

CLASS NOTES - LIFE AND TEACHINGS OF CHRIST

Taught By Robert Stapleton



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LIFE AND TEACHINGS OF CHRIST

Robert Stapleton

CLASS DESCRIPTION:

1. This class will provide a comprehensive study of the overall life and teachings of Christ.
 - A. Emphasis will be given to the various areas of his life and teachings.

COURSE ASSIGNMENTS:

1. The book, Jesus – the Lamb who is a Lion, by Thomas B. Warren, is to be read and a book report written, with a reading log kept.
 - A. Book report should consist of 3 to 5 double spaced pages, Times New Romans 12 Font, and will count for 30% of your total course grade and should be submitted to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be submitted to instructor no later than the beginning of class day during the finals week – late papers count one grade per day off.
3. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 35% of your total score.
 2. Any additional credit will be at the instructor's discretion.
4. Memory Verses:
 - A. The following verses are to be committed to memory:

Matthew 1:21
Matthew 7:15
Matthew 16:14-19
Matthew 19:9
Matthew 28:18-20
John 3:16
Hebrews 2:18
Hebrews 4:15
 - B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.
5. Recommended Reading:
 - A. The Life and Times of Jesus the Messiah, Alfred Edersheim
 - B. Studies in The Life of Christ (three book series), R.C. Foster
 - C. Jesus The Master Teacher, Garfield Heights Lectureship, Ken McClain, Editor.
 - D. The Miracle of Jesus, Garfield Heights Lectureship, Ken McClain, Editor.
 - E. The Person and Life of Christ, Fort Worth Lectures, Eddie Whitten, Editor.
 - F. The Life of Christ, 1 A Supplement, David L. Roper
 - G. The Life of Christ, 2 A Supplement, David L. Roper

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INTRODUCTION:

1. Jesus was either who he claimed to be or he was the perpetrator of the greatest hoax that mankind has ever witnessed.
 - A. The Bible is very clear in its declaration of Jesus.
 1. It declares Jesus to be the only begotten Son of God who came to earth as the Messiah.
 2. In support of this Biblical declaration are historical events that cannot be lightly dismissed.
2. In this study we will look at the life, nature and works of Jesus as the Bible reveals them, as well as the various teachings of Jesus.

BODY:

1. NEW TESTAMENT BACKGROUND

- A. Historical World Empires:
 1. Babylonian Empire - 605 B.C. to 539 B.C.
 2. Medo/Persia Empire - 539 B.C. to 333 B.C.
 - A. Five major kings ruled this empire - Cyrus the Great, Cambyses, Darius the Great, Xerxes (Esther) and Artaxerxes (Nehemiah).
 3. Grecian Empire - 333 B.C. to 63 B.C.
 - A. Split into four parts at Alexander's death:
 1. Macedonia
 2. Asia Minor.
 3. Egypt.
 4. Syria and Palestine.
 - B. Grecian empire slowly decayed and was absorbed by Rome who ascended to power around 63 B.C.
 4. Roman Empire - 63 B.C. to Middle Ages.
 - A. The Roman Empire was never conquered, it just decayed.
- B. Area of Palestine under the Grecian Empire.
 1. At Alexander's death Palestine was taken by one of Alexander's generals, Selucius.
 - A. This resulted in the beginning of the Selucid dynasty.
 - B. For more than 100 years there was a constant war between the Ptolemaic dynasty and the Seleucid dynasty.
 2. The Ptolemaic dynasty decreased in power until around 180 B.C. when it was essentially nothing more than a Roman protectorate.
 - A. Antiochus Epiphanes marched against Egypt around 175 B.C.
 1. He was turned back by the Romans and in frustration ravaged Jerusalem and attempted to force Hellenization on the Jews.
 2. This began the Maccabean wars started by Judas Maccabeus in the small town of Modein.

- A. Around 164 B.C. Israel won its “independence” and the temple was cleansed.
 - B. This resulted in the beginning of the Hasmonean dynasty which lasted until 40 B.C. when Judea came under direct Roman rule.
 - C. The Herodian Dynasty
 - 1. Herod the Great, whose father was Antipater II, was given direct rule of Judea by Rome in 40 B.C.
 - A. He was an Idumean by birth (descendant of Esau), and was hated by the Jews from the start.
 - B. He was a great builder.
 - 1. Many of his building projects are still standing.
 - 2. Shortly before his death he began a massive rebuilding of the Jewish temple, which was destroyed by Rome in 70 A.D., only a few years after its completion.
 - 2. Herod died in 4 B.C., just after the birth of Christ.
 - A. Following his death, his empire was divided between his three sons.
 - 1. Archelaus the Ethnarch was deposed by Rome after ten years, at which time Judea was put under Roman procurators such as Pilate.
 - A. His rule was not a good one, to say the least.
 - 2. Philip the Tetrarch was put over Iturea and Trachonitus, which was northern Palestine.
 - A. He ruled until A.D. 34 at which time Rome took over direct rule of the lands over which he was a ruler.
 - 3. Herod Antipas the Tetrarch was put over Galilee and Perea, which was the area of the Decapolis.
 - A. It was he who Christ called a fox and who had John beheaded.
 - 3. Herod the Great had several grandchildren that appear in the New Testament.
 - A. Herod Agrippa I ruled all the lands formerly ruled by Herod the Great.
 - 1. He was loved by the Jews because he tried to live according to the law.
 - 2. He had James killed (Acts 12:1-19) and died suddenly because of pride at the age of 54 - Acts 12:20-23.
 - B. Herodias - the wife of Philip and later Antipas.
 - 1. It was because of her unlawful marriage that John was put into prison and subsequently beheaded.
 - 4. Herod the Great also had several great-grandchildren.
 - A. Herod Agrippa II ruled over the lands formerly ruled by Herod the Great with the exception of Judea.
 - 1. It was this Herod that Paul almost persuaded to be a Christian - Acts 26:28.
 - B. Bernice, the daughter of King Agrippa I.
 - C. Drusilla, who was married to Felix, procurator of Judea.
- D. Sects existent at this time:
 - 1. Pharisees
 - A. The origin of the Pharisees is unknown.

1. It has been suggested that this name may have come from “parsee” which means “to separate” since they separated themselves from all that was common.
- B. They are first mentioned under the reign of John Hyrcanus - 135-105 B.C.
- C. They were a very small group possibly numbering less than 5,000.
- D. They were made up of middle-class people of whom very few were wealthy.
- E. They accepted the entire Old Testament canon as Scripture.
- F. Several fundamental beliefs were:
 1. God's sovereignty and man's responsibility.
 2. The immortality of the soul and the resurrection of the body.
 3. A belief in the existence of angels and demons.
 4. The written and oral law consisted of 613 commandments.
 5. During Christ's time there were two basic schools
 - A. The School of Hillel, which was very conservative.
 - B. The School of Shammai, which was very liberal.
2. Sadducees
 - A. The Sadducees were what one might call the aristocracy of the day.
 - B. They did not accept all of the Old Testament.
 1. Actually, they only accepted the first five books of the O.T.
 - C. They ran the temple and the temple concessions, which made them very wealthy.
 1. The high priest was a Sadducee, which helped in this area.
 - D. They denied immortality of the soul (Matthew 22:23-33) and the oral laws of the Pharisees.
 - E. They also did not believe in angels or demons.
3. Essenes
 - A. They were an ascetic group which lived in the areas to the north of the Dead Sea.
 - B. They had a very strict mode of life, refusing to live and interact with the other Jewish sects.
 - C. They were the group that copied and preserved the Dead Sea Scrolls.
4. Zealots
 - A. They were a very fanatical group that used terrorism to overthrow the Roman government.
 - B. Simon, one of Christ's disciples, was a Zealot.
 - C. One group within the Zealots was the Sicarri, which carried knives that would be used to randomly murder Romans and other Roman collaborators.
5. Herodians
 - A. They were a group of Jews that thought it best to support the Herodian rulership.
 - B. They were despised by the Pharisees.
 1. In view of this, it is interesting to see that they, along with the

Pharisees, and Sadducees, united to attempt to discredit Christ in Matthew 22.

- E. There were numerous religious and political institutions and groups that existed at this time in history.
 - 1. The Synagogue:
 - A. The Jewish place for worship.
 - B. In Jesus' day it was a school and a local law court.
 - C. Many think that it began during the Babylonian captivity.
 - D. It was ruled by a board of elders with some elected to read the law.
 - 2. The Sanhedrin:
 - A. The ruling body in Israel consisting of 70 men.
 - B. The high priest was an ex officio member and became the 71st.
 - 3. Scribes and Lawyers:
 - A. The official interpreters of the law.
 - B. Scribes had the responsibility for producing copies of the law for public worship.
- F. Some important dates:
 - 1. The majority of events in the New Testament are very difficult to date.
 - A. The only time we can assign accurate dates is when a New Testament event intersects with a verifiable historical date.
 - 2. The following are some of the more important dates:
 - A. Christ's birth - 4 or 5 B.C.
 - 1. Christ was born shortly before Herod the Great's death in 4 B.C.
 - 2. This is dated from a lunar eclipse which occurred on March 12th or 13th of 4 B.C. at which time Herod died.
 - B. The Beginning of Christ's Ministry - A.D. 26 or 29.
 - 1. The rebuilding of the temple was started by Herod in approximately 20 B.C.
 - 2. In John 2:20 we read that at that time the project had been going on for 46 years, which would put the start of Christ's ministry around A.D. 26.
 - 3. Another possibility is that Luke 3:1 tells us Christ began his ministry during the 15th year of Tiberius' reign.
 - A. This would correspond to the year A.D. 29.
 - C. The Crucifixion - A.D. 29 to A.D. 30.
 - A. This depends on when we begin Christ's public ministry.
 - D. Death of Herod Agrippa I (martyrdom of James the brother of John) - A.D. 44.
 - E. Famine in Jerusalem - A.D. 46.
 - 1. Josephus mentions the famine during the procuratorship of Fadus and Alexander in A.D. 44 to A.D. 48.
 - F. Gallio's Procounselship in Corinth - A.D. 51-52.
 - 1. This would place Paul's 18 month stay in Corinth during the years A.D. 50 - A.D. 53.

G. Procuratorship of Festus - A.D. 58 - A.D. 60.

1. This places Paul's Roman imprisonment during A.D. 60 - A.D. 62.

2. THE HISTORICITY OF JESUS

A. Some misconceptions concerning the historicity of Jesus.

1. Often the question arises as to whether Jesus ever lived.

2. Some of this comes from the fact that we know very little about the historical Jesus.

A. The Gospel accounts do not record Jesus' life in detail.

B. No doubt the best source of historical information on the existence of Jesus comes from ancient non-Christian Sources.

1. Ancient Historians:

A. Tacitus - ca. A.D. 55-120.

B. Seutonius – ca. A.D. 69-130.

C. Josephus - ca. 37-100.

2. Government Officials:

A. Pliny the Younger - 63 - ca. 113.

B. Emperor Trajan - Emperor of Rome A.D. 98-117.

C. Emperor Hadrian – Emperor of Rome A.D. 117 until A.D. 138.

3. Other Sources:

A. Lucian, Death of Peregrine, 11-13, in The Works of Lucian of Samosata – ca. A.D. 120.

B. Mara Bar-Serapion – written in A.D. 73.

C. Eusebius, Ecclesiastical History, IV: IX.

3. SURVEY OF THE GOSPEL ACCOUNTS

A. Matthew, Mark, and Luke appear very similar in subject matter and overall outline, and are referred to as the synoptic gospels.

1. All deal with the baptism, Galilean ministry, and Judean ministry of Jesus.

A. John writes of the baptism and last six months ministry of Jesus.

2. Mark has a 93% agreement with Matthew and Luke.

A. John is markedly different.

1. John shows a 92% difference with Matthew, Mark, and Luke.

B. This raises the matter of what is referred to as “The Synoptic Problem.”

1. The question arises concerning how Matthew, Mark, and Luke are so similar, yet so different.

2. There are numerous possible solutions to this “problem.”

A. A common original - one of the gospels was an original and was copied by the others.

B. Many fragments - many fragments were edited to produce the gospels.

C. Mutual dependence - two of the gospel accounts used the third as a basis for their chronology.

D. Two documents - Mark and “Q” were used to produce the gospels.

1. This is based on an evolutionary concept.

2. The question also arises as to where Matthew and Luke got their extra material.

- E. Four documents have been suggested - Mark, "Q", "L", and "M".
- F. Form critical which reduces the gospel writers to mere editors of existent material.
- G. Oral tradition which suggests that the gospel message was passed on orally at first (Acts 10:37-39), and then written down by the gospel writers at a later date.
- 3. A biblical solution:
 - A. The writers were early witnesses and they did not need to depend on others for their information.
 - 1. Matthew was an original eyewitness – written to the Jews.
 - 2. Mark received his material from Peter, who was an eyewitness – written to the Romans.
 - 3. Luke collected data from eyewitnesses, under the watchful "eye" of the Holy Spirit – written to the Greeks.
 - B. The writers were verbally inspired by the Holy Spirit.
- 4. BIRTH, INFANCY, AND CHILDHOOD**
 - A. Birth:
 - 1. Genealogies:
 - A. Matthew traces a descending line from Abraham to Joseph in order to validate Christ's legal descent.
 - B. Luke traces an ascending line from Eli (Mary's father in Luke 3:23) in order to validate Christ's human descent.
 - 1. God included four outcasts in the line of Christ.
 - A. Tamar - the Canaanite daughter-in-law of Judah who committed incest and bore Perez and Zerah - Genesis 38.
 - B. Rahab - the harlot from Jericho who became the great-great-grandmother of David - Joshua 2.
 - C. Ruth - the Moabitess who married Boaz and became the great-grandmother of David.
 - D. Bathsheba - the adulteress who became the mother of Solomon - 2 Samuel 11-12.
 - B. The Virgin Birth:
 - 1. Necessary because of prophecy - Genesis 3:15; Isaiah 7:14.
 - 2. Required due to the transgression of Adam which brought sin into the world.
 - A. The consequences of Adam's sin are directly seen in all men - Romans 5:14; 1 Corinthians 15:22.
 - B. Christ was never identified with Adam since He was begotten by the Holy Ghost - Luke 1:31-35.
 - 3. A brief discussion on the words "alma" and "parthenos".
 - A. In Isaiah 7:14 the word for "virgin" is "alma", which can mean "young woman" or "virgin."
 - B. However, Matthew 1:23 uses the Greek word "parthenos", which means "virgin", to translate the prophecy from Isaiah 7:14.
 - 1. Additionally, the translators of the LXX used the word "parthenos" to

translate “alma”.

2. It is hardly a sign for a young woman to bear a son, but it is quite another for a virgin to bear a son.

C. The Infancy of Christ:

1. The visit by the shepherds - Luke 2:8-20.
2. The circumcision in the Temple - Luke 2:21-39a.
3. The visit by the Magi
 - A. The time of this visit
 1. Some scholars indicate that this visit occurred when Christ was around 2 years old.
4. The flight of Joseph, Mary, and Jesus - Matthew 2:13-15
5. The return to Nazareth - Matthew 2:19-23.

D. The Childhood of Jesus:

1. We literally know nothing of the childhood of Jesus other than his trip to Jerusalem - Luke 2:41-50.
2. We do know that He grew and developed as any other man - Luke 2:51, 52.

5. THE BAPTISM AND TEMPTATION

A. The Baptism of Christ - Matthew 3:13-17, Mark 1:9-11, Luke 3:21-23.

1. When did this occur?
 - A. John began his ministry in the fifteenth year of Tiberius' reign (began August A.D.14), which was approximately A.D. 29 – Luke 3:1.
 - B. John may have ministered for anywhere from 6 months to 1 year prior to Christ's baptism as he was six months older than Christ.
2. Where did this occur?
 - A. Impossible to be absolutely certain, except we are told that it was at the Jordan River.
3. What occurred?
 - A. The word “baptize” (baptizo) means to immerse or dip into water.
 1. It does not mean “to sprinkle”, which is the Greek word “rhantizo.”
 2. Baptism was a common method of identification in those days.
 - A. The community at Qumran practiced baptism for those who would join their sect.
 - B. In the early church, baptism was the means whereby a person received remission of sins and was added to the church – Acts 2:38, 47.
4. Why did it occur?
 - A. When Christ came to John, it was with the express purpose of being baptized.
 1. The word “baptized” is in the aorist passive infinitive (baptisthenai) which indicates purpose.
 2. John's baptism was for repentance and the remission of sins - Matthew 3:2, 6, 11; Mark 1:4; Luke 3:3.
 - A. Why would Christ need to be baptized since He was sinless and needed no repentance?

1. First, let us note why he was not baptized.
 - A. The apocryphal Gospel According to the Hebrews states that Christ was baptized at the request of His family.
 - B. Gnosticism taught that Christ was just a man until baptized, at which time He became anointed by God for His ministry.
 1. It further suggests that prior to His death, the Father abandoned Him and He died as a mere man on the cross.
 2. A variation of this is also known as adoptionism.
 - C. He was baptized as an initiation into His high priestly role.
 - D. He was baptized to identify with the Gentiles.
- B. Why Christ was baptized.
 1. As an example of obedience.
 2. As a symbol of His death.
 3. In order that those who observed His baptism would also see His ministry confirmed by God the Father - 1 John 5:6.
 4. To “fulfill all righteousness” - Matthew 3:15.
- B. Jesus’ temptation - Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13.
 1. The issues:
 - A. Immediately after His baptism, Christ was driven by the Holy Spirit into the Judean wilderness to be tempted.
 - B. At this point a great theological argument develops regarding Christ’s ability to be tempted and impeccability.
 1. Impeccability - the quality of character that cannot yield to temptation.
 2. The positions:
 - A. Christ was “able” to sin, but chose not to – Isaiah 7:15.
 1. This explains how He was tempted like us but without sin – Hebrews 2:18; 4:15.
 2. Implies that Deity could have sinned, but if He did He would have no longer been Deity.
 3. Implies that the plan of God in eternity might not have been accomplished.
 - B. Christ was not able to sin.
 1. Christ could not sin because He was God, and God cannot sin.
 2. Accounts for the sovereignty of God in that His plan was inviolable.
 3. There is no real problem with Christ’s endurance of temptation since He endured the undiluted temptations of Satan but was unable to succumb.
 4. This would make the Devil an idiot.
 5. Also, Hebrews 2:18 and 4:15 seem to have little value if he could not have sinned.
 3. The temptations He experienced.
 - A. “Command that these stones be made bread” – Matthew 4:3.

1. In other words, do not depend on the provision of God, but take care of yourself.
 2. The temptation of “serving self.”
 3. The temptations which arise out of “the lust of the flesh.”
 - B. “Caste thyself down” – Matthew 4:6.
 1. Test God to see if He keeps His promise to protect you.
 2. The temptation of pride, “think of what this would do for you.”
 3. The temptations which arise out of “the pride of life.”
 - C. “Fall down and worship me” – Matthew 4:9.
 1. The temptation of “do it the easy way.”
 2. You can have it all now without the pain.
 3. The temptations which arise out of “the lust of the eyes.”
 4. Jesus’ victory over temptation.
 - A. He responded to each of the temptations with a direct quote from the Old Testament.
 1. “Command that these stones be made bread” - Deuteronomy 8:3.
 2. “Caste thyself down” - Deuteronomy 6:16.
 3. “Fall down and worship me” - Deuteronomy 6:13.
 - B. His victory over temptation was the result of His use of the sword (machaira) of the Spirit.
 - C. The following thought is quite interesting, “If our Lord could defeat Satan with three verses out of Deuteronomy, what should we be able to do with the whole Bible?” - Vance Havner
 5. The aftermath of Jesus’ victory over temptation.
 - A. God sent angels to minister unto Christ – Matthew 4:11.
 - B. Christ proved that He was the sinless Son of God worthy to be the sacrificial offering for man’s transgression.
- 6. BRIEF OVERVIEW OF CHRIST’S TEACHINGS AND ACTIVITIES**
- A. The early Judean and Galilean ministries:
 1. Background:
 - A. A brief chronology of Christ’s ministry after His baptism and temptation:
 1. Time Period Gospel Accounts.
 - A. Baptism at Jordan – Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22.
 - B. Temptation in the Judean wilderness - Mathew 4:1-11; Mark 1:12-13; Luke 4:1-13
 - C. Travel to Galilee, first miracle - John 1:43-2:11.
 2. Early Judean Ministry - John 2:12-3:36.
 - A. Travel to Samaria, the woman at the well - John 4.
 - B. Travel to Nazareth - Matthew 4:12-17; Mark 6:1-6; Luke 4:14-30.
 3. Early Galilean Ministry - Matthew 4:18-9:13; Mark 1:14-2:17; Luke 4:31-5:27.
 - A. Second Passover - John 5.
 - B. Second visit to Nazareth - Matthew 13:53-58; Mark 6:1-6.
 3. Middle Galilean Ministry - Matthew 9-18; Mark 2-9; Luke 5-10.

- A. Feast of Tabernacles - John 7:10-10:39.
 - B. Perea Ministry - Matthew 19-20; Mark 10; Luke 18.
- B. Latter Judean Ministry, Third Passover, Crucifixion - Matthew 21-28; Mark 11-16; Luke 19-24.
 - 1. Some interesting notes:
 - A. Christ spent most of His ministry in the area of Galilee.
 - 1. All but several months of His ministry was spent outside of Judea.
 - B. Christ may have made three trips to Jerusalem for the Passover, the last being the one at which He was crucified.
 - 1. If so, His ministry must have lasted around three years starting around A.D. 29 and ending A.D. 32 or A.D. 33.
- C. The Galilean Ministries.
 - 1. All but a few weeks of His ministry was spent on Israel soil.
 - A. The two most notable exceptions was the journey through Samaria and the trip into the regions of Syro-phonicia.
 - 2. Jesus' first miracle - John 2:1-11.
 - A. John records the first miracle of Christ, the turning of the water into wine at the marriage in Cana.
 - 1. A good bit of dispute over this miracle.
- D. The early Judean ministry - John 2:12-3:36.
 - 1. This appears to be the first time Christ cleansed the Temple.
 - A. He did it on at least two occasions, one here, and one just prior to His crucifixion.
 - B. We also find the account of Christ telling the Jews about His crucifixion, a statement they later used to convict him of blasphemy and of trying to destroy the temple - Matthew 26:61.
 - C. We also find the account of Nicodemus (John 3:1-21), who later became a disciple of Christ - John 19:39.
- E. The Woman at the Well – John 4.
 - 1. It was during his conversation with the Samaritan woman that she asked Him a very pertinent question, “Where are we to worship?”
 - A. Her question was based on the confusion raised by the Samaritan religion over the place of worship.
 - 2. During intertestamental times a division occurred between the half-breed Jews living in Samaria and the pure-blooded Jews living in Judah.
 - A. This division was so great that the two groups did not have any thing to do with one another.
 - B. As a result, the Samaritans took the Pentateuch and replaced all references to Mt. Moriah with Mt. Gerizim.
 - C. This enabled them to take the information in the Pentateuch and apply it to a brand of Judaism that they concocted.
 - D. One of the major areas of division was where they were to worship.
 - 1. The Jews said it must be in Jerusalem, as God had instructed.
 - 2. The Samaritans said it was at Mt. Gerizim.

3. Christ's answer to her question was no doubt unexpected.
 - A. Instead of telling her where, He went to the heart of the issue, that of truth and spirit.
 1. Truth is required since God demands worship in a certain way.
 2. Spirit is required because God wants people to worship Him with the proper attitudes.
 - A. Both are critical for proper worship.
 - B. One cannot exist without the other.
 - B. Truth:
 1. It is based on the fact that God alone is worthy of our worship - Matthew 4:10; Revelation 4:11.
 2. It is based on a proper knowledge of who God is.
 - A. Truth is based on a proper concept of who God is.
 - B. Man needs to know His attributes and character.
 1. Holiness - describes His complete separation from anything that defiles.
 - A. It describes His utter "otherness."
 - B. The Hebrew word "holy" is qadosh, and refers to something separate - Exodus 15:11; Psalm 29:2; 1 Peter 1:15.
 - C. Since He is the standard, anything He does is right.
 1. This is seen in one of the compound names of God found in the Old Testament - Jehovah Tsidkenu - the Lord our Righteousness - 1 Samuel 12:7; Isaiah 41:10; Jeremiah 23:6.
 2. Pure
 - A. God is completely without fault of any kind - Habakkuk 1:13; 1 John 3:3.
 3. Just
 - A. God is completely just.
 1. It is not possible for man to say that God has not given them a "fair shake" - Genesis 18:25; Deuteronomy 32:4; Job 4:17; Isaiah 45:21.
 4. Good
 - A. God is completely good.
 1. There is nothing deceitful or bad about God or anything that He does - Romans 2:4; Mark 10:17, 18.
 3. Truth is based on a proper knowledge of what God is.
 - A. Right worship is also based on a proper knowledge of what God is.
 1. Spirit - John 4:23-24.
 - A. He cannot be reduced to an image - Exodus 20:3, 4; Isaiah 40:18-26
 - B. He is not confined to any one place - Jeremiah 23:23, 24; Psalm 139:7.

4. It is based on a proper knowledge of what God demands.
 - A. Man cannot worship God any way that man thinks is right.
 1. It is not man that decides the proper way of worship, but God.
 - A. Idolatry takes many forms.
 1. Worshiping the wrong God the right way.
 2. Worshiping the wrong God the wrong way.
 3. Worshiping the right God the wrong way.
 - A. The golden calf - Exodus 32.
 - B. Nadab and Abihu - Leviticus 10:1, 2.
 - C. Saul - 1 Samuel 13:8-14.
 - D. Uzzah - 2 Samuel 6:1-9.
- C. Spirit:
1. This is based on a proper knowledge of what God desires.
 - A. God desires that man worship Him with the proper attitudes - Malachi 1:12-14; Mark 7:6.
 2. The meaning of worshiping in spirit.
 - A. Romans 1:9
 - B. Psalm 103:1
 - C. Psalm 51:15-17
 3. The method of worshiping in spirit.
 - A. Center our thoughts on God.
 - B. Confess and repent of our sins.
 - C. Meditate on God's works, words, and ways.
 - D. Worship with an undivided heart.
- D. The words of worship:
1. "Shachah" - to bow down
 - A. The most common word used in the Old Testament and translated "worship" - Exodus 24:1, 34:14, Psalms 5:7; 66:6.
 - B. Occurs 55 times in total.
 2. "Segid" - to worship, to pay homage
 - A. Used exclusively in Daniel to refer to the act of paying homage to idols or men - Daniel 3:5, 10, 14, 15, and 28.
 3. "Proskuneo" - to make obeisance, do reverence.
 - A. Combination of "pros", meaning towards, and "kuneo", meaning kiss.
 1. Expresses the idea of to "kiss towards."
 - B. The most frequent word translated "worship" in the New Testament.
 - C. "Proskuneo" emphasizes the attitude of the giver towards the one being worshiped - Matthew 4:10; John 4:21-24; and Revelation 4:10.
 4. "Sebomai" - to revere.
 - A. Stresses the act of reverence, more specifically, awe in the presence of One greater - Matthew 15:9; Mark 7:7; Acts 16:14.

5. "Sebazomai" - variation of "sebomai."
 - A. Used only in Romans 1:25.
6. "Latreuo" - to serve
 - A. Stresses the service aspect of worship, specifically in relation to a Sacrifice – Romans 12:1-2 (noun form); Philippians 3:3; Hebrews 10:2.
7. "Eusebeo" - to act piously towards
 - A. Used only in Acts 17:23.
- E. The definition of worship.
 1. The worship of God is nowhere defined in Scripture.
 2. As we have noted by a consideration of the words above worship is not confined to praise.
 - A. "...it may be regarded as the direct acknowledgement to God, of His nature, attributes, ways and claims, whether by the outgoing of the heart in praise and thanksgiving or by deed done in such acknowledgement." Vines Expository Dictionary of New Testament Words, p. 1259.
 3. We might be able to define worship as service offered acceptably to God.
 - A. When we serve God from a heart of love and devotion to Him, we worship Him – Exodus 20:3-5; 34:14; John 4:20
 - B. Worship is manifested in singing offered acceptably to God - Psalm 66:4.
 - C. It is meditation offered acceptably to God - Psalm 19:14.
 - D. It is sacrifice offered acceptably to God.
 1. One of the major aspects of worship is that of sacrifice.
 2. Depending upon which Covenant we consider, this sacrifice may be an object, an animal, or ourselves.
 - A. As Christians under the New Covenant, we are called to "present our bodies a living sacrifices" - Romans 12:1, 2.
 1. Why?
 - A. Because that is our reasonable service.
 3. The word "service" is "latreuo," which can also be translated "worship."
 - A. The Christian worships God when he offers himself to God as a living sacrifice.
 - E. It is praise offered acceptably to God – Psalm 54:6; Hebrews 13:15.
 - F. Worship is thanksgiving offered acceptably to God - Leviticus 7:12-15; Psalms 100:4; 107:22; Revelation 7:12.
- F. Jesus' first journey to Nazareth - Luke 4:14-30.
 1. After His temptation and the early Judean ministry, we are told that He journeyed to his home town of Nazareth.
 - A. As was His custom, He went to the synagogue on the Sabbath to read

the Scriptures.

1. After reading Isaiah 61:1, 2 He indicated that that Scripture was fulfilled that day.
- B. Christ was not accepted by his home town because of their familiarity with Him.
 1. As a result, He was rejected, and almost killed.
2. The calling of the disciples.
 - A. The Calling of the Twelve - Luke 5:1-11.
 1. We are given the details of the calling of only seven of the twelve disciples, Peter, Andrew, James, John, Philip, Nathanael, and Matthew (Levi).
 - B. The first four, Peter, Andrew, James, and John were called three times by Christ before they became His permanent traveling disciples.
 1. The first calling of Peter, Andrew, Philip, Nathanael, John - John 1:35-49.
 - A. This first calling was from following John the Baptist to following Christ.
 2. The second calling of Peter, Andrew, James, and John - Matthew 4:18-22, Mark 1:14-20.
 - A. This was a call from mending the nets to following Christ.
 - B. This was a call from following Christ at a distance to service.
 - C. Some want to equate this with the third call (making only two callings), but the details of the second and third callings are significantly different.
 3. The third calling - Luke 5:1-11.
 - A. This was the third and final call.
 1. It was a call from service to sacrifice.
 - B. After this call we are told that Peter, James, John, and Andrew left their fishing boats and followed Christ full-time.
 - C. This third calling was after the miraculous catch of fish.
 4. The call to Levi - Matthew 9:9-13; Mark 2:13-17, Luke 5:27-35.
 - A. Of all the disciples, Matthew probably sacrificed the most financially to follow Christ.
 5. The final selection of the Twelve - Mark 3:13-19; Luke 6:12-16.
 - A. The final selection of the inner twelve occurred after Christ spent a night in prayer.
 - B. Note that Judas Iscariot was no surprise.
 1. Christ knew that one of the Twelve would betray Him - John 17:12.
 - C. The identity of the Twelve:
 1. The twelve disciples were those chosen personally by Christ to carry on the work of the Kingdom after His crucifixion.
 - A. Peter
 1. Considered by many as the de facto leader of the Twelve.

2. He was the one always asking the questions, not because he was the only one with a question, but because he was the spokesman for the group.
 3. He also was the one that made the most mistakes, specifically the denial.
 4. However, he was also the one who made the great confession of Christ's deity on the Mount of Transfiguration.
 5. Tradition says Peter was crucified upside-down during the reign of Nero.
- B. Andrew, Peter's brother.
1. He was the one who told Peter about Christ - John 1:40, 41.
 2. He was the one who always seemed to be bringing people to Christ - John 12:20-22.
 3. He was the most "open" of the disciples as he was instrumental in bringing even Gentiles to Christ.
 4. Tradition says that Andrew was crucified on an "X" shaped cross.
- C. James the son of Zebedee, John's brother.
1. Was known as one of the "sons of thunder" because of his zeal for the Lord - Mark 3:17.
 2. He was so zealous for the Lord that he wanted to destroy the Samaritans who were inhospitable towards Christ - Luke 9:51-56.
 3. He, along with his brother John and mother, tried to usurp the places of honor at Christ's right and left hand in the kingdom - Matthew 20:20-24.
 4. He was the first disciple martyred - Acts 12:1-4.
- D. John the son of Zebedee, James' brother.
1. We can say his life is characterized by two words, "witness" and "love."
 2. He wrote five books of the New Testament.
 3. Served the church at Ephesus prior to his death.
 4. Was the only disciple we know of that died of old age.
- E. Philip.
1. Was the first one that the Lord called to follow Him - John 1:43-46.
 2. Was probably the disciple in charge of procuring the food - John 6:5-7.
 3. Appeared to be very practical, forgetting about the supernatural protection and power of God - John 6:5-7.
- F. Nathanael.
1. Was also known as Bartholomew.
 2. He seemed to be very contemplative, having a good grasp of the Scriptures - John 1:45-51.

3. He was highly praised by Christ because of his character - John 1.
- G. Matthew.
 1. Also known as Levi.
 2. He publican (a tax-collector) and probably a very wealthy man.
 3. He wrote the book of Matthew describing Christ as King.
- H. Thomas.
 1. Known as the “doubter,” although I question that assessment.
 2. Seemed to desire to be with Christ as much as possible - John 14:5; 11:14-16.
- I. James the Son of Alphaeus.
 1. Known as “James the Less” probably because of his stature.
 2. There is a remote possibility that he was Matthew’s brother - Mark 2:14.
 3. Also a remote possibility that he was Jesus’ cousin since Clopas and Alphaeus are two forms of the same name - John 19:25; Mark 15:40.
- J. Thaddeus.
 1. Known as “Judas not Iscariot” and Lebbaeus.
 2. His only words are mentioned in John 14:21-24.
- K. Simon the Zealot.
 1. He was a member of the Zealots, an ultra-patriotic group ultimately responsible for the war with Rome in A.D. 68-A.D. 71.
- L. Judas Iscariot.
 1. Perhaps better known as the “betrayor” of Christ.
 2. He was only interested in the physical kingdom.
 3. Hanged himself because of remorse for having betrayed Jesus - Matthew 27:3-5; Acts 1:18.
- G. Excerpts of Christ’s Teachings and activities from the middle Judean, Perean, and latter Judean Ministries
 1. The Middle Judean Ministry.
 - A. The Middle Judean ministry of our Lord is found in John 7:10-10:39.
 - B. It occurred during the Feast of Tabernacles, which would have been in the month of Tishri (September-October our calendar) of the year A.D. 32 (if Christ was crucified in A.D. 33), or A.D. 31 (if Christ was crucified in A.D. 32).
 - C. After this brief ministry by Christ, He traveled to Perea for the few months between the Feast of Tabernacles and the Passover at which He was crucified.
 2. The Perean Ministry - Luke 9-19.
 - A. This ministry was to the areas to the East of the Jordan River, or the Transjordan area.
 - B. It occurred between Christ’s trip to the Feast of Tabernacles in September-

October, and the time of His last trip to Jerusalem for the Passover in March-April.

C. It was the last major ministry of Christ.

3. The Later Judean Ministry.

A. The Later Judean ministry encompasses the journey by Christ from Perea into the area of Jerusalem through Jericho, and the passion week.

7. THE MIRACLES OF CHRIST

A. During His ministry Christ performed many miracles.

1. They were performed to authenticate His identity as the Messiah and the validity of the new revelation He brought from God.

2. In spite of these miracles, however, He was finally rejected and killed as an imposter.

A. The definition of a “miracle.”

1. The word “miracles” is derived from two Greek words with fundamentally different meanings.

A. “Dunamis” (power).

1. The word used to refer to the power behind the miracle.

2. Is translated “mighty works” - Matthew 11:20, 21, 23; Mark 6:2, 5, 14; Luke 10:13.

3. Is translated “virtue” - Mark 5:30; Luke 6:19.

B. “Semeion” (sign or wonder).

1. The word most often translated “miracle” in the gospel records.

2. Refers to the reason for the act, that being a sign.

3. It is important to understand that Christ’s miracles were meant to be a sign to show His authenticity and that He was speaking from God.

A. This was acknowledged by Nicodemus - John 3:2.

B. The purpose of miracles.

1. Miracles are not normative today.

A. God does not intervene in history performing miracles today as He did during the time of Christ.

2. When one looks at miracles in the Scriptures, one finds that there have been only three real periods of miraculous activity.

A. The time of Moses to authenticate the law.

B. The time of Elisha and Elijah to authenticate the prophets.

C. The time Christ and the early church to authenticate the New Covenant.

C. Christ’s miracles indicated His power over nature.

1. The first miracle at Cana - John 2:1-11.

2. The miraculous catch of fish - Luke 5:1-9.

3. The stilling of the storm - Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25.

4. The feeding of the 5,000 - Matthew 14:13-21; Mark 6:32-44; Luke 9:11-17; John 6:1-15.

5. Christ walks on water - Matthew 14:22-33; Mark 6:45-52; John 6:16-21.

6. The feeding of the 4,000 - Matthew 15:32-39; Mark 8:1-10.

7. The paying of the temple tax - Matthew 17:24-27.
8. The cursing of the fig tree - Matthew 21:18-19; Mark 11:12-14.
- D. Christ's miracles indicated His power over disease.
 1. A comparison of Christ's healings with alleged faith-healers of today.

A. Christ and the Apostles	Modern Faith Healers
Healed with a word or a touch	Looks like a stage show
Healing was instantaneous and complete	Healing is partial and progressive
Healing was for organic diseases	Healing is for functional diseases
Healing was for everyone without exception	Healing is for only a few
Healing was not dependent on the faith of the one being healed	Healing is totally dependent on the faith of the one being healed
Healing was done for unbelievers with rare exceptions for believers	Healing is done for believers
Raising the dead was part of the gift	Raising the dead is not part of the modern healing movement
 2. The healing ministry of Christ:
 - A. Healing of the Nobleman's son - John 4:46-54.
 - B. Healing of Peter's mother-in-law - Matthew 8:14-17; Mark 1:29-31; Luke 4:38, 39.
 - C. Healing of the sick in Capernaum - Mark 1:32-34; Luke 4:40, 41.
 - D. Healing of the lepers and multitudes - Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16.
 - E. Healing of the man with the palsy - Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26.
 - F. Healing of the man at the Pool of Bethesda - John 5:2-9.
 - G. Healing of the man with the withered hand on the Sabbath - Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11.
 - H. Healing of the multitudes - Matthew 12:15-21; Luke 6:17-19.
 - I. Healing of the Centurion's servant - Matthew 8:5-13; Luke 7:1-10.
 - J. Healing of the woman with the issue of blood - Matthew 9:20-22; Mark 5:24-34.
 - K. Healing of the two blind men - Matthew 9:27-31.
 - L. Healing of the multitudes at Gennesaret - Matthew 14:34-36; Mark 6:53-56.
 - M. Healing of the Syro-Phonecian's daughter - Mathew 15:21-38; Mark 7:24-30.
 - N. Healing of the deaf/dumb man in Decapolis - Matthew 15:29-31; Mark 7:31-37.
 - O. Healing of the blind man at Bethsaida - Mark 8:22-26.
 - P. Healing of the man born blind - John 9:1-41.
 - Q. Healing of the woman bound by Satan - Luke 13:10-17.
 - R. Healing of the ten lepers - Luke 17:11-19.

- S. Healing of the blind men in Jericho - Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43.
- T. Healing of Malchus' ear - Luke 22:50-51; John 18:10-11.
- U. Healing of the man with the dropsy on the Sabbath - Luke 14:1-6.
- E. Christ's miracles indicated His power over Satan.
 - 1. The Demoniac at Capernaum - Mark 1:23-28; Luke 4:33-37.
 - 2. The Gadarene Demoniacs - Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39.
 - 3. The demon-possessed man - Matthew 9:32-34.
 - 4. The healing of the demoniac after the transfiguration - Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43.
 - 5. Christ accused of being in league with Beelzebub - Luke 11:14-26.
- F. Christ's miracles indicated His power over death.
 - 1. The raising of the widow's son at Nain - Luke 7:11-17.
 - 2. The raising of Jairus' daughter - Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56.
 - 3. The raising of Lazarus - John 11.
- 8. CHRIST, THE GOOD SHEPHERD – JOHN 10**
 - A. The picture:
 - 1. In ancient Israel, each town had a central sheepfold.
 - A. It consisted of a large area surrounded by walls, somewhat like a pen.
 - B. One person in the town was hired to be the guard over the sheepfold, and was called a porter.
 - 2. Each night, the shepherds would bring their sheep to the sheepfold where they would be protected from predators and others who would take advantage of the sheep.
 - 3. In the morning, the shepherd would go to the sheepfold, and call for his sheep.
 - 1. Since they knew the voice of the shepherd, they would come to him.
 - 2. Only those sheep that were cared for by that shepherd would come, the others would not.
 - 4. The shepherd would then take his sheep out to pasture, and return again at night where he would leave the sheep with the porter in the sheepfold.
 - 5. Since the porter knew the shepherd, he would only allow that shepherd to come for the sheep.
 - 1. If others wanted to get the sheep, they would have to climb over the walls.
 - 2. Robbers refer to those who would slaughter the sheep, many times right in the sheepfold, and toss the carcass over the wall where someone would take it away.
 - 3. Thieves on the other hand would steal live sheep.
 - B. The explanation:
 - 1. The Shepherd is Christ – John 10:9-11.
 - 2. The sheepfold is Israel.
 - 3. The sheep who knew Christ's voice were the redeemed of Israel.

4. Those that do not are apostate Jews or unredeemed Jews.
 5. The thieves and robbers refer to the false shepherds of Israel, the Pharisees and Sadducees, who took advantage of the sheep for their own gain - Matthew 23.
 6. The “other sheep” of verse 16 is the redeemed of the church, or Gentile believers.
- C. The application:
1. Christ knows His sheep - John 10:3, 14.
 2. The sheep know Christ and recognize Him – John 10:4, 5, 26, 27.
 3. Christ protects the sheep from false shepherds and harm – John 10:7-10, 12, 13.
 4. Christ lays down His life for the sheep – John 10:11, 15-18.
 5. Christ gives His sheep eternal life – John 10:28-30.
 6. Christ provides for the sheep meeting their every need – John 10:9, 10.
- 9. UNIQUE PARABLES TO THE BOOK OF LUKE**
- A. The Parable of the Rich Fool - Luke 12:13-21.
1. Teaches about the uncertainty of life and the foolishness of making plans without God.
- B. The Parable of the Watchful Servants - Luke 12:35-40.
1. Teaches that the return of Christ will be at an unexpected time, and that the reward will be to those who are not caught by surprise.
- C. The Parable of the Faithful and Unfaithful Servant - Luke 12:41-48.
1. Reinforces the necessity of watchfulness.
 2. Possibly teaches degrees of punishment for unbelievers.
- D. Parable of the Barren Fig Tree - Luke 13:6-9.
1. Describes Christ’s three attempts to find repentance in Israel, to no avail.
- E. Parable of the Reserved Seats - Luke 14:7-11.
1. Teaches the virtues of humility.
- F. Parable of the Great Supper - Luke 14:12-24.
1. Teaches that the Jews forfeited their invitation to the Kingdom so God went to another people, the Gentiles.
- G. Parable of the Lost Coin - Luke 15:8-10.
1. Pictures Christ as the seeking Savior.
- H. Parable of the Prodigal Son - Luke 15:11-32.
1. Pictures Christ as the seeking Savior.
- I. Parable of the Unjust Steward - Luke 16:1-13.
1. Teaches the necessity of wisely using one’s resources.
- J. Parable of the Unprofitable Servants - Luke 17:7-10.
1. Teaches how man needs to serve God faithfully, and even when he has done his best he has only done his duty.
- 10. THE COST OF DISCIPLESHIP - MATTHEW 8:19-22; 16:24-28, LUKE 9:23-25; 9:57-62; 14:25-33**
- A. Christ’s call to discipleship was a call to salvation.
1. Christ called men to follow Him without qualification.

2. He called men to give up everything in order to follow Him.
 - A. This is clearly seen in the Parable of the Pearl and the Parable of the Hidden Treasure.
- B. Discipleship, the mission of the Church - Matthew 28:19, 20.
 1. Making disciples involves:
 - A. Bringing people to Christ - salvation.
 - B. Teaching them to observe all that God has commanded them.
 - C. Teaching them to spiritually reproduce as seen in Christ's model of discipleship - the Twelve.
- C. Christ's teaching on discipleship.
 1. Discipleship involves a great cost.
 - A. A willingness to die - Luke 14:27.
 - B. A willingness to follow Christ at all costs - Luke 14:26-27.
 - C. A willingness to leave all for Christ - Luke 14:33.
 - D. A willingness to endure physical deprivation - Luke 9:58; Matthew 8:19.
 - E. A willingness to forsake family - Matthew 8:21, 22; Luke 9:58; 14:26.
 - F. A willingness to deny self - Matthew 16:24; Luke 9:23.
 2. Discipleship involves counting the cost - Luke 14:28-32.
 3. It is a call to salvation - Matthew 16:25, 26; Luke 9:24, 25.

11. THE SERMON ON THE MOUNT

- A. The setting:
 1. According to Matthew 5:1-2 it was on a mountain.
 - A. This could also refer to a high place, a plateau.
 2. Luke 6:17-49 indicates it was on a plain.
 - A. It is most likely that this sermon was delivered in an area around the Sea of Galilee on one of the hilly plains.
 3. Numerous scholars place the Sermon on the Mount on the Peaks of Hattain, a rather hilly area near the Sea of Galilee.
- B. The recipients:
 1. There are many views as to the recipients of this sermon.
 2. The following is a synopsis of the views presented by various religions today:
 - A. An exposition of the law to drive men to grace.
 1. The Sermon on the Mount contains many commands that are very attainable.
 2. Christ did not redefine the Old Testament Law, He clarified it.
 - B. A roadmap to moral, social behavior, which is nothing more than a social-gospel position.
 1. There are many moral and social implications in the teachings of the Sermon on the Mount, but their applicability run much deeper than the social gospel.
 - C. A set of moral standards used to teach morality within Matthew's community, which is a popular modern view.
 - D. A set of ethical standards applicable to all believers of all ages.
 - E. A summons to personal faith and decision.

- F. Some suggest a proclamation of an “interim ethic” to be followed until the start of the church.
 - 1. However, why would Christ preach a sermon that takes up several chapters of the New Testament only to supersede it with the real Gospel two or so years later?
- G. An intensification or radicalization of Old Testament law.
 - 1. However, God always wanted men to obey Him from the heart.
- H. A moral, ethical law applicable to the Millennial Kingdom first offered by Christ to the Jews (classic Dispensational view).
 - 1. This is the popular dispensational viewpoint, but the problem here is that there are commands in the Sermon that make no sense when interpreted in light of such a kingdom.
 - 2. For example:
 - A. The exhortation to endure persecution which would not exist in the Millennium if such existed.
 - B. The exhortation to love our enemies.
- I. An eclectic view:
 - 1. This view presents a description of the ethical, social, and moral behavior of true disciples.
 - 2. Its moral truths are applicable and binding to believers today since each one of the truths is repeated elsewhere in the New Testament.
- 3. The sermon itself:
 - A. The character of disciples - Matthew 5:3-12.
 - 1. Humility - Matthew 5:3.
 - A. Some believe this refers to those who are poor in material wealth, but when one compares Luke 6:20 with Matthew 5:3 it indicates that Christ is talking about the poverty of spirit that exemplifies one who is humble - Isaiah 66:2; Psalms 34:18; Isaiah 57:15.
 - B. Christ is basically saying that those who are humble are the only ones who can find their way into the Kingdom.
 - 1. Those who are self-sufficient will never submit to God as their only resource and hope of salvation.
 - B. Sadness over sin - Matthew 5:4.
 - A. Mourning in this verse does not refer to grief or sadness over the issues of life, but of a deep sorrow over one’s sin.
 - 1. This naturally follows from the first Beatitude in which one recognizes their spiritual poverty and utter dependence on God. - Psalm 51; Psalm 32; Romans 7:24.
 - B. Only those that mourn over their sin will find the comfort of God - Proverbs 28:13.
 - C. God can forgive all of our sins but none of our excuses.
 - 3. Meekness - Matthew 5:5.
 - A. Meekness (“prautes”) describes power under control.
 - B. Was used in classical Greek to refer to a horse that had been broken.

- C. Those who are meek do not assert their rights.
 - 1. They are content to depend totally on the power of God and His purpose, allowing Him to make things right.
- D. Meekness is one of the characteristics of those that are truly godly - Ephesians 4:1, 2; Colossians 3:12; Galatians 5:22, 23.
- E. The reward of the meek is that God will give to them the earth as an inheritance - Psalm 37:9-11.
 - 1. Not the physical earth, but that which is of the earth in so far as earthly blessings is concerned.
- 4. Hunger for righteousness - Matthew 5:6.
 - A. Note that this is a hunger and thirst for righteousness.
 - B. Deep within the heart of every Christian is a desire for righteousness - Psalms 42:1, 2; 63:1, 2.
 - C. This Beatitude follows logically from the others in that those who are poor in spirit, broken over their sin, and meek, are given the righteousness of God which comes by obedient faith in God.
- 5. Merciful - Matthew 5:7.
 - A. Mercy (“eeleon”) refers to that quality of character that pities the miserable condition of the one to whom mercy is shown.
 - 1. This character quality was completely lacking in the New Testament era and was even looked upon with contempt by the Roman and Greek cultures of that day.
 - B. Mercy can also be described as “compassion in action” - Lamentations 3:22, 23.
 - 1. The text of this verse is emphatic and indicates that only those who show mercy will receive mercy - Psalm 18:25; Proverbs 14:21; James 2:13.
 - A. Remember the law of sowing and reaping – Galatians 6:7, 8.
- 6. Holiness - Matthew 5:8.
 - A. “Pure in heart” refers to those who make every effort to be holy within.
 - B. Many have a moral facade on the outside, but inside are full of evil.
 - 1. This was the problem that the Scribes and Pharisees had, and the one that Christ hit them with the hardest - Matthew 23:25, 26; 15:19, 20 Proverbs 4:23; James 4:8; Psalm 51:10.
 - C. “Pure” is the word “katharizo”, which morally refers to freedom from the filth of sin, and refers to integrity of character.
 - D. The reward of the pure in heart is that they will “see God.”
- 7. Peacemaker - Matthew 5:9.
 - A. Peace is not the cessation of hostility, but is based on a proper relationship founded on truth.
 - 1. Without truth, there can be no real peace.
 - B. Those who are peacemakers have as their goal the salvation of others, so that those who are redeemed may have peace with God and the peace of God.

1. A person who is a peacemaker, must have first obtained peace with God.
8. Persecuted - Matthew 5:10-12.
 - A. Many Christians have a hard time with persecution since they feel that to be persecuted is something not to be desired.
 - B. However, the New Testament teaches that suffering and persecution is a normal part of the Christian life - 1 Peter 1:7; John 16:33; 15:18-21.
 - C. The results of persecution are two-fold for the believer.
 1. It affirms that we are citizens of the Kingdom.
 2. It promises future glory - Romans 8:18; 1 Peter 1:10, 11; 2 Corinthians 4:17, 18.
- B. The Influence of the Child of God - Matthew 5:13-16.
 1. In these four verses Christ describes what the influence of Christians should be in a lost and decaying world.
 2. He uses two common metaphors to describe this influence, salt, and light.
 - A. Salt - Matthew 5:13.
 1. In ancient times salt was commonly used as a preservative, as a form of money, as a bond of friendship, and as a seal for covenants.
 2. There are many suggested interpretations to Christ's use of salt.
 - A. Since salt stings when it is put on a wound, some say that Christ is emphasizing that Christians should prick the consciences of those with whom they come into contact.
 - B. Since salt enhances the flavor of foods, some say that the Christian is to enhance the quality of life of those with whom they rub shoulders.
 - C. Since salt creates thirst, some say that Christians should create a thirst for God in those around them.
 - D. Salt was used for the preserving influence of the Christian.
 1. Because of our lifestyle and character, we should be a retardant acting against the moral and spiritual corruption of society.
 3. Christ points out that a Christian can lose their "saltiness" by becoming contaminated with other things.
 - A. Sin will destroy the effectiveness of the Christian, rendering them "good for nothing."
 - B. Light - Matthew 5:14-16.
 1. Throughout the Bible sin and wickedness are referred to as "darkness" while purity and holiness are referred to as "light."
 - A. Thus it is easy to see that Christ is referring to the fact that Christians should be a light, drawing men to Christ.
 - B. They should reveal the wickedness of the world thus allowing men to see the light of the Gospel - Philippians 2:15, 16.

2. It is important to note that the Christian "is light."

- A. They do not have control over the light that they emanate; they can only hide it under a bushel basket so that it cannot be seen.
 - C. The Christian in relation to Old Testament Law - Matthew 5:17-48.
 - 1. Christ and the Law - Matthew 5:17-20.
 - A. The priority of the Scripture - Matthew 5:17.
 - 1. In this verse Christ states for all time that He did not come to destroy the law but to fulfill it.
 - 2. “Destroy” is the word “kataluo”, which means “to render inoperative, to abolish.”
 - 3. The word “Law” refers to the entire revelation of God as revealed in the Old Testament.
 - 4. Instead of abolishing the law, Christ came to fulfill it.
 - A. He fulfilled the moral law of God (as embodied in the Ten Commandments), by living a perfect, sinless life.
 - 1. He did not break a single commandment of God – Hebrews 4:15.
 - B. He fulfilled the judicial law of God (that law that set Israel apart from all other nations).
 - 1. When He died on the cross, the judicial law was completely fulfilled and terminated – Colossians 2:14.
 - C. He fulfilled the ceremonial law of God by becoming the perfect, once-for-all sacrifice for sin - Hebrews chapters 9, 10.
 - D. He fulfilled the law as a means of righteousness by providing the righteousness of God by faith, imputed to all who would believe and obey - Romans 10:4; Hebrews 5:9.
 - B. The permanence of Scripture - Matthew 5:18.
 - 1. Not only did Christ affirm the priority of Scripture, but He affirmed its permanence as well.
 - A. A “jot” refers to the smallest Greek letter (iota), and “tittle” refers to the small stroke of a pen that separated one Hebrew letter from another.
 - 2. He is saying that every point of God’s law, down to the minutest detail, will be completely fulfilled.
 - C. The pertinence of Scripture - Matthew 5:19.
 - 1. He not only affirms the priority and permanence of Scripture, but He goes further to affirm the pertinence of Scripture, that is, every command of Scripture is valid and binding.
 - A. In Christ’s days, some Pharisees taught that since it was not possible to keep the whole law, one could choose one commandment to keep, and if they kept that commandment rigorously, it was as though they kept the whole law.
 - 1. However James states that if one breaks a single law, it is as though all the law were broken - James 2:10.

- B. Some Pharisees taught that if one would only “intend” to keep the law that was good enough.
 - 1. Christ destroyed that entire belief in this one single statement.
 - 2. It was the religious leaders of the day that invented ways to “legally” circumvent the law of God - Matthew 23:14; Mark 7:1-13.
 - D. The purpose of Scripture - Matthew 5:20.
 - 1. Christ gives the purpose of the Scriptures, righteousness.
 - A. When looking at the righteousness of the Scribes and Pharisees, one finds that it was a form of righteousness, but not the kind that God required.
 - 1. Specifically, it was:
 - A. External - the Pharisees prided themselves on their external piety, but they completely lacked internal motive.
 - B. Partial - the Pharisees only partially kept the law since it was not possible to keep it all.
 - C. Redefined - the Pharisees redefined the law to make it easier for them to keep.
 - D. Self-centered - the Pharisees made sure that the law suited their purposes, even if it meant cheating their parents out of support - Mark 7:9-11.
 - B. The righteousness required by God for Christians is the “righteousness which is of God by faith” - Philippians 3:9.
 - 1. This righteousness does not come solely by law keeping, but by faith in Christ - Romans 10:3.
- 2. Anger and reconciliation - Matthew 5:21-26.
 - A. Throughout the remainder of chapter 5 Christ uses the phrase “you have heard it said by them of old” or “you have heard that it has been said.”
 - 1. These phrases are references to the teachers of the law, the Scribes and Pharisees.
 - 2. Christ is contrasting what they taught with God’s original purpose.
 - B. Some teach that Christ is redefining the law of God.
 - 1. However, that is unlikely since He just finished affirming that He was fulfilling it.
 - A. He would hardly then go on to redefine it.
 - C. Others suggest that He was intensifying the law.
 - 1. However, this is unlikely since He just finished affirming the perfect nature of the law.
 - 2. God would hardly have given His law only to require its intensification or modification by Christ.
 - D. He strips away the external command “Do not kill” to show that

the ultimate action is based on a prior condition, hatred towards one's brother.

1. The point that is evident is that God is not interested in merely the external, but the internal as well.
- E. Anger towards one's brother interferes with one's worship.
- F. Christ urged swift reconciliation while there was time.
 1. The longer a relationship goes unreconciled, the harder it will be to reconcile it later.
 2. What may have started out as a minor disagreement may turn into a grudge that lasts for many years.
3. Adultery and purity - Matthew 5:27-30.
 - A. Perhaps the majority of the listeners of Christ's message would have been free from the physical act of adultery, but none would be free from the mental act of adultery.
 - B. Note that the mental act of sin precedes the look.
 1. When a man looks upon a woman to lust after her, the adultery has already been committed in his heart.
 2. In many ways, looking at the woman does not produce adultery.
 - A. It is the act of finding an object for the adultery already in the heart.
 - C. This is borne out in the account of the woman taken in adultery in John 8:3-11.
 1. Jesus told the accusers, "whichever ones of you are not guilty of this sin may cast stones."
 - A. It was not sin in general, but the specific sin of adultery that Christ told them they must be innocent of.
 - D. In order to strengthen the seriousness of sin, Christ tells His listeners that if a member of our body causes us to sin, we would be better off to have it cut off and cast from us rather than our entire body be cast into hell.
 1. The right eye referred to the best eye, and the right hand referred to the best hand.
 2. Of course He is not being literal in this statement, but He is stressing the seriousness with which we need to deal with sin.
4. Divorce and remarriage - Matthew 5:31, 32.
 - A. Perhaps no subject arouses as much controversy in the church as that of divorce and remarriage.
 - B. Due to time constraints we cannot hope to cover it in its entirety, but there is a lot we can learn from this short passage.
 1. In Christ's days, a heated debate was occurring between two schools of rabbinic thought.
 - A. One school (Shammai) taught that a man could divorce his wife for almost any reason while the other (Hillel) taught that a man could divorce his wife only for fornication.

1. The more liberal view was the more popular, just as it is today.
- C. Basically, there are only four possible positions:
 1. No divorce and no remarriage under any circumstances.
 2. Divorce, but no remarriage.
 - A. Invalid when compared to Matthew 19:3-9.
 3. Divorce and remarriage under certain circumstances.
 - A. Scriptural position.
 4. Divorce and remarriage for all circumstances.
 - A. Invalid for obvious reasons given by Christ in this passage.
- D. Jesus certainly denied the liberal position of the day by stating that only fornication (porneia) was grounds for divorce.
 1. Position number 1 is invalid since Christ affirms that fornication is a grounds for divorce.
 - A. This means that there is at least one valid reason for divorce.
 2. Position number 2 is invalidated by Jesus' teaching found in Matthew 19:3-9.
 - A. Paul's teachings in 1 Corinthians 7:10-16 also relate to this.
- E. Christ shatters the liberal view of His day by pointing out that God's original intent was that marriage be permanent.
 1. Under the old covenant God allowed divorce because of the hardness of men's hearts, but it was not His original desire.
- F. The only reason Christ gives for divorce in this passage is that of fornication.
 1. Some try to say that it only refers to divorce during the one-year engagement period for Jewish couples, but that is really stretching the point.
 - A. There is nothing Christ said that would even hint that that interpretation was what He had in mind.
 2. "Fornication" is from "porneia", which refers to any and all forms for sexual perversion.
- G. In all cases, it is assumed that if the grounds of divorce are right, then remarriage is an option.
 1. For example, in the Old Testament if a person committed adultery, they were killed thus freeing the other to remarry.
 2. God, in His forbearance, allows the innocent party to remarry because of the unfaithfulness of their spouse although He does not exact the death penalty today as He did in the Old Testament.
5. Oaths and truthfulness - Matthew 5:33-37.
 - A. Christ again shatters the facade of piety exhibited by the religious people of His day by stating that a man's word binds that man under all circumstances.
 - B. The rabbis of that day taught that if one did not swear by the gold of the temple or some other thing, then their word was not binding -

Matthew 23:16-22.

- C. Christ emphasizes that the word of the Christian is their bond.
 - 1. They should not have to swear by anything.
 - 2. Their simple “yes” and “no” should be sufficient.
- 6. Retaliation and self sacrifice - Matthew 5:38-42
 - A. This text has been used by many to teach the concept of non-retaliation.
 - 1. That is, it is immoral for anyone to stand up for their own protection, or the protection of others.
 - 2. Some religious groups use this verse to justify the fact that they will not serve in any of the armed forces.
 - B. Christ is referring to the ancient law principle of “lex talionis.”
 - 1. The lex talionis is a law of equal and direct retribution: in the words of the Hebrew Scriptures, “an eye for an eye, a tooth for a tooth, an arm for an arm, a life for a life.”
 - 2. This principle stated that what one does to me, I must do to them in exact proportion.
 - A. However, the Old Testament law was referring to “judicial law” not “personal law.”
 - B. In other words, it was improper for them to retaliate in kind to others, but it is not wrong for him to allow the law, and even aid the law, in retaliating against crime or other wrongs.
 - 3. Christ is not referring to the ability of representatives of government or church leadership to exercise authority and corporal punishment in dealing with evil.
 - A. This would contradict Paul’s discussion of government in Romans 13.
 - 4. The Christian, therefore, is one who does not resort to personal retaliation but allows themselves to be taken advantage of, deferring all retaliation to civil authority and ultimately to God.
 - C. It should be kept in mind that there is a difference between retaliation and self preservation or protection.
 - 1. Pay careful attention to the matters addressed by Jesus.
 - A. Smiting on the cheek.
 - B. Civil litigation.
 - 2. These are not life threatening matters.
- 7. Hatred and love - Matthew 5:43-47.
 - A. Christ’s final teaching on the relation of the disciple to the law is in the area of loving one’s enemy.
 - 1. It is easy to love those who love us, but the character of a disciple is that they love even their enemies.
 - B. He kind of rubs the salt into the wound a bit when He says that even publicans and sinners love those who love them.

1. So if the disciple does that they are no better than the worst of humanity.
- C. In contrast, disciples are to love their enemies, just as God loved His enemies – John 3:16; Romans 5:8.
- D. Not only is the disciple to love his enemies, but he is to pray for their salvation.
 1. Christ on the cross prayed for His enemies – Luke 23:34.
 2. Stephen prayed for those who killed him – Acts 7:60.
8. The demand for perfection - Matthew 5:48.
 - A. In wrapping up this part of His sermon, Christ states that the disciple is to be “perfect”, just as the Father is perfect.
 - B. In our own strength this is impossible, but with the power of the written word it is possible for us to attain such a high standard of living – Hebrews 4:12.
- D. The disciple and hypocrisy - Matthew 6:1-18.
 1. The principle - Matthew 6:1.
 - A. Probably no single issue was the subject of Christ’s condemnation and scorn more than the issue of hypocrisy.
 1. The word “hypocrisy” is a transliteration of the Greek word “hupocritais”, which is a theatrical term used to describe the use of various masks in order to portray various characters.
 2. Religious hypocrites wear masks to hide the real wickedness within.
 - B. The word translated “alms” in this verse is “dikaioisuna” which really means “righteousness.”
 1. Christ is not referring to alms, but to righteous acts performed in order to impress others.
 2. This is further borne out by the use of the word “theaomai”, which means “to play a part to be seen, to put on a show.”
 - A. Hypocrites are very sure that everyone sees their righteous acts in order to draw attention to their supposed holiness.
 - C. Christ discussed the problem of hypocrisy by using three well-known examples, alms, fasting, and prayer.
 1. Hypocrisy and hypocrites are always seen in a very negative way in Scripture.
 2. Some of the most scathing rebukes and condemnations are directed at hypocrites.
 - D. Hypocrisy is described in many ways in the Bible.
 1. It is seen as leaven which has a spreading and infectious effect - Luke 12:1.
 2. It is seen as a white washed sepulcher which looks good on the outside, but is full of decay and death on the inside - Matthew 23:27-31.
 3. It is seen as a white washed wall which looks beautiful, but is

- really only a thin veneer of paint covering mud and bricks - Acts 23:3.
4. It is seen as an overgrown grave which one steps on and becomes ceremoniously defiled without knowing it - Luke 11:44.
 5. It is seen as a broken pot covered with silver to hide the flaw - Proverbs 26:23.
 6. It is seen as tares, which looks like wheat but is really a weed - Matthew 13:38.
 7. It is seen as a wolf in sheep's clothing - Matthew 7:15.
 8. It is seen as a well without water indicating its failure to provide spiritual life - 2 Peter 2:17.
 9. It is seen as a cloak to cover sin - 1 Thessalonians 2:5.
 10. It is seen as hired mourners who put on a show but care little for the thing for which they are mourning - Matthew 9:23.
2. The example of alms - Matthew 6:2-4.
 - A. Almsgiving was one of the most visible ways in which hypocrites paraded their righteousness.
 1. In Christ's day there was no welfare system.
 2. Thus those who could not work for a living were totally dependent on the generosity of others.
 - B. Some think Christ is referring to is the practice of certain of the Pharisees who had trumpets blown as they were about to give out alms to the poor.
 1. The trumpet would serve as a call to the beggars to come for money, and a call to others to come for a display of righteousness.
 - C. In contrast to the Pharisees, Christ tells His listeners that true disciples do not give in such a way to draw attention to themselves.
 - D. The phrase "they have their reward" means "to pay in full and give a receipt."
 1. In other words, Christ is saying that those who do their alms to be seen have received full payment for their act when others see their righteous works, and as a result have no reward from God.
 2. On the other hand, those who give with the right motive will receive a reward from God.
 3. The example of prayer - Matthew 6:5-15.
 - A. The audience of prayer - Matthew 6:5, 6.
 1. Not men - Matthew 6:5.
 - A. Prayer was another area of exhibition for the hypocrite.
 - B. In N. T. times, prayer had become much ritualized to the point that there were certain times of the day in which one prayed.
 1. The hypocrite made sure that when those times came, they were at a location so that their deeds would be seen.
 - C. Christ affirms that those who pray in order to be seen have completely and totally received all the reward they will get.

1. There is nothing God owes them.
2. God - Matthew 6:6.
 - A. Instead of attempting to be seen of men, disciples should desire that they be seen of God.
 - B. Christ is not teaching that the closet is a special location to pray, and that somehow our prayers are better heard by God there.
 1. What He is teaching is that since God is omnipresent, it matters little where one prays because God sees all.
 - C. The point is, the disciple is not interested in what other people think of their prayers.
 1. They are more interested in communing with God.
- B. The content of prayer - Matthew 6:7, 8.
 1. Not vain repetition - Matthew 6:7.
 - A. In developing their religious system, the Pharisees had totally destroyed the meaning and method of prayer.
 1. Prayer had become ritualized.
 2. The Pharisees had made prayer a matter of reciting memorized prayers rather than true communion with God.
 - A. They would repeat the Shema – i.e. Deuteronomy 6:4-9.
 - B. They would recite the Shemoneh Esreh.
 1. A prayer which consisted of 19 blessings, recited on days other than the Sabbath and holy days.
 2. In this prayer they sought for wisdom, repentance, forgiveness, deliverance, healing, prosperity, ingathering of the dispersed, restoration of justice, protection of the upright, rebuilding of Jerusalem, the Messianic era, and the acceptance of prayer.
 3. Thus prayer had lost its significance and had just become meaningless repetition.
 - B. There were special prayers for special occasions.
 1. The Pharisees had developed prayers for waking up, going to sleep, going on a trip, etc., etc., etc.
 - A. For the most part, all were without meaning and purpose.
 - C. There were prayers for certain times.
 - D. Prayer had become long.
 1. One of the greatest fallacies of prayer is “the longer the better.”
 2. Christ emphasized in the model prayer that such is not the case.
 - E. Prayer had degenerated into vain repetition.
 1. Prayers were full of statements repeated over and over

again with the idea that the more something was said, the more likely was God to answer.

- F. Prayer had become somewhat of a theatrical display.
 - 1. To the Pharisee, “image was everything.”
 - 2. They were more interested in the way they looked when praying, than they were in the content of their prayers.
- 2. Sincere requests - Matthew 6:8.
 - A. In stark contrast to vain repetition, the Christian makes their requests knowing that God already knows what they need, even before they ask.
 - 1. This is not to say they are not to ask, but that they do not need to tell God something over and over again for Him to listen.
- C. The model of prayer - Matthew 6:9-15.
 - 1. Instead of the Lord’s Prayer, we really have a model prayer provided to instruct the disciples how to pray.
 - 2. It is not meant as a “canned prayer” but as an example.
 - A. Each part of this prayer gives us a pattern for our own prayers.
 - 1. The recipient - Matthew 6:9b.
 - A. First and foremost is the recipient of prayer, the Father.
 - B. When we pray, we are to pray to the Father, not to Christ or the Holy Spirit.
 - 1. Christ is the one through whom we have access to the Father - Ephesians 2:18; Romans 5:1, 2.
 - 2. The priority of prayer - Matthew 6:9c.
 - A. The priority of prayer is the holiness and majesty of God.
 - B. Too often we fly into God’s presence as though we are doing Him a favor by showing up.
 - 1. We need to stop, right at the beginning of our prayer, and recognize the infinite holiness of God and our own unworthiness.
 - C. When we “hallow” God’s name, we set it apart.
 - 1. This is the opposite of taking God’s name in vain.
 - 3. The program of prayer - Matthew 6:10a.
 - A. God’s kingdom.
 - 1. Although the kingdom has already come, we should pray that its borders are extended.
 - 4. The desired results of prayer - Matthew 6:10b.
 - A. The will of God is accomplished.
 - 1. Too often we pray hoping to somehow mold God’s will to ours when we need to mold ours to His.
 - B. Christ followed this pattern in the Garden of

Gethsemane when He prayed, “Thy will be done” – Matthew 26:42.

5. The provision of prayer - Matthew 6:11.
 - A. After exalting God and humbling himself, the disciple acknowledges the provision of God.
 - B. He sees that the ultimate source of all his sustenance is God and not himself.
 - C. The disciple must be careful not to think that he is self sufficient.
6. The forgiveness of prayer - Matthew 6:12.
 - A. The disciple is to be a forgiving person, realizing that God’s forgiveness is contingent upon our forgiving others.
7. The protection of prayer - Matthew 6:13a.
 - A. The protection of prayer is a call to avoid temptation and the evil one.
 1. Within the heart of the disciple is the desire to overcome temptation.
 2. The child of God desires deliverance from the “evil one.”
 - A. The word translated “evil” is “ho ponaros”, meaning “the evil one” or Satan.
 1. Peter’s problem in Mark 14:66-72 was that Peter failed to seek the protection of God, and as a result he was sifted by Satan.
8. The preeminence of prayer - Matthew 6:13b.
 - A. Prayer should close with praise to God’s character.
- D. A brief warning - Matthew 6:14, 15.
 1. Christ closes His discussion of prayer by giving a warning regarding those who may have trouble forgiving others.
 - A. It has been said that we are most like God when we forgive others.
 2. Christ tells His listeners that if they fail to forgive others they will not receive forgiveness from God.
 - A. This concept of forgiveness is further explained by Christ in the parable of the two debtors in Matthew 18:21-35.
4. The example of fasting - Matthew 6:16-18.
 - A. The third and final area that Christ discusses regarding the subject of hypocrisy is that of fasting.
 - B. God only required a single fast in the Old Testament (the Day of Atonement), but the Pharisees and religious leaders took the idea of fasting to new levels by requiring many fasts.
 1. Some fasted twice per week.
 - A. Note the parable of the tax collector and Pharisee in Luke

18:9-14.

- C. Although fasts are not required by God, there are times in which men may wish to do so.
 - 1. When one is particularly burdened by some great trial or situation or overcome by sin, fasting is a normal response to such stress.
 - 2. Fasting is always connected to prayer.
- D. The Pharisees fasted all the time, and when they did they made sure to make themselves look like it, so that everyone would see their doing so.
 - 1. Christ condemned this behavior by stating again, “They have their reward.”
 - A. The only reward of the religious hypocrite is the applause of men.
 - 1. God owes them nothing.
 - 2. Instead of disfiguring oneself to look like one has been fasting, Christ said that those who fast should anoint themselves with oil.
 - A. In other words, don’t make it appear as though you are fasting, wear your deodorant, comb your hair, and don’t wear a frown.
 - B. God who sees your fast in secret will one day reward you openly.
- E. The child of God and money - Matthew 6:19-34.
 - 1. Treasure - Matthew 6:19-24.
 - A. Christ next turns to the disciple and money.
 - 1. Money is one of the two surest barometers of spirituality.
 - A. The other being the tongue.
 - B. It is interesting to note that Christ had more to say about money than He did about any other single subject.
 - 1. The way one handles their money is a sure indicator of their relationship with God.
 - 2. The child of God’s “safe” - Matthew 6:19, 20.
 - A. A bad investment.
 - 1. In these two verses Christ instructs the child of God to lay up treasure in heaven, not on the earth.
 - 2. In those days, wealth existed in one of three major forms, money, clothing, and grain.
 - A. Garments are not a sure way to keep wealth since they can be destroyed by moths, wear out, or decay.
 - B. Grain is not a good way to store one’s wealth since it can be eaten by mice, insects, and other animals.
 - 1. The word used in verse 19 for “rust” is “brosis”, and means “to eat.”
 - 2. Christ is probably referring to grain, and not money since gold does not rust.
 - C. Money is not a good way to store wealth since it is subject to

being stolen.

1. There did not exist a central banking system, therefore people stored their money in a hole in their wall or under the floor.
2. Because the walls consisted of dried mud, it was a fairly simple thing for a thief to break through the wall and steal the treasure within.

B. A good investment.

1. Instead of storing wealth on the earth, the child of God is to store up treasure in heaven.

A. He was not saying that disciples are to give all their resources away indiscriminately.

1. But He is saying that when they think of their treasure, its location should be heaven.

C. What kind of treasure can one lay up in heaven?

1. The souls of men won through one's ministry or giving - 1 Thessalonians 2:19, 20; Luke 16:1-13.
2. Good works for which one will be rewarded – 1 Corinthians 3.
3. Money invested in God's Kingdom.

3. The security of the child of God - Matthew 6:21.

A. Instead of the child of God putting their security in the passing things of this life, they put them in the eternal things of heaven.

B. Christ states this by using the phrase, "where your treasure is, there will your heart be."

1. In other words, where one puts his treasure is where he puts his security.

A. Peter emphasized this point - 1 Peter 1:3, 4.

4. The child of God's sight - Matthew 6:22, 23.

A. To further emphasize His point, Christ puts forth a parable.

1. It states that if one's eye is evil, that is, blind, then one's entire life is in darkness.

2. However, if one's eye is good, then one's life is full of light.

A. In other words, one's view of money will determine the way they view life.

1. If their "eye is evil", and if they have the wrong view of money, then they will fail to live as God would desire.

B. For a look at the "evil eye" consider Proverbs 23:6 and 28:22.

C. This point cannot be stressed too much.

1. The way one handles their money is a very accurate measure of where they have their heart.

2. If one's heart is in heaven, then one's treasure will be there as well.

5. The child of God's service - Matthew 6:24.

A. Here the Lord emphasizes that the child of God serves the right master.

1. Those who serve money cannot serve God, and those who serve God cannot serve money.
- B. Many disciples are wiped out in their spiritual lives because they are so busy serving money that they have little time left for God.
 1. It must be understood that serving God and serving money are mutually exclusive.
6. Trust - Matthew 6:25-34.
 - A. In view of His teachings on money, Christ applies it to everyday life.
 1. The child of God, whose treasure is in heaven, needs to realize that God will provide all his needs.
 - A. Life and food - Matthew 6:26, 27.
 1. The first promise by God is that His children will receive provision for their daily food.
 2. God is not interested in starving His children but will provide for them.
 3. We need to realize that God provides for His children's needs through work.
 - A. It is never right for child of God to kick back and wait for God's provision - 2 Thessalonians 3:10.
 4. In emphasizing this point Christ points out that if God can take care of the birds He certainly can take care of His own.
 5. In verse 27 He turns to another issue.
 - A. The length of life.
 - B. The idea of adding one cubit is not to stature, but to one's length of life.
 - C. By worry one certainly will not live longer, but will quite possibly live a shorter life.
 - B. Body and clothes - Matthew 6:28-30.
 1. God will take care of His children by providing necessary clothing.
 2. Christ states that the child of God should not be preoccupied with what they will wear, since if God can clothe the flowers and the grass, He certainly can take care of His own.
 - C. God's provision - Matthew 6:31-34.
 1. The point is then driven home by saying that the Gentiles (those without the covenant) seek after all of the things He just described because they have no concept of God and His provision.
 - A. In distinction, those who claim to know God should not be pursuing the same things, since they can be assured that God will care for them.
 2. Christ sums up this entire section by saying that the child of

God who seeks the Kingdom first will have everything else added.

A. Instead of worrying about things, the child of God realizes that each day has its own cares.

B. Instead of thinking about tomorrow, the child of God takes solace in God's provision and care, knowing that God will take care of tomorrow as well.

F. The relation between the child of God and others - Matthew 7:1-12.

1. Negatively - do not judge others - Matthew 7:1-5.

A. The danger of being judgmental - Matthew 7:1-5.

1. Many incorrectly use this text to condemn the process of dealing with another person's sin.

A. They want to make it say that we cannot say anything negative about anyone.

B. Some use it to stifle negative and justified criticism of their actions and sin.

2. However, Christ is not saying that one cannot discern sin in others and then proceed to deal with it.

A. To do so would negate His teaching in Matthew 18.

B. If one cannot judge, how does the church withdraw fellowship from those in error?

C. If a congregation is forbidden to judge, how does it go about choosing elders and deacons?

3. What Christ is actually saying is that the child of God should not take it upon themselves to hypocritically judge another.

4. What is Scriptural judgment or discernment in relation to others?

A. It is not hypocritical condemnation - Matthew 7:1-5.

B. It is not contention - 1 Corinthians 1:11; Titus 3:9.

C. It is corrective - Galatians 6:1; Matthew 18:15-20.

5. Who is to be confronted with sin or wrong?

A. The only person we are to confront in the context of Matthew 7:1-6; Matthew 18:15-20, and Galatians 6:1, 2 is the child of God who falls into sin.

B. It is not referring to unbelievers.

1. Note "brethren" in Galatians 6:1.

2. Note "restore" in Galatians 6:1.

3. Note "one another" in Galatians 6:1.

4. Note it is a "brother" who sins in Matthew 18.

6. Why is this brother to be confronted with his sin?

A. A brother is overtaken in a fault – Galatians 6:1.

1. The word "overtaken" is "paralambano", and has the idea of an inadvertent stumbling.

A. It is something that happens when one's guard is down.

2. The word "fault" is "paraptoma", and means trespass.

- A. It is not a flagrant sin.
 - B. In Matthew 18:15-20 the problem is that the brother has sinned against another brother.
 - 1. Galatians 6:1 refers to any trespass while Matthew 18:15 refers to sin.
 - 2. The word “trespass” stresses the inadvertency of the transgression while sin stresses the premeditation of the violation.
 - C. Galatians 6:1 refers mainly to the innocent blunders we all make while Matthew 18:15 speaks of grosser levels of sin.
- 7. Who is to do the confrontation?
 - A. The person who points out this trespass is “ye who are spiritual.”
 - 1. The word “spiritual” is “pneumatikos”, and is used to refer to someone who is controlled or characterized by the Spirit.
 - 2. This means:
 - A. They exhibit the fruit of the Spirit - Galatians 5:22, 23.
 - B. They exhibit love - 1 Corinthians 13.
 - B. Spirituality is not “maturity” but “condition.”
 - 1. Someone can be a babe in Christ and yet exhibit proper spirituality.
 - 2. In contrast, one could be a long-time Christian and exhibit carnality.
- 8. Why is the erring fellow believer to be confronted?
 - A. Restoration – Matthew 18:15-20; Galatians 6:1.
- 9. How is this person to be confronted?
 - A. In the spirit of meekness.
 - 1. The word “meekness” is “prautase”, and is used to refer to someone who does not demand their rights.
 - 2. A good example of meekness is Christ before the Sanhedrin and the High Priest – Matthew 26:64; Mark 14:60-62.
 - B. One should never confront others thinking they are superior to them in some way.
- B. The danger of being undiscerning - Matthew 7:6.
 - 1. The danger of being undiscerning is judging those that should not be judged.
 - A. It does little good to confront a sinner in the same manner as one would confront a believer since they have no idea of what God demands.
 - 2. Christ’s use of “swine” and “dogs” is very descriptive.
 - A. The Jew considered Gentiles to be dogs.
 - 1. Unlike the dogs of today, those of that time were filthy,

1. Note that there are two groups in view here.
 - A. The first group entered in at the strait gate, which refers to a very narrow and restrictive opening.
 1. Those who enter at that gate cannot take anything with them, as they barely fit.
 2. The true way is also narrow.
 - A. There is not a whole lot of “do your own thing” on the narrow path.
 3. Few would say that Christianity is a broad way.
 - A. Rather, most see it as very narrow.
 4. God has given specific commands and instructions that must be obeyed.
 - A. One does not please God by “doing their own thing.”
 - B. The second group is those who enter the broad way.
 1. On that road there is room for everything, and everyone.
 - A. There are no restrictions.
 1. One can live as they want, and be just fine.
 2. Christ is contrasting His way with the way of the Pharisees.
 - A. They made sure that their brand of religion was attainable.
 - B. They lowered God’s standards and raised themselves so that they could meet God “halfway.”
 - C. Two destinations at the end of these ways.
 1. These two paths have as their destination two places.
 - A. Heaven.
 - B. Hell.
2. Two trees illustrate His point - Matthew 7:15-20.
 - A. He drives home His warning by pointing out that at the gate of the broad way are “wolves in sheep’s clothing.”
 1. Reference to false prophets who wear the wooly robe of a prophet and trick others with their form of religion.
 - A. Instead of their being prophets, they are actually wolves.
 2. Paul picks up on this description of the false prophet when he warns the Ephesian elders of “wolves” who would enter into the church and not spare the flock - Acts 20:29.
 - B. The way one discerns between a wolf and a prophet is by looking at the fruit.
 1. False prophets cannot bear good fruit, and neither can good prophets bear evil fruit.
 2. Fruit is described in the N. T. as the Fruit of the Spirit which are godly attitudes described - Galatians 5:22, 23.
 - C. The child of God is to discern between true and false prophets.
 1. Here is where a good hermeneutic of Matthew 7:1-5 is so important.

3. Two claims revealed - Matthew 7:21-23.
 - A. It is very much possible for man to think he is doing God's will when in reality he is not.
 1. Jesus referred to the Pharisees here due to the fact that they made the claim that they knew God.
 - B. One's work, even in the "ministry", is not the final determining factor here.
 1. Do not be guilty of holding up a man as a true prophet because of the results of his ministry when in fact his personal life is bankrupt.
4. Two builders are seen - Matthew 7:24-27.
 - A. Christ closes the Sermon on the Mount with a call to action.
 - B. He states that those who hear His words and obey them are like a man who builds a house on the rock and when the storms of life hit, that house will stand because it is built on the rock of God's promises.
 1. On the other hand, those who do not listen to what Christ is saying are like those who build their house on the sand and when the storms of life come, their house becomes rubble.
- H. The authority of Christ - Matthew 7:28, 29.
 1. The religious leaders of the day taught by quoting other religious leaders.
 - A. They used the existent commentaries on Jewish law, the Talmud and Mishna.
 2. Unlike them, Christ taught with authority because he was God in the flesh.

12. CHRIST'S CONFLICT WITH THE PHARISEES

- A. The basis of the conflict:
 1. Basically it was Christ and grace verses the Pharisees and the Law.
 - A. Christ was the end of the law being its ultimate fulfillment – Matthew 5:17; Romans 10:4.
 2. The law was never intended as a means of salvation, but as a means of making man aware of what sin is – Romans 7:7.
 3. It was a battle of Christ and the internal verses the Pharisees and the external.
 - A. Christ spoke of internal indicators of righteousness.
 - B. This is seen in the Sermon on the Mount.
 1. Murder started at the point of hating another.
 2. Adultery began with the internal thought.
 3. Swearing and oath breaking is not a matter of externally following the rules, but of internally being a person of integrity.
 4. Prayer is not a matter of external show, but of internal communion with God.
 5. Almsgiving is not meant to increase one's standing in front of others, but of meeting the needs of those who lack.
 6. Fasting is a result of internal turmoil over sin or some other spiritual need, not an external act to increase one's spiritual stature in the eyes of others.
 4. It was a battle of Christ and truth verses the Pharisees and tradition.

- A. Repeatedly the Pharisees quoted tradition in order to accuse Christ of breaking the law.
 - 1. However, Christ points out that the traditions of men are irrelevant.
- B. Preparation for the showdown:
 - 1. Conflict over the Sabbath - John 5:9-16
 - A. One of the most significant areas of conflict with the Pharisees was over the Sabbath.
 - B. The Pharisees had so encumbered the Sabbath with minor technicalities of what was and was not allowed that the Sabbath became a burden to men.
 - C. On numerous occasions Christ confronted this when he healed on the Sabbath, ate on the Sabbath, and did other good deeds on the Sabbath.
 - 2. Conflict over the Sabbath when eating corn in the fields - Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5.
 - A. Jewish law forbade threshing on the Sabbath, and since rubbing the ears of corn to obtain the kernels was considered threshing, Christ's actions were forbidden by Jewish tradition.
 - B. Christ's answer to this accusation is twofold.
 - 1. First, He points out that on one occasion David was guilty of profaning the tabernacle when he ate the shewbread to avoid hunger and suffering.
 - 2. Secondly, the priests "work" on the Sabbath and are yet guiltless before God.
 - C. The issue is not one of what a person does or does not do, but of honoring the Sabbath as God intended it to be honored.
 - 3. Conflict over the casting out of demons - Matthew 12:22-37; Mark 3:20-30.
 - A. One of the areas which the Pharisees had major problems was that Christ, whom they considered a heretic, was able to easily cast out demons.
 - 1. Their explanation was that it was because Christ was in league with Beelzebub, the prince of demons.
 - B. Christ's response was a condemnation of the Pharisees in that He pointed out that if He cast them out by the Spirit of God, then the kingdom had arrived, if however, He did not, then by whom do the Jews cast out demons?
 - 1. Additionally, Satan would not cast out Satan because a house divided against itself cannot stand.
 - C. The issue of the unpardonable sin is raised in this passage.
 - 1. From the context it appears to be a dispensational sin, committed only during the time that Christ was performing miracles.
 - 2. It was the act of contributing the works of Christ done by the power of the Holy Spirit to Satan.
 - 4. Conflict over the ministry of John the Baptist - Matthew 11:17-19; Luke 7:30-35.
 - A. Christ points out the ludicrous criticism of the Pharisees by showing that in spite of what He or John the Baptist did, they would find complaint.

1. The Pharisees despised John for his asceticism and Christ for His liberality.
- B. The illustration of the children in the marketplace shows that the Pharisees would find fault no matter who God sent just like children who refuse to play the games because they want to do something else.
5. Conflict over the clean and unclean - Matthew 15:1-20; Mark 7:1-23.
 - A. The Pharisees had prescribed a lengthy ritual that a pious person must observe prior to eating a meal.
 1. If this ritual was not observed then it was possible that the person would become defiled, or even worse, be demon possessed.
 - B. Christ destroys this tradition by indicating that nowhere in the law is this prescribed.
 1. However, the commandment to honor one's parents was being ignored by tradition.
 2. In other words, the Pharisees were careful to keep the tradition of the elders, but lax in keeping the commandments of God.
 3. They had come up with a system in which they could dedicate their possessions to God, thus releasing them of the obligation to use them for their parents.
 - A. Later on, they could take control of their possessions for their own ends, but were legally bound in that they could not use them for their parents.
6. Conflict over forgiveness and hypocrisy - John 8:1-11.
 - A. As they hoped to force Christ to show His support for the severe punishment given to prostitutes, the Pharisees drag a woman in front of Him for condemnation.
 1. Instead of condemning her, Christ forgives her.
 - B. His pointed question to the crowd exposed their hypocrisy, "Whichever one of you is not guilty of this sin, let him cast the first stone."
 1. Christ affirms the severity of the penalty, but demands that only those who are guiltless of the same crime be allowed to do the stoning.
7. Conflict over Christ's deity - John 8.
 - A. This confrontation culminates in Christ's statement, "before Abraham was, I am."
 1. This is a clear reference to the tetragrammaton YAHWEH of the O. T.
 - A. Four Hebrew letters (Yod, He, Waw and He) that correspond to YHWH.
 - B. As one follows the arguments through this chapter they see that the Pharisees constantly twisted Christ's statement to prove their righteousness and Christ's unrighteousness.
8. Conflict over eating with unwashed hands - Luke 11:37-54.
 - A. This event is different than the one described in Matthew 15.
 1. Christ's denunciation of the Pharisees in this passage mirrors

the content of Matthew 23.

9. Conflict over healing the woman bent double on the Sabbath - Luke 13:10-17.
 - A. This incident points out that it was possible for Satan to cause disease.
 1. This should be left in its time though.
10. Conflict over healing the man with dropsy on the Sabbath - Luke 14:1-6.
 - A. In this we see the callousness of the Pharisees in that they held their manmade traditions of the Sabbath over the good others performed on the Sabbath.
 - B. Note the hypocrisy of helping an animal on the Sabbath while ignoring the sufferings of men.
11. Conflict over the love of money - Luke 16:14-17.
 - A. The Pharisees believed that wealth was a sign of God's favor.
 - B. This was seen in Matthew 6.
 - C. There was the teaching by the rabbis that it was possible to "buy" one's way into heaven by almsgiving.
12. Conflict over Christ's authority - Matthew 21:23-27; Mark 11:27-33; Luke 20:2-8.
 - A. The religious leaders had a major problem with Christ's authority.
 1. As already indicated, the religious leaders obtained their authority by quoting others while Christ spoke of Himself - Matthew 7:28, 29.
 - B. If they could destroy the basis of Christ's authority, they could destroy His message.
 1. But Jesus sidesteps their ploy by asking them if John the Baptist was a prophet.
 - A. If they answered in the affirmative then Christ would reply "Why didn't you listen to him?"
 - B. If they responded in the negative they would endanger themselves from the crowd who considered John the Baptist a great prophet.
 2. Since they refused to answer He did not divulge the source of His authority to them.
- C. Christ answered His critics - Matthew 22.
 1. Although these sects fought against each other their common enemy caused them to band together in order to discredit Him.
 - A. The question of taxes:
 1. This question was put to Christ by the Herodians who were loyal to Herod.
 2. It was designed to trap Him by forcing Him to take sides with the government, thus alienating the people, or taking sides with the people, thus enabling them to accuse Him of sedition.
 3. The Jews were fiercely independent and abhorred the obligation of paying taxes to the Roman government.
 4. Christ's answer to "render to Caesar the things that are Caesar's and to God the things that are God's" got right to the heart of the matter.
 - B. The question of the resurrection:

1. Set forth by the Sadducees who denied the reality of the resurrection.
2. Its design was to show the absurdity of a resurrection by asking whose wife a woman would be who was married to seven brothers.
 - A. Christ's responded directly, "God is not the God of the dead but the living."
3. His point was there will be a resurrection, but current human relationships take on a different meaning in resurrection life.
 - A. His response no doubt overjoyed the Pharisees since they had tried in vain to prove the resurrection from the Pentateuch, which was the only book that the Sadducees accepted.
4. His argument hinged on the use of the word "I am", not "I was."
 - A. Verbal inspiration is a necessary doctrine.
- C. The question of what is the greatest commandment:
 1. Having silenced the Herodians and Sadducees, Christ is now asked a question by the Pharisees.
 - A. It was asked by a lawyer who was one of the experts in the law.
 2. The question, "Which is the great commandment," was designed to get Jesus to bypass the Law of Moses and insert one of His own.
 - A. But He did not do this.
 - B. In stead, he distilled the essence of the entire law into two precepts, "Love the Lord with all your heart" and "love your neighbor as yourself."
- D. The question of Christ's Messiahship:
 1. Having dealt with the questions by the religious and political leaders, He now asks them a question, "Whose Son is Christ?"
 2. The deity of Christ is one of the foundational pillars of the Scriptures.
 3. Christ confounds the Pharisees by asking them a simple question, "Whose Son is Christ?" to which they reply "David."
 - A. It was well known from O. T. prophecy that the Messiah would come through the line of David - Psalm 89.
 4. The Pharisees did answer correctly, but then Christ confounds them by pointing out that David called the Messiah his Lord.
 - A. If the Messiah is David's Son, then how is He also David's Lord?
 1. The answer is that Christ is God incarnate, born into the human race through the line of David.
 5. This was the final question.
 - A. Following Jesus showing them how incompetent they were, they asked Him no more questions.
- D. A description of false spiritual leaders - Matthew 23:1-7.
 1. Jesus was aware that His time was short and it was necessary for Him to destroy the credibility of the false religious leaders so that the people would follow His disciples.
 2. His condemnation of the religious leaders took place in the temple; in the presence of those He was condemning.

- A. He pointed out that they lacked Authority - Matthew 23:2.
 - 1. The Pharisees sat in Moses' seat, the seat of honor in the Synagogues, but they were not qualified to do so.
 - 2. They assumed authority which has not been given them.
- B. He indicated that they lacked integrity - Matthew 23:3.
 - 1. This is the sign of a hypocrite, one who demands things of others that they will not do themselves.
 - 2. Christ affirmed the authority of the law by saying that when the Pharisees teach the law, it is to be obeyed.
 - A. However, the disciples were not to act like the Pharisees who do not the things they preach.
- C. He indicated that they lacked sympathy - Matthew 23:4.
 - 1. The Pharisees were quick to bind heavy burdens on others, but refuse to lift those same burdens.
 - A. Of course this was in reference to the burden of the law that the Pharisees put everyone under when they themselves made new laws so that they could avoid keeping the many they would not.
- D. He indicated that they lacked spirituality - Matthew 23:5.
 - 1. The activities of the Pharisees were meant to draw attention to their supposed spirituality.
 - A. Christ pointed out that they made large phylacteries (leather boxes strapped to the hands or forehead which contained Scripture) in order to be easily seen by others.
 - B. They also enlarged the borders of their garments to appear super-spiritual.
 - 1. God had given the Jews this as a sign of their separateness from others - Numbers 15:37-41.
 - 2. But the hypocritical Jews overdid it and made it something to be proud of.
- E. He indicated that they lacked humility – Matthew 23:6, 7.
 - 1. They were always looking for the elevated offices and chief seats in order to be at the front of everyone's attention.
- E. A description of true spiritual leaders - Matthew 23:8-12.
 - 1. They possessed humility - Matthew 23:8-10.
 - A. One of the marks of the religious hypocrite is they desire to be teachers of the law although they have no concept of what the law actually is – 1 Timothy 1:3-8.
 - 2. They were willing to perform lowly service - Matthew 23:11, 12.
 - A. In contrast to seeking the best positions, a true spiritual leader seeks lowly service.
- F. Christ condemned the religious leaders - Matthew 23:13-36.
 - 1. They were condemned for excluding others from the Kingdom - Matthew 23:13.
 - A. Not only did they not enter, they did not allow others to enter.

2. They were condemned for their greed - Matthew 23:14.
 - A. They had created a neat system whereby they could legally assume control of the property of others while maintaining their image of righteousness.
 1. This was illustrated by using the example of the poorest of the victims of the Pharisees, the widows.
3. They were condemned for their perverting of others - Matthew 23:15.
 - A. They were condemned for taking a great deal of effort to win others to their cause, only to make them worse than themselves.
 1. The word used for "hell" is "gehenna".
4. The religious leaders are condemned for their deceitful conduct - Matthew 23:16-22.
 - A. The Pharisees had developed a complicated system of oath-taking in which it was possible for one to "legally lie."
 1. As example, if one swore by the temple, the oath was not binding, but if one swore by the gold of the temple, the oath was binding.
 2. Jesus attacks this by asking what is greater, the gold, or the temple that sets that gold apart as being holy to God?
 - B. This same concept is seen in the altar and the sacrifice.
 1. By swearing on the altar one could renege on his word, but by swearing on the sacrifice, he was bound.
 2. Jesus enquires as to what is greater, the altar, or the gift that sanctifies the altar.
 3. The bottom line is, one's word is binding whether one swears by anything or not.
 - C. This same issue is also handled in the Sermon on the Mount in which Christ affirms the binding nature of one's words.
5. The religious leaders are condemned for their hypocrisy - Matthew 23:23, 24.
 - A. The Pharisees were very careful to tithe herbs, but totally neglected the important things like justice, mercy, and faith.
 1. It was not that tithing was unimportant, but the real heart of the law was righteous behavior.
 - B. Jesus illustrates this point by saying that the Pharisees were very careful to strain out gnats (the smallest of unclean animals), but swallowed the whole camel (the largest of the unclean animals).
6. The religious leaders are condemned for their extortion - Matthew 23:35, 36.
 - A. Outwardly the Pharisees looked pretty good, but when one looked inside, their real nature of wickedness was evident.
 1. They were compared to a cup which looks clean on the outside, but is full of vileness on the inside.
7. The religious leaders were condemned for their deceptive righteous conduct - Matthew 23:25-37.
 - A. Once again Jesus attacks the religious pious veneer exhibited by the Pharisees by describing them as whitewashed tombs.

1. Outwardly they looked pretty, but inside they are full of rotting flesh and bones.
2. Even so the Pharisees look good on the outside, but on the inside they were utterly evil and wicked.
- B. Jesus condemned the double-standard of the Pharisees by pointing out that they were in the same tradition as their fathers.
 1. The fathers of the Pharisees were the ones that killed and tortured the prophets.
 - A. No Pharisee would admit that they would have done the same.
 - B. Unfortunately, a greater one than any of the prophets had arrived, and the only thing the Pharisees wanted to do was kill Him.
- G. Christ's conflict with the religious leaders of His day can be seen as a series of events which culminated in His crucifixion.
 1. The Pharisees and Scribes wanted Him dead because He exposed their hypocrisy.
 2. The Sadducees wanted Him dead because He upset the status-quo and threatened their pocketbooks.
 3. The Herodians wanted Him dead because He threatened the political stability of their position.
 4. Ultimately, however, it was Satan who wanted Him dead because in killing Him Satan thought He would win.
 - A. What appeared to be Satan's greatest victory was in fact the blow that bruised his head as predicted – Genesis 3:15.

13. THE ARREST, CRUCIFIXION, RESURRECTION, AND ASCENSION OF CHRIST

- A. The arrest:
 1. The chronology of the events:
 - A. The arrest - late Thursday night.
 2. The illegal and unjust trials - early a.m. Friday morning.
 3. The crucifixion - begins Friday morning at 9:00 a.m.- the third hour - Mark 15:25.
 4. Darkness over the land - Friday at noon - the sixth hour - Mark 15:33.
 5. The death of Christ - Friday afternoon at 3:00 p.m. - the ninth hour - Mark 15:33.
 6. The burial of Christ - Friday evening since the next day was a Sabbath - John 19:31.
 7. Christ rises from the dead - Sunday morning.
 - A. Keep in mind that the Jews considered any part of a day to refer to a day.
 1. Thus the phrase "three days and three nights" is an idiom which can refer to part of Friday, Saturday, and part of Sunday.
 - B. The events of Thursday night:
 1. The Upper Room - Matthew 26:20-29, John 13-16.
 2. The journey to Gethsemane - Matthew 26:30.
 3. Jesus' prayer for unity - John 17.

4. Jesus finds the disciples asleep - Matthew 26:40-45.
5. Judas leads the mob to Jesus - Matthew 26:46-48.
6. Jesus is betrayed with a kiss - Matthew 26:49.
7. Jesus heals the ear of Malchus - Matthew 26:51-54.
8. Jesus forsaken by the disciples - Matthew 26:56.
9. Jesus led away to His unjust and illegal trials - Matthew 26:57.

B. The crucifixion:

1. The trials of Christ:

A. It is important to note that many judicial laws were broken during the trials of Christ.

1. Some, but not all, include:

- A. Jewish law required a public trial, Christ's were private.
- B. Jewish law required that a person had a right to self-defense, Christ had none.
- C. Jewish law required that no one could be condemned without sufficient witnesses; the Jews had to search for two false ones.
- D. In any trial with the sentence of death given to the accused, a required three-day waiting period must be observed.
 1. Christ was executed immediately.
- E. Jewish law required that no trial be conducted at night; Christ was tried at night at least three times.
- F. Jewish law forbade the private interrogation of an accused person, Christ was privately interrogated by Annas.
- G. Jewish law required that a person be arrested only on the witness of two or three.
 1. Jesus had no accusers until the Sanhedrin found two false ones.
- H. Annas had no legal authority to question Christ, yet he was the first one Christ met.
- I. Jewish law required that no one could be tried outside the Hall of Judgment, Christ was tried at the home of Caiaphas.
- J. The testimony of the false witnesses lacked date, time, and location.
 1. Thus, their testimony was not admissible by Jewish law.
- K. According to Jewish law, the Sanhedrin could only act as judge and jury, not prosecution, yet they are the ones that sought false witnesses in order to condemn Christ.
- K. Pilate had Christ crucified although he pronounced Christ innocent on several occasions.

2. The Jewish Trials:

- A. Trial #1 - Christ before Annas - John 18:19-24.
- B. Trial #2 - Christ before Caiaphas - Matthew 26:57.
- C. Trial #3 - Christ before the Sanhedrin - Matthew 26:59-68.

3. The Roman Trials:

- A. The Roman trials were necessary because the Jews did not have the right

of capital punishment.

1. In order for Christ to have been executed, He had to be condemned by Rome itself.
 - B. Trial #1 - Christ before Pilate - Matthew 27:1-2, 11-14.
 1. This was the shortest of the Roman trials, as Christ was before Pilate only long enough for Pilate to ascertain that He was a Galilean.
 - C. Trial #2 - Christ before Herod - Luke 23:5-11.
 1. Herod finally meets Christ only to find that Christ will not do any tricks for him.
 2. Herod and Pilate were made fast friends over Christ.
 - D. Trial #3 - Christ before Pilate - Matthew 27:15-26.
 1. Pilate attempts to placate the hatred of the crowd by scourging Christ, all to no avail - John 19:1-3.
 2. Pilate defers to the desires of the Jews and condemns Christ.
 - A. This was a political move on his part since he had made several mistakes with the Jews before, and did not need a riot on his hands.
 1. Mistake #1 - display of eagles on banners caused a riot.
 2. Mistake #2 - Pilate stole money from the Temple Treasury to build an aqueduct for Jerusalem.
 3. Mistake #3 - Pilate had the image of Tiberius put on the shields of his soldiers which caused a negative report to Rome.
 - B. Historically, Pilate was eventually banished to Gaul (France) by the Roman Emperor.
- C. The crucifixion:
1. The place – Golgotha.
 - A. Christ was led away from the Judgment Hall to the place of execution, Golgotha, thus fulfilling the prophecy of Isaiah 53:8.
 2. The method – Crucifixion.
 - A. Stoning was the Jewish method of execution.
 1. We find a vivid picture of crucifixion in Psalm 22, a Messianic Psalm.
 - A. Thus Christ's crucifixion was a fulfillment of prophecy.
 1. As predicted by David - Psalm 22.
 2. As predicted by Christ - Matthew 17:22-23; Mark 10:33-34; John 12:32.
 2. Outside the camp - Hebrews 13:11-13.
 - A. As a bloody sacrifice - John 1:29; Revelation 5:6.
 1. Christ died as a blood sacrifice, but Christ did not bleed to death.
 - A. He voluntarily gave up His spirit - Matthew 27:50.
 - B. He said that no man could take His life from Him - John 10:18.
 - C. He still had blood after His death - John 19:33, 34.
 3. The prophecies fulfilled.
 - A. Some, but not all, of the prophecies fulfilled by Christ at His crucifixion

are as follows:

1. Betrayed by a friend - Psalm 41:9; Mark 14:10.
 2. Sold for thirty pieces of silver - Zechariah 11:12; Matthew 26:15.
 3. Accused by false witnesses - Psalm 27:12; Matthew 26:60, 61.
 4. Silent when accused - Isaiah 53:7; Matthew 26:62, 63.
 5. Smitten and mistreated - Isaiah 50:6; Mark 14:65.
 6. Hated without cause - Psalm 69:4; John 15:23-25.
 7. Suffered for others - Isaiah 53:4, 5; Matthew 8:16, 17.
 8. Crucified with sinners - Isaiah 53:12; Matthew 27:38.
 9. Hands and feet pierced - Psalm 22:16; John 20:27.
 10. Mocked and insulted - Psalm 22:6-8; Matthew 27:39, 40.
 11. Given gall and vinegar - Psalm 69:21; John 19:29.
 12. The mocking of Jesus - Psalm 22:8; Matthew 27:43.
 13. Jesus prays for His enemies - Psalm 109:4; Luke 23:34.
 14. The side of Jesus pierced - Zechariah 12:10; John 19:34.
 15. Soldiers cast lot for His garments - Psalm 22:18; Mark 15:24.
 16. Not a bone to be broken - Psalm 34:20; John 19:33.
 17. Buried with the rich - Isaiah 53:9; Matthew 27:57-60.
4. The results of His crucifixion:
- A. Atonement - Christ became man's substitute.
 1. He did not pay a ransom to Satan for us.
 2. He was not merely a moral influence.
 3. He did not only satisfy the justice of God much like a person paying a debt.
 4. He did take our place and pay the penalty for our sin - Galatians 3:13; 1 Peter 2:24; 3:18.
 - B. His crucifixion provides redemption.
 1. Redemption means "to purchase from the marketplace in order to set free."
 - A. He purchased man from the slave market of sin to free him to worship and serve God.
 1. As pictured in the Old Testament.
 - A. Boaz (in the book of Ruth), and Jeremiah (in Jeremiah 32) are two Old Testament examples of "kinsman redeemers."
 1. A kinsman redeemer acted in the behalf of another in order to redeem property that had been sold, or to fulfill the duties of a near-relative in the laws of the levirate marriage.
 2. Three essential qualifications of a kinsman redeemer:
 - A. They must be a qualified near-relative.
 - B. They must be able to redeem.
 - C. They must be willing to redeem.
 2. As personified in the New Testament.

- A. Christ was man's near-relative - Hebrews 2:10-15; 4:15, 16.
 - B. Christ was able to redeem - Ephesians 1:7; Hebrews 7:25; 9:12.
 - C. Christ was willing to redeem - John 6:37.
- C. Christ provides reconciliation.
 - 1. Reconciliation refers to the process whereby those that were once enemies are made friends.
 - A. Prior to salvation, mankind was the enemies of God.
 - B. After salvation, man become a part of His family, joint heirs with Christ - Romans 5:10, 11; Ephesians 2:16; Colossians 1:20-22.
- D. Christ is the propitiation for man's sin.
 - 1. Propitiation refers to the fact that Christ has appeased God's wrath and has made the obedient acceptable to God - Romans 3:24, 25; 1 John 2:2; 4:10.
- E. Christ provides remission of sins.
 - 1. Remission is that process whereby man's sins are "put away" - Matthew 26:28; Luke 24:47; Acts 10:43; Hebrews 9:22.
- D. The burial of Christ.
 - 1. As predicted by Isaiah - Isaiah 53:9; John 19:38-42.
 - 2. As proof that Christ was dead.
 - A. The Romans were experts at crucifixion and death.
 - 1. The fact that they allowed Christ to be buried gives proof that He was indeed dead.
 - 3. An essential proof of the resurrection.
 - A. Christ was resurrected, not resuscitated.
 - 1. The burial was long enough to prove the validity that Christ was actually resurrected.
- E. The resurrection of Christ.
 - 1. The resurrection proved Christ was God - Acts 10:40; Romans 1:4.
 - 2. The Resurrection proved that Christ's death was accepted by God - Hebrews 9:24-28.
 - 3. The resurrection proved that what Christ said was true - Romans 1:4.
 - 4. The resurrection proves that man will be resurrected as well - 1 Corinthians 15:13-19; 2 Corinthians 4:14.
 - 5. The resurrection proves that Satan will be defeated - Colossians 2:15; Hebrews 2:14.
 - 6. Proofs for the resurrection:
 - A. The resurrection appearances.
 - 1. To the guards at the tomb - Matthew 28:2-4.
 - 2. To Mary Magdalene - Matthew 28:1, 5-7.
 - 3. The appearances to the other women - Matthew 28:9, 10.
 - 4. The road to Emmaus - Luke 24:13-35.
 - 5. The disciples - Mark 16:14, John 20:19-23.
 - 6. At the time of His Ascension - Luke 24:44-53.

- B. The empty tomb.
 - 1. In order to stop the rumors of Christ's resurrection, all the religious leaders needed to do was to produce the body of Christ.
 - A. The fact that they could not do this proves the empty tomb.
- C. The character of the witnesses.
 - 1. Those that attested to the resurrection of Christ were the very men that wrote much of the New Testament.
 - 2. Additionally, all of the disciples eventually died as martyrs (with the exception of John).
 - A. It is hardly believable that no one would have indicated otherwise had this been a hoax.
- D. The dramatic change in the disciples.
 - 1. One look at the disciples prior to the resurrection, cowering in a room in Jerusalem, and after the resurrection, boldly proclaiming Christ, indicates that something monumental had to have happened.
- E. The change in the day of worship.
 - 1. Christ's resurrection altered the day of worship from the Sabbath to Sunday, the day of His resurrection.
- 7. False explanations for the resurrection examined.
 - A. The Swoon Theory:
 - 1. Asserts that Christ did not actually die, He merely lost consciousness and in the coolness of the tomb revived, rolled away the stone, and left.
 - 2. Refuted by the following facts:
 - A. The Roman soldiers were experts in execution, they knew a dead man when they saw one.
 - B. Christ's side was pierced and blood and water gushed out, a clear sign of death.
 - C. It would hardly be possible for Christ, in a weakened state, to have rolled away a one-ton stone, overpowered the guards, and then walked seven miles to Emmaus on feet that had just hours before been nailed on a cross.
 - B. The Theft Theory:
 - 1. Asserts that the disciples overpowered the guards, stole Christ's body, and then spread the story of His resurrection.
 - 2. Refuted by the following facts:
 - A. The disciples did not think that Christ would rise again.
 - 1. The only group that remembered Christ's words was the religious leaders who asked Pilate to seal the tomb.
 - B. It is hard to believe that the disciples would have allowed themselves to suffer persecution and die for a hoax.
 - C. Does not explain the post-resurrection appearances of Christ.
 - C. The Hallucination Theory:
 - 1. Asserts that the post-resurrection appearances of Christ were merely

- hallucinations by his followers who desperately wanted to believe He rose again.
 - 2. Refuted by the following facts:
 - A. None of Christ's followers even thought about the possibility of a resurrection.
 - B. It is hard for 500 people to have the same hallucination at the same time.
 - D. The Wrong Tomb Theory:
 - 1. Asserts that the women, and subsequently everyone else, went to the wrong tomb.
 - 2. Easily refuted by the following facts:
 - A. It is hard to mistake a tomb which has been sealed by Rome and watched over by guards for some other tomb.
 - B. It does not explain why the Sanhedrin did not go to the right tomb and produce the body of Christ to stop Christianity at its inception.
 - C. It is hard to believe that the women, who loved Christ, would have forgotten the tomb where His body was placed.
 - D. It does not explain the appearance of the angel.
 - F. The Ascension - Mark 16:19-20, Luke 24:50-53, Acts 1:6-12.
 - 1. After forty days following his resurrection Christ ascended to heaven permanently, there to remain until His second coming.
 - A. His return to heaven returned Him to the place of honor and glory at the right hand of the Father where He serves as Mediator – 1 Timothy 2:5.

CHART - HEALING MIRACLES OF JESUS CHRIST

Recipient	Matthew	Mark	Luke	John
Official's son				4:46-54
Possessed man		1:21-27	4:33-37	
Peter's in-law	8:14-15	1:29-31	4:38-39	
Many at sunset	8:16-17	1:32-39	4:40-41	
Leper	8:1-4	1:40-45	5:12-15	
Paralytic	9:1-8	2:1-12	5:18-26	
Man at Bethesda				5:1-17
Withered hand	12:9-13	3:1-6	6:6-11	
Crowd in Galilee	4:23-25			
Centurion's son	8:5-13		7:1-10	
Widow's son			7:11-17	
2 demoniacs	8:28-34	5:1-20	8:26-39	
Jairus daughter-1	9:18-19	5:22-24	8:41-42	
Unclean woman	9:20-22	5:24-34	8:49-56	
Jairus daughter-2	9:23-26	5:35-43	8:49-56	
2 blind men	9:27-31			
Dumb man	9:32-34			
Touching clothes	14:34-36	6:53-56		
Crowd in Galilee	9:35			
Few in Nazareth		6:1-6		
Gentile's daughter	15:21-28	7:24-30		
Deaf man		7:31-37		
Multitude	15:29-31			
Epileptic boy	17:14-21	9:14-29	9:37-42	
Blind man				9:1-41
Blind/dumb man	12:22-24		11:14-15	
Man of Bethsaida		8:22-26		
Stooped woman			13:10-17	
Man with Dropsy			14:1-16	
Lazarus raised				11:1-45
Ten Lepers			17:11-19	
Crowds in Judea	19:1-2			
Bartimaeus	20:29-34	10:46-52	18:35-43	
Many in Jerusalem	21:14			
Ear of Malchus			22:47-53	18:10-11
Resurrection	28:1-10	16:1-20	24:1-53	20:1-31

CHART - OTHER MIRACLES OF JESUS CHRIST

Event	Matthew	Mark	Luke	John
Water to wine				2:1-11
1st catch of fish			5:1-11	
Calms a sea	8:23-27	4:35-41	8:22-25	
Feeds 5000	14:13-21	6:32-44	9:10-17	6:1-13
Walks on water	14:22-33	6:45-51		6:15-21
Feeds 4000	15:32-39	8:1-10		
Money in fish	17:24-27			
Tree withered	21:18-22	11:12-24		
2nd catch of fish				21:1-14

CHART - MESSIANIC PROPHECIES FROM ISAIAH 53

Promise	Prophecy	Fulfillment
Who has believed our report?	Isaiah 53:1	John 12:37-38, Romans 10:16
Despised and rejected	Isaiah 53:3	Mark 9:12, Luke 17:25, John 1:10-11, 1 Peter 2:4
He has borne our infirmities	Isaiah 53:4	Matthew 8:16-17
Considered smitten by God	Isaiah 53:4	Galatians 3:13, Matthew 27:38-44, Luke 23:35
Wounded for our transgressions	Isaiah 53:5	Romans 4:25
We are healed by his stripes	Isaiah 53:5	1 Peter 2:24
Jesus was flogged	Isaiah 53:5	Mark 15:15, Luke 22:63-65, John 19:1
Silent before His accusers	Isaiah 53:7	Matthew 26:62-63, 27:12-14, Mark 14:60-61, 15:3-15, John 19:9, Acts 8:32-35
Christ died for our sins	Isaiah 53:8	1 Corinthians 15:3
Died with the wicked	Isaiah 53:9	Matthew 27:38, Mark 15:27-28, Luke 23:32-33
Buried with the rich	Isaiah 53:9	Matthew 27:57-60, Mark 15:43-46, Luke 23:50-53, John 19:38-42
Lived a sinless life	Isaiah 53:9	1 Peter 2:22
Jesus was an offering for sin	Isaiah 53:10	1 Corinthians 15:3, Hebrews 10:12-14
He would justify many	Isaiah 53:11	Acts 13:38-39, Romans 5:17-19
He will be great	Isaiah 53:12	Matthew 28:18, Luke 24:27
Numbered with transgressors	Isaiah 53:12	Matthew 27:38, Mark 15:27-28, Luke 23:32-33
Made intercession for sinners	Isaiah 53:12	Luke 23:34, 39-43, Romans 8:34

CHART - MESSIANIC PROPHECIES FROM PSALM 22

Promise	Prophecy	Fulfillment
The forsaken Christ	Psalm 22:1	Matthew 27:46, Mark 15:34
Verbally abused by men	Psalm 22:6-7	Matthew 26:67-68, 27:27-31
Trust in God ridiculed	Psalm 22:8	Matthew 27:39-44, Mark 15:29-32, Luke 23:35, 39
Surrounded by enemies	Psalm 22:12	Matthew 27:27-31, Mark 15:16-20
Physically weakened	Psalm 22:14-15	Matthew 27:32, Mark 15:21, Luke 23:26
Thirsty	Psalm 22:15	John 19:28
Surrounded by enemies	Psalm 22:16	Matthew 27:39-44
Hands and feet pierced	Psalm 22:16	John 20:20, 25
Bones not broken	Psalm 22:17	John 19:31-36
Stared at by the people	Psalm 22:17	Matthew 27:55-56, Luke 23:35, 48-49, John 19:20
Lots cast for His clothing	Psalm 22:18	Matthew 27:35, Mark 15:24, Luke 23:34, John 19:23-24
God heard His prayers	Psalm 22:21, 24	Hebrews 5:7-8