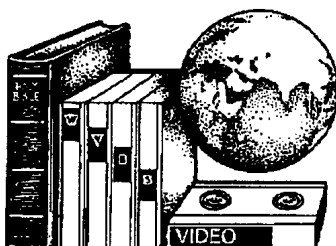


World Video Bible School®

Established 1986



SYNOPTIC GOSPELS



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FOUR GOSPEL GLIMPSES OF CHRIST

Jesus Portrayed As:	<u>Matthew</u> Preacher	<u>Mark</u> Man of Power	<u>Luke</u> Master Teacher	<u>John</u> Person
Written To:	Jews	Romans	Greeks	All Men
Key Word:	Fulfilled	Straightway	Son of Man	Believed
Key Verse:	16:24-26	2:8-12	6:38	14:6
Outstanding Feature:	Sermons	Miracles	Parables	Personal Associations
Arrangement Of Material:	Topical	Chronological	Chronological	Topical
Percent Spoken by Christ::	60%	42%	50%	50%
Quotations From O.T.:	53	36	25	20
Allusions To Old Testament:	76	27	42	105
Unique Material:	42%	7%	59%	92%
Broad Division:	Synoptic Gospels: Humanity of Christ			Supplemental Gospel: Deity of Christ

SYNOPTIC GOSPELS

I. LIFE OF CHRIST PRIOR TO HIS MINISTRY

A. LUKE'S PREFACE AND DEDICATION. Lk 1:1-4

1. There were other oral traditions and writings, but none of them are mentioned.
2. He put the material in logical order NOT chronological order.
3. Genealogy:
 - a. Luke's genealogy is not the same as Matthew's.
 - b. Matthew's genealogy is of Joseph, establishing the right to David's throne.
 - c. Luke records Mary's genealogy, which takes Jesus back through the physical descent of David.
 - (1) Why would Luke give Joseph's genealogy when he had just spent two chapters showing Joseph was not Jesus' physical father?
 - (2) Luke wants to show the Greeks Jesus' connection with the human race (humanity) by going back to Adam.
 - d. Mark writes this part of the gospel from Joseph's viewpoint and Luke writes it from Mary's.
 - e. The Jewish opponents of Christianity in the first century never denied Jesus' descent from David.

Luke 1

- 1) "Things (Matters)" = πραγμάτων = pragmatic = actual historical events.
- 4) "Certainty" = absolutely sure.

B. JOHN'S INTRODUCTION; PRE-EXISTENCE. Jn 1:1-18

C. GENEALOGY OF JESUS..... Mt 1:1-17; Lk 3:23-38

1. Matthew's genealogy is different than Luke's.
2. Matthew's genealogy is through Joseph, establishing the right to David's throne.
3. Luke's genealogy is through Mary, which takes Jesus back through the physical descent of David.
 - a. Why give Joseph's genealogy since he just spent two chapters showing Joseph was not Jesus' physical father?
 - b. Luke wants to show the Greeks Jesus' connection with the human race (humanity) by going back to Adam.
 - c. Mark gives Joseph's viewpoint and Luke gives Mary's.
 - d. The Jewish opponents of Christianity in the first century never denied Jesus' descent from David.

D. ANNUNCIATION OF JOHN'S BIRTH..... Lk 1:5-25

- 5) Cf: 1 Chron 24:3,4 when the priests were divided into courses.
"Zacharias" = The Lord remembers.
- 7) "Elizabeth" = My God is faithful.
- 9) "His lot" = the result of casting of lots for specific duties.
- 13) "Your prayer" - it is possible this prayer was not for a child because of his advanced age, but because of his righteousness his prayer was probably for Israel.
"John" = The Lord is Merciful.
- 15) This is not a Nazarite vow.
John's strength is from the Holy Spirit. This means:
 - a. He is set apart from birth for a special work (Gal 1:15).
 - b. He would be equipped for the work he is to do by the Holy Spirit as in Jer 1:5 and even the prophecy of Jesus 22:9,10.

c. The Holy Spirit would not come and go on John as it did the prophets of the Old Testament.

16) The proof of this verse is seen on Pentecost.

18) His unbelief indicates he was not praying for a child.

19) "Gabriel" = Man of God - Dan 8:16; 9:21.

"Michael" = Who is like God? - Dan 10:13,21; 12:1; Jude 9; Rev 12:7.

Gabriel always brings "good" news.

Michael always brings "bad" news.

Catholic Apocrypha shows their functions in reverse.

E. ANNUNCIATION OF JESUS' BIRTH..... Lk 1:26-38

27) "Betrothed" cf: Deut 22:23ff.

28) "Favored one" - the Catholics changed this verse to read "Thou art able to confer grace."

29,30) These are her personal thoughts. Luke received this information in one of two ways:

a. From her personally, or

b. By inspiration.

32) "The throne of His father David" - Cf: 2 Sam 7:14; Psa 2:7; 89:26,27.

33) "And of His kingdom there will be no end" - How can there be a millennial period as claimed by many?

37) "Impossible [Void]." Cf: Isa 55:11.

F. MARY'S VISIT TO ELIZABETH. Lk 1:39-56

41) "Filled with the Holy Spirit" shows that what she says is under inspiration of the Holy Spirit.

46-55) "Mary's Song."

47) "God my Savior" proves Mary had sin and needed salvation just like any other person.

It is through Jesus we see:

(1) Divine power.....Vv 49,51

(2) His holiness.....49

(3) His mercy.....50,54

(4) His faithfulness....54,55

51-54) He is using the past tense to show that just as sure as these things came to pass previously, His promise of future events are just as sure.

G. BIRTH AND EARLY LIFE OF JOHN THE BAPTIST. Lk 1:57-80

59) "They" - neighbors and kinfolk.

65) Enough people had heard of these happenings and were still alive when John became old enough to begin his ministry.

69) "Horn" - a symbol of power. Believed to be where the power of the animal was concentrated. Therefore, the power of the house of David is in Jesus. Cf: Psa 18:2; 89:24.

68-76) Physical promises.

77) Spiritual promises.

76,77) Spoken of John.

78) "Dayspring" - sunrise. Cf: Isa 9:2; 60:1; Mal 4:2. Also refers to the Messiah.

79) Travelers looked for the sunrise seeking salvation from highway-men, robbers, etc.

H. JOSEPH INSTRUCTED ON THE BIRTH OF JESUS. Mt 1:18-25

18) "Before they came together, she was found with child" - Joseph loved Mary but was also righteous so he did not want to disgrace her.

20) "An angel of the Lord appeared to him:"

a. An angel not THE angel of the Lord.

b. The angel's message:

(1) Mary is chaste, and

(2) You will be the father of God's Son.

(3) This must have scared Joseph very much.

Mary remained a virgin until after Jesus was born (Mk 6:3).

The four ways the prophecy to Ahaz was fulfilled (Isa 7:10-16):

(1) A virgin bearing a child,

(2) A male child (Rev 12:5),

(3) The divinely ordered naming of the child and

(4) The significance of the name given.

21) "She will bring forth a Son" - NOT bear you a Son!

Three results of denying the virgin birth:

(1) You deny the divine origin of the New Testament.

(2) You deny the deity of Jesus and His pre-existence.

(3) His death as a sacrifice for sin would have to be rejected and there would be no grounds for His resurrection.

A mere man cannot save men!!

If a mere man could have saved men it would have had to be a sinless man.

- (1) But no other man ever lived a sinless life (Rom 3:23).
- (2) Or it would have to have been a child who had not yet sinned and that was against the Old Testament Law.

Jesus = Jeshua = Joshua = "Jehovah is salvation." Cf: Heb 2:10; 3:1; Zech 6:11,12.

I. THE BIRTH OF JESUS. Lk 2:1-7

- 1) "All the world" = the Roman empire.
- 5) "Betrothed wife" shows the state of the marriage.
- 7) Cf: Ezek 16:4.

The holiday called "Christmas" or "Christ's Mass" was first observed in Rome in 344 A.D. It was created in order for the Roman church to have a festival to offset pagan festivals at this same time of year.

J. ANGELS PROCLAIM BIRTH TO SHEPHERDS. Lk 2:8-20

- 8) The shepherds watched their flocks collectively during the nights. One watched while the others slept.
- 9) "Glory" - visible representation of the Lord.
- 10) "To all people" - widespread.
- 11) "City of David" - Bethlehem and Jerusalem.

Jesus is called Savior for the first time. In the Old Testament God is called Savior.

- 12) A manger and a baby! The shepherds would have expected a palace.
- 13) Notice the multitude is a heavenly host.
- 15) Angels appeared suddenly but returned in a determined manner which would show the shepherds they had come from heaven.

"Let us now go" - they went immediately.

- 17) The telling of these events spreads by word of mouth from the shepherds.
- 19) "Mary...pondered" - Compare with the words spoken about John the Baptist (Lk 1:66).
- 20) Shepherds returned to their flocks, no waiting around for the Messiah to grow up.

K. CIRCUMCISION; TEMPLE SERVICE; NAME. Lk 2:21-39

- 21) "Circumcising:"
 - a. Gal 4:4 - born under the Law.
 - b. Mt 3:15 - fulfill all righteousness.
 - c. Lev 12:2-6 - purification and sacrifice.
- 23) Why a sin offering for the birth of a child?
 - a. Purity to show holiness of God.
 - b. May have been sin from God's point of view by a woman who missed 6 Sabbath Days.
 - c. Turtle dove for an offering shows that the wise men had not come yet, or they would have had the money for a better sacrifice.

Dedication and redemption - Ex 13:2,12.

Offer sacrifice - Lev 12:8; 5:11.
- 25) Simion, righteous and devout - this man was looking for the "Consolation of Israel."
- 26) Lord's Christ or Lord's Anointed.
- 32) Isa 49:6; Psa 98:2,3; Isa 52:10 - reference to Gentiles.

Salvation is from the Jews - Jn 4:22.

- 33) "Marveled those things" - it was hard for them to grasp these revelations about Jesus.

- 34) It is as if Jesus is being set as a gem in a setting, or a stone in a wall by a mason.

"The fall...of many" - a stumbling block - 1 Cor 1:23.

- a. The Jews were expecting an earthly king and kingdom.
- b. They loved darkness rather than light.
- c. The Jewish nation rejected Him and fell into Roman hands.
Cf: Lk 11:50,51; 1 Pet 2:6-8.

"For a sign" - the Jews will seek for a sign but then say it came from Beelzebub.

- 35) "A sword will pierce" - Mary could have spared her own grief and the life of Jesus if she had said He was of ordinary human birth and/or a lunatic.

- 36) Anna the prophetess, tribe of Asher (Miriam, Deborah & Huldah).

- 37) Eighty four years old and "did not depart from the Temple:"

- a. Means she was there whenever anything was going on, or
- c. She lived in the Temple.

There was a general expectancy about this time of a Messiah based on Daniel's 70 week prophecy (Dan 9:24-27). Decree to rebuild Jerusalem:

70 weeks
x7 days a week
490 days total

Let 1 day = 1 year

457 B.C. - Daniel's prophecy
33 A.D. - when Jesus was killed (anointed, cut off)
490 years total

L. WISE MEN VISIT JESUS; KING OF THE JEWS..... Mt 2:1-12

- 2) "For we have seen His star in the East:"

- a. A particular light must have led them.
- b. Some have said that this light was three planets close to each other at this time (4 B.C.).
 - (1) These three have never been closer together than double the diameter of the moon.
 - (2) The idea is of their lights being seen as the light of one star.
 - (3) The Magi (who were astronomers) said, "When we saw the star."
 - (a) They said "star" singular (ἀστέρα).
 - (b) They did not say "stars" plural (ἀστέρες).
 - (c) They would have been accurate in stating "stars" not "star."
 - (4) The action of a star resting over a house was unusual. Stars (total) stand over lots of houses (total).
 - (5) These planets, at that time, were 57 degrees above Palestine and they would have ended up in Africa if they had followed the pattern of these "stars."

Traditional names of these Magi were:

- a. Caspar,
- b. Melchior and
- c. Balthazar.

We do not know that there were three (3) Magi!

- a. We only know that there were more than one according to the Scripture.
- b. We do know there were three (3) gifts between them.
- c. The tradition is based on the number of gifts not on the number of Magi as stated in the Scripture.

11) The Magi were not at the manger.

- a. The Magi came to the "house." The Greek in this passage specifically uses the word for "house" (οἰκίαν) not the word for "manger" (φάτην).
- b. This had to be later, as they did not have enough money to buy a more expensive sacrifice for Mary's purification.

If the Magi had been there while Jesus was still cradled in the manger, they would have had the gifts they left and could have purchased the more expensive sacrifice.

It would have gone against the righteousness of Joseph and Mary to purchase a less expensive sacrifice, pleading they were poor and could not afford it.

- c. Also Herod would have been "safe" in ordering the deaths of all children under one month of age.

He would not have had to order the deaths of all of those under the age of two years unless this event happened some time later in the early part of Jesus' life.

M. FLIGHT TO EGYPT; SLAUGHTER OF BABIES. Mt 2:13-18

13,14) An angel appears to Joseph and warns them.

They went into Egypt until the death of Herod the Great.

15) "Out of Egypt I called My Son." Cf: Hos 11:1.

Herod was enraged by the mockery of the Magi.

History tells us Herod had these killed:

- a. Two High Priests,
- b. His uncle,
- c. His wife,
- d. Three sons,
- e. Aristobulus and

- f. The children two years of age and under. There would have been between 12 and 50 children of this age in the city.

- 18) Children of Jerusalem die because Jesus was born there. Cf: Jer 31:15.

N. FROM EGYPT TO NAZARETH. Mt 2:19-23; Lk 2:39

Matthew 2

- 22) Archelaus was Herod the Great's son. His mother was Malthace, a Samaritan. He was wicked and a bad ruler. He reigned from 4 B.C. to 6 A.D. but was then deposed by the Romans.

The Romans then placed procurators over the people. Pontius Pilate was the 5th procurator.

- 23) "Nazarene" is play on the word "Netzer" - something despised and rejected. Cf: Isa 11:1; 53:3; 9:14; Dan 9:26; Psa 22:6; Ezek 15:1-6; Mal 4:1; Lk 2:39-42; Jn 15:6.

Luke 2

- 39) They completed all things in the Temple required by the Law of Moses.

O. CHILDHOOD AT NAZARETH; JERUSALEM VISIT. Lk 2:40-52

- 40) Jesus grew both physically and spiritually - This shows His true humanity. JESUS IS NOT GOD ONLY!!

- 41) "His parents went" - the women were not required to go. Cf: Deut 16:16.

- 42) Jesus is now 12 years old, next year will be His "Bar-Mitzvah."

"Custom of the feast" - the Passover.

- 43-45) Jesus remained behind - His parents are not alarmed at first.

- a. Pre-arranged plans to meet, or

- b. Jesus was with relatives.

- 46,47) Jesus was not teaching! (Apocryphal idea).

It was presumptuous to approach a teacher and to instruct him.
But just to ask questions?

48) "Your father and I:"

- a. Jesus did not use "our father." He said, "my father and your father."
- b. "My father" = "the father of me."

49,50) They did not understand the full significance. Jn 7:5 gives a picture of Jesus' family life.

51) "Subject to them" - a good example for all men of all times.

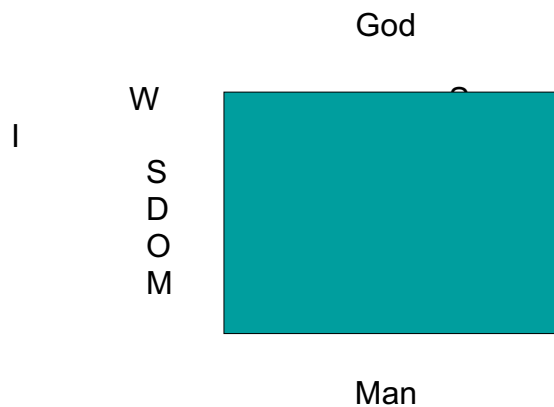
He became a carpenter. Cf: Mk 6:3.

Tradition says that in his carpenter shop was a big yoke - Cf: Mt 11:30.

52) His growth is shown in four Greek words:

- a. Βρέφος - new born baby (v. 16).
- b. Παιδίον - little child (v. 40).
- c. Παῖς - boy (v. 43).
- d. Ἰησοῦς - Jesus (v. 52).

Jesus' growth is "four-square:



Family background:

- a. His hometown of Nazareth was looked down upon (Jn 1:46).
- b. The general public considered Him just the son of Joseph (Mt 13:55; Lk 4:22; Jn 1:45; 6:42).
- c. They saw Jesus as a carpenter and the son of a carpenter (Mt 13:55).
- d. There were other children in the home (Mt 13:55,56; Mk 6:3).
 - (1) James,
 - (2) Joses,
 - (3) Simion,
 - (4) Judas and
 - (5) At least 2 sisters.
- e. His brothers are connected with Mary in Mt 12:46 and Jn 2:13.
- f. Jesus' family regularly attended synagogue worship (Lk 4:16).
- g. It is very likely Joseph died before Jesus began His public ministry, but after Jesus was 12 years old.
 - (1) Jesus as oldest would take over the business.
 - (2) There is no mention of Joseph during Jesus' ministry.
 - (3) Jesus commended the care of His mother to John when He was dying.

II. BEGINNING OF THE MINISTRY OF JOHN

A. The Baptizer's person & teaching. . . . Mt 3:1-12; Mk 1:1-8; Lk 3:1-18

Luke 3

- 1) Tiberius Caesar ruled from 11-27 A.D.

2) The High Priesthood is a singular office, held by only one man at a time. But two men were holding it at this time:

- a. Annas 6-15 A.D., deposed by the Romans.
- b. Caiaphas, was not accepted by the Jews but was accepted by Annas.

3) John's baptism - confess in sins.

Christ's baptism - confess Jesus as Christ.

"Repentance" - do not depend on the physical for salvation. Have a true change of heart!

15-18) John denies being the Christ.

16) Jesus will baptize with water and fire. Cf: Jn 16:7; Acts 1:5; Lk 3:16.

- a. Promised in Acts 2, and
- b. Clarified in Acts 1:11.

The Holy Spirit will sanctify only those who:

- a. Wish to be, and
- b. Obey Christ's commands.
- c. Those who do not desire and obey, the fire will take care of.

B. KINGDOM OF GOD / KINGDOM OF HEAVEN

1. There is no difference between the Kingdom of God and the Kingdom of Heaven unless in context. Cf: Mt 4:17; 5:3; 9:14; 10:7; 11:11; 13:11,31; 19:23; Mk 1:16; 4:11,30; 10:23; Lk 6:20; 7:28; 9:2; 18:16.

In Matthew 19:23,24 Jesus uses both.

They are used in the Apocrypha - 1 Mac 2:21; 3:17.

However, the Jews expected a physical kingdom (Psa 2:6,8,9; Psa 72; Isa 9:4-7; Isa 11; Mic 4:1-5; 5:2; Zech 14:9ff.

2. Allusions to the kingdom from the Jew's point of view - Lk 14:17; 17:20.

Secondary references - Jn 11:48; Acts 5:36,37; 1:6.
3. What did Jesus teach?
 - a. The kingdom is at hand - Mt 4:17; 10:7.
 - b. Kingdom of God is upon you - Mt 12:28.
 - c. Kingdom of God is within you - Lk 17:21.
 - d. The kingdom would come before many of the people standing there would die - Mk 9:9.
4. What is the kingdom of God? It is the rule of God, exercised through Jesus Christ over those who willingly submit themselves to His authority and power.
5. Some believe John got his ideas for baptism from the Old Testament scriptures - Lev 15,16,17; Num 19.
6. Proselyte baptism may not have been practiced prior to the 2nd Century A.D.
7. Differences in John's baptism and proselyte baptism:
 - a. Administration:
 - (1) Proselyte - candidates immersed themselves.
 - (2) John - John did the immersing.
 - b. Meaning:
 - (1) Proselyte - cleansing from defilement.
 - (2) John - confession of sins, profession of repentance and forgiveness of sins.
8. Baptismal authority:
 - a. Commissioned from God - Jn 1:33.

- b. Jesus' confirmation - Mt 21:21-27.
 - c. Jesus' teaching and confirming it is authorized from God - Jn 3:21; 4:1,2.
- 9. Isa 11:2; 61:1 prophesy the Spirit on the anointed one (Jesus).
Acts 10:36-38; 1 Jn 2:20 tell of the fulfillment.
- 10. Jesus was baptized to fulfill God's laws even though He was not a sinner.
- 11. The trinity in the Godhead is evidenced in Mt 3:13-17.
 - a. Father - voice from heaven.
 - b. Holy Spirit - descending as a dove.
 - c. Son - Jesus coming up out of the water.
- 12. Satan's whole purpose in the three avenues of temptation was to get Jesus to use His miraculous power as the Messiah for an ungodly purpose.
 - a. Influence Jesus to seek popularity.
 - b. Get Him to turn aside from His purpose of redemption and compromise with Satan to gain the kingdoms of the world.
 - c. Satan used all three avenues of temptation on Jesus just as he had on Eve - 1 Jn 2:16.
- 13. Significance of Jesus' overcoming:
 - a. To overcome Satan in direct conflict was assurance of power for the greater victory in overcoming him in death - Heb 2:14,15.
 - b. The record of Jesus overcoming Satan is assurance to the Christian that through Jesus we can have victory.

III. BEGINNING OF OUR LORD'S MINISTRY.

A. JESUS BAPTIZED BY JOHN IN JORDAN. . . . Mt 3:13-17; Mk 1:9-11;

Lk 3:21,22

- B. JESUS TEMPTED IN THE WILDERNESS..... Mt 4:1-11; Mk 1:12,13;
Lk 4:1-13
- C. JOHN'S FIRST TESTIMONY OF JESUS..... Jn 1:19-34
- D. JESUS MAKES HIS FIRST DISCIPLES. Jn 1:35-51
- E. JESUS' FIRST MIRACLE AT CANA. Jn 2:1-11
- F. JESUS' FIRST RESIDENCE AT CAPERNAUM..... Jn 2:12

IV. FROM THE FIRST TO THE SECOND PASSOVER

- A. JESUS CLEANSSES THE TEMPLE. Jn 2:13-25
- B. JESUS TALKS WITH NICODEMUS..... Jn 3:1-21
- C. FIRST JUDEAN MINISTRY. Jn 3:22-26
- D. REASONS FOR RETIRING TO GALILEE. Mt 4:12; Mk 1:14;
Lk 3:19,20; Jn 4:1-4

Matthew 4

- 12) John was offered up; therefore Jesus could change His ministry
and not invite undue persecution.

- E. AT JACOB'S WELL AND AT SYCHAR. Jn 4:5-42
- F. ARRIVAL AT GALILEE. Lk 4:14; Jn 4:43-45

Luke 4

- 14) Jesus arrives in Capernaum - called "Christ's headquarters." Cf:
Mt 4:13-16.

- G. GENERAL ACCOUNT OF JESUS' TEACHING..... Mt 4:17; Mk 1:
14,15; Lk 4:14,15
- H. FIRST REJECTION AT NAZARETH. Lk 4:16-30

- 18) He claims divine authority.

- 20) "He rolled up the scroll."
- 21) He is fulfilling the Mosaic age.
- 22) a. Great words,...
- b. But, isn't this a local boy?
- 23) Show me!
- 24) A true statement applied to Christ.
- 25) The prophets also worked on outsiders.
- 28,29) So angry:
 - a. He was claiming to be a prophet.
 - b. He, if the Messiah, would be going to Gentiles.
 - c. It irritated them to know the prophets had gone, and now the Messiah would go, to the Gentiles and not to the Jews, after they had waited for 1,500 years.
 - d. The people in His hometown were worse than Gentiles.
- 30) Nobody knows how He did this - it is a miracle.

- I. THE SECOND MIRACLE AT CANA..... Jn 4:46-54**
- J. JESUS' TEMPORARY RESIDENCE AT CAPERNAUM. Mt 4:13-16;
Lk 4:31**
- K. FOUR FISHERMEN CALLED TO FOLLOW. Mt 4:18-22; Mk 1:
16-20; Lk 5:1-11**
- L. HEALING A DEMONIAK IN A SYNAGOGUE. . . Mk 1:21-28; Lk 4:31-37**

Luke 4

33-35) Demons - Christ showed that God's power is greater than Satan's by casting out Satan's demons.

Demons - Special Characteristics:

1. Demon possession ends when prophets cease - Zech 13:2.
2. When demons possessed someone they were cast out by being commanded out. They were not driven out by the laying on of hands as when the sick were healed.
3. Christ regarded demons as spiritual persons and addressed them as such - Mk 1:25; 5:8; 9:25; Mt 12:26-30,43-45; Lk 11:18-26.
4. On different occasions demons recognized Jesus as the Christ - Mk 1:24; 5:7.
5. The testimony of liars (demons) is no basis to be depended upon.
 - a. If Jesus encouraged demons to testify for Him He would even be doubted more.
 - b. The Messiahship of Jesus was to be gradually unfolded after His resurrection, not so much before His death.

M. HEALINGS: PETER'S MOTHER-IN-LAW. . . . Mt 8:14-17; Mk 1:29-34; Lk 4:38-41

N. PREACHING TOUR THROUGH GALILEE. . . . Mt 4:23-25; Mk 1:35-39; Lk 4:42-44

O. A LEPER & A MULTITUDE HEALED. Mt 8:2-4; Mk 1:40-45; Lk 5:12-16

Luke 5

- 14) Do not spread the word of miracles:
 - a. Because too many would follow Him at that time.
 - b. It could cause problems for the person telling of the miracles.
 - c. It put too emphasis on the miracles instead of His Messiahship.
 - d. It would cause too much jealousy to be aroused in the Jews too quickly.

Places where Jesus told them not to tell of the miracles: Mt 9:30; 12:16; 16:20; 17:9; Mk 5:43; 7:36; 8:26.

MIRACLES:

The event in the external world in which the power of God operates directly, overcoming the forces which are regularly at work in the universe, and attesting through whom the work is performed.

The first clear miracle in the Synoptics is in Mk 1:26. This is not, however, Jesus' first miracle.

Greek words for "miracle:"

- a. Τέρασι = "wonders" - Acts 2:19,22, the emphasis is on the minds of people.
- b. Σημείων = "signs" - Jn 2:11, the miracle attested to God's approval of the miracle worker.
- c. Δυνάμεσι = "powers" or "mighty works" - Acts 2:19, emphasized God's ability or power.
- d. Ἔργα = "works" - Jn 5:36; 14:11,12, the products or results of God's activity.

Nature of Bible Miracles:

- a. Reveal God's power over all the realms of His creation.
- b. Reflect the character of God.
- c. They generally helpful rather than used for punishment. All of Jesus' were helpful.
- d. Were performed by personal agents of God and were not magical.
- e. Were always free - 2 Kgs 5:20-27.

Value of Miracles:

- a. As testimonies to the claims and teachings of Jesus, and to those to whom He gave the power to work miracles.

- b. Indirectly confirmed Jesus' claims about Himself and His teachings.
- c. Were performed by the power of God granted to Jesus while He was here on earth.

These were done through the Holy Spirit, as agent, rather than by His own power as God the Son. Mt 12:28; Lk 4:14; Jn 11:41-44; 14:10; Acts 10:38.

P. A PARALYTIC HEALED AT CAPERNAUM. Mt 9:2-8; Mk 2:1-12; Lk 5:17-26

Luke 5

17ff) This is the first major opposition.

22) Isa 11:2-4; Rev 2:23; 1 Chron 8:9; Jer 17:10; Rom 8:27 show that this perceiving of thoughts is a completion of prophecy.

Q. THE CALL OF MATTHEW. Mt 9:9; Mk 2:13,14; Lk 5:27,28

The Jews hated the Publicans for several reasons:

- 1. By their own choice they worked for their captors.
- 2. They were dishonest - bidding for their jobs which resulted in over-taxation.
- 3. Unfair and unequal taxation.

R. MATTHEW'S FEAST. Mt 9:10-17; Mk 2:15-22; Lk 5:29-39

Luke 5

30) Scribes - also called Lawyers or Doctors of the Law. They worked in two areas:

- a. Copying the Law, and
- b. Teaching the Law.

Cf: Ezra 7:6,12; Neh 8:1; Mt 15:1-6; 23:2-4; Mk 12:12-35; Lk 11:52; 5:17-21.

31,32) The first Parable in the Synoptics.

Parables:

A parable is an illustration with or without narrative used to teach or impress a religious truth in which something that is well known is placed beside something that one desires to make known or clarify.

Sources from which Jesus drew His parables:

- a. Known peoples (Good Samaritan).
- b. Custom or common practice.
- c. Invented or supposed stories.
- d. Occasionally he would use a historical incident.
- e. Daily occurrences.

Purposes in Jesus using Parables:

- a. To illustrate moral and spiritual truths by comparing them with specific knowledge.
- b. To put things which were imperfectly understood in such a form that they could be easily remembered until they could be better understood.
- c. To keep those who were wilfully blind from receiving stronger condemnation.
- d. To state truths which were likely to give offense in such a way that they would not understand, BUT those who were spiritually disposed could determine its meaning.

Interpretation of Parables:

- a. Understand the language of the parable itself (customs in Palestine's life, etc.).
- b. Determine the subject it is to illustrate. The parable itself is determined by its context.
- c. The major interpretation is for the parable as a whole.

- d. One may determine to some extent that details are significant, BUT they may have NO significance at all.
- e. An object does not necessarily represent the same thing every time it is used from parable to parable.

V. FROM THE SECOND TO THE THIRD PASSOVER

A. JESUS HEALS ON THE SABBATH DAY. Jn 5:1-47

Why the Pharisees accused Jesus:

- 1. In Jn 5:1-16 Jesus had healed on the Sabbath telling the man to pick up his bed and walk.
- 2. He broke their laws of tradition.
- 3. He healed a man with a withered hand.
- 4. Sabbath healing:
 - a. Mk 1:21,29.
 - b. Jn 9:14.
 - c. Lk 13:14.
 - d. Lk 14:2.

What Jesus DID NOT give as a defense:

- 1. He did not say that God's ceremonial laws were unimportant - Mt 5:17-20.
- 2. He did not say that the law of life was used to break God's law - Job 2:4 (Satan's teaching).

What Jesus DID give as a defense:

- 1. His first argument was that God continued to work through the Sabbath just as He had - Jn 5:17.
- 2. He appealed to the act of David who ate the showbread - Mt 12:3, 4. David was in service to "the Temple."

3. He declared Himself to be the Lord of the Sabbath - Jesus claimed more authority to interpret than they had.
4. He said it was right to do good even on the Sabbath.
5. He forbade the keeping of tradition as opposed to the commands of God - Mk 7:7-9.

In Conclusion:

As Lord of the Sabbath Jesus had the right to change the day of worship from Saturday to the first day of the week.

B. DEFENDS DISCIPLES WHO PLUCK GRAIN. . . Mt 12:1-8; Mk 2:23-28; Lk 6:1-5

Matthew 12

- 1) The picking and eating were not against the Law - Deut 23:25.
- 3) Almost cynical - the Pharisees knew!!
- 8) Son of man in the New Testament refers to Jesus as the Messiah.

C. WITHERED HAND HEALED ON THE SABBATH. . . . Mt 12:9-14; Mk 3:1-6; Lk 6:6-11

Luke 6

- 6) Right hand - a physician's statement.
- 9,10) Christ asks for a choice, then heals.
- 11) Madness = loss of reason due to extreme excitement (temporary insanity).

D. MULTITUDE HEALED BY GALILEE. Mt 12:13-21; Mk 3:7-12

Matthew 12

- 15) The second time Jesus avoids trouble.
- 19) He would not go up and down the streets drawing a crowd, but He would teach them there.

E. TWELVE APOSTLES CHOSEN... . . . Mt 10:2-4; Mk 3:13-19; Lk 6:12-16

The apostles:

1. When they are listed, they are in three groups of four each.
2. The same name always heads these lists.
3. Bartholomew = Nathaniel. Jn 1:45ff cf: Jn 21:2.
4. Judas the brother of James = Thadeous or Lebbieus.
5. Matthew = Levi.
6. Iscariot = a person from Kerioth in Judea. Therefore Judas was the only Judean among the apostles.

The work of the apostles:

1. Jesus chose them that He might have companionship.
2. They were to learn His teachings.
3. They were to go and preach.
4. They were to have authority.
5. They were to heal sicknesses.
6. They were to cast out demons.
7. They were to observe and follow His example.

F. THE SERMON ON THE MOUNT

1. **INTRODUCTORY STATEMENTS. Mt 5:1,2; Lk 6:17-20**
2. **BEATITUDES; PROMISES. Mt 5:3-12; Lk 6:20-26**

THEME: The kingdom of God (Heaven), its subjects and its righteousness.

The first four give conditions of the heart coming to the kingdom.

The last four tell how to serve in the kingdom.

Matthew 5

3-12) The subjects of the kingdom.

5) Meek - Πραεῖς - This was used to describe horses which were broken to do the will of the driver.

3. INFLUENCES AND DUTIES. Mt 5:13-16

The vocation of the subjects.

13,14) There is a difference between flavor and no flavor and between letting your light shine and shining your light.

**4. TEACHING: MESSIANIC AND LAW. Mt 5:17-48;
Lk 6:27-30,32-36**

Matthew 5

17-20) Relationship of Jesus to the Law of Moses.

17,18) Jesus brings the Law to its end (fulfills the Law). Jesus, by living the Law perfectly, qualified to be the sacrifice for a sin offering.

20) The Pharisees would not have had any of the good qualities of the Beatitudes, so they felt they did not have to stoop to anyone's blood for salvation. Cf: Rom 10:2,3.

21-26) Murder and its cause (hatred). Make peace with your adversary as soon as possible. Cf: Rom 5:1,8; Isa 53:5.

27-32) Adultery and divorce - Go to extremes to rid yourself of evil.

33-37) Oaths - Isa 66:1; Psa 48:2; Lev 19:12; Num 30:2; Ex 20:7; Deut 5:11; 23:21.

Jesus took an oath in Mt 26:63.

"You have said" = "You have spoken correctly."

Paul takes between 200 & 300 oaths in his epistles.

It should not be necessary for a Christian to call on God to be a witness to his truthfulness!

38-42) Retaliation:

- a. When you suffer wrong you are required to forgive when it is requested. Mt 18:21-35.
- b. You are not to take revenge for yourself, even on your enemies. Rom 12:14-21. We do not have the knowledge to know what is coming in the future as God does.

43-48) How to positively treat your enemies.

"Father, forgive them, for they know not what they do."

"Be ye perfect even as your heavenly Father is perfect."

Perfection in Christ:

- a. It may be a promise of the perfection you will have in heaven. 1 Jn 3:2.
- b. Be as perfect as you are able to be perfect, as God is as perfect as He is able to be perfect.

Perfect - Τέλειος - full-grown, not absolute perfection.

The relationship of the new righteousness to the Mosaic Law.

- a. The relationship defined as that of continuance in a higher fulfillment (17-20).
- b. The fulfillment of the new righteousness illustrated by a comparison of its principles with the Mosaic Law as currently taught and practiced (21-48).
 - (1) The higher law of brotherhood judges ill-will as murder (21-26).
 - (2) The higher law of purity condemns lust as adultery (27-32).
 - (3) The higher law of truth forbids oaths as unnecessary and evil (33-37).
 - (4) The higher law of rights substitutes self-restraint and generosity for retaliation and resistance (38-42).

- (5) The higher law of love demands universal goodwill of a supernatural quality like that of the Father (43-38).

5. ALMSGIVING; PRAYER; FASTING. Mt 6:1-18

The New Righteousness: Its motives as applied to religious, practical and social duties; or the principles of conduct (Gal 6:1-7:12).

Reverence toward the Father essential in all acts of worship (6:1-18).

- a. In all duties (1).
- b. In almsgiving (2-4).
- c. In prayer (5-15).
- d. In fasting (16-18).

- 1) Be careful of your motives in doing good works.
- 2-4) Do not make a big show of your giving. When men give you the glory, God does not. You have received what you wanted (Lk 21:1-4; 16:9).
- 5-15) This is a model prayer, NOT "The Prayer." It has never been quoted by an apostle nor repeated any other place in the Bible.
 - a. Praying is to show our faith.
 - b. It helps keep us out of trouble.

Four viewpoints about prayer:

- (1) The motive has to be a sincere desire to petition God.
- (2) Your prayer should be simple in its manner; not long and dragged out.
- (3) In this "model prayer" Jesus shows the wide range of areas to be included in our prayers.
- (4) There has to be a merciful attitude on the part of the one saying the prayer.

Sections of the Model Prayer ("Lord's Prayer").

- a. Reverent address (9), adoration.
- b. Praying for God's spiritual plans to be done (10). The kingdom has come - no need for this request today.
- c. The right to ask for our daily physical needs (11).
- d. Recognizing our spiritual dependence upon God (12). Two grounds for our forgiveness - 1 Jn 1:7-9; 2:1. Condition of our forgiveness - Eph 4:32; Col 3:13; Acts 8:22.
- e. The asking for God's providence to avoid trials and temptations (13).
- f. The asking for victory over the trials we must encounter (13).

16-18) Fasting - Do it for yourself and for God, not for men.

6. TREASURES: HEAVENLY, EARTHLY..... Mt 6:19-34

Loyalty toward the Father fundamental in all activities.

- a. In treasure seeking (19-24).
- b. In trustful devotion to the kingdom and the Father's righteousness (25-34).

19-24) Work for God's economy, not earthly gain.

25-34) Be not anxious - "These things" - physical needs. 1 Pet 5:7; Phil 4:6,7 are to be included in any message on anxiety.

- a. It is unnecessary. If God takes care of flowers He will take care of His children (26,28-30).
- b. It is unavailing because you cannot improve your position with it (27).
- c. It is unseemly. You become unchristian by placing other things above God (25,32).

7. LAW CONCERNING JUDGING..... Mt 7:1-6; Lk 6:37-42

Love toward the Father is dynamic in all social relationships.

- a. Critical estimate of self instead of censorious judgment of others (Mt 7:1-5).
- b. Discrimination in the communication of spiritual values (Mt 7:6).

Matthew 7

- 6) We are not qualified to judge. We do not know motives.

Possibly: "His ministers or servants should not cast the pearls of their holy endorsements and opportunities before the swine of indulgence and self-glorification." Or, "Not to prostitute their office or duties."

8. CONCERNING PRAYER..... Mt 7:7-11

Kindness toward others in all things like the Father's kindness toward His children.

9. THE GOLDEN RULE..... Mt 7:12; Lk 6:31

Compare Rom 13:8; Mt 22:37-40.

The negative of this rule was stated by Confucius and was called the "Silver Rule."

10. TWO WAYS & THE FALSE PROPHET... Mt 7:13-23; Lk 6:43-45

Hortatory conclusion.

Matthew 7

- 13,14) The two gates and the two ways.

"Narrow" ("Straitened" KJV) - θλίψις = difficult.

- 15-27) The tests of character.

- 15-20) You can tell a false prophet by the results of his labors and teaching.

- 21-23) Do not desire Christ to be your Savior unless you want Him to be

the Lord of your life.

11. CONCLUSION AND APPLICATION; TWO BUILDERS. . Mt 7:24-29; Lk 6:46-49

Dawn of a new day and black future. (See *Sermon on the Mount*, by Lloyd-Jones).

G. HEALING THE CENTURION'S SERVANT.. . . . Mt 8:1,5-13; Lk 7:1-10

Both passages: those acting under authority for you is the same as having done it themselves.

Matthew 8

9,10) This is the only place Jesus marveled at faith.

The only place Jesus marveled at the lack of faith is in Mk 6:6.

Therefore: Faith is not given by God OR Christ would not have marveled.

13) Three things this miracle shows:

- a. Jesus' omnipotence.
- b. Jesus' omnipresence.
- c. Jesus' international concern.

H. JESUS RAISES THE WIDOW'S SON. Lk 7:11-17

Cf: Jer 6:26; Zech 12:10; Amos 8:10.

No faith was shown in facilitating the miracle.

This is the first of three times Jesus raises the dead.

- 1. Mk 5:35-43.
- 2. Jn 11:1-44.
- 3. Here.

Jesus is the firstborn from the dead as He will not die again. Cf: Rev 1:18.

Quadratus, the first Christian apologist, wrote in approximately 125 A.D. that there were those who were raised from the dead that were still alive in his day.

I. JOHN'S INQUIRY & JESUS' DISCOURSE. . . . Mt 11:2-30; Lk 7:18-35

Matthew 11

2-30) Why does John the Baptist ask these questions?

1. He most likely expected Christ to destroy the powers of darkness and judge righteousness in a physical way (v. 23).
2. Why was John allowed to be imprisoned?
 - a. A trial of faith.
 - b. This may have been a way to allow John to decrease and Jesus to increase without rivalry.
3. Not all Jewish people were following Jesus or believing on Him.
4. Maybe he was trying to get Jesus to declare Himself and stop rumors.

Jesus showed them works of mercy at that time and fulfilled Isa 35:5,6; 61:1-3.

- 6) John is not to try to make Jesus conform to his idea of what the Messiah was to do.
- 11) John was not in the Kingdom therefore he was not able to be a part of Christ's special privileges: death, burial and resurrection.
- 29) "From Me" in NKJV is preferred over "of Me" in the KJV. The Greek bears this out.
- 30) "For your souls" is inward, not physical.

"Yoke" = Christian work.

Luke 7

- 29) "Justified God" = By seeing that which God has offered us, in baptism, etc., is the correct thing to do.

J. JESUS' FEET ANOINTED. Lk 7:36-50

This is not paralleled with Mt 26:7-13; Mk 14:3-9; Jn 19:1-10.

Three time Jesus eats with Publicans:

- a. Mk 2:13-17.
- b. Lk 19:1-10.
- c. Lk 15:1-7.

Three time Jesus eats with Pharisees:

- a. Lk 11: 37-54.
- b. Lk 14:1-6.
- c. Here.

37) "Sat" = reclining = formal meal.

The banquet hall was accessible to the public.

K. FURTHER JOURNEYING ABOUT GALILEE. Lk 8:1-3

Cf: 19:25; 23:49; Jn 19:25.

These women had been bad women but are not any longer.

Jesus did not normally supply food in a miraculous manner.

Never is any woman ever mentioned in the Bible as being opposed to Jesus.

**L. BLASPHEMOUS ACCUSATIONS OF THE JEWS. Mt 12:22-37;
Mk 3:19-30; Lk 11:14-23**

Jesus' friends felt he was being fanatical in His beliefs. Cf: Mt 3:19-21.

Matthew 12

22-37) The Pharisees have extreme jealousy and blaspheme with this accusation.

Jesus refutes with five arguments:

1. He shows how ridiculous it is to have Satan against himself because his kingdom would fall.
2. Jesus then turns their own argument them, some of their sons were doing the same thing.
3. If Beelzebub was not casting out the demons then it was being done by the power of God. This then was proof the kingdom of heaven was close at hand.
4. Jesus pointed out the seriousness of the accusation:
 - a. Blaspheme of the Holy Spirit (Condition of the heart):
 - (1) An obvious miracle of God's.
 - (2) Jealousy.
 - (3) Openly speaking against the Holy Spirit and ascribing it to the devil.
 - b. Compare with the Sin Unto Death - 1 Jn 5:16:
 - (1) 1 Jn 5:16 - a brother.
 - (2) 1 Jn 1:7-10 - confess.
 - (3) Therefore it is a refusal to confess (based on repentance) - Heb 6:4-6.
5. Verse 32ff - apparently when Jesus showed them the seriousness of the accusation there must have been some conversation over whether they really meant this or not. Some did and some did not. Christ says they should say what they mean because every idle word shall be judged.

**M. SIGN SEEKERS & ENTHUSIASTS REPROVED. Mt 12:38-45;
Lk 11:24-36**

Sign = a sign from heaven = a spectacular sign, not like the one He had just finished doing.

The charge of blasphemy and the request for a sign are repeated in the Judean ministry.

The parable may refer to the Jews putting away idolatry and replacing it with blaspheme, tradition, piousness, etc.

N. CHRIST'S MOTHER & BRETHREN..... Mt 12:46-50; Mk 3:31-35; Lk 8:19-21

Matthew 12

46-50) His family members may feel He is being irrational and fanatically teaching things and needs to be away for a while so that the Pharisees can "cool off" (regain their composure and not act irrationally).

Jesus uses this to show that God looks on the physical relationships as less important but He is interested in the spiritual relationships.

O. DINING WITH A PHARISEE..... Lk 11:37-54

Compare 7:36ff; Mt 15:1-20; 23.

37-41) Washed - ἐβαπτίσθη = a complete immersed washing. The external part is not where you get spiritually clean. When you give your inward life over to purity you will, by necessity, have your outward life pure also. Cf: Mt 15:11.

42-44) Threefold denunciation of the Pharisees:

- a. Legalism - extreme piousness as opposed to God's mercy, forgiveness, etc. 1 Cor 13:1,2.
- b. Pride.
- c. Deceitfully corrupting others.

45) Cf: Mt 22:22,23.

46) You find loopholes for yourselves but bind the laws (traditions, etc.) on others.

48) Also, if they had lived when the prophets were being killed, they would have been a party to all that happened.

51) Cf: 1 Cor 1:24,30.

In the Hebrew Bible the last book is 2 Chronicles. This is like our saying from Genesis to Malachi.

Two reasons they should be charged with the blood of the prophets:

- a. They deserved it.
- b. They should have repented with Jesus' teaching, but they did not.

52) Very much like the teachers James discusses in his epistle.

53) Cf: Mt 22 - methods they used to trap Jesus.

P. HYPOCRISY; ANXIETY; WATCHFULNESS. Lk 12:1-59

1-3) Hypocrisy is of no value.

4-8) Death cannot hurt a Christian!!

Cf: Mt 10:28; Heb 2:14; 10:31.

Hell = Gehenna - originally it was a valley by that name. It was the place where sacrifices of children had been made to the god called Molech. It was the city dump and the bodies of criminals were thrown there.

9-12) He is trying to warn His disciples.

13) Possible reasons for this interruption:

- a. Maybe he wanted Jesus, rather than the apostle, to decide for him.
- b. Maybe he recognized Jesus as the earthly Messiah.
- c. Maybe Jesus saw this man's covetousness.

14) Jesus is saying He is not an earthly Messiah.

15-19) Six "I's" and five "my's" show his covetousness.

"Eat, drink and be merry" = worldly life.

His folly:

- a. He hoarded his surplus instead of using it for his fellow man.
- b. His ownership of these things deceived him into thinking he owned time also (see contrast in vv. 19,20).
- c. He thought he could satisfy all of his needs with the physical.
- d. In commanding his soul, he forgot that God could command it also.

Roman proverb: "Money is like seawater, the more you drink, the more you want."

30,31) This does not teach us to not work for a living! Cf: Lk 10:7; 1 Tim 5:18; 2 Thess 3:10.

34) The reason.

35-38) Be ready to work."

37) Your faith can receive praise, honor and glory at the return of Jesus. Cf: 1 Pet 1:7.

38-40) No set time made here.

41-48) Much given and much learned, means much is required.

49-52) To accept Jesus is to cause division.

53) See Mt 19:29.

54-57) If you can foretell weather, why do you not know that I am the Messiah?

58,59) Catholic "purgatory" - If you go to a "purgatory" and then you can:

- (1) Earn your way out,
- (2) Have others pay your way out or
- (3) Have others pray your way out -

...you have made void the need for Christ's blood.

Meaning: If you are in jail you cannot earn money in order to pay your way out.

Q. REPENTANCE ENJOINED; FIG TREE. Lk 13:1-9

Repent or perish!

1-3) Possibly:

- a. Eternal punishment, or
- b. Destruction of Jerusalem.

4,5) You cannot tell the extent of sin by the amount of suffering. Everyone is such a sinner that our only hope is through God and His Christ.

6-9) Figs and fig trees - Israel. God's mercy only extends to a point then ends.

Cf: Isa 5; Psa 70:5; Hos 9:10; Joel 1:7.

The sections of parables: Lk 14,15; Mt 21:28-22:10; 24:42-25:38.

R. FIRST GREAT GROUP OF PARABLES

1. INTRODUCTION. Mt 13:1-3; Mk 4:1,2; Lk 8:4

Matthew 13

1-3) From a boat.

The first group is of His opponents.

Recommended book: *Parables of Our Lord*, by R. C. Trench, Baker Book House, Grand Rapids, MI, USA.

2. THE SOWER. Mt 13:3-23; Mk 4:3-25; Lk 8:5-18

Matthew 13

3b-8) Three of the four groups failed even at the Christ's teaching.

9-15) Mystery = information imparted to some and withheld from others.
Cf: 1 Cor 2:6-15.

Compare this parable with Pharaoh.

16-23) People will not hear because they do not want to hear!

3. THE SEED GROWING OF ITSELF..... Mt 4:26-29

Victory! There will be a harvest! Cf: 1 Cor 3:6.

4. THE TARES..... Mt 13:24-30

The source and the end of the opposition.

Tares = darnel plant.

5. THE MUSTARD SEED AND LEAVEN... Mt 13:31-35; Mk 4:30-34

Matthew 13

31,32) The success of your labors as a seed sower will overwhelm you.

33-35) Leaven does not always mean something bad. Growth is beyond comprehension.

6. THE TARES EXPLAINED. Mt 13:36-43

In a house now!

Kingdom = in the broad sense, not Christ's kingdom.

7. THE HIDDEN TREASURE..... Mt 13:44

Matthew 13

44-53) Participation in the kingdom:

- a. They would find more meanings from what He taught.
- b. Things they had learned from the Old Testament become clearer because of the things He has said to them.

8. THE PEARL OF GREAT PRICE. Mt 13:45,46

9. THE NET. Mt 13:47-53

S. JESUS STILL THE STORM..... Mt 8:18-27; Mk 4:35-41; Lk 8:22-25

Matthew 8

18-22) The dead stands for those who may die at some time in the future.

23-27) Their faith was strong enough that they went to Christ to save them. Cf: Mt 14:24-33.

**T. JESUS HEALS GERGESENE DEMONIACS..... Mt 8:28-9:1;
Mk 5:1-21; Lk 8:26-40**

Mark 5

1-21) Gerasene is called Kersa today.

Matthew is an eyewitness and tells of two demoniacs. Mark and Luke tell only of the one spoken to. Cf: 2 Cor 11:13-15.

Three answers as to why He allowed the hogs to be killed:

- a. Jesus had as much authority as God did when He allowed Job's animals to be killed.
- b. They were God's anyway.
- c. Actually the demons destroyed the hogs.

Three reasons (maybe) they asked Jesus to leave:

- a. His great show of power.
- b. Afraid Jesus would cause them to lose more money.
- c. They were unworthy.

**U. MATTHEW'S FEAST; DISCOURSE ON FASTING. Mt 9:10-17;
Mk 2:15-22; Lk 5:29-39**

Matthew 9

13-15) The reason they were not fasting was that Jesus was with them.
Cf: Mt 18:20; 26:29; 28:20.

16) Do not, with the old Laws, tear up or mutilate the new way of life I am bringing. Romans, Galatians and Hebrews were written to offset this mixing of the Law with the church.

Luke 5

39) "You can't teach an old dog new tricks."

**V. JAIRUS' DAUGHTER; INVALID WOMAN. . . . Mt 9:18-26; Mk 5:22-43;
Lk 8:41-56**

Luke 8

41-44) This is possibly one of the Jews the centurion had sent to find Jesus to heal his servant.

45-48) She had been totally restricted. Jesus had her confess her faith so that nobody would think of the healing as magic.

Mark 5

35-43) A trial of faith for Jairus.

W. HEALINGS: BLIND MAN; DUMB DEMONIAK. Mt 9:27-34

The second accusation that Jesus is from Satan.

**X. JESUS VISITS NAZARETH - REJECTED. Mt 13:54-58; Mk 6:1-6;
Lk 4:16-31**

His last trip to Nazareth.

Y. THIRD CIRCUIT OF GALILEE. Mt 9:35-38

Mt 9:35-11:1 Jesus went everywhere teaching. He had compassion on the people because they had no godly, spiritual leadership.

**THE 12 INSTRUCTED AND SENT FORTH. Mt 10:1,5-42; 11:1;
Mk 6:6-13; Lk 9:1-6**

Mark 6

7) It is the wisdom of Christ to go out two by two. Cf: Mt 10.

12) Kingdom of God and repentance preached. They had the power and authority to teach and heal. Cf: Lk 9:1.

Matthew 10

- 7) Kingdom of heaven = kingdom of God (Lk 9:2).
- 10) Nor staffs - if they had one, take it; but if they did not have one, do not get one (Lk 9:3; Mk 6:8).

Three reasons for this sending:

- a. Urgent to get on with the work.
 - b. They were to learn to trust God for their sustenance.
 - c. Jesus was teaching that it was right for a minister of the gospel to receive money, etc. to support himself while working for the Lord.
- 11) Stay until you go; do not better yourself!!

Contrast of the limited commission:

- a. On the practice tours they were not to go to the Gentiles.
- b. On this job, they are to preach that the kingdom is at hand, but on the great commission they were to preach the gospel of the resurrected Lord reigning.
- c. For these tours they were to exist purely on the hospitality of the people among whom they worked (Lk 22:36). This was a partial, not a life-long job as the great commission is.

Wallet = a shoulder bag for food, etc.

Z. HEROD SUPPOSES JESUS TO BE JOHN... . Mt 14:1-12; Mk 6:14-29; Lk 9:7-9

Mark 6

14-29) Herod Antipas and the death of John the baptizer. Antipas was ½ brother to Phillip. Phillip was the first husband of Aerodias and father of Salome. The father of Herodias was ½ brother to Phillip and Antipas.

This Phillip lived in Rome and was ruler of no territory. There was another Phillip, ½ brother of all of the above who was the tetrarch of Itwaea and Trachonitus. He later married Salome the daughter of Herodias. This was incest as well as adultery.

Josephus, in Antiquities 18:5:2, gives the place of imprisonment of John the immerser as Machaerus and gives the official Roman reason for John's death as "stirring up the people to a possible insurrection."

AA. FIRST WITHDRAWAL FROM HEROD'S TERRITORY AND RETURN:

**1. RETURN OF THE 12 AND RETIREMENT.. Mt 14:13; Mk 6:30-32;
Lk 9:10; Jn 6:1**

**2. FEEDING THE 5,000. Mt 14:13-21; Mk 6:33-44; Lk 9:11-17;
Jn 6:2-14**

This is the only miracle performed by Jesus that is recorded in all four gospels.

Luke 9

10) Bethsaida = house of fish.

Mark 6

34) The compassion of Jesus was because they had no godly spiritual leadership, not because they were hungry.

43) This is from the broken pieces and is not the garbage. This was also a teaching to not waste anything.

**3. JESUS WALKS ON THE WATER. Mt 14:22-36; Mk 6:45-56;
Jn 6:15-21**

Matthew 14

22-33) Peter also walks on the water - the point of the narrative is that Peter's faith was good, until he began to think about it.

34-36) The man who had the Legion had done his job well, for now many come to Jesus when He returns.

BB. DISCOURSE ON SPIRITUAL FOOD AND TRUE DISCIPLESHIP; PETER'S CONFESSION. Jn 6:22-71

(TIME FOR THE THIRD PASSOVER)

VI. FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY

**A. JESUS FAILS TO ATTEND THE THIRD PASSOVER. Mt 15:1-20;
Mk 7:1-23; Jn 7:1**

Matthew 15

1,2) Not accused of breaking the Law but breaking tradition.

3-9) Jesus asks the reverse of them and shows they are placing tradition above God's word.

10-12) What is in the heart defiles.

B. SECOND WITHDRAWAL - HEROD'S TERRITORY. . Mt 15:21; Mk 7:24

**C. HEALING PHOENICIAN WOMAN'S DAUGHTER. Mt 15:22-28;
Mk 7:25-30**

Matthew 15

1) A Gentile woman calls Him the "Son of David."

2) Jesus very specifically does a miracle for a Gentile.

D. ANOTHER AVOIDING OF HEROD'S TERRITORY. . . Mt 15:29; Mk 7:31

E. DEAF STAMMERER HEALED; 4,000 FED. . . Mt 15:30-38; Mk 7:32-8:9

Matthew 15

32-38) Seven differences between the feeding of the 4,000 and of the 5,000:

- a. At different locations.
- b. Different number are fed.
- c. The people had been with Jesus a different amount of time.
- d. Jesus began with a different amount of food with which to feed them.
- e. They gathered up a different number of baskets.
- f. Different Greek words used for the baskets.

- g. Jesus talked about both times - Mt 16:9,10.

F. THIRD WITHDRAWAL - HEROD'S TERRITORY

1. PHARISAIC LEAVEN; BLIND HEALED. Mt 15:39-16:12; Mk 8:10-26

Matthew 15

39-16:4) A visit to Magadan and confronted by the Pharisees and Sadducees. They are trying Him every way in every place that they can.

Matthew 16

3) Cf: Mt 12:34,35.

4-12) Leaven of bread = teaching of the Pharisees and Sadducees.

Leaven of Herod = cunningness and whatever he used in violation of what was right in order to achieve his own goals.

Mark 8

22-26) This gradual healing of the blind is the only gradual miracle.

2. GREAT CONFESSION OF PETER. . . . Mt 16:13-20; Mk 8:27-30; Lk 9:18-21

Matthew 16

13-20) Jesus tests the faith of the twelve.

Four things not previously done or told.

- a. For the first time He encourages a declaration of who He is.
- b. For the first time, in plain language, He tells them He is going to die and be resurrected.
- c. For the first time He announces His second coming.
- d. In the transfiguration He receives the only glorifying of His physical body prior to His death, and He is the only one allowed to visit with Old Testament saints who come back to earth from heaven.

Was Peter The Rock Spoken Of?

- a. Peter never claimed the church was built on or around him in his speeches or his writings.
- b. He was never recognized as having that authority in the first century. Cf: Acts 11:1-3; 15:14-29; Gal 2:11.
- c. There is no evidence that the rank or privileges of any of the apostles were passed on to any successors.
- d. The difference in the Greek between Πέτρας and Πέτρα, when used in the same passage as a contrast, would indicate Jesus was not talking about the apostle.

If Not On Peter, Then On What? Upon Christ Himself?

Cf: 1 Pet 2:4; 1 Cor 3:11; Eph 2:20.

The most logical explanation is that it is the TRUTH which Peter confessed in Mt 16:16.

The word for truth (ἀλήθεια) and Rock (πέτρα) are feminine in the Greek and match in construction.

19) The apostles are promised the Holy Spirit's inspiration.

- a. The actions of the entire church was the responsibility of all of the apostles just as it was Peter's.
- b. The commands given to the apostles and disciples were passed on to us today.
- c. These verses are involved in the commission to make known the conditions of salvation. The "Keys" to the kingdom would unlock the doors of the kingdom. These are the keys to the method of entering the kingdom NOT to specific individual souls entering the kingdom.
- f. On Pentecost Peter AND the eleven preached, BUT only Peter's sermon is recorded. This does not make Peter a pope any more than Saul (Paul) on the road to Damascus was made a pope. Peter was called to a special work just as EVERY Christian is.

**3. PASSION FORETOLD; PETER REBUKED. Mt 16:21-28;
Mk 8:31-39; 9:1; Lk 9:22-27**

Matthew 16

21-23) Announcement of His death and resurrection.

21) Suffer and be killed. Mt 4:10.

22) Peter rebukes Jesus.

23) Peter called Satan (Jesus tempted again).

a. Jesus did not clearly give the purpose of His death and resurrection. Later He did in Mt 20:28; Jn 12:28.

b. Jesus had made five subtle references to His death up to this point:

(1) Jn 2:19.

(2) Jn 3:14,15.

(3) Mt 9:15.

(4) Mt 12:40.

(5) Mt 10:38.

24) Peter was ready to fight with the sword.

27) One of the closest messages we have as to how Jesus will return.
Cf: 2 Cor 5:10; Rom 14:12; Col 3:25.

28) LEARN THESE: Mk 9:1; Lk 9:27; Mt 16:28 - "There are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

**4. THE TRANSFIGURATION; ELIJAH. Mt 17:1-13; Mk 9:2-13;
Lk 9:28-36**

Moses and Elijah speak of Jesus' departure at Jerusalem.

Luke 9

- 32) The apostles had been overcome by sleep, but become fully awake!
- 33) Three tabernacles (this was about time for the Feast) - let's make booths here instead of going to Jerusalem.
- 35) Jesus is glorified by the Father.

Four accomplishments of the transfiguration:

- a. God the Father expressed His own approval on Jesus' life up to this point in time.
- b. The Father encouraged Jesus at a time when the disciple misunderstood and were unsympathetic toward His real mission.
- c. There was a God-given encouragement to Peter, James and John to let Jesus accomplish His mission the way He was supposed to accomplish it.
- d. It allowed an official statement of God the Father to show the superiority of Jesus' message over those of the prophets.

Matthew 17

- 9-13) Don't tell people what you saw at the transfiguration at this time. Elijah - Mt 11:14. Cf: 2 Pet 1:17.

5. HEALING THE DEMONIAK BOY **Mt 17:14-20; Mk 14-29; Lk 9:37-43**

The disciples had cast out many evil spirits, but they were not able to do so in this case because they were more "Self-confident" than "God-confident."

Mark 9

- 22-24) "If you can..." cf: Lk 5:12, "If you will." "I believe, help me in my unbelief."

G. RETURN TO GALILEE; PASSION FORETOLD. Mt 17:22,23; Mk 9:30-32; Lk 9:43-45

Matthew 17

22,23) The disciples did not understand, probably because they had it so fixed in their minds that He would not be killed. A slain Messiah did not fit into their idea of the Savior.

H. JESUS PAYS TRIBUTE MONEY..... Mt 17:24-27

24) Not a Publican speaking to Peter (Ex 30:11-16). He is speaking of tax for the upkeep of the Temple. Money changers were driven from the Temple. Cf: Mt 21:12,13.

25,26) Sons do not pay taxes to their fathers if their fathers are kings. Jesus is stating the He is the Son of Him for whom the Temple was built.

I. FALSE AMBITION VERSUS CHILDLIKENESS. Mt 18:1-14; Mk 9:33-50; Lk 9:46-50

Matthew 18

1-5) Rank in the kingdom (Mk 9 also).

Take time for things that will not promote you in any way - do the little chores.

Mark 9

40) If he is not against us, he should be converted (stated universally: "He who is not for Me is against Me").

42) "These little ones" = children who are not old enough to believe on Him. (However, some commentaries say these are young in the faith rather than in age.)

49) Everyone will be tried (1 Pet 1:6,7; Lev 2:13). You will either overcome the trial and become stronger or you will give in to it and become weaker!!

J. SIN AND FORGIVENESS BETWEEN BRETHREN..... Mt 18:15-35

15-20) Gives instructions as to what to do in the case of the offender, NOT the offended (the church).

21,22) The obligation of the offended.

23ff) Parable of the Unmerciful Servant.

24) 10,000 talents = \$10,000,000 to \$15,000,000.

28) 100 denarii = \$17 to \$20.

35) "If...from your heart"!!!

K. BROTHERS ADVISE JESUS TO GO TO JUDEA. Jn 7:2-9

L. THE PRIVATE JOURNEY TO JERUSALEM. Lk 9:51-56; Jn 7:10

Luke 9

Jesus goes to Jerusalem through Samaria.

54) Sons of Thunder. Cf: Mk 3:17; 2 Kgs 1:10-12.

M. AS TO SACRIFICE FOR CHRIST'S SERVICE. Lk 9:57-62

Types to be followers - today?

61) Farewell was much more than just a goodbye.

N. AT THE FEAST OF TABERNACLES. Jn 7:11-52

O. THE STORY OF THE ADULTERESS. Jn 7:53-8:11

P. ATTEMPT TO STONE JESUS; MESSIAH. Jn 8:12-59

Q. CONTENTION; THE MAN BORN BLIND. Jn 9:1-41

R. DISCOURSE ON THE GOOD SHEPHERD. Jn 10:1-21

S. MISSION AND RETURN OF THE 70. Lk 10:1-24

1) Jesus is to follow.

11) This shows that the coming kingdom was not subject to the Jews accepting it.

20) Rejoice in heaven - not personal success.

2 = Mt 9:37,38

8-12	=	Mt 10:5-16
13-16	=	Mt 11:20-24
21,22	=	Mt 11:25-27

T. THE GOOD SAMARITAN..... Lk 10:25-37

The Pharisees would not even say the word "Samaritan."

U. JESUS, GUEST OF MARTHA AND MARY. Lk 10:38-42

John 11 & 12 tell us that this is Bethany.

Martha's good part was not the good thing that was needful. Martha was preparing so many things to eat when she could have fixed one item and spent more time with Jesus.

V. PRAYER TAUGHT AND ENCOURAGED. Lk 11:1-13

This is called the "model prayer."

9) "Ask...seek...knock." Literally "Keep on asking ...keep on seeking... keep on knocking." You are not to stop asking, seeking and knocking!!

13) The Holy Spirit is the best of all gifts.

Jesus spoke four parables on prayer - three of these are in Luke only:

- a. 18:1-8.
- b. 18:9-14
- c. Here.

W. SABBATH HEALING; MUSTARD SEED AND LEAVEN.... Lk 13:10-21

Crippled woman is healed on the Sabbath. See McGarvey pp. 483.

This is the fifth Sabbath accusation.

He did three things in this section:

- a. Healed the woman.
- b. Answered criticism so well it put the opposition to shame.

c. It gave Him the opportunity to speak about the kingdom.

X. FEAST OF DEDICATION; JEWS ATTEMPT TO STONE JESUS; RETIRES TO PERAEA. Jn 10:22-42

Y. THE STRAIT GATE; WARNED OF HEROD. Lk 13:22-35

The object here is time - they were too late!

35) The house (Temple) will be without God. God will not any longer abide on earth.

See Lk 19:38-30 on the return.

Z. DINING WITH A PHARISEE; SABBATH HEALING. Lk 14:1-24

1-6) Dropsy is a broad term used for diseases of the kidney, liver and brain which causes a collection of water in the cavities or on the surface or in the limbs.

3) Jesus answered before they asked.

5) An ass (ὄνος) or son (υἱός)?

7-24) Pride of station in life. Don't give to receive a reward or equal return.

Hospitality is not hospitality if you are looking to be repaid.

16) Certain man = God.

Great supper = kingdom.

Invited many = first call by the apostles.

17) Sent...at supper time = second call by John the Baptizer and Jesus.

18-20) They all = Jews (Rom 1:16).

Three excuses:

a. New land - you see land before you buy it.

b. New oxen - you see the oxen before you buy them.

c. New wife - no reason at all.

21) Go out quickly = still Jews (but not the elite) and they accepted the invitation.

23) Them to come = Gentiles, Samaritans, etc.

AA. THE COST OF DISCIPLESHIP MUST BE COUNTED. . . . Lk 14:25-35

Count the Cost - YOU are the Cost!!!

Many people want Jesus to be their savior but not their Lord.

A cross is to die on!

Cross = self-death. Cf: Gal 2:20.

BB. SECOND GREAT GROUP OF PARABLES:

2. INTRODUCTION. Lk 15:1,2

The reason this man receives sinners and eats with them.

3. THE LOST SHEEP. Lk 15:3-7

Do not criticize those who go out to where sinners are.

4. THE LOST COIN. Lk 15:8-10

Do not feel that all of the work needed to reclaim a sinner is not worth it!

5. THE LOST SON. Lk 15:11-32

The best part is his realizing his condition.

6. THE UNRIGHTEOUS STEWARD. Lk 16:1-18

1-13) This is not to teach us not to do what the unjust steward did. Verse 9 is the key to our understanding. We are to use the stewardship (money, etc.) we have in this life unselfishly. Then when we go to heaven, those who have gone on before us will be eager to receive us.

1 Tim 6:17-19 is an exact parallel.

14-18) Cf: 2 Cor 10:18; 1 Jn 3:19,20.

16) The Law and the Prophets were all they had until John preached the kingdom so that they could then learn of God.

17) Cf: Mt 5:18.

7. THE RICH MAN AND LAZARUS..... Lk 16:19-31

Sermon Seeds:

- a. Things in hell that should be in the church.
- b. Decisions determine destinies.

Rich man - no higher goal than his own pleasure.

Lazarus - had opposite goals.

25) "Son," he could have used reproachful tone with him but he did not.

26) Disproves "purgatory."

29) Cf: Eph 4:11-13.

Is this a parable??

- a. If so, this is the only parable where a person is named.
- b. Even if it is a parable, Jesus uses true to life examples.
- c. It is not necessary for a story to be fictional in order to be a parable.
- d. Jesus is the only one who lived on earth who described the experiences of life after death.

The moral is that you will not get everything you are going to get from God in this life. There is more, good OR bad!!

8. CONCERNING OFFENSES; FAITH; SERVICE. Lk 17:1-10

The unprofitable servant. Compare the first half with Prov 17:10; Mt 18:9,10,21,22.

- 5) Jesus did not increase their faith but wants them to use what faith they have.

Moral: You can never do enough to bring God under obligation to you. Cf: Job 22:3; 35:7; Psa 16:2.

CC. PEREA TO BETHANY; RAISES LAZARUS..... Jn 11:1-46

DD. RETIRING BEFORE THE SANHEDRIN'S DECREE. Jn 11:47-54

EE. TO JERUSALEM; TEN LEPERS; THE KINGDOM. Lk 17:11-37

11-21) Teaches more on thanksgiving than on faith.

There are only four accounts of Jesus healing and not touching the ones healed:

- a. Jn 4:46-54.
- b. Lk 7:1-10.
- c. Mt 15:21-28.
- d. Here.

These four healings were also not performed on Jews.

37) Points to the second coming.

Eagles would be vultures.

FF. PARABLE: THE IMPORTUNATE WIDOW. Lk 18:1-8

Continued faith in obviously difficult times.

8) Speedily - as God sees speed, not man's view.

GG. PARABLE: THE PHARISEE AND PUBLICAN. Lk 18:9-14

To trust in yourself is what is wrong, not trusting in true righteousness.

- a. The Pharisee prayed to himself - his prayer went no further.
- b. The Pharisee felt his goodness before God was a result of his own doing, not God's mercy.

- c. The Publican knew he needed forgiveness.
- d. When you realize you are completely dependent on God, you are on the way to righteousness.

HH. TO JERUSALEM; CONCERNING DIVORCE. . . Mt 19:1-12; Mk 10:1-12

Matthew 19

Everyone who puts away his wife (for any reason except fornication) and marries another sins. This is so because he is married to two women.

God does not recognize divorce unless it is for fornication committed prior to the separation.

If someone marries a person who has been put away they sin:

- a. The person who has been put away for unscriptural reason is still married.
- b. If the person was put away for scriptural reasons God forbids the guilty one to remarry.

COMPARE: Mt 5:32; Mk 10:11-13; Lk 16:18; Rom 7:1-3; 1 Cor 7:1-17.

II. BLESSES CHILDREN; CHILDLIKENESS. . . Mt 19:13-15; Mk 10:13-16; Lk 18:15-17

Matthew 19

This is a child not an infant!

- a. Not talking about infant baptism.
- b. It represents the type of person who would respond.
- c. Of such is the kingdom - those who come to Jesus.
- d. The children are being brought to be blessed - not to be baptized or to be admitted to the kingdom!

JJ. RICH RULER; RICHES; REWARD; LABOR Mt 19:16-20:16; Mk 10:17-31; Lk 18:18-30

Matthew 19

16-22) A good man with a poor attitude. If a person is good in every point except one, he still will not get into heaven.

24-27) A literal needle's eye - "With men this is impossible." BUT it is possible for God to change a rich man's heart.

28) The apostles are on their thrones today. Christ is reigning. Cf: Heb 1:3,13; Eph 1:20-22; 1 Cor 15:24,26; Acts 2:33-35.

29-31) The brethren in Christ exceed the physical brethren. Cf: 1 Tim 4:8.

Matthew 20

1-16) The eleventh hour people do represent death bed repenters. They represent people who, regardless of when in life the gospel is offered, respond when the offer is made.

Do not try to show that there is no degree of rewards, for there is.

**KK. FORETELLS PASSION; REBUKES AMBITION. Mt 20:17-28;
Mk 10:32-45; Lk 18:31-34**

Matthew 20

17-28) Rebuking the selfish apostles.

This is the third clear prediction of His death. Cf: Mt 16:21ff; 17:22ff.

Seven prophecies:

- (1) In connection with His trip to Jerusalem.
- (2) That He would be betrayed to the Sanhedrin.
- (3) That they would condemn Him and deliver Him to the Gentiles.
- (4) They would humiliate Him.
- (5) They would torture Him.
- (6) His death would be by crucifixion.
- (7) That He would rise on the third day.

25,26) "It shall not be so" = the structure of the church will not be like the

Gentile nations. The Catholic Church is set up just like the Roman nation and therefore cannot be Christ's church.

**LL. BARTIMAEUS AND COMPANION HEALED..... Mt 20:29-34;
Mk 10:46-52; Lk 18:35-43**

Matthew 20

Bartimaeus is healed but he also follows Jesus. See J. W. McGarvey on these passages.

MM. ZACHAEUS; PARABLE OF POUNDS; TO JERUSALEM... Lk 19:1-28

1-10) This is the only time it is recorded that Jesus invited Himself to someone's house.

This is the third time Jesus dines with Publicans (Mk 2:15-17; Lk 15:1,2):

- a. He was a chief Publican.
- b. He was rich.
- c. He was basically honest.

11-28) Parable of the pounds. This is not the parable of the talents. The emphasis is on stewardship in the kingdom.

VII. THE LAST WEEK OF OUR LORD'S MINISTRY, THE FOURTH PASSOVER, THE CRUCIFIXION

**A. JESUS ARRIVES EARLY AND FEASTS AT BETHANY..... Mt 26:6-13;
Mk 14:3-9; Jn 11:55-57**

Mary anoints Jesus. The value is one year's wages. Mary is the sister of Lazarus.

This rebuking of Judas may be what started him thinking about betraying Jesus.

**B. JESUS' TRIUMPHAL ENTRY INTO JERUSALEM. Mt 21:1-17;
Mk 11:1-11; Lk 19:29-44; Jn 12:12-19**

Matthew 21

1-11) An animal never rode upon used for a purpose of God. Cf: Num 19:2; Deut 21:3; 1 Sam 6:7.

Hosanna = "Save now," or "Save now I pray." See McGarvey on this word.

12,13) Animal sellers:

- a. The priests of the Sanhedrin ruled the Temple.
- b. The priests had to judge all animals as to their being able to be used as a sacrifice.
- c. The Sanhedrin gave or sold the concession in the Temple for the selling of animals.
- d. This made it easy for an agreement to be made between the priests and the dealers to create a monopoly.

First cleansing - Jn 2:13-22.

14-17) This is in the Temple.

- C. BARREN FIG TREE; TEMPLE CLEANSED. Mt 21:18,19;
Mk 11:12-18; Lk 19:45-48**
- D. FINDING THE FIG TREE WITHERED. Mt 21:20-22;
Mk 11:19-25; Lk 21:37,38**

Matthew 21

19-22) The miracles the apostles performed were not for retaliation.

Mark 11

19-25) Three modifications to this prayer for Christians today:

- a. We will not get what is unlawful to get - Jas 4:2,3.
- b. We will not get what is unwise to seek - 2 Cor 12:7-9.
- c. We will not get things that are against God's will for us - 1 Jn 5:14,15; Lk 22:42.

This parable teaches the power of faith in God, and the importance of receiving things through prayer.

E. THIRD GREAT GROUP OF PARABLES:

- 1. INTRODUCTION; QUESTION OF AUTHORITY. Mt 21:23-27;
Mk 11:27-33; Lk 20:1-8**

Matthew 21,22

21:23-22:14) The Sanhedrin challenges Jesus' authority. Jesus answers questions with questions and points out their determination not to repent.

The leaders knew the parables were about them.

- 2. THE TWO SONS. Mt 21:28-32**
- 3. THE WICKED HUSBANDMEN. Mt 21:33-46; Mk 12:1-12;
Lk 20:9-19**
- 4. MARRIAGE OF THE KING'S SON. Mt 22:1-14**

Do not confuse the parable of the great supper (Lk 14:16-24) with this parable of the rejected feast.

12) Speechless = no defense.

The man with no garment is like a person who wants to go to heaven but does not want to obey the rules.

F. JEWISH RULERS SEEK TO ENSNARE JESUS

- 1. PHARISEE AND HERODIANS; TRIBUTE?. Mt 22:15-22;
Mk 12:13-17; Lk 22:20-26**

Matthew 22

15-40) Three groups ask questions:

- a. Pharisees and Herodians Mt 22:15-22
- b. Sadducees Mt 22:23-33
- c. Scribes Mt 22:34-40

2. **SADDUCEES ASK ABOUT RESURRECTION. Mt 22:23-33;
Mk 12:18-27; Lk 20:27-39**
3. **LAWYERS ASK; GREAT COMMANDMENT. Mt 22:34-40;
Mk 12:28-34; Lk 20:40**
4. **JESUS' QUESTION NONE COULD ANSWER. Mt 22:41-46;
Mk 12:35-37; Lk 20:41-44**

Matthew 22

Jesus teaches His own pre-existence and Messiahship, Son of David. Cf: Mt 12:23; 9:27; 15:22; 20:30; 21:9,15.

G. JESUS' LAST PUBLIC DISCOURSE; DENOUNCES SCRIBES AND PHARISEES. Mt 23:1-39; Mk 12:38-40; Lk 20:45-47

Matthew 23

1-4) Introduction to Jesus' speech.

5-12) Call no man father, or no woman sister if it is a title! How about, brother, when it is used as a title?

13-33) First major section has seven (eight) woes.

- a. Shut the kingdom of heaven against men (13).
- b. Seeming to practice religion but stealing (14).
- c. Seeking to make more Pharisees (15).
- d. Swearing (16).
- e. Tithes (23).
- f. Look good on the outside but bad on the inside (25).
- g. Dead inside (27).
- h. Full up with guilt (32).

34-39) Conclusion.

Sermon seed:

Introduction	2,3a
I. General accusation and warning	3b-12
II. Seven / Eight woes	13-33
III. Conclusion	34-39

Matthew 23

This is a summary of what Jesus had been teaching all through His ministry.

- a. Exposed and condemned hypocrisy and wrong regardless of the consequences to Himself.
- b. He manifested a willingness and eagerness to show mercy.
- c. He constantly warned of the consequences of rejection.

H. OBSERVING OFFERINGS; WIDOW'S MITES. . Mk 12:41-44; Lk 21:1-4

This is either all that she had saved during her life or all that she had to live on that day. See Edersheim Vol. 2, p. 387 for more information.

I. GREEKS SEEK JESUS; DRAW ALL MEN. Jn 12:20-50

J. THREE QUESTIONS. Mt 24:1-3; Mk 13:1-4; Lk 21:5-7

Matthew 24

The building of the Temple was in its 49th year of progress at this time. It was begun in 16 B.C. and completed in 64 A.D., then was destroyed in 70 A.D.

- a. He did not give a sign by which the determining of His second coming could be determined.
- b. He did point out that events of hardship and labors in general would be the lot of Christians. The rise of false prophets, political upheavals, persecutions and the preaching of the gospel to the world were not to be regarded as signs of

His eminent return. Every one of them had already occurred.

- c. There would be hardships in connection with the destruction of Jerusalem and the Temple. Christians who understood the prophecy and believed it could escape the worst part of the destruction. Reference material on this subject:

- (1) Commentary on Matthew by Broadus, pp. 485, 487.

- (2) Eidersheim - Life & Times of Jesus, Vol. 2, p. 448.

- (3) History of the Jewish People - Margolis & Marx, pp 199ff.

- (4) Josephus - Wars of the Jews, 5:10:1.

- (5) Eusebius - Church History, 3:5:2.

- d. Jesus warned against false prophets, false signs, false messiahs and false claims of His secret return.

- e. The prophecies for the most part concerned themselves with the need for preparedness.

2. FIRST QUESTION ANSWERED. Mt 24:4-28; Mk 13:5-23; Lk 21:8-24

3. SECOND AND THIRD QUESTIONS ANSWERED. . . Mt 24:29-31; Mk 13:24-27; Lk 21:25-28

K. EXHORTATIONS. Mt 24:32-51; Mk 13:28-37; Lk 21:29-37

Mark 13

34-37) Parable of the watchful porter.

Live life in such a way as to be ready for Christ's return at any moment.

Matthew 24

43,44) The thief in the night.

Again, live constantly prepared for Christ's return.

45-51) Faithful servant.

If you are serving God for the reward, you are a hypocrite.

L. CONCLUSION OF THE LORD'S DISCOURSE; PARABLES: VIRGINS, TALENTS, FINAL JUDGMENT. Mt 25:1-46

1-13) Ten Virgins.

Don't set a time for the Lord's return because He might come earlier and you will be unprepared.

The wise were wise because they were ready when the bridegroom saw fit to return. Even believers might not be ready.

14-30) Parable of the talents.

Do not confuse this with the parable of the pounds:

- a. The parable of the pounds is in Luke only.
- b. The parable of the talents is in Matthew only.
- c. The parable of the pounds was spoken to a large number of people, including the disciples, as they were going to Jerusalem.
- d. The parable of the talents was spoken to the disciples on the Mount of Olives after a busy day of controversy in Jerusalem (Peter, James, John and Andrew).
- e. The number of servants employed in the pounds was ten and in the talents was three.
- f. The amount was different. In the pounds it was \$17; in the talents either \$1,500 or \$22,000 depending on whether it was gold or silver.
- g. In the parable of the pounds the servants, at first, received an equal amount; in the talents they received according to their ability (5-2-1).
- h. The way in which the successful servants were rewarded was different. In the pounds they received cities, and in the talents they received a commendation.

- i. In the parable of the pounds, the point of emphasis was that the Lord must go to a foreign country in order for the kingdom to come. In the talents, the emphasis is on His return and the rewards to the faithful (those who watched).

31-46) Parable of the sheep and goats.

The determining factor on who are going to be sheep and who are going to be goats depends upon what we do here on earth.

The judgment in this parable was based on actions, not faith alone.

36) In context, these are brethren in jail.

This is not just visiting anyone in jail. That would fulfill the great commission but not this verse.

46) Punishment is eternal, just the same as heaven is.

**M. JESUS PREDICTS HIS DEATH. . . . Mt 26:1-5,14-16; Mk 14:1,2, 10,11;
Lk 22:1-6**

Matthew 26

Fear and Judas. They were afraid of a riot:

- a. For their own lives.
- b. The Romans would have taken them (the rulers) to jail as outlaws.

**N. PREPARATION AND PASSOVER. Mt 26:17-20; Mk 14:12-17;
Lk 22:7-18,24-30.**

Matthew 26

17-19) Preparation of the Passover.

Mark 14

Tradition: this was Mark's mother's house and this was the meeting place of the disciples. As a point in fact, the disciples had met at her home - Acts 12:12.

Luke 22

15) "With desire I have desired" = intense desire for something.

O. THE PASCHAL MEAL; WASHES FEET. Jn 13:1-20

Is footwashing a command?

- a. The early disciples did not understand it that way. There is no biblical example or tradition showing it as a religious function until a council at Elvira, Spain in 306 where it was brought up, then condemned.
- b. Footwashing, as an ordinance, does not set forth pictorially any truth connected with the way of salvation as do the other ordinances which are the Lord's supper and baptism.
- c. To have given a command to observe the act as a church ordinance would have destroyed the teaching of doing it only when needed (vv. 14,15).
- d. Footwashing equals humility in meeting others' needs, especially in the line of hospitality.

**P. JUDAS' BETRAYAL AND PETER'S DENIAL. Mt 26:21-25,31-35;
Mk 14:18-21,27-31; Lk 22:21-23,31-38; Jn 13:21-28**

Matthew 26

21-25) The condemnation of the betrayer.

31) Offended = cause to stumble. Both words "you" are plural.

35) All of the apostles pledged, just as Peter did, not to deny Jesus.

Luke 22

32) "You...your...you...your" are all plural.

35,36) When they had gone out before, it had been easy. But this time they will have to be as warriors.

There are three other passages showing this is not physical violence:

- a. Rebuke over the cutting off of the ear.

- b. Sermon on the Mount.
 - c. Jesus could have called 12 legions of angels if force was necessary.
- 37) This is a fulfillment of prophecy: He is going to be counted as a transgressor.
- 38) "It is enough" = "to be quiet, I have said enough." Cf: Deut 3:26.

The Catholic Church uses these two swords as their proof that the "Pope" has authority over:

- a. Religious life, and
- b. Secular life.

This decision was made by "Pope" Boniface VIII in the Uram Sanctum in 1302.

**Q. THE LORD'S SUPPER INSTITUTED Mt 26:26-29; Mk 14:22-25;
Lk 22:19,20**

COMPARE: Mt 26:28 with Acts 2:38.

Mt 26:28 - εἰς ἄφεσιν ἁμαρτιῶν - "For the remission of sins."

Acts 2:38 - εἰς ἄφεσιν ἁμαρτιῶν - "For the remission of sins."

Do you see that these are identical? The first line, both Greek and English, is from Mt 26:28 and the second line is from Acts 2:38.

There are three conclusions that must be drawn from comparing these two verses:

1. If Jesus gave His blood for the forgiveness of sin, and He did, then baptism is for the forgiveness of sin.
2. If baptism is NOT for the forgiveness, as many teach, then Jesus did not shed His blood for the forgiveness of sin.
3. If either of the two conclusions above are not true, then the scripture is not inspired of God and our faith is worthless.

Also compare 1 Cor 11. Paul tells us there that he got his information directly from Christ.

Luke 22

- 20) The communion was instituted after the Passover meal. Judas left after the meal and prior to the institution of the Lord's Supper.

SPECIAL NOTE: Remember the three different time Jesus gave the reason for His death:

1. Jn 10:11 - For the sheep.
2. Mt 20:28 - A ransom for many.
3. Mt 26:28 - Remission of sins.

CF: 1 CORINTHIANS 11:23-30

- R. FAREWELL DISCOURSE TO DISCIPLES. Jn Ch 14-16**
- S. THE LORD'S PRAYER..... Jn Ch 17**
- T. GOING TO GETHSEMANE; AGONY THERE. Mt 26:30,36-46;
Mk 14:26,32-42; Lk 22:39-46; Jn 18:1**

Matthew 26

What did Jesus pray for when He prayed for the cup to be taken away?

Some theories are:

1. It was for deliverance from giving in to death spiritually.
2. He was praying to not die of sorrow before He went to the cross.
3. The cup represents Satan's forces.
4. He was praying to be brought out of death into life safely (the resurrection).
5. He prayed for a shortening of the agony and sorrow in the garden.

6. The extreme desire of deity (the Son) not to be separated from deity (the Father and Holy Spirit). This has never happened in all eternity. Then added to this is the idea of deity being made sin.

The "Cup" does not = death.

1. Jesus asks others to die for Him, so He would not ask to be excused from His own death.
2. Jesus was in so much agony He was afraid He would die in the garden and would not fulfill the scriptures 26:39).
3. Cf: 2 Cor 5:21; Gal 3:13; Mt 27:46; 1 Pet 2:24; Isa 53:6.
4. He is to take all sin, of the whole world, committed in all of time, upon Himself.

**U. JESUS BETRAYED; ARRESTED; FORSAKEN. Mt 26:47-56;
Mk 14:43-52; Lk 22:47-53; Jn 18:2-11**

Only John tells us it was Peter who had cut off Malchus' ear. By the time John was writing his gospel, Peter had already died. Therefore, it would not hurt anyone to tell who did the actual deed. Persecution of a dead man would do no harm.

Matthew 26

53) We learn three things here:

- a. Jesus had free will and could choose to not go through with the sacrifice.
- b. Jesus had the power to overthrow those opposed to Him.
- c. Jesus must fulfill the prophecies.

In just a few minutes after this agony, Jesus is very calm while He is being captured. This fulfills Isa 53:7.

Mark 14

51,52) It is conjectured that the young man mentioned here is John Mark.

V. JEWISH TRIAL, FIRST STAGE - ANNAS. Jn 18:12-14,19-23

**W. JEWISH TRIAL, SECOND STAGE - CAIAPHAS. Mt 26:57,59-68;
Mk 14:53,55-65; Lk 22:54,63-65; Jn 18:24**

Matthew 26

62) Compare Isa 53:7.

- a. Jesus, as God's true high priest, was standing in a degrading way before a very poor example of a Mosaic High Priest.
- b. Caiaphas was causing the end of his own office as High Priest.
- c. In demanding Jesus' death, Caiaphas was causing the single greatest offering of all time - the sin offering for the whole world from creation to its final destruction.

**X. PETER DENIES THE LORD 3 TIMES. Mt 26:58,69-75; Mk 14:54,66-72;
Lk 22:54-62; Jn 18:15-18,25-27**

Matthew 26

Peter's denial was not out of fear:

- a. He had come to where the Lord was.
- b. He had already drawn a sword and cut off the ear of Malchus while in the presence of soldiers.
- c. His actions were more likely from confusion and disappointment.

**Y. JEWISH TRIAL, THIRD STAGE - SANHEDRIN. . . . Mt 27:1,2; Mk 15:1;
Lk 22:66-23:1; Jn 18:28**

Matthew 27

The Sanhedrin condemns Jesus.

Jesus had claimed He was deity before - Jn 5:18.

Illegal points of Jesus' trial:

- a. Annas had no legal right to try or question Jesus.

- b. Caiaphas had no authority to call the Sanhedrin, either in formal session or in informal consultation.
- c. The Sanhedrin could not meet in the house of Caiaphas. It was an illegal meeting place.
- d. Capital punishment could not be inflicted on the same day as the trial.
- e. A trial was not to be held on the day before a Sabbath or on any feast day.

The first law was Roman, all of the rest were Jewish.

Z. ROMAN TRIAL, FIRST STAGE - PILATE. . . . Mt 27:11-14; Mk 15:2-5; Lk 23:2-5; Jn 18:28-38

AA. ROMAN TRIAL, SECOND STAGE - HEROD ANTIPAS. . . . Lk 23:6-12

Pilate was trying to keep from having to hold the trial himself.

Pilate could show Herod political courtesy even though Herod was out of Pilate's territory.

BB. ROMAN TRIAL, THIRD STAGE - PILATE. . . . Mt 27:15-30; Mk 15:6-9; Lk 23:13-25; Jn 18:39-19:16

Matthew 27

This is the second time He is before Pilate.

"Barabbas" = "Son of the Father."

18) Why envy?

- a. Jesus was successful in raising a following.
- b. They didn't like Jesus' power.
- c. Jesus personally attacked them.
- d. Jesus undermined their popularity.

Tradition tells us Pilate's wife was named Claudia. She is Gentile and she is the only one to plead for Jesus during His trial.

- 24) Washing of hands - Cf: Deut 21:6-9; Psa 73:13; 26:6.
- 25) "Blood on us" - Cf: Acts 5:28; Mt 23:34-36.
- 27-30) Mocking of Jesus.
- 28) Scarlet robe - normally a short military wool coat worn by officers and fastened to the right shoulder.
- 29) Thorns were placed on the earth, by God, as a part of Adam's curse. Cf: Phil 2:10; Rom 14:11; Psa 22:27.

CC. REMORSE AND SUICIDE OF JUDAS..... Mt 27:3-10

- 3) "Remorseful," "repented" (μεταμεληθείς) = much remorse, not just repentance.
- 4) Judas confesses Jesus' innocence.
- 10) Cf: Zech 11:13; Jer 18:2; 19:1-13; 32:6-15; Acts 1:18.

COMPARE: ACTS 1:18,19

DD. THE CRUCIFIXION:

**2. ON THE WAY TO THE CROSS..... Mt 27:31-34; Mk 15:20-23;
Lk 23:26-33; Jn 19:17**

Matthew 27

- 31) Cf: Num 15:35,36; Acts 7:58; Heb 13:11,12.
- 32) It is not known whether the cross was carried in one or two parts.
Cf: Rom 16:13.

"They" = Romans.

Luke 23

- 31) "Green wood" = the innocent.
"Dry" = Jews in the destruction of Jerusalem.
- 34) Cf: Psa 69:2.

3. JESUS CRUCIFIED AND REVILED (THREE SAYINGS - FIRST THREE HOURS). Mt 27:35-44; Mk 15:24-32; Lk 23:33-43; Jn 19:18-27

Matthew 27

35) Cf: Psa 22:18.

Also compare Josephus: *Vita*, Sect 75.

38) Cf: Isa 53:12.

39) Cf: Psa 22:17; 109:25; Jn 10:17,18.

43) "I am the Son of God" does not have the definite article in the Greek. It should read "I am Son of God." It is also not in Lk 1:35 or Jn 19:7.

4. THREE HOURS DARKNESS; FOUR MORE SAYINGS; JESUS DIES; EVENTS ATTENDING DEATH. Mt 27:45-56; Mk 15:33-41; Lk 23:44-49; Jn 19:28-30

45) This is not an eclipse. At that time there had not been eclipses over a period of several years. And none of those would have lasted over fifteen minutes at the most.

46) Cf: Psa 22:1.

47) These were not the Roman soldiers saying this as:

a. They would not have know Aramaic, and

b. They would not have known who Elijah was.

48) Cf: Psa 69:21.

51) Cf: Heb 9:6-12; 10:19,20; Acts 6:7.

The veil was 60 feet high (6 stories high).

52,53) This was possibly a token of the final resurrection.

54) Tradition: Longinus was this centurion's name. He became a Christian and a preacher. He was later martyred.

5. JESUS FOUND TO BE DEAD; HIS BODY BURIED AND TOMB GUARDED. Mt 27:57-66; Mk 15:42-47; Lk 23:50-56; Jn 19:31-42

Luke 23

50) "Council member" = a member of the Sanhedrin.

John 19

42) "Jews' Preparation Day:"

- a. If bodies were left on the cross over the Sabbath the city would be defiled (Deut 21: 23).
- b. If the body was taken down on the Sabbath it would have been considered work and would have broken the Sabbath Law.

Matthew 27

64) The phrase "Until the third day" did have different uses and meanings:

- a. Three days and three nights.
- b. After three days.
- c. In three days.
- d. On the third day.

Refer to McGarvey on Mt 12:40 and to Eidersheim on pp. 630,631.

65) "You have a guard:"

- a. A Roman guard was granted to them.
- b. If they had had a guard themselves, they would not have asked the Romans for one.

66) "Sealing the stone:"

- a. This is an official closing and sealing of the stone,
- b. Not sealing it airtight as we might do today.

VIII. OUR LORD'S RESURRECTION, APPEARANCES AND ASCENSION. TIME FORTY DAYS.

JOSEPH'S GARDEN - SUNDAY, VERY EARLY:

AA. ANGELS ANNOUNCE RESURRECTION TO CERTAIN WOMEN; PETER AND JOHN ENTER THE TOMB..... Mt 28:1-8; Mk 16:1-8; Lk 24:1-8,12; Jn 20:1-10

PRIVATE STUDY: Read R. C. Foster on the resurrection, then read some liberal source who questions the resurrection. You will find there is no substance at all to their arguments against the resurrection.

Matthew 28

- 2-4) The purpose for the stone being rolled away was to let people see in, not to let Christ out!

"Became like dead men:"

- a. The angel frightened the soldiers, or
- b. They were afraid their officers would have them slain because Jesus was gone.

The guards were as dead men during the time the groups of women came and went.

- 5-8) This visit of the women to the tomb are different women and this is a different time.

JERUSALEM - SUNDAY MORNING:

BB. APPEARANCES OF THE RISEN CHRIST:

1. **FIRST AND SECOND APPEARANCES; RESURRECTION REPORTED TO THE APOSTLES. Mt 28:9,10; Mk 16:9-11; Lk 24:9-11; Jn 20:11-18**

Mark 16

Mary Magdalene returns to the tomb. Jesus' body is solid. If not, He would not have been mistaken for the gardener.

2. **REPORT TO THE JEWISH LEADERS. Mt 28:11-15**

- 12) Peter is still not convinced.

SUNDAY AFTERNOON:

3. **THIRD AND FOURTH APPEARANCES. Mk 16:12,13;
Lk 24:13-35**

Luke 24

- 16) They did not know Him when He came to them and walked with them.
- 21) Still thinking of a physical kingdom.
- 31) Not only was His body visible, but He could cause it to vanish.

Only when He prayed did they recognize Him.

COMPARE: 1 CORINTHIANS 15:5

JERUSALEM - SUNDAY EVENING:

4. **FIFTH APPEARANCE. Mk 16:14; Lk 24:36-43; Jn 20:19-25**

Mark 16

A rebuke for hardness of heart.

Luke 24

Thomas is not convinced.

This is a miraculous appearance yet He eats physical food.

SUNDAY - ONE WEEK LATER:

5. **SIXTH APPEARANCE. Jn 20:26-31**

COMPARE: 1 CORINTHIANS 15:5

SEA OF GALILEE:

6. **SEVENTH APPEARANCE. Jn 21:1-25**

A MOUNTAIN IN GALILEE:

7. EIGHTH APPEARANCE. Mt 28:16,17

COMPARE: 1 CORINTHIANS 15:6

**8. THE GREAT COMMISSION. Mt 28:18-20; Mk 16:15,16;
Lk 24:46,47**

9. NINTH AND TENTH APPEARANCES. Lk 24:44,45,48,49

The last words of Jesus in the gospels.

47) Beginning from Jerusalem.

COMPARE: ACTS 1:3-8; 1 CORINTHIANS 15:7

OLIVET, BETWEEN JERUSALEM AND BETHANY:

CC. THE ASCENSION. Mk 16:19,20; Lk 24:50-53

COMPARE: ACTS 1:9-21

DD. THE LORD APPEARS AFTER HIS ASCENSION. Cf: 1 Cor 15:8

EE. ADDITIONAL STATEMENT OF JESUS. Cf: Acts 20:35

**NOT ALL OF THE PROMISES GIVEN TO THE APOSTLES
WERE PROMISED TO ALL OF THE DISCIPLES..**

**..BUT
ALL TEACHING WAS GIVEN TO ALL!!**

FINIS