, and casting out demons. The healing of a leper is given in detail, Mk. 1:40-45.
9. The Lord's popularity with the masses continued for over a year. But, In the healing of the paralytic (Mk. 2:1-12) the Lord aroused the hostility of the Scribes. From this time on there were constant efforts to entrap him.
10. The publicans, tools of the Roman government, were a hated lot. The Lord called one of these, Levi Matthew, to become his disciple. In gratitude, Matthew gave a feast in the Lord's honor, to which were invited many Publicans and sinners. This too, aroused the hatred and opposition of the "elite." The "upper ranks" didn't like the class of people who gathered around the Lord. In reply to Pharisaic criticism, the Lord said, "I am not come to call the righteous: , but sinners to repentance."
11. The Lord's power over nature, disease, and demons had been amply demonstrated. His power over death remained to be shown. Either during or shortly following the discourse at Matthew's feast the Lord received request from the Ruler of the Synagogue at Capernaum to minister in behalf of his daughter. The Lord started to the house of Jairus. On the

way occurred the healing of the woman with the issue of blood, and which incident has been called the "Parenthetical Miracle." The daughter had died. The Lord took her by the hand, and presented her to her parents, alive.

12. At this point in his ministry the Lord visited Jerusalem. The only recorded incident is the healing of the helpless man at the pool of Bethesda. This was done on the Sabbath and aroused severe Jewish criticism. They sought to kill him because (1) he healed on the Sabbath day, and (2) called God his Father. Out of this background the Lord delivered the discourse in Jno. 5: 9-16, in which he emphasized his relationship with the Father.
13. On the way back to Galilee the Lord and his disciples passed through the grainfields. The disciples plucked wheat or barley heads on the Sabbath. The Pharisees criticized. Either in Capernaum or at a village along the way the Lord healed a withered hand on the Sabbath. This increased Pharisaic opposition, and the Pharisees began to formulate plans to kill him.
14. The Lord's own personal ministry would be brief. He would need men, trained and qualified, to carry on his work. For this purpose, out of the body of disciples the Lord chose twelve men for special training. These are listed in Mt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:3.
15. Following the selection of the twelve the Lord delivered the marvelous Sermon on the Mount--the longest single discourse recorded. This sermon is a "sublime summary of the principles" which would find application in his kingdom. It involves both (1) the fundamental truths of the law, and (2) striking contrasts to the law. It was delivered to the twelve, to the wider circle of disciples, and in the presence of a vast multitude. The legal teachers had rejected him, but his authoritative "But I say unto You," was public notice that a new order of things was at hand.

16. The Lord continued his great work in and around Capernaum. We have--
- (1) The healing of the centurion's servant in Mt. 8:5-13. This involved a wonderful illustration of great faith in the heart of a Gentile, and a prophetic glimpse of the universality of the Lord's kingdom.
 - (2) The second instance of raising the dead--the son of the widow of Nain, Lk. 7:11-17.
 - (3) A penitent woman washed the Lord's feet with her tears, and anointed them with costly oil, Lk. 7:36-50. This aroused criticism, and out of which the Lord taught the lesson of the two debtors.
17. John had been in prison approximately a year. Evidently, he had become discouraged, despondent, and somewhat disappointed. Perhaps the work of the Messiah was not progressing as rapidly as he had expected. He sent messengers to the Lord to ask: "Art thou he that should come, or look we for another?" The Lord sent word regarding his work, and subsequently paid high tribute to John.
18. At this time in the Great Galilean ministry the Lord began his parabolic teaching. The deepening hostility and hopeless hypocrisy of the Scribes and Pharisees caused him to employ this method of teaching. He could thus conceal and at the same time reveal--to those who really wanted to know his will. Too, he often explained to the disciples in private. Parabolic teaching also added beauty and force to his lessons.
19. The Lord, tired and worn with toils, gave orders to cross the lake. It was on this trip that he arose from his sleep, in the midst of storm, and rebuked the wind and the waves, and "there was a great calm." He thereafter healed the Gadarene demoniac, and then recrossed the sea to the western side. See Mt. 8:18-34.
20. After returning to Galilee the Lord again went to Nazareth, and was again rejected. He then sent the Twelve to preach to the "Lost sheep of the house of Israel," saying, "Repent ye, for the kingdom of heaven is at hand." This

20. Continued.

work, as was that of Jesus and John, was preparatory.

21. At this point is given the record of the death of John, which had occurred sometime before. See Mt. 14:1-12. Herodias demanded and was granted the death of John. Herod said regarding the Lord, "It is John...risen from the dead."

22. The Twelve returned, and the Lord went with them to the eastern side of the lake. The multitudes thronged him. The Lord, in deep compassion, fed the multitudes with five loaves and two fishes. Those who ate were about 5000 men, besides women and children. The people wanted to take him and make him king. This was the height of his popularity. But, he would not be their kind of king. He sent the Twelve across the sea, while he himself went up into the mountain. During the night, and in the midst of storm, the Lord came to the disciples, walking upon the water. In the Synagogue at Capernaum, and out of the background of the feeding of the 5000, the Lord preached the great sermon on his being the "Bread of Life." This sermon marked another turning point in the personal ministry. Many of his disciples "...went back and walked with him no more," Jno. 6:66.

23. Note carefully:

- (1) The Scribes and Pharisees had long hated the Lord;
- (2) The Gadarenes had rejected him;
- (3) The Nazarenes had rejected him;
- (4) Herod Antipas was taking a dangerous interest in him;
- (5) And now--his very disciples are turning away.

24. We now enter the final phase of the Great Galilean ministry, which phase lasted approximately six months--from April to October. The Lord did not attend the third passover of his ministry, which occurred about the time of the feeding of the 5000. See Jno. 6. There were several new aspects of this phase of the Great Galilean ministry. It was a period of wandering. The Lord

24. Continued.

visited Phoenicis, the Bashan District, and Decapolis. Yet, he did not wholly cease his labors in Galilee. He avoided crowds, and sought to be alone with the Twelve. There were few miracles, and little public teaching. The Lord was teaching and training the Twelve for the great task before them. He also sought to prepare them for his approaching death.

25. The Lord went to Phoenicia--the northern most point of the personal ministry. The only recorded incident is the healing of the daughter of the Syrophenician woman. How refreshing this woman's great faith must have been to the Lord. See Mt. 15:21-28. He had witnessed the hypocrisy of the Pharisees and the fickleness of the Galileans. Passing through Tyre and Sidon, the Lord made a long detour to Decapolis. Again, multitudes gathered around him, and here he fed the 4000. The Lord then crossed the lake, returning to Galilee. It should be noted that during this last stage of his Galilean ministry the Lord made extensive tours outside the territory of Herod Antipas, but still made Galilee the center whence he set forth and to which he returned.
26. Upon his return to Galilee the Lord met renewed opposition of Pharisees and Sadducees, Mt. 16:1-4. Jesus set forth on his tour in the territory of Herod Philip. Through works, teachings, and life the Lord had intended that men come to recognize his messiahship. Especially in view of the immediately preceding circumstances the time had come to test the result of these labors. Near Caesarea Philippi the Lord questioned the Twelve, and was pleased to learn that his efforts with them had not been in vain. They recognized him as being "The Christ, the Son of the Living God." See Mt. 16:13-20.

27. Behind the Lord was his rejection by the many. Before him--the Cross.

Around him--his band of disciples--the hope of the world. Above him--his loving, knowing, seeing heavenly Father. Before returning to face his foes in Galilee and Judaea a miraculous evidence of divine presence and approval was given him. Moses, Elijah, and the Christ were present. Also, Peter, James and John were there. Moses and Elijah talked with the Christ about his death. God emphasized his approval of his Son, and that men must "Hear Him." The transfiguration was one of the greatest events of the personal ministry. As Dean states: "Prophets and Apostles, the Old Covenant and the New, heaven and earth--there met." (Dean, p. 144.) Cf. 2 Pet. 1:16-18.

28. Following the transfiguration the Lord performed a miracle which the nine disciples had been unable to perform--the casting out of a demon.

29. We thereafter have the miracle of the tribute money, a great lesson on humility, a warning with reference to "occasions of stumbling," a lesson on dealing with the wayward, and a lesson on forgiveness. The Lord thus emphasized the nature of his kingdom, and lessons which would find application therein. The Lord left Galilee and once more went to Jerusalem. Thus closes the Great Galilean ministry.

I. Outline heading: The Later Judaeen Ministry.

II. Robertson: 76-94.

III. Scriptures: Lk. 9:51-56; Jno. 7:11-8:11; Jno. 8:12-59; Jno. 9:1-41; Jno. 10:1-21; Lk. 10:1-24; Lk. 10:25-37; Lk. 10:38-42; Lk. 11:1-13; Lk. 11:14-36; Lk. 11:37-54; Lk. 12:1-12; Lk. 12:13-21; Lk. 12:22-34; Lk. 12:35-48; Lk. 12:49-59; Lk. 13:1-9; Lk. 13:10-21; Jno. 10:22-39.

IV. Summary:

1. This period covers approximately three months--October, November, and December. It is impossible to determine the exact order of events during this portion of the Lord's ministry.
2. The Lord "steadfastly set his face to go to Jerusalem," Lk. 9:51. On the way, he was rejected by the inhospitable Samaritans, but refused to allow James and John to take vengeance upon them, Lk. 9:51-56. The Lord encountered the would-be-followers (Lk. 9:57-62). Probably during this portion of His ministry the Lord gave some of His most beautiful parables: The Good Samaritan, The Embarrassed Host, The Rich Fool, The Barren Fig Tree. He went to Bethany (just east of Jerusalem)--the home of Mary, Martha, and Lazarus.
3. In Jerusalem the Lord was present at the Feast of Dedication. He had been rejected in Judaea, Jno. 5:18; in Galilee, Jno. 6:66; in the land of the Cadarenes, Mt. 8:34; and in Samaria, Lk. 9:53. Yet, he made another tender appeal to sinners: "If any man thirst, let him come unto me and drink," Jno. 7:37. We have the record of the adulterous woman (Jno. 8:1-11), the great lesson on "The Light of the World," Jno. 8:12ff, the discussion on "the true children of Abraham (Jno. 8:31ff), the healing of the man born blind, on the Sabbath day. This miracle on the Sabbath aroused great opposition, and in reply to the Pharisees the Lord emphasized that he was the "Good Shepherd" who would lay down his life for his sheep.

4. The Lord returned to "the Jordan where John was at the first baptizing; and there he abode," Jno. 10:40. In Bethabara he evidently made preparation for his Perea ministry. In preparation for his own visits to the cities, the Lord sent forth the Seventy, Lk. 10:1-16. Thus closes the Later Judaeian Ministry.
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- I. Outline heading: The Perean Ministry.
- II. Robertson 95-112.
- III. Scriptures: Jn. 10:40-42; Lk. 13:22-35; Lk. 14:1-24; Lk. 14:25-35; Lk. 15:1-32; Lk. 16:1-17:10; Jn. 11:1-54; Lk. 17:11-37; (Mk. 10:1; Matt. 19:1, 2; Lk. 18:1-14); (Mk. 10:2-12; Matt. 19:3-12); (Mk. 10:13-16; Matt. 19:13-15; Lk. 18:15-17); (Mk. 10:17-30; Matt. 19:16-29; Lk. 18:18-30); (Mk. 10:31; Matt. 19:30-20:1-16); (Mk. 10:32-34; Matt. 20:17-19; Lk. 18:31-34); (Mk. 10:35-45; Matt. 20:20-38); (Mk. 10:46-52; Matt. 20:29-34; Lk. 18:35-43); Lk. 19:1-28.

IV. Summary:

1. This period covers four months---from the events immediately following the Feast of Dedication to the anointing at Bethany---six days before the crucifixion. This would be from the last of December through April. Nazareth, Jerusalem, Capernaum, Judea, Samaria and Galilee had been closed to the Lord. One province remained before Him. He thus began his work in Perea, beyond the Jordan.
2. This period is called the Perean Ministry, not because the Lord was in this region only, during the four months, but mainly. He evidently made several trips into Judea.
3. On one memorable occasion the Lord went to Judea (Jn. 11:7) and forcefully demonstrated that he was "the Resurrection and the Life". This was the great miracle of His raising Lazarus from the dead. Such a miracle---so near to Jerusalem---would be reported, and would arouse anew the opposition of the Lord's enemies. It was this very miracle which caused the religious leaders to determine to kill him. They even considered putting Lazarus to death also (Jn. 12:10, 11). The Lord withdrew to the village of Ephraim, north of Jerusalem, Jn. 11:54.

4. We next find the Lord in Perea, going through cities and villages teaching and performing a few miracles. The great parables recorded by Luke belong to this period: The Slighted Invitation, The Lost Sheep, The Lost Coin, The Lost Son (these three: the Father's Welcome to Sinners Who Repent), The Unjust Steward, The Importunate Widow, The Pharisee and the Publican, The Pounds. It was during this time the Lord discussed "The Rich Man and Lazarus," taught concerning divorce, and showed his concern for "little children". We also have the incident of "The Rich Young Ruler," and Matthew adds "The Laborers in the Vineyard." To this period belong the miracles of the healing of the woman bowed with an infirmity (Lk. 13:10-17), and the healing of the man with dropsy, (Lk. 14:1-16).
 5. Near the close of the Perea Ministry, as the Lord was nearing the Jordan and Jerusalem, came the ambitious request of James and John. "They were dreaming of crowns, He was looking forward to the cross."
 6. Leaving Perea, the Lord crossed the Jordan at the ford near Jericho, on his last journey to Jerusalem. At Jericho, Blind Bartimaeus was given his sight (Lk. 18:35-43), and the Lord carried salvation to the house of Zacchaeus, (Lk. 19:1-10).
 7. The Lord pressed on to Bethany, the village of Mary, Martha and Lazarus. He arrived there six days before the Passover. A supper was prepared for Him in the house of Simon the Leper, and at which He was anointed by Mary, Jn. 12:1-8. cf Matt. 26:6-13; Mk. 14:1-11. This anointing must not be confused with that of Lk. 7:36 ff. See Dean, page 149 footnote. "The long journeys are now over; the end is at hand."
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- I. Outline heading: The Last Days
- II. Robertson 113-166.
- III. Scriptures: (Mk. 11:1-11; Mt. 21:1-11, 14-17; Lk. 19:29-44; Jn. 12:12-19);
 (Mk. 11:12-18; Mt. 21:18, 19-22, 23; Lk. 19:45-48---Monday); Jn. 12:20-50;
 (Mk. 11:19-26; Mt. 21:19-22; Lk. 21:37-38---Tuesday); (Mk. 11:27-12:12;
 Mt. 21:23-22:14; Lk. 20:1-19---Tuesday); (Mk. 12:13-17; Mt. 22:15-22; Lk. 20:
 20-26---Tuesday); (Mk. 12:18-27; Mt. 22:23-33; Lk. 20:27-40---Tuesday);
 (Mk. 12:28-34; Mt. 22:34-40); (Mk. 12:35-37; Mt. 22:41-46; Lk. 20:41-44);
 (Mk. 12:38-40; Mt. 23:1-39; Lk. 20:45-47); (Mk. 12:41-44; Lk. 21:1-4);
 (Mk. 13:1-37; Mt. 24 and 25; Lk. 21:5-36---Tuesday afternoon); (Mk. 14:1,2;
 Mt. 26:1-5; Lk. 22:1,2---Tuesday evening); (Mk. 14:10,11; Mt. 26:14-16;
 Lk. 22:3-6---Tuesday night); (Mk. 14:12-17; Mt. 26:17-20; Lk. 22:7-16, 24-30---
 Thursday afternoon and night); Jn. 13:1-20---Thursday evening; (Mk. 14:18-21;
 Mt. 26:21-25; Lk. 22:21-23; Jn. 13:21-30); (Mk. 14:27-31; Mt. 26:31-35;
 Lk. 22:31-38; Jn. 13:31-38); (Mk. 14:22-25; Mt. 26:26-29; Lk. 22:17-20;
 I Cor. 11:23-26---Thursday evening); Jn. 14:17---Thursday night; (Mk. 14:26,
 32-42; Mt. 26:30, 36-40; Lk. 22:39-46; Jn. 18:1---Thursday night); (Mk. 14:43-52;
 Mt. 26:47-56; Lk. 22:47-53; Jn. 18:2-12---Thursday, Friday and Saturday);
 Jn. 18:13, 14, 19-23---Friday, before dawn; (Mk. 14:53, 55-65; Mt. 26:57, 59-68;
 Lk. 22:54, 63-65; Jn. 18:24---Friday, before dawn); (Mk. 14:54, 66-72;
 Mt. 26:58, 69-75; Lk. 22:54-62; Jn. 18:15-18, 25-27---Friday, about dawn);
 (Mk. 15:1; Mt. 27:1; Lk. 22:66-71---early Friday morning); (Mt. 27:3-10;
 Acts 1:18, 19); (Mk. 15:2-5; Mt. 27:2, 11-14; Lk. 23:1-5; Jn. 18:28-38---
 early Friday morning); Lk. 23:6-12---early Friday morning; (Mk. 15:6-15;
 Mt. 27:15-26; Lk. 23:13-25; Jn. 18:39-19:16---about sunrise Friday);
 (Mk. 15:16-19; Mt. 27:27-30---Friday, between 6 and 9 a.m.);
 (Mk. 15:20-23; Mt. 27:31-34; Lk. 23:26-33; Jn. 19:16, 17); (Mk. 15:24-37;
 Mt. 27:35-50; Lk. 23; 33-46; Jn. 19:18-30---Friday, 9 a.m. to 6 p.m.);

(Mk. 15:38-41; Mt. 27:51-56; Lk. 23:45, 47-49); (Mk. 15:42-46; Mt. 27:57-60; Lk. 23:50-54; Jn. 19:31-42---Friday, between 3 p.m. and 6 p.m.); (Mk. 15:47, Mt. 27:61-66; Lk. 23:55-56---the Jewish Sabbath); Mt. 28:1; Mk. 16:1; Mt. 28:2-4; (Mk. 16:2-8; Mt. 28:5-8; Lk. 24:1-8; Jn. 20:1); (Lk. 24:9-12; Jn. 20:2-10); (Mk. 16:9-11; Jn. 20:11-18---Sunday); Mt. 28:9, 10---Sunday; Mt. 28:11-15---Sunday; (Mk. 16:12, 13; Lk. 24:13-32---Sunday afternoon); (Lk. 24:33-35; I Cor. 15:5---Sunday); (Mk. 16:14; Lk. 24:36-43; Jn. 20:19-25---Sunday); (Jn. 20:26-31; I Cor. 15:5---the next Sunday evening); Jn. 21; (Mk. 16:15-18; Mt. 28:16-20; I. Cor. 15:6---during the 40 days); I Cor. 15:7---during the 40 days; (Mk. 16:19, 20; Lk. 24:44-53; Acts 1:3-12---at the close of the 40 days).

IV. Summary: The Last Days

1. Sunday: This was the Sunday of the week in which the Lord was crucified. For the Passover, Jews from all over Palestine and the Roman Empire would be in Jerusalem. Many of them would have heard the Lord; more would have heard of him. The Persian ministry and the raising of Lazarus would "kindle anew the blaze of popularity on the one hand and the fires of hate on the other." The end is at hand. The Lord no longer shuns the inevitable conflict. Multitudes had gone out to Bethany to see the Lord, and Lazarus. These followed him toward Jerusalem. Upon learning that he was coming multitudes from Jerusalem went forth and met the multitudes coming with him. The Lord yielded to public Messianic demonstration, but rode into Jerusalem upon an ass-colt---the symbol of peace---rather than upon a horse---the symbol of war. The multitudes still failed to understand the nature of his mission and kingdom. As the Lord drew nigh to Jerusalem, he "wept over it". Luke 19:41. What a paradox! A shouting multitude and a weeping King. Jerusalem had re-

jected him, but still he wept for her. The multitudes were doubtless disappointed when the Lord failed to meet their expectations of an earthly king. He entered into the temple, "and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve" (Mk. 11:11).

2. Monday: On the way to Jerusalem, the Lord being hungry, approached a fig tree which had an abundance of leaves. He "found nothing thereon, but leaves only." The Lord denounced the fig tree, and it withered away even "from the roots." This was a powerful object lesson to the disciples with regard to fleshly Israel--who had an abundance of leaves, but no fruit! Cf. Mt. 21:43. The Lord again went into the temple, and again He cleansed it. He rebuked and cast out the money-changers. Note the paradox: a lively business was being carried on that the sacrifices might be made, while the priests were plotting to put to death the very one apart from whom the sacrifices would have no significance whatsoever. In the evening, the Lord again returned to Bethany.
3. Tuesday: With reference to the denounced and withered fig tree, the Lord taught the disciples the importance of great faith. In Jerusalem, the Lord's authority was challenged by representatives of the Sanhedrin. The Pharisees asked him about the tribute money. The Sadducees asked about the resurrection. The Pharisees asked about the great commandment. All were trying to "ensnare" him. The Lord asked the Pharisees, "What think ye of Christ? Whose son is he?" The Lord wove into his answers three great parables: The Two Sons, The Wicked Husbandmen, and the Marriage of the King's Son. Then came the sevenfold (eight-fold, KJV) denunciation of the Scribes and Pharisees. The last event, as he left the temple forever, was the commendation of the widow's two mites. Dean calls this, "a spring violet in the bosom of a glacier." On the slope of Olivet the

Lord discussed the destruction of Jerusalem and his second coming. He emphasized: Watch; Be ready; Use your opportunities. In this connection we have: The Ten Virgins, The Talents, and the Judgement Scene. John gives the record of some Greeks who wanted to see the Lord---a ray of light shining out of darkness. Jn. 12:20-33. The Lord returned to Bethany. Dean call this "the last and closing day in Jesus' public ministry".

The Lord's enemies, in secret conclave, decided that he must die--- but that he must not be taken during the feast. Avaricious, hypoeriticial, thieving, materialistic Judas Iscariot bargained to betray the Lord. "He who carped at an offering of love sold his Master...for one-third the price of Mary's grateful sacrifice."

4. Wednesday: We have no definite record of any event on this Wednesday. Likely it was spent in rest, prayer, and teaching to the disciples. Dean calls it the "calm before the storm".
5. Thursday: The Lord sent two of his disciples into the city to make preparation for his eating the Passover with them. That night the Lord sat once more at the table with the Twelve. There arose a contention as to which would be the greatest. The Lord, by washing the disciple's feet, rebuked their sinful pride, and emphasized the importance of humility and service. The Lord reveals that "one of you shall betray me," and that they all would desert him. The Lord then instituted the Supper, to be observed in his Kingdom. The ~~great~~ "Upper Room" discourse in which the Lord (1) comforted the disciples (Chap. 14), (2) admonished them (Chap. 15), and (3) promised them the coming of the Holy Spirit (Chap. 16). The Lord then fervently prayed for himself, for the disciples, for all who would believe on Him through their word, and for the world. The Lord then went forth with the Eleven, over the brook Kidron, to the Garden of Gethsemane, at the foot of Mount Olivet. The Lord "often resorted thither". With the "chosen three", He went further into the garden. He left the three, and went alone to pray. As the Lord prayed in unutterable agony "His sweat became as it were great drops of blood".

6. Friday: Judas had been busy perfecting his plan. Judas led the band of soldiers to the garden, and betrayed the Lord with a kiss. The soldiers at first "went backward, and fell to the ground," but then they seized Him and bound Him, and led Him away. Peter drew his sword and cut off the ear of the servant of the High Priest.

The Jewish rulers could adjudge a prisoner worthy of death, but the death sentence had to be given by the Roman court. Thus, there were two distinct trials of Jesus: the Jewish trial and the Roman trial---or, a religious trial and a civil trial.

The Lord was led to the house of Annas, the father-in-law of Caiaphas, the High Priest. Here, Peter denied the Lord. He was taken before Caiaphas, the president of the Sanhedrin. The leaders had difficulty in finding a charge, but were finally able to accuse him of blasphemy. Some hours later, very early in the morning, the preliminary sentence was ratified in formal meeting of the Sanhedrin.

Since the Sanhedrin could not execute a death sentence, the Lord was taken to Pilate, the Roman Procurator. Pilate sent Him to Herod, but Herod sent Him back to Pilate. Pilate did not want to sentence Jesus, and tried numerous ways to avoid it. He finally yielded to political pressure, and "delivered Him up to be crucified." At approximately 9 o'clock in the morning the order to crucify Him was given. The Lord went forth bearing His own cross. Likely, when the Lord staggered beneath the weight of the cross, Simon of Cyrene was called on for help. The Lord was nailed to the cross, and was placed between two thieves.

"Seven Sayings" were spoken by Jesus from the cross:

- (1) "Father, forgive them: for they know not what they do";
- (2) "Behold thy son, Behold thy mother;
- (3) "Today shalt thou be with me in Paradise";
- (4) "My God, My God, why has thou forsaken me?";
- (5) "I thirst";
- (6) "It is finished";
- (7) "Father, into thy hands I commend my spirit."

"From 9 o'clock in the morning until 3 o'clock in the afternoon, Jesus suffered the agonies of Hell upon the cross". Upon His death an earthquake came; the temple veil was rent from top to bottom. The Centurian cried: "Surely this was the Son of God." This death marked the end of the old covenant, with its types and shadows. Joseph of Arimathea and Nicodemus buried the Lord's body in Joseph's tomb.

7. Saturday: The Lord's body remained in the tomb. The stone was "sealed" and the "guard" was set, lest someone "steal Him away." The women "from Galilee" rested on the Sabbath, and made plans to return to anoint the body when the Sabbath was past.
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8. Sunday: The Lord's resurrection had been distinctly foretold by the prophets, Ps. 16:10; Isa. 55:3. Compare with Acts 2:25-31; Acts 13:34-37. The Lord himself had repeatedly foretold his resurrection, Mt. 16:21; 17:9; 20:19; 26:31,32. Even so, the disciples had failed to understand. "The hopes of the disciples were buried with the body of Jesus in the tomb of Joseph."

Very early on Sunday morning there came an earthquake. An angel "descended from heaven, and came and rolled away the stone, and sat upon it." "The guards fell back ...and became as dead men." The devoted women---"last at the cross, first at the sepulchre"---came with their spices. But the tomb was empty. The angel said, "Why seek ye the living among the dead? He is not here, but he is risen...." The angels told the women, "but go your way, tell his disciples and Peter that he goeth before you into Galilee...." On the same day of the resurrection the Lord made five of the ten recorded appearances after the resurrection. (1) He appeared to Mary Magdalene, (2) to the other women a little later, (3) to Simon Peter, Lk. 24:33,34; I. Cor 15:5; (4) to the two disciples on the way to Emmaus, and (5) to the apostles and others in the absence of Thomas.

9. The Lord later, during the space of 40 days, appeared (1) to the apostles, with Thomas present, (2) to the seven at the Sea of Galilee---they had gone back to their old occupation---(3) to "about 500 brethren" (I Cor. 15:6), (4) to James (I Cor. 15:7), and (5) to the apostles on Mount Olivet at the time of the ascension.

It is probable that during the 40 days from the resurrection to the ascension the Lord made many other appearances. These are the recorded ones.

10. Either during one of the above appearances or an additional one---in Galilee, Mt. 28:16---the Lord gave the disciples the Great Commission, Mt. 28:19,20.

The mission of John, the personal mission of Jesus, the first mission of the twelve, and the mission of the Seventy---had only been preparatory. The message had been: "The kingdom is at hand." It had been restricted to Israel. They had not been permitted to preach Jesus as the Christ. But now, the time has come for the preaching of the full soul-saving gospel. Only one thing was lacking: the "promise of the Father." Hence, they are instructed to go to Jerusalem and wait there, Lk. 24:49; Acts 1:4.

11. The Lord led his disciples out to the Mount of Olives. He "lifted up his hands and blessed them," Lk. 24:50-52. "He was taken up: and a cloud received him out of their sight." Two angels gave them explanation. They returned with joy to Jerusalem. See Acts 1:2-12. This closes the "Period of the Christ."

Review - Period of the Christ

- I. Birth and Infancy - Zacharias, Mary, Joseph, Birth, Shepherds, eighth day, Simeon and Anna, Wise Men, Herod the Great, Nazareth.
- II. The Period of Preparation - Lk. 2:40-52, education, John the Baptizer, baptism, temptation.
- III. The Early Galilean Ministry - first disciples, first miracle, Jerusalem, contrast
- IV. The Early Judaeian Ministry - Larger ministry, temple, Nicodemus, John's statement, shifting of labor, woman of Samaria; Or (Hendricksen) - Reformation (temple), Regeneration (Nicodemus), Reconversional (John's statement), and Recognition (woman of Samaria).
- V. The Great Galilean Ministry - 21 months, Capernaum, Nobleman's son, Nazareth, to Capernaum, the "Great Draught of Fishes" and second call, the demoniac, Peter's mother-in-law, great tour, the paralytic, Matthew, the "Parenthetical miracle," daughter of Jairus, pool of Bethesda, grain fields, withered hand, The Twelve, Sermon on the Mount, the Centurion's servant, the widow of Nain's son, Jesus anointed, John's question, Parabolic teaching, the Storm, the Gadarene demoniac, Nazareth, Sending the Twelve, death of John, feeding of the 5,000, the Bread of Life, rejected, final phase, training the Twelve, the Syrophenician woman, the 4,000, extensive tours, renewed opposition, Caesarea Philippi, the Transfiguration, miracles and teachings, to Jerusalem.
- VI. The Later Judaeian Ministry - three months, inhospitable Samaritans, Beautiful Parables, Bethany, miracles and lessons, the man born blind, to Bethabara, the Seventy.
- VII. The Perean Ministry - four months, the raising of Lazarus, Great Parables, miracles, "Ambitious" James and John, Bartimaeus and Zacchaeus, Supper in Bethany, Jesus anointed.
- VIII. The Last Days -
 1. Sunday - the Triumphal Entry, cleansing the temple, Bethany.
 2. Monday - The Barren Fig Tree, cleansing the temple, Bethany.

VIII. The Last Days (continued) -

3. Tuesday - Great Faith, challenged, denunciation, the widow's two mites, watch, be ready, use opportunities, Bethany, the bargain of Judas.
4. Wednesday - "Calm before the storm."
5. Thursday - The Passover, humility, the Lord's Supper, the "Upper Room Discourse," the Lord's prayer, Gethsemane, prayer.
6. Friday - Betrayed, siezed, Annas, Caiphas, Sanhedrin, Pilate, Herod, Pilate, delivered up, crucified, "Seven Sayings," burial.
7. Saturday - Entombed, "sealed," guarded, plans of the women.
8. Sunday - Resurrection, the women, Angelic explanation, five appearances.
9. The Forty Days - five appearances.
10. The Great Commission.
11. The Ascension - Olivet, the Angels, return to Jerusalem.

THE NATURE OF THE BOOK OF MATTHEW

- I. The Book of Matthew is the record of "the gospel according to Matthew."
 1. It is not the "gospel of Matthew" but the "gospel according to Matthew."
 2. Preceding the first four books of the New Testament the Wescott-Hort Greek Testament has a page with nothing written on it excepting the word evangelion -- GOSPEL.
 3. Then, on the page preceding Matthew it has: kata Mathaion-- ACCORDING TO MATTHEW. "Gospel according to Matthew."

II. The book of Matthew was written by a Jew.

1. His full name was Levi Matthew.
2. In occupation, he was a tax-collector. He collected taxes from the Jews, and in behalf of the Roman Empire. Such work would cause him to be hated, criticized, and despised. He was, therefore, a man familiar with severe criticism.
3. As a Jew, he was a man trained in the Old Testament scripture --a fact which is everywhere present in the book. He would be thoroughly familiar with Jewish hopes, problems, history and aspirations.
4. As a tax-collector, he would be familiar with the idea of government, and this is a point which receives strong emphasis in the book. Matthew was well-acquainted with systematic procedure, and definite "system" of arrangement is apparent throughout the book.

III. The book of Matthew was written for the Jews.

1. The royal lineage is traced through David, and back to Abraham.
2. There are numerous references to the Old Testament Scriptures. Repeatedly it is said, "...that it might be fulfilled...."

III. Continued

3. Frequent reference is made to the Mosaic law.
4. There is special emphasis (including severe denunciation placed upon Jewish leaders.
5. Jewish words are used and Jewish customs are referred to.

IV. Yet, Matthew does not forget or overlook the Gentiles.

1. He has caught a glimpse of the universality of the Kingdom of the Christ.
2. He records that "...many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven..."
3. He records the story of the great faith of the Syro-Phoenician woman.
4. He stresses the Lord's Great Commission: "Go ye therefore and teach all nations...."

V. This wonderful book was written by a Jew, for the Jews in particular, for the express purpose of setting before the Jewish reader the evidences that Jesus is the Messiah--the fulfillment of Old Testament prophecy.

1. It is, therefore, apologetic in nature, and from this viewpoint is similar to the book of John.
2. Matthew doesn't follow a particular chronological sequence. Rather, he groups material around particular topics--topics designed to prove and to emphasize that Jesus is the Messiah. He reasons inductively.

VI. The Messiahship of Jesus actually (and definitely) involves the entire Old Testament story.

1. The word "Messiah" is from the Hebrew background, and means "anointed."

VI. Continued

2. The corresponding New Testament word is "Christ." "Christ" is from the Greek background, and means "anointed." It is almost never used in the Greek New Testament without the definite article. He is "THE CHRIST." He is "THE ANOINTED ONE."
3. In Old Testament history, when a man became a priest he was anointed. When a man became a king, he was anointed. When one became a prophet, he was anointed. No one in Old Testament history combined all three of these positions.
4. The first one-third (approximately) of the Old Testament sets forth the need for and the function of a priest. The middle one-third (approximately) sets forth the need for and the function of a king. The final one-third (approximately) sets forth the need for and the function of a prophet.
5. Then--"in the fulness of time"--God sent forth the one who was to combine all three of these positions; the one for whom the Old Testament history had prepared. As PROPHET, he would make known the Father's will. As PRIEST, he would offer himself as the all-sufficient sacrifice for the sins of mankind. As KING, he would rule in the hearts and lives of his people, his subjects.

VII. In a very unique, forceful, and irrefutable way Matthew argues that Jesus is the MESSIAH--the fulfillment of Old Testament Prophecy.

VIII. Those who reject the deity of Jesus Christ often refer to him as being "the great moralist," "the great teacher," "the great philosopher," "the great philanthropist." And, all these he was. But, unless he was THE MESSIAH, then he was none of these.

MATTHEW'S ARGUMENT--ANALYSIS BY OUTLINE

THEME: JESUS, THE CHRIST--THE MESSIAH OF OLD TESTAMENT PROPHECY

The Book of Matthew presents the Lord as being MESSIANIC; Messianic--

I. IN PERSON, 1:1-4:24 (chapters 1-4).

1. In descent, 1:1-17;
2. In birth, 1:18-25;
3. In birthplace, recognition, preservation, and dwelling, chap.2;
4. In relationship to the mission, message, and work of John the baptist, 3:1-12;
5. In submission and in acknowledgement, 3:13-3:17;
6. In triumph over self and satan, 4:1-11;
7. In dwelling and in message, 4:12-17;
8. In preparing workers, 4:18-22;
9. In message and in miracles, 4:23-25;

II. IN PREACHING, 5:1-7:29 (chapters 5-7).

10. The Great Manifesto, the Sermon on the Mount, (chapters 5-7);

III. IN POWER, 8:1-24:51 (chapters 8-24).

11. In compassion and healing, 8:1-17;
12. In demands upon His followers, 8:18-22;
13. In authority over nature, 8:23-27;
14. In authority over demons, 8:28-34;
15. In authority over sin, 9:1-8;
16. In mission, 9:9-13;
17. In sense of timeliness and appropriateness, 9:14-17;
18. In compassion, healing, and in teaching, 9:18-38;
19. In commissioning and counselling the twelve, Mt. 10:1-42;
20. In dealing with attitudes toward himself, 11:1-30;

III. Continued

21. In meeting opposition, 12:1-50;
22. In his teaching--his claims with regard to progress of the Kingdom, in spite of opposition, 13:1-58;
23. In the conclusion which his life and works elicited from Herod tetrarch, 14:1-12;
24. In compassion and miracles, 14:13-36;
25. In dealing with renewed Pharasaic opposition, 15:1-20;
26. In marvelous miracles among Gentiles, 15:21-39;
27. In rebuke and warning with regard to Pharisees and Sadducees, 16:1-12;
28. In promises with regard to His church/kingdom, 16:13-20;
29. In his reference to his death and resurrection, demanded faithfulness, and comings, 16:21-28;
30. In being acknowledged by God, 17:1-8;
31. In prophetic relationship to John the baptist, 17:9-13;
32. In power over demons and requirements of faith, 17:14-21;
33. In further instructions (in Galilee) to his disciples, 17:22-18:35;
34. In further instructions (in Judea) to his disciples, 19:1-20:16;
35. In (the third) reference to his death and resurrection, 20:17-19;
36. In teaching regarding the standard for true greatness, 20:20-28;
37. In healing two blind men, 20:29-34;
38. In triumphal entry, 21:1-11;
39. In happenings in the temple, 21:12-17;
40. In demonstration of power and demand for great faith, 21:18-22;

III. Continued

- 41. In response to the chief priests and elders of the people, 21:23-32;
- 42. In parable against the chief priests and Pharisees, 21:33-46;
- 43. In additional parable against Jewish leaders, 22:1-14;
- 44. In response to Pharisees and Herodians (about tribute to Caesar), 22:15-22;
- 45. In response to Sadducees (about the resurrection), 22:23-33;
- 46. In response to Pharisees (about the great commandment), 22:34-40;
- 47. In specific question to Pharisees, 22:41-46;
- 48. In severe denunciation of Scribes and Pharisees, 23:1-36;
- 49. In lamentation over Jerusalem, 23:37-39;
- 50. In prophecy regarding the destruction of Jerusalem (the sign of his presence and of the consummation of the age), 24:1-44;
- 51. In demand for faithfulness, 24:45-51;

IV. IN POSITION, chapter 25.

- 52. In demand for preparation and watchfulness (faithfulness)--He is the bridegroom, 25:1-13;
- 53. In demand for using what one has (faithfulness)--He is the lord of those servants, 25:14-30;
- 54. In relationship to the judgment (faithfulness)--He is the judge, 25:31-46.

V. IN PASSION, 26:1-28:15.

- 55. His reference to his crucifixion, 26:1,2;
- 56. The plot of Jewish Rulers, 26:3-5;
- 57. His anointing at Bethany, 26:6-13;
- 58. The bargain of Judas, 26:14-16;

V. Continued

- 59. Preparation for the Passover, 26:17-19;
- 60. Betrayer identified, 26:20-25;
- 61. The Lord's Supper instituted, 26:26-30;
- 62. Offense to the disciples is foretold, 26:31-35;
- 63. Gethsemane, 26:36-46;
- 64. The betrayal and seizure, 26:47-56;
- 65. Before Caiaphas, 26:57-68;
- 66. Peter's denials, 26:69-75;
- 67. Delivered to Pilate, 27:1,2;
- 68. Judas returned the money, 27:3-10;
- 69. Before Pilate, 27:11-26;
- 70. The mockery, 27:27-31;
- 71. Simon of Cyrene, 27:32;
- 72. The crucifixion, 27:33-44;
- 73. Darkness, despair, and death, 27:45-50;
- 74. Unusual consequences, 27:51-54;
- 75. Many women were there, 27:55,56;
- 76. Buried in Joseph's tomb, 27:57-61;
- 77. The sepulchre was made sure, 27:62-66;
- 78. An angel announced the Resurrection, 28:1-7;
- 79. The Lord appeared, and instructed the women to tell the brethren to meet him in Galilee, 28:8-10;
- 80. The Sanhedrin's lie, 28:11-15;

VI. IN POSSESSION, 28:16-20.

- 81. The Lord met the eleven in Galilee, and gave them the Great Commission, 28:16-20;

NOTE: Thus, Matthew emphasizes that the Lord is THE MESSIAH--that He is MESSIANIC

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|-----------------|------------------|-------------------|
| 1. IN PERSON, | 2. IN PREACHING, | 3. IN POWER, |
| 4. IN POSITION, | 5. IN PASSION, | 6. IN POSSESSION. |

THE MEANING OF LIBERALISM

"Liberalism" is the term which is being heard and seen with increasing frequency. It is important that we clearly understand the sense in which the word is being used.

The tremendously wonderful Freed-Hardeman Lectureship of this year dealt entirely with the problem of liberalism: THE CHURCH FACES LIBERALISM. It was the privilege of this writer to speak each day of that lectureship. In the early portion of my work I made a special effort to try to explain the meaning of the word "liberalism"--at least as was being used in the lessons which I was preaching. Following is some of the material which was presented at that time.

1. What is the meaning of "liberalism"? How is the term being used in the present study?
2. The term is variously used, and a brief definition is difficult to come by.
3. Some writers on the subject use "Modernism" as the general term, with "liberalism" as a sub-division under "Modernism." Others use "liberalism" as the general, with "Modernism" as a sub-division. And regardless of which term we regard as being the larger one, we must recognize that there are numerous sub-divisions.
4. A fairly general concept is to use "Liberalism" as the general term, recognizing that it consists of two basic branches:
 - (1) "Moderate" liberalism--which is called "Modernism," and
 - (2) "Radical" liberalism--which is also called "Humanism."

NOTE: Though there are many points of difference, there is basic agreement.

5. Liberalism, in this sense--
 - (1) Denies the miraculous, word by word, inspiration of the Scriptures
 - (2) Denies that the Bible is infallible and authoritative;
 - (3) Holding to the Graf-Welhausen Hypothesis and the Documentary Theory, it regards the Bible as being a human product;

- (4) Tends to deify Science and human reason; to deify man and humanize God;
 - (5) Denies the miracles of the Bible;
 - (6) Vehemently rejects the records of the creation of man and of the universe;
 - (7) Ridicules and rejects the Bible record of the virgin birth of Christ;
 - (8) Subscribes to the doctrine of organic evolution;
 - (9) Seeks a "natural" explanation for all things which the Bible presents as being miraculous;
 - (10) Is adept in using ordinary terms in very extraordinary ways--as,
 - A. Liberalism believes in God, but not in the God of the Bible;
 - B. Liberalism believes in Christ, but not in the Christ of the Bible;
 - C. Liberalism believes in inspiration, but not in the inspiration the Bible talks about;
 - D. Liberalism believes in salvation, but not in the salvation of the Bible.
 - (11) Denies the resurrection of Jesus, and rejects the idea that there will be a general resurrection of all the dead;
 - (12) Denies there is a judgment to come;
 - (13) Denies the existence of heaven and of hell.
6. But, what about Liberalism in the church? What is meant when this term is used?
- (1) Sometimes it means exactly that which we have already discussed. For many years the church of our Lord has been plagued with "liberals" of that variety.
 - (2) However, the word frequently is used to refer to brethren who--
 - A. Rejects miraculous, word-by-word inspiration of the Bible;
 - B. Deny and/or disregard the distinctiveness and exclusiveness of New Testament Christianity;
 - C. Insist that not all things are black or white--that some things are mushy gray; that truth is relative;
 - D. Think of the New Testament Church as being just another denomination among denominations;
 - E. Are vehement in defense of "drinking socially";

6. (2) Continued

- F. Insist that we have no specific instructions as to when to observe the Lord's Supper, and that--therefore--it may be observed on Thursday night;
- G. Hold that it makes no difference as to whether or not one believes in the Bible record of the virgin birth of Christ;
- H. Are tolerant toward those who hold to the doctrine of "theistic evolution";
- I. Think and teach that we cannot disfellowship--but that we must fellowship--the people of the "Christian Church";
- J. Are concerned about "Christian Unity" but without proper regard for Bible teaching on the subject of unity;
- K. Are inclined to minimize matters of doctrine ("It's the spirit that counts");
- L. Insist that there is no such thing as an "act" of worship, but that worship is entirely a matter of "attitude", the "condition of heart";
- M. Ridicule the time-honored practice of giving "book, chapter, and verse" for what is being preached;
- N. Minimize the works and influence of the great gospel preachers of a former day;
- O. Weave everything into their sermons excepting the word of God
- P. Want to fellowship everybody excepting those who don't want to fellowship everybody; tolerate everything and everybody excepting those who won't tolerate that kind of toleration; include everything excepting those who don't want to include everything!

SKELETON OUTLINE OF MATTHEW

Purpose: This book was written by Levi Matthew--a Hebrew, and a tax collector for the Roman government. Thus, from his knowledge of the Hebrew Scriptures, and from his work, he would be well acquainted with the idea of government--a point which is interwoven into the book of Matthew. Matthew wrote in particular with the Jewish reader in mind, as is shown by the numerous references to the Old Testament scriptures. He wrote with the basic thought in mind of presenting Jesus as the Messiah--the one of whom the prophets had spoken, and for whom Old Testament history had prepared.

In this book we have Jesus the Messiah--

- I. His person, 1:1-4:16;
- II. His propaganda, 4:17-16:20;
- III. His passion, 16:21-28:20.

STUDY QUESTIONS ON MATTHEW

1. Who is the writer of this book? What was his occupation?
2. What is the fundamental purpose of this book?
3. Know from memory the skeleton outline.
4. Matthew 1:1-17 gives us the _____ of Jesus; verses 18-25 record the story of the _____.
5. When the Lord was born in _____ of _____, who was king?
6. _____ came from the _____ to worship him; they were guided by an unusual _____.
7. Explain why Joseph took the child and his mother into the land of Egypt.
8. Chapter 3 deals specifically with the work of what man?
9. Having been _____ by John, Jesus went into the wilderness to be _____ of the _____. He fasted _____ days and _____ nights.
10. Chapters 5, 6 and 7 is the record of the what?

11. Chapters 8 and 9 show the Lord's power over _____, _____, _____, _____, and _____.
12. Matthew 10:5 and 6 records what?
13. What was the Lord's attitude toward John the baptizer?
14. What would you say is the basic thought in chapter 11?
15. Chapter 12 shows the Lord in _____ with the rulers.
16. What great lesson is to be learned in Matthew 12:46-50?
17. Matthew 13 is a great chapter on _____ of the _____.
18. Discuss the Lord and his disciples at Caesarea Philippi.
19. From 16:21 on the general theme of the book is what?
20. Chapter 17 contains the record of the Lord's great _____.
21. In 18:1ff the Lord instructed his disciples on what subject?
22. What did the Lord say on the subject of marriage and divorce?
23. In 19:16-30 the Lord discussed the peril of riches. What did he say to the young man? What did he say to his disciples?
24. What great lessons are to be learned from the Lord's parable of the laborers in the vineyard?
25. How is it that one may be truly great in the kingdom of God?
26. Chapter 21 records the Lord's _____ entry into Jerusalem.
27. When the Lord asked the chief priests and the elders about the baptism of John why did they refuse to answer?
28. Explain the circumstances out of which the Lord said, "Render therefore unto Caesar the things that are Caesar's."
29. What is the basic thought in chapter 23?

30. Chapter 24 is a lengthy discussion regarding the _____ of _____.
31. Of the ten virgins, _____ were _____ and _____ were _____.
32. What happened at the house of Simon the leper?
33. In Matthew 6:26-29 we have the record of what?
34. The Lord went to _____ to pray. He was betrayed by _____ . Explain: "And straightway the cock crew."
35. Chapter 27 discusses Jesus before _____.
36. The Lord was crucified. From the _____ hour there was _____ over all the land until the _____ hour. He was buried in the tomb of _____ of _____.
37. After his resurrection, the Lord went with his disciples to a mountain of _____ where he gave to them the _____.

SKELETON OUTLINE OF MARK

PURPOSE: This book was written by John Mark. His mother was Mary, a Christian who had a house in Jerusalem, Acts 12:12. He was a cousin of Barnabas, Colossians 4:10. He began with Barnabas and Saul the first missionary journey (Acts 13:5), but turned back at Perga (Acts 13:13), and occasioned the 'sharp contention' between Paul and Barnabas, and the consequent separation (Acts 15:37-40). Paul's confidence in John Mark was later restored, and Mark proved "profitable" to Paul "for the ministry," 2 Timothy 4:11.

As Matthew wrote particularly for the Jew, Mark wrote particularly for the Roman. The Roman was interested in action and in power. This fact is directly involved in Paul's great statement about the gospel, in Romans 1:16. Mark presents the Lord as a being of action and power. In this presentation Mark intends for the reader to see Jesus as the Servant. The following outline is suggested by G. Campbell Morgan.

In this book we have Jesus the servant--

- I. His sanctification, 1:1-13;
- II. His service, 1:14-8:30;
- III. His sacrifice, 8:31-16:20.

STUDY QUESTIONS ON MARK

1. In the opening section Mark discusses the work of what person?
2. What was the purpose of John's baptism?
3. In the Lord's baptism, the Spirit came upon him in what form?
4. What is the basic thought in 1:16-20?
5. The Lord taught as one having _____, and not as the _____.
6. The Lord forcefully demonstrated his _____ even over the _____ spirits.
7. By healing the "sick of the palsy" the Lord powerfully demonstrated his _____ to deal with human _____.
8. "They that are _____ have no need of a _____, but they that are _____: I came not to call the _____, but _____."
9. "And he appointed _____, that they might be with him, and that he might send them _____ to _____, and to have _____ to cast out demons."

10. In chapter 4, the Lord taught in _____.
11. To the man who had been possessed with demons the Lord said, "Go to thy _____ unto thy _____, and tell them how great _____ the Lord hath done for thee...."
12. Jesus raised from the dead the daughter of _____.
13. In chapter 6 it is specifically stated that "...he _____ because of their _____."
14. What was King Herod's response to the Lord's work?
15. Discuss the death of John the Baptizer.
16. In 6:30-56, how is the Lord's authority and power further demonstrated?
17. In connection with the washing of pots and cups and hands, what great lesson did the Lord teach?
18. "And they were beyond measure _____, saying, he hath _____ all _____ well; he maketh even the _____ to _____, and the _____ to _____."
19. In chapter 8, the Lord fed the _____, and then went to _____. He refused to give the hypocritical Pharisees a _____. In Bethsaida, he healed the _____. Thereafter, he went with his disciples to the region of _____.
20. From 8:31 on the Lord placed special emphasis upon what?
21. Chapter 9 records the great _____.
22. What dispute arose among the disciples?
23. Explain: "...and he went away sorrowful: for he was one who had great possessions."

24. "And they shall _____ him, and shall _____ him, and shall _____ upon him, and shall _____ him: and the _____ day he shall _____."
25. Explain: "...and whosoever would be first among you, shall be servant of all."
26. Chapter 11 records the _____, the denunciation of the _____, the cleansing of the _____, and the challenge of his _____.
27. "What shall therefore the _____ of the _____ do? He will come and _____ the _____, and will give the _____ unto others."
28. What was the Lord's response to the question about tribute to Caesar?
29. What question was posed by the Sadducees?
30. What commandment is the first of all?
31. According to Mark 12:41, where did the Lord sit? Why?
32. What is the basic thought in chapter 13?
33. What happened in Bethany, in the house of Simon the leper?
34. The Lord observed the _____ with his disciples. He stressed that "one of you shall _____ me." He thereafter instituted the _____.
35. "And they came to a _____ which was named _____."
36. "And a certain _____ followed with him, having a linen _____ cast about him."
37. "And they led Jesus away to the high priest...and Peter had followed him _____...."

38. The angry mob demanded the release of _____.
39. "And with him they crucify _____; the one on his _____ and the other on his _____."
40. What was the centurion's reaction to the Lord's death?
41. Discuss the action of Joseph of Arimathaea.
42. "But go your way, tell his _____ and _____ that he goeth before you into _____: there shall you see him, as he said unto you."
43. "And he said unto them, go ye into _____ the _____ and _____ the _____ to _____. He that _____ and _____ shall be _____; but he that _____ not shall be damned."

SKELETON OUTLINE OF LUKE

PURPOSE: This book was written by a man named Luke, who also was the writer of Acts of Apostles. He was a Gentile (Cf. Col. 4:10-14), a "Greek of Grecian culture," a man of education. He was a physician, and Paul affectionately called him "Luke, the beloved physician," Col. 4:14. He was in all probability a native of Antioch, and which fact would establish a relationship between Luke and the work of Barnabas and Saul in Acts 11:19-30. He was probably converted before Barnabas brought Saul to Antioch. In Paul's first Roman imprisonment Luke was with him (Col. 4:14), and in the second imprisonment "only Luke" was with Paul, 2 Tim. 4:11. Philemon 24 and 2 Timothy 4:11 imply a close relationship between Luke and Mark.

This book was written to a Greek named Theophilus, as was also Acts of Apostles. As Matthew wrote for the Jew, and Mark for the Roman--Luke wrote for the Greek. The Greek was concerned about man--perfect man, ideal man. The Greek believed that through proper mental training and processes the ideal man could be developed. Thus the Greek stressed learning, beauty, and discipline. The Greek was also concerned about the universal--the world wide. Therefore, in presenting Jesus to the Greek, Luke (the Holy Spirit through Luke) emphasized Jesus as the perfect, the ideal, the universal. Thus, the book of Luke was written to present Jesus as the ideal, the perfect, the universal man. Cf. Heb. 5:8,9.

In this book we have--

- I. The Lord's Birth and Early Life (Perfect--in His Nature--His relationship to God and man), 1:1-4:13.
- II. The Galilean Ministry (Perfect--in Authority, Power, and Compassion), 4:14-9:50.
- III. The Lord's Facing Jerusalem (Perfect--in message), 9:51-19:28.
- IV. The Closing Scenes (Perfect--in perfecting man--providing the perfect salvation), 19:29-24:53.

STUDY QUESTIONS ON LUKE

1. Know from memory the Roman numeral points of the skeleton outline.
2. What is the particular purpose of the book of Luke.
3. List four significant facts regarding Luke.
4. What was the major concern of the Greek?

5. The book of Luke is addressed particularly to a man named _____.
6. What is the basic thought in chapter one, verses 5-24?
7. What is the basic thought in 1:26-38?
8. What is the basic point in 1:57-66?
9. In 2:1-20, we are studying the record of _____.
10. What was the significant message of Anna?
11. What is especially unusual about the Lord's trip to Jerusalem at age 12?
12. What is very unusual about Luke 2, verses 40 and 52?
13. In 3:1-20, we are studying the work of _____.
14. In the genealogy, what is significant about tracing the line back to Adam?
15. In 4:1-13 we have the record of what?
16. 4:16-30 sets forth the Lord's rejection at _____.
17. The Lord's authority was clearly demonstrated in _____, 4:31-37.
18. What was the significance of the great miracle recorded in 5:1-11?
19. Immediately preceding the selection of the twelve the Lord _____
_____.
20. In 6:20-38 we have what?
21. The Lord commended the great faith of the _____.
22. In 7:11-17 the Lord demonstrated his power over _____.
23. In 7:18-35 the Lord spoke words of _____ in behalf of _____
_____.
24. What unusual event took place in the house of a Pharisee?
25. In chapter 8 we have the great parable _____.

26. What is the significance of 8:16-18?
27. In 8:22-56 the Lord clearly demonstrated his power over _____,
_____, _____, and _____.
28. The five thousand were fed near a city called _____.
29. What was Peter's great confession?
30. In connection with the transfiguration, Moses and Elijah talked with the Lord
about what?
31. In 9:51 the Lord begins making preparation for going up to _____.
32. What did the Lord mean when he discussed the foxes and the birds in 9:58?
33. The Lord beheld Satan _____ as _____ from _____.
34. In 10:25-37 we have the story of a _____.
This story answers what question?
35. "_____, and it shall be _____ you; _____ and ye
shall _____; _____, and it shall be _____ unto you!"
36. "He that is not _____ me is _____ me; and he that _____
not with me _____."
37. "...and behold, a greater than _____ is here."
38. In 11:42 ff the Lord severely rebuked the _____ and _____.
39. "But the very _____ of your _____ are all numbered."
40. 12:13-21 contains the parable of _____.
41. The woman whom the Lord healed in chapter 13 had been afflicted how long?
42. The Lord called Herod a _____.
43. In 14:15-24 we have the great parable of _____
_____.
44. In 14:25ff the Lord teaches the importance of _____ the _____.

45. In chapter 15 we have three great wonderful parables--parables of lost things.

The Lord talked about the lost _____, the lost _____, and the lost _____.

46. What lesson did the Lord teach in the parable of the unjust steward?

47. In 16:19-31 we have the great parable of the _____ and _____.

48. What is the meaning of, "...but where are the nine?"

49. The Lord said, " _____," 17:32.

50. What great lesson is taught in connection with the rich young ruler?

51. What happened near Jericho?

52. What message did the Lord give to Zacchaeus?

53. In chapters 19-24 we are dealing with the _____.

54. In chapter 20, the chief priests, scribes, and elders challenged the Lord's _____.

55. The Lord is the _____ which the builders _____.

56. How did the Lord answer the question about paying tribute to Caesar?

57. In chapter 21 we have a lengthy discussion of the _____ of _____.

58. The Lord observed the Passover with his _____, in a _____.

59. After the Passover feast, the _____ was instituted.

60. The Lord said, "...nevertheless not _____, but _____ be done."

61. "And they seized him, ... but Peter followed _____."

62. Pilate sent the Lord to _____, who sent him back to _____.

63. The angry mob cried for the release of _____.
64. What did the Lord say to the penitent thief?
65. The Lord was buried by whom?
66. The Lord walked and talked with the two disciples on the way to _____.
67. In 24:46,47 we have Luke's account of the _____.
68. "...he departed from the, and was carried up into _____."

SKELETON OUTLINE OF JOHN

PURPOSE: This book was written by John the apostle, brother of James, son of Zebedee. He wrote also first, second, and third John, and the Revelation. Mk. 1:19; 15:40, 16:1,2--together with Mt.27:56--show that John was the brother of James, and son of Zebedee. These verses also indicate that Salome was the wife of Zebedee, and mother of James and John. Jno. 19:25 implies that Salome was the sister of Mary, the Lord's mother. If this be true, James and John were cousins to the Lord. John was evidently a disciple of John the Baptizer (cf. Jno. 1:35ff), and then became an apostle of the Lord.

John, in a very special way, emphasizes the meaning of the Lord's life, words and works. John is the "Apostle of love." He was "that disciple whom Jesus loved." He stresses the Christ as "The word." He writes for everybody.

His purpose is clearly stated in 20:30,31--"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."

In this book we have--

JESUS THE WORD

- I. Attested in Prologue, 1:1-34;
- II. Attested in Public Ministry, 1:35-12:50;
- III. Attested in Private Ministry, 13-21.

STUDY QUESTIONS ON JOHN

1. Know from memory the "Skeleton Outline."
2. "In the _____ was the _____, and the _____ was with _____, and the _____ was _____."
3. "There came a man, sent from _____, whose name was _____,"
4. Why was John (the baptizer) sent?
5. "And the _____ became _____, and _____ among us...."
6. The "prologue" refers to the witness both of _____ the baptizer, and of the _____ John.
7. "For the _____ was given through _____; _____ and _____ came through _____."
8. Who alone has fully declared the Father?
9. In 1:23, how did John (the baptizer) identify himself?

10. How did John announce the Christ?
11. Relative to identifying the Christ, what sign had God given to John?
12. With regard to this sign, what did John say?
13. What is the central thought in verses 19-54 (chapter 1)?
14. How was Andrew first brought to the Lord?
15. What was Nathanael's reaction to the Lord?
16. What was the Lord's first "sign"? Where was it given?
17. The Lord then manifested himself in what city?
18. Jno. 3:1ff records the Lord's great conversation with _____, a _____.
19. What did the Lord say about Moses and the serpent?
20. Why did God send His son into the world?
21. The Lord and His disciples came into the _____ of _____.
22. In 3:29, how did John the baptist describe himself?
23. The Lord returned to _____. He must needs pass through.
_____.
24. The Lord next manifested himself to the _____ of _____.
25. "And from that city many of the _____ believed on him...."
26. What was the "second sign"?
27. "After these things...Jesus went up to _____."
28. Why did the Jews seek "the more" to kill the Lord?
29. In 5:19-29 the Lord emphasized that he was the giver of _____.
30. In 5:30-46 the Lord refers to five witnesses of Himself. These are
_____, _____, _____, _____,
_____.

31. What great sign is recorded in 6:1-14?
32. Jesus said, "I am the _____ of _____."
33. Where did the Lord deliver the great discourse on "The Bread of Life?"
34. What was the reaction of the disciples?
35. The chief _____ and the _____ sent _____
to take Him.
36. The officers explained why they did not take Him. What was their explanation?
37. What point of law did Nicodemus raise?
38. Jesus said, "I am the _____ of the _____."
39. "...and ye shall know the _____, and the _____ shall
make you _____."
40. In 8:21ff. the Lord contended with the _____.
41. In chapter 9 the Lord healed the man who had been born _____.
What was the reaction of the Pharisees? The man himself said, "Lord,
_____."
42. In 10:9 Jesus said, "I am _____."
43. Jesus stressed that He was the _____.
44. The Lord said, "...for which of those _____ do ye _____
me?"
45. What great sign is recorded in chapter 11?
46. "So from that day forth they took _____ that they might put him
to _____."
47. Who criticized Mary? Why?

48. The chief priests took counsel that they might put _____ also to death.
49. Another "sign" was the Lord's great _____ entry into Jerusalem.
50. What significant fact is recorded in 12:20?
51. The Lord continued to stress that He was the _____ of the world.
52. In 13:1-20 the Lord taught a great lesson on _____.
53. He identified the one who would _____ Him.
54. Jesus explained, "...he that both seen _____ hath seen the _____."
55. In 14, the Lord specifically promised to send the _____.
56. The Lord discussed the _____ and the _____, and commanded the disciples to _____ one another.
57. The Holy Spirit would convict the world in respect of _____, of _____, and of _____.
58. "...but be of good _____; I have _____ the _____."
59. In 17, for whom did the Lord pray?
60. In the garden, Peter cut off the ear of _____.
61. Jesus was carried before _____, then _____, then _____.
62. Upon examining the Lord, what was Pilate's reaction.
63. To whom did Jesus commit the care of his mother?
64. The soldier pierced his side "...and straightway there came out _____ and _____."

65. In 19:35, what did John say with regard to his testimony?
66. Who buried the Lord? Where?
67. "But _____ was standing without the tomb _____."
68. What appearances are recorded in 20 and 21?
69. What was the attitude of Thomas?
70. Why were these things written?
71. At the sea of _____ Jesus manifested himself to the disciples
for the _____ time.
72. What question did the Lord ask Simon three times? What is the significance
of this question?
73. Note again (cf. 19:35) John's testimony, 21:24.
74. Did John write of all that Jesus did?

Apostolic History - General Notes

There are three basic sources of apostolic history:

1. The book of Acts - This book was written by Luke, the writer of the third gospel. Actually, it is a continuation of "Luke", and it is good to read the two books consecutively. Luke was a traveling companion to Paul---a faithful co-worker. See Acts 16:10; 20:6 (and other "We" passages), Col. 4:14,; 2 Tim.4:11; Phile. 23, 24. The title should be simply Acts of Apostles, for it is the record
(1) of some of the acts of some of the apostles;
(2) of some of the acts of some who were not apostles.
2. Historical allusions in the epistles - There are twenty-one epistles, fourteen of which were written by Paul.
3. The Revelation - This book gives scenes in the life of the apostle John, long after the other apostles were dead.

Gospel history and apostolic history compared:

1. In Mt., Mk., Lk., and Jno., John, the Lord, the Twelve, and the Seventy preach "The kingdom is at hand." In Acts the kingdom has been established; Christ reigns as King; men and women enter his kingdom.
2. In the Gospels the message and the field were restricted. The apostles could not preach the Lord's death, resurrection, Messiahship, or forgiveness in his name. They could not go beyond Palestine. In Acts the Christ is preached---in the fullness of his redemptive work, and in all lands.
3. In the Gospels Christ promises the Holy Spirit as the result of his ascension and glorification. In Acts the Spirit comes "in illuminating and sanctifying power, and thousands are smitten with the sword of the Spirit."

In studying apostolic history as presented in the book of Acts, we shall be following the outline as given by Dean:

- I. The Founding and Growth of the Church in Jerusalem, 1-7;
- II. The Extension of the Church Throughout Judaea and Samaria, and Transition to the Gentiles, 8-12;

III. Paul's Missionary Tours Among the Gentiles, 13-21:26;

IV. Paul's Four Years' Imprisonment, 21:27-28:31

Then we have -

V. Later Apostolic History.

The Period of the Church, A. D. 30 - 100

I. The Founding and Growth of the Church in Jerusalem, Acts 1-8:1.

1. There were over 500 disciples of the Lord, I Cor. 15:6. After the ascension, 120 remained in Jerusalem, and continued in prayer. Matthias was selected to take the place of Judas.
2. On Pentecost (the second of the great feasts), fifty days after the Lord's suffering and death, the Holy Spirit came upon the apostles, as promised. "They (the apostles) were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." The Lord had connected the coming of the Spirit with his return to the Father, Jno. 15:26, 27; 16:7. cf. Jno. 7:39; Lk. 24:26; Acts 2:33. Dean says: "Pentecost was heaven's answer to earth's rejection of her Lord; a public notification that the crown of thorns had been exchanged for a crown of glory." Thousands gathered instantly.
3. A wonderful audience (Jews, from every nation under heaven) heard a wonderful sermon. The spokesman was Simon Peter. The real preacher was the Holy Spirit. cf. v. 39. Peter sought to remove the prejudice, then explained that the happenings were in fulfillment of prophecy. Peter emphasized (1) that Jesus Christ was the Son of God, as shown by the miracles which God did by Him, in their midst, and which miracles they had seen; (2) that they had crucified him; and (3) that God had raised him from the dead. Peter declared that the resurrection is proved (1) by the testimony of David, (2) by the fact of witnesses, and (3) by the coming of the Holy Spirit which "ye see and hear." Peter emphasized: "Therefore let all the house of Israel know assuredly that God hath made this same Jesus whom ye crucified both Lord and Christ."

4. There followed in rapid succession: (1) a pungent conviction, (2) a pointed question, (3) a plain answer, (4) prompt obedience, and (5) persevering faithfulness. Thus the Lord's church, in fulfillment of promise and prophecy, was established.
5. Chapters 3 and 4 record the first Jewish persecution. Peter and John had healed the lame man at the gate of the temple. The vast crowd which gathered gave Peter the opportunity of preaching the gospel. He emphasized the authority and power of the resurrected Christ. The number of disciples came to be about 5,000 men. The preaching of the resurrection was particularly obnoxious to the Sadducees. Peter and John were imprisoned. On the next day they were brought before the Sanhedrin and questioned regarding the means of power by which the man had been made whole. They boldly declared that it was in the name of Jesus Christ of Nazareth, whom they (the Sanhedrin) had crucified, whom God had raised up. The authorities could not deny the miracle. They threatened them and let them go.
6. We next have reference to trouble within the Jerusalem church. On a voluntary basis the brethren "had all things common," 4:32. cf. 2:44. Brethren sold their possessions and placed the receipts at the apostles' disposal. "Distribution was made unto each, according as any one had need." Ananias and Sapphira sold a possession, and brought a part of the price to the apostles, but sought to create the impression that they brought the total price. Their lying and their hypocrisy were exposed, and God took their lives. "And great fear came upon the whole church, and upon all that heard these things." Such action could but have a purifying effect upon the church. Great results followed.
7. There was further Jewish persecution ---the second recorded. The Sanhedrin put the apostles in prison. God sent an angel by night to open the prison doors. The apostles went back to the temple to preach. Perplexed about

their escape, the rulers brought the apostles before the council. The apostles declared that they would "obey God rather than men." The advice of Gamaliel kept the council from taking violent measures.

8. Another internal problem arose---the second recorded. People of Jewish blood, born in lands outside Palestine were called "Hellenists" or "Grecian Jews." They often appear in Acts in contrast with "Hebrews" or Palestinian Jews. Jealousy arose between the two groups, and which problem became the occasion of the first division of labor. "There arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration." Upon the recommendation of the apostles, the congregation chose seven men, properly qualified, whom the apostles appointed "over this business"---the business of serving tables. It should be noted that each of the seven has a Greek name. The seven were the first deacons. "And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith," 6:7.
 9. In Acts 6 and 7 one of the Seven, named Stephen, did wonderful work in preaching the gospel. Chapter 7 records a wonderful sermon. Stephen's preaching indicated the abrogation of Judaism, which fact aroused tremendous opposition. "And they stoned Stephen, calling upon the Lord." The garments of those who threw the stones were placed "at the feet of a young man named Saul...And Saul was consenting unto his death." Stephen thus became the first Christian martyr. In the spirit of his Master, Stephen prayed for his persecutors: "Lord, lay not this sin to their charge." Augustine observes: "If Stephen had not prayed, the church would not have had Paul."
 10. Remember: 120, Pentecost, Sermon, conversions, first Jewish Persecution, trouble within, second Jewish Persecution, second internal problem, Stephen.
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II. The extension of the church throughout Judaea and Samaria, and the transition to the Gentiles, 8-12.

1. In harmony with (1) the Great Commission, (2) the obligation to begin at Jerusalem (Lk. 24:47), and (3) Acts 1:8, the gospel would next be extended in Judaea and Samaria. Expansion would be geographical, ethnological, and spiritual. God overruled even the hatred and "rage of men" to the furtherance of the gospel. The church was scattered; only the apostles remained at Jerusalem. The scattered disciples became evangelists. cf. 8:4. The gospel story was thus extended "throughout the regions of Judaea...."
2. The gospel then went to Samaria. We have specific reference to the labors of Philip, one of the seven. He "went down to Samaria, and preached Christ unto them." The message was miraculously confirmed. Phillip's message involved (1) the kingdom of God, (2) the name of Jesus Christ, and (3) baptism. Many believed. Recall the Lord's work in Samaria, Jno. 4. For 600 years the Samaritans had been preserved as a distinct people. They were neither Jews nor Gentiles, but "between."
3. Simon the Sorcerer was among the converts in Samaria. Simon later made the tragic mistake of seeking to purchase the "gift of God" with money. His old passion for power overcame him. He began to think what he could do, as a magician, with such supernatural endowments. He was severely rebuked, and whereupon conditions of restoration were announced.
4. Philip could perform miracles, but he could not bestow upon others the miraculous endowments. This power belonged to the apostles. When Jerusalem heard of the Samaritan response they sent Peter and John to them. Through prayer and the laying on of their hands, the miraculous measure of the Holy Spirit was given. Thus, God--in addition to the miracles performed by Philip--gave his approval upon the work among the Samaritans. The gospel was preached "to many villages of the Samaritans."

5. We next have the wonderful record of the conversion of the nobleman of Ethiopia. Verses 26-40 of Acts 8 give this record in detail. The record involves the following points: (1) Who was this man? (2) What was done for him? (3) What instructions were given him? and (4) What was his response to the instructions given?

So far as concerns who he was, note: He was a man of high position and authority. He was a religious man, an honest man, a sincere man, a studious man. He was one properly concerned about his own soul, one anxious to do what God wanted him to do. But, he was not a Christian.

So far as concerns what was done for him, let us note: (1) God sent an angel. The angel went to Philip. The angel's instructions were simple and clear. (2) God sent the Holy Spirit. The Holy Spirit spake unto Philip. The Spirit's instructions were simple and clear. (3) God sent the preacher. This was the purpose of the angel's visit; this was the purpose of the Holy Spirit's message. There was a miraculous element in early Christianity, which ended with the completion of the New Testament.

Relative to the instructions which were given the nobleman, note: Philip began at the same scripture "and preached unto him Jesus." Since preaching Jesus would be the same as preaching Christ (8:5) we know what the nobleman learned: (1) that the kingdom had been established; (2) that there was authority and salvation in the name of Christ, and in no other; and (3) that to get into that kingdom, and to receive the salvation in that name he would have to be baptized.

What was his response to these instructions? They came unto a certain water. He requested to be baptized. He confessed his faith in the Christ. He was baptized. He and Philip came up out of the water. He thereafter went on his way rejoicing. Why? Because of (1) what he had learned, (2) what he had done, (3) what he was, and (4) the blessings which were his.

Consideration of (1) the plan of Acts, (2) the expansion of the gospel, and the necessarily involved ethnological transitions, and (3) the everpresent special evidence of God's approval in such transitions---leads us to think that the nobleman was a proselyte---different to the proselytes of Pentecost, a Gentile who had accepted Judaism, and the next logical step between Samaritans and Gentiles.

6. Carrying the gospel to "every creature" would require a preacher who would devote his life to expanding the borders of the kingdom. In God's providence (cf. Gal. 1:15ff) this preacher was to be Saul of Tarsus. Acts 9 records the conversion of Saul. Dean calls his conversion "the most vital event in the history of Christianity after Pentecost." This conversion is recorded three times: Acts 9, Acts 22, Acts 26. The Lord appeared to him in miraculous fashion, to qualify him to be an apostle. cf. Acts 22:14,51. Paul immediately preached in Damascus, went for three years into Arabia, returned to Damascus and was persecuted, escaped to Jerusalem and preached there, then went to his native Tarsus. By the close of Acts 9 the preacher is ready.
7. The expansion of the church necessarily involved preaching the gospel to the Gentiles. As yet, the Gentiles do not know that the gospel is for them, and the Jews emphatically deny it. This is the great point in the conversion of Cornelius and his household. God showed once and for all that the gospel of Christ was for the Gentile as well as for the Jew. By this conversion the Jews were forced to admit that Gentiles could be saved, Acts 11:18. In a miraculous way God (1) instructed Cornelius to send for Peter, and (2) instructed Peter to go to Cornelius. God gave miraculous evidence of his approval upon preaching the gospel to the Gentiles. This was the "Gentile Pentecost." By the close of Acts 10, this point is clear---the fields are white.

8. The further expansion of the gospel among the Gentiles would involve the need for a congregation which would be especially concerned about this work. Hence, Acts 11 details the establishment and growth of the first Gentile congregation ---the church at Antioch. Barnabas and Saul were both instrumental in the growth of this church. Henceforth, we have a new center of activity and a new leader in the Lord's work. "The disciples were called Christians first at Antioch." By the close of Acts 11 the church is ready.
9. Chapter 12 reverts back to the Jerusalem church and shows severe persecution. Herod Agrippa I, grandson of Herod the Great, killed James the brother of John. Peter was imprisoned, awaiting a like fate. Through the prayers of the church and angelic ministration God delivered Peter from prison for many more years of faithful service. Herod died of loathsome disease, "but the word of God grew and multiplied."
10. Remember: Judaea, Samaria, Simon the Sorcerer, God's approval, the Nobleman, conversion of Saul, Cornelius, the church at Antioch, Jerusalem Persecution.

III. Paul's missionary tours among the Gentiles, 13-21:26.

1. The first Journey.

The church in Antioch had made wonderful progress. Barnabas and Saul had worked together there for a "whole year." It grew in number and in spirituality. It was a congregation characterized by liberality, Acts 11:27-30. It was rich in "prophets and teachers," of whom were Barnabas and Saul. "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." "When they had fasted and prayed and laid their hands on them, they sent them away." Thus began the first missionary tour.

They went down to the seaport of Seleucia, and from thence sailed to Cyprus. John Mark, who had returned with them from Jerusalem, accompanied them. They preached at Salamis, then crossed the isle of Cyprus to Paphos. Here, Sergius Paulus became a believer. Here Saul severely denounced Elymas the sorcerer because he sought to keep Sergius Paulus from hearing the gospel.

From Cyprus they go into Asia Minor. At the port of Perga John Mark abandoned the work and returned to Jerusalem. Paul and Barnabas passed through rugged and dangerous areas, and on to Antioch of Pisidia. Here Paul preached a wonderful gospel sermon--his first detailed sermon recorded. Being rejected by the Jews, he turned to the Gentiles. "To the Jew first and also to the Greek" was everywhere the order. At Lystra, a wonderful example of the fickleness of humanity, Paul was stoned, and dragged out of the city and left for dead. Paul "rose up" and returned to the city. They then went to Derbe. They thereafter reversed their travels, retraced their steps, instructed and exhorted the brethren, and appointed elders in every church. From Perga they "went down to Attalia," and thence to Antioch. They reported to the church which had sent them forth.

2. The Second Journey.

By the conversion of Cornelius and his household the Jewish Christians had been forced to admit that the Gentiles could be saved. They then took the position that "Even so, they must keep the law after they have been saved." This matter made necessary the meeting at Jerusalem, discussed in Acts 15. God--by means of the meeting--showed that Gentile Christians had no obligation to keep the law. "After some days" Paul suggested to Barnabas that they re-visit the churches established on the first tour. Barnabas wanted to take John Mark, but Paul refused to do so. There came a "sharp contention" between them--they parted asunder, and went different ways. Barnabas took John Mark; Paul chose Silas.

Paul and Silas went through Syria and Cilicia, then to Derbe and Lystra. At Lystra, Timothy joined Paul and Silas. They went through Phrygia, Galatia, and on to Troas. Luke joined Paul's company at Troas. It was at Troas that Paul had the "Macedonian vision," in response to which he and his company went forth into Macedonia.

Paul, Silas, Timothy and Luke set sail up through the Aegaeon Sea. They passed by Samothrace, and on to Neapolis. They then went inland to Philippi--a city of Macedonia. The Lord's church was established in Philippi--the first congregation in Europe. Lydia and her household, and the jailor and his household were the first members of the church in Philippi.

Leaving Luke to work with the new congregation Paul, Silas and Timothy went through Amphipolis and Apalonia, and on to Thessalonica. The church was established in Thessalonica. Many Greeks believed. This aroused the opposition of the Jews and produced consequent persecution.

Leaving Timothy to work with the new congregation in Thessalonica, Paul and Silas fled to Berea. The church was established in Berea. Timothy had joined them in the work in Berea. Persecution arose. Paul went to Athens.

Upon arriving at Athens Paul sent word for Timothy and Silas to join him. If Silas came down it isn't recorded, but Timothy did, and was immediately sent back to Thessalonica.

Paul preached the gospel in Athens, met no opposition or persecution, and experienced great disappointment.

Paul left Athens and went to Corinth. He was disappointed, penniless and alone. He resorted to his trade of tent-making to supply his daily bread. He abode with Aquila and Priscilla because they were of the same trade. These were soon led to obedience of the gospel. Timothy and Silas joined him in Corinth. They brought financial assistance which enabled him to devote more time to his preaching work. For eighteen months he labored in Corinth. "Many of the Corinthians hearing, believed and were baptized." Soon after the arrival of Timothy, Paul wrote first Thessalonians. Shortly thereafter he wrote the second letter. These were the first of Paul's writings.

With Aquila and Priscilla Paul sailed to Ephesus. His preaching in the synagogue was effective, and he promised to return. Aquila and Priscilla were left at Ephesus, to prepare for the great work which would be done later. He sailed from Ephesus, went to Caesarea, and thence to Antioch. Thus closes the second great evangelistic tour.

3. The third journey.

After spending some time in Antioch, Paul bade farewell to this great church. His labors were next centered in Ephesus. Ephesus was to Asia Minor what Antioch was to Syria, Corinth to Greece, and Rome to Italy. On his way to Ephesus he went through "the region of Galatia, and Phrygia, in order, establishing all the churches."

He had left Aquila and Priscilla in Ephesus, and the work of preparation had gone on. They had instructed a powerful preacher named Apollos. Apollos went to Corinth and carried forward the work which Paul had begun.

In Ephesus, Paul preached for three months in the synagogue, and then for two years in the School of Tyrannus. "...all they that dwelt in Asia heard the word of the Lord...." Paul's work affected the sale of "silver shrines," and a mob of silversmiths placed his life in peril.

During the long sojourn at Ephesus Paul probably visited Corinth, 2 Cor. 12:14; 13:1. He also wrote first Corinthians. Through several sources he had learned of the many problems in Corinth, and wrote to help them solve their problems. He sent Titus with the Letter.

Paul expected Titus to return shortly, but the return was delayed. Leaving Ephesus, Paul started out to meet Titus. He expected to meet him at Troas, but did not. He went on into Macedonia. cf. Acts 20:1; 2 Cor. 2:12,13. Somewhere in Macedonia, probably Philippi, Paul met Titus, who gave him a good report of the work in Corinth. cf. 2 Cor. 7:5-7. Paul immediately wrote the second letter to the Corinthians.

Paul went on to Corinth, where he remained three months (Acts 20:2,3), and while there he wrote the book of Romans, sending it by Phoebe.

On the trip through Macedonia and down to Achaia Paul gathered a great contribution for the "poor among the saints" at Jerusalem. cf. Rom. 15:25,26. Paul was anxious to bring about a better relationship between Jewish and Gentile brethren. This was the design of the "great contribution". It involved the churches of Galatia, Macedonia, and Achaia. See 1 Cor. 16:1-3; Gal. 2:10; Rom. 15:25,26; Acts 24:17; 2 Cor. 8 & 9.

Since "Galatians" was evidently written after second Corinthians and before Romans, the book must have been written from Corinth, at this time.

Though Paul had planned to sail from Corinth directly to Syria, some Jewish plot forced him to return through Macedonia, Acts 20:3. Paul and his company went by Philippi, and down to Troas. They spent a week at Troas, and met with the brethren on the "first day of the week," Acts 20:7.

Paul was hastening to reach Jerusalem by Pentecost. At Miletus he met the elders of the church at Ephesus, and delivered to them one of the most beautiful of all his speeches, Acts 20:17-35.

The company went to Cos, Rhodes, Patara, and Tyre. They tarried "seven days" with the brethren at Tyre. From Tyre, they went to Ptolemais for one day, and thence to Caesarea where they abode with Philip.

Paul was intensely concerned about how the Jewish brethren would react to the gift he had for them. cf. Rom. 15:30-32. The leaders of the Jerusalem church, including James, received Paul cordially, Acts 21:17. His attempt to placate the Jewish brethren failed completely with the unbelieving Jews. With verse 26 of Acts 21 we come to the close of the third tour.

IV. Paul's four years' Imprisonment, Acts 21:27-28:31.

1. His imprisonment at Jerusalem.

Paul had been falsely accused of having taken Greeks "into the temple," and was seized by a Jewish mob. As the mob was seeking to kill him, he was rescued by the chief captain. Obtaining permission to speak, Paul made the great speech upon the stairs, in which he gave the account of his own conversion. When Paul referred to his mission to the Gentiles the mob became enraged. The "Chief Captain" commanded him to be brought into the castle. Paul saved himself from scourging by an appeal to his Roman citizenship.

On the next day Paul was brought before the Jewish council. By appealing to the Pharisaic doctrine of a resurrection Paul succeeded in dividing the council, and won limited support from the Pharisees. The "Chief Captain" again kept Paul from being "torn in pieces." On the next day a desperate plot to kill Paul was revealed, and he was taken under military escort to Caesarea.

2. His imprisonment at Caesarea.

Paul was brought before Felix, the governor. Ananias the high priest, and Tertullus, an orator, brought accusation against Paul. Paul powerfully answered the charges. Felix was evidently convinced of Paul's innocence, but--to keep from offending the Jews--he postponed the case.

Paul later preached before Felix and his wife Drusilla. Paul "reasoned of righteousness and self-control, and the judgment to come." Felix trembled. Thereafter, Felix sent for Paul often, hoping to obtain a bribe.

After two years, Felix was succeeded by Festus. After three days he went up to Jerusalem, where the Jews renewed their opposition to Paul, and demanded that he be brought to Jerusalem.

They planned to kill him on the way. Festus however, invited the Jews to go to Caesarea, to accuse Paul. Paul thus was brought to make his defense before Festus, in which he appealed unto Caesar.

Paul was a prisoner, having been held for two years, having appealed unto Caesar, yet without specific charges against him. This perplexed Festus. To try to frame some charge, Festus had Paul appear before Herod Agrippa II. The wife of Herod Agrippa II was his own sister and the sister of Drusilla, the wife of Felix. Paul preached a wonderful sermon, and reviewed his own conversion. Agrippa said, "This man might have been set at liberty, if he had not appealed unto Caesar."

3. The voyage to Rome.

Paul, with Luke and Aristarchus, sailed from Caesarea in the summer of A. D. 60. There were other prisoners, and all were in the charge of a centurion named Julius. The ship touched at Sidon, and thence to Myra. Here, all were put on another ship, sailing for Italy. They came to a place called "Fair Havens." Because of the lateness of the season, Paul advised a postponement of the voyage, but the shipmaster "judged" they should sail on. They were caught in a severe North-easter, which drove them helplessly for fourteen days. All lost hope but Paul. He was divinely assured that the lives of all would be spared. The two hundred seventy-six souls either swam or went on fragments of the wreck to the island of Melita.

The natives of Melita showed unusual kindness. Paul gathered fuel for the fire, suffered no ill effect from the bite of a viper, healed the father of Publius, the governor. The winter months were spent at Melita.

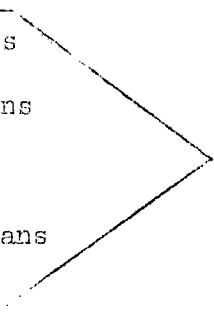
Embarking in another Alexandrian grain ship, they touched at the city of Syracuse, then Rhegium, and finally anchor was cast at Puteoli. Here Paul found disciples. From Puteoli Paul traveled the "Appian Way" to Rome. The brethren at Rome heard of his coming and went out to meet him. They met him at "The Market of Appius" and "The Three Taverns." Thus Paul at long last realized his ambition to go to Rome.

4. The two years' imprisonment at Rome.

"Paul was suffered to abide by himself with the soldier that guarded him." After three days he called together the leading Jews. He later spoke to a "great number" regarding "the kingdom of God." He "abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him," Acts 28:30,31.

During the first imprisonment Paul wrote at least four Epistles: Ephesians, Colossians, Philemon, Philippians, and probably Hebrews.

Epistles of Paul - Proper Order

- | | | | |
|-------------------------|--|--|----------------------------|
| 1. First Thessalonians | 7. Ephesians |  | First
Imprison-
ment |
| 2. Second Thessalonians | 8. Colossians | | |
| 3. First Corinthians | 9. Philemon | | |
| 4. Second Corinthians | 10. Philippians | | |
| 5. Galatians | 11. Hebrews | | |
| 6. Romans | 12. First Timothy | | |
| | 13. Titus | | |
| | 14. Second Timothy--second imprisonment. | | |

V. Later Apostolic History.

The conclusive evidence is that Paul was released from the first Roman imprisonment. cf. Phil. 1:25,26; 2:24; Phile. 22. Many references to incidents and journeys do not fit into his earlier history. From 1 Timothy and Titus we learn he visited Ephesus again, made a tour in Crete, and made another visit to Macedonia and Greece. During this time he wrote first Timothy and Titus.

Paul had been released in 63 a.d. The great fire at Rome occurred the next year. To divert suspicion from himself Emperor Nero blamed the Christians. Paul was later arrested, and brought back to Rome. Doubtless Paul was blamed for instigating the incendiarism. From prison, expecting martyrdom, he penned his last Epistle--the second letter to Timothy. He was evidently beheaded in 68 a.d. "So fell the great apostle to the Gentiles, whose life and writings are the richest legacy ever bequeathed by man to posterity." (Dean).

In Acts, Peter is last referred to in connection with the Jerusalem meeting, Acts 15. Shortly thereafter he was rebuked by Paul, Gal. 2. He wrote "First Peter" between Paul's first and second imprisonment, and second Peter evidently shortly after Paul's death.

John is last mentioned in Acts in Chapter 8--the work in Samaria. Paul (Gal. 2:9) shows he was present in the Acts 15 meeting. He wrote John, 1st, 2nd, and 3rd John, and Revelation. His later years were probably passed in Asia Minor, with Ephesus as the center of operations. He was banished to the Isle of Patmos (Rev. 1:9) where he wrote the book of Revelation. He lived till the reign of Trojan (A.D. 98-117). He was the only one of the apostles who did not die a martyr's death.

(Notes completed May 21, 1961, 11:00 p.m.)