

NEW TESTAMENT SURVEY:
GOSPELS / LIFE OF CHRIST

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LEARNING GUIDE

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Lesson Assignment Sheets 1-24 Intro 1-24

These pages assign and coordinate the assignments for the course. Before you begin each lesson, turn to the appropriate Lesson Assignment Sheet and follow this procedure:

- a. Complete all Pre-Tape Preparation activities
- b. Listen to the taped lecture following Section A
- c. Answer the Post-Tape Questions and follow other instructions for completing course requirements described in the Syllabus.

Examination Study Sheets Intro 25-30

Study these pages to prepare for the two examinations.

SECTION A EXPANDED OUTLINE A 1-46

This section constitutes the agenda which is followed in the course. Although not all items will receive the same attention, each is listed so you may trace the order and interrelatedness of the events of Jesus' life.

SECTION B BACKGROUND INFORMATION B 1-12

This section includes basic information on the historical development of the world to which Christ came and the theological context of his teaching.

SECTION C CHARACTER OF THE FOUR GOSPELS

C 1-12

Since the course approach is an integrated study of the life of Christ, limited attention is given to the character and distinctive contributions of each book. The material in this section should be read carefully, however, and used as a point of reference in seeking to perceive how each writer contributes to our knowledge of Christ's person and ministry.

SECTION D DISCOURSES

D 1-11

Although Jesus taught on many themes and in many situations, five major lectures or teaching sessions may be identified. In terms of when it occurred and the audience and subject involved, each has a distinctive purpose and contribution. These outlines are included to help you to visualize the content noted in the Expanded Outline and in class discussion.

SECTION E MAPS

E 1-19

Most places referred to in the course are noted on the maps in this section. Atlases and other geographical resources should be consulted, especially works like J.H. Grollenburg: Atlas of the Bible which related pictures and map locations.

SECTION F ADDITIONAL NOTES

F 1-47

These discussions of selected subjects are intended to supplement points noted in the Expanded Outline, and provide you with perspectives for your study of key concepts and events.

KNOWING CHRIST

A PREAMBLE TO THE GOSPELS/LIFE OF CHRIST COURSE

INTRODUCTION

The character and power of the first generation of the Church resulted from the fact that they knew Jesus Christ as their real, resurrected and returning Lord. But this experience was not intended for them only (John 20:29/1 Peter 1:8). Foundational facts in the 1st and 20th centuries:

1. **Reality of Christ:** They knew him, who He is, and what He is like (Philippians 3:7-14).
2. **Relationship with Christ:** They took seriously his commands to believe, love, obey, abide in, follow and serve him--to live for him (Galatians 2:20/Philippians 1:21).
3. **Reflection of Christ:** They were challenged to have the mind of Christ and to be conformed to his image (Philippians 2:5-8/Romans 8:29/Galatians 4:19). They sought to reveal him.

THE ISSUE

Jesus left this earth nineteen centuries ago; twentieth century Christians have never seen, heard, or touched him.

1. Like other historical persons, He is often "exhibited in a glass case," frozen in time and space. Many people today have little or no idea of the cultural context in which He lived or of the human realities and relationships of his time on this earth.
2. For many, Jesus is seen in a tableau, "still life," as a baby in a manger, walking on water, hanging on a cross. But as a man, He was active. He watched, listened, laughed, wept, talked, walked (ran?), ate, slept, (swam?) and always did the will of the Father. . . As God He taught with authority, performed miracles, and forgave sin (John 14:9).

IMPLICATION

The most important controlling factor in our lives is not heredity, family (or lack of it), health (or lack of it), social and physical environment, money (or lack of it), education, church structure or even ministry, but rather our knowledge of Christ and our daily relationship with him.

Our relationship with Christ at any given moment determines how we think, plan, act, react, value people and relate to them. It determines the significance of our lives, on earth, and in eternity.

INADEQUATE APPROACHES TO STUDYING THE GOSPELS

1. Sterile

Study and debate of the meaning of the Scripture text of the Gospels without personal application.

2. Subjective

Apply words, verses, incidents recorded in the Gospels to our experience without seeking to know the contextual facts and understanding the intended meaning.

3. Utilitarian

Seek only personal gratification, desiring primarily self-serving solutions to immediate problems. This approach lacks awe, reverence, worship, submission, self-examination and a sense of responsibility, especially for ministry to others.

PURPOSE OF THE COURSE

To survey the teachings and events (words and works) of Christ's ministry on earth to know him for who He is. We do this through the enablement of the Holy Spirit, the Helper He promised for this purpose. (Jn. 14:25-26, Jn. 16:12-15) Christ will impact our lives as He did those of the first generation of his followers and millions of others since "who have believed on their word." As He does this we, in turn, will worship him, seek to serve him and to minister to others.

PROCEDURE

We study the events of Jesus' life in chronological sequence, noting the time, place and people involved. We seek to "walk in their sandals" to see him in action, hear him speak, observe his relationships with a wide variety of people in various situations and perceive their reactions.

A caveat: While it is important for us to identify with the people among whom Jesus lived, we must remember that his subsequent death, burial, resurrection, ascension, and promised return to earth, together with the coming of the Holy Spirit to live in each believer, have introduced a unique dimension into our relationship with him. This relationship did not exist during his earthly ministry but became the essential dynamic after his ascension and Pentecost. Events subsequent to Christ's ascension do not diminish the importance of his earthly ministry for us, but rather provide the dynamics for implementing its meaning in our daily lives, as they did for first century Christians.

APPROACH

1. The course is synthetic rather than analytical. Consideration tends to be **concentrated** (in attention given to incidents), **concise** (usually without extensive elaboration) and **comprehensive** (including almost every action/teaching of Christ).
2. The approach is based on a premillennial hermeneutic, although the course does not seek to promote this position. Other views are noted as appropriate. Most of the course content, especially in historical, geographical, cultural and basic theological areas, would be acceptable to evangelicals who may not espouse this perspective. Students are free to explore the abundance of literature on the life of Christ which is available from various hermeneutical and ecclesiological perspectives.

ADVICE and ADMONITIONS

1. Read the Expanded Outline (A series) section assigned before and after listening to the taped lecture.
2. Read all references to the B (Background) and F (Notes) series as noted in the Pre-Tape Preparation sections.
3. Read the C (Character of the Four Gospels) series at the beginning of the course and at several subsequent intervals. This will reinforce and enhance your appreciation of the contribution of each Gospel writer, an emphasis which is especially important to maintain when using the *Harmony* which blends their records.
4. Use the maps (E series) as you study the Scripture text and as directed in the Pre-Tape Assignments.
5. Read the *Harmony* sections very carefully before listening to the lectures. You may scan sections which involve repetition of the first account, but be alert for additional or different material.
6. Read Harrison: *A Short Life of Christ* (the sections required and any optional pages) before the lecture on that subject.
7. Research any chronological issue in Hoehner: *Chronological Aspects of the Life of Christ* (Grand Rapids, Zondervan, 1977). Questions in this area are not discussed in the lectures.

Intro-vi

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Course Syllabus

The Institute of Theological Studies provides the following syllabus as the standard for this course. You will be responsible for all assignments ***unless your school changes the requirements.***

COURSE DESCRIPTION

The most compelling and important story in history is the story of Christ. In this course, learners complete a chronological and synthetic study of the Gospels' accounts of Christ's birth, life, death, resurrection, and ascension. The course focuses on the time, place, circumstances, and people involved in the events of our Lord's ministry. From the Incarnation to the Ascension, students will grasp a fuller understanding of Christ's words and works, especially in light of Old Testament prophecy and cultural context. The goal of the course is that Christ will impact learners' lives as He did those first generation followers, leading them to worship and serve Him as they minister to others.

COURSE OBJECTIVES

On completion of the course, you should be able to:

1. Trace the events and statements involved in Jesus' life in a logical and chronological sequence, demonstrating their development and purpose.
2. Discern the significance of the words and works of Jesus Christ (to the extent considered in the course lectures).
3. Explain the present implications of selected basic truths taught and demonstrated by Jesus Christ during his ministry on earth.
4. Identify at least two attitudinal and/or behavioral changes made or mandated in your life as a result of increased understanding of the life and work of Christ.

COURSE APPROACH

The Reporter/Analyst Approach is emphasized in the course. For each event in the life of Christ, seek to answer the following questions:

- ❑ **WHO** is involved in the event? Who is spoken to or about? Who is the audience? In what way is this person/audience significant?
- ❑ **WHAT** is said? What is taking place? What is the key concept taught and/or the basic action accomplished? In what way is this event significant?
- ❑ **WHERE** does the action occur? In the open? A town? A building? In what part of the country? What are the surroundings? In what way is the location significant?
- ❑ **WHEN** does the action occur? At what time of the year? At what time in the

religious calendar and in the sequence in Christ's ministry? In what way does the time affect the importance of the statement and/or action?

- **WHY** is the teaching or action significant in the ministry of Christ? Seek to determine the implications of the circumstances of the event (who-what-where-why?) What implications are involved for Jesus' contemporaries and for us?

COURSE TEXTS

Required

Harrison, Everett. F. *A Short Life of Christ*. Grand Rapids: Eerdmans, 1968.

Thomas, Robert L. and Gundry, Stanley N. *A Harmony of the Gospels. (New American Standard Version)*. San Francisco: HarperSanFrancisco, 1986.

Recommended

Beitzel, Barry J. *The Moody Atlas of Bible Lands*. Chicago: Moody Press, 1985.

Hoehner, Harold W. *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Publishing House, 1977.

COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; 10,3,3,3; 10.3.4.3). In order to meet this need in distance theological education, ITS is developing structures and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included three collaborative learning features:

1. [ITS Online Interactivity Forum](#) (see course requirements) - fosters peer-to-peer interaction in a global, threaded discussion (required for all students)
2. [Spiritual Formation Project](#) (see course requirements) - fosters mentor-to-learner interaction in a mentor-guided reflection, discussion and application (required for all students)
3. [Learning Community Assignments](#) (see end of ILG) - fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)

Go to www.ITScourses.org/interactivity/ for the most up-to-date ITS resources.

COURSE REQUIREMENTS

1. Basic Procedure

- a. Begin each lesson with prayer, committing yourself to being open to the work of the Holy Spirit in your life during the course. Any study of the Bible is meant to change our lives! Ask the Lord for insight into how the message of the Gospels should impact your life, your relationships, and your ministry.
- b. Follow the instructions for completing each lesson, which are located in the

introductory section of the Learning Guide. Complete all **Pre-Tape Preparation** activities before beginning a taped lecture. These activities provide an excellent context for your listening, allowing you to integrate the information provided through the lectures and reading assignments.

- c. Listen to each taped lecture carefully, perhaps more than once. Have your *Harmony* and any pertinent parts of the Learning Guide easily accessible throughout the lecture. Take notes in a separate notebook.
- d. Answer the **Post-Tape Questions** immediately after completing the tape. The questions will serve as a review of the major points in each lecture and will direct you toward personal application of these points.

2. Specific Assignments: Reading

- a. **Scripture:** Read the *Harmony* sections listed for each lecture before you listen to the tape. You may scan sections, which repeat content you have read thoroughly in one Gospel record, but be alert for differences in the accounts.
- b. **Harrison:** Read the pages listed for each lecture before you listen to the tape. Although only 100 pages are required from this book, you will benefit from reading the entire book.
- c. **Learning Guide:** Read and study the information in Sections A through F of the Learning Guide as required.

3. Specific Assignments: Written

- a. **Post-Tape Questions:** Located in the Introduction to the Learning Guide (pages Intro-1 to Intro-24), these questions cover highlights of the information presented in the lecture, Learning Guide sections, and in Harrison. Use them as an opportunity to review the notes you took for a particular lecture and the accompanying Learning Guide sections. This procedure will increase your retention of course content and help you on the exams.

INSTRUCTIONS: Post-Tape Questions

- ♦ Generally, one page per set of questions. Your answers should never exceed two pages.
- ♦ Typewritten, single-spaced.

- b. **Background Reports:** Complete eight research projects on people, groups, and institutions related to Christ to increase your understanding of the political, social, cultural, and religious milieu of the time. (See also the details instructions on the next page.)

REPORTS

ITEMS TO INVESTIGATE

1. Galileans

Respond to these items for the Galileans and Samaritans:

2. Samaritans

- Identity (Who were they?)
- Historical development (How did they come to be?)
- Reaction to Christ (How did they respond to Him?)

3. Pharisees

Respond to these items for the Pharisees and Sadducees:

4. Sadducees

- Identity (Who were they?)
- Doctrinal/political beliefs (What was important to them?)
- Response to Christ (How did they perceive and respond to Him? Why?)

5. Temple

Respond to these items for the Temple and Synagogue:

6. Synagogue

- Historical development (after 200BC)
- Function and importance in the time of Christ
- Significance in the ministry of Christ

7. Scribes/Lawyers

Respond to these items for the Scribes/Lawyers and the Priests:

8. Priests

- Historical development (after 200BC)
- Function in Judaism at the time of Christ

INSTRUCTIONS: Background Reports

- ♦ **Length** = at least 300 and not more than 600 words for each group, sect, etc.
- ♦ **Typewritten, single-spaced**
- ♦ **Format** = Expanded outline (sentences, not paragraphs), listing basic facts under the headings above, e.g., "Identity," "Historical Development," etc.
- ♦ **Style** = Be concise, yet include as much information as possible (including Scripture references) for your future use.
- ♦ **Bibliography** = List your sources (including author, title, and page numbers) at the end of each report.
- ♦ **Resources** (full citations are in the Bibliography)

Green, McKnight, Marshall (eds.): *Dictionary of Jesus and the Gospels*

Tenney (ed.): *Zondervan Pictorial Encyclopedia of the Bible*

Jeremias: *Jerusalem in the Times of Jesus*

Schurer: *The History of the Jewish People in the Age of Jesus Christ*

Edersheim: *The Life and Times of Jesus the Messiah*

Scott: *Customs and Controversies: Intertestamental Jewish Backgrounds of the New Testament*

Tenney: *New Testament Times and New Testament Survey*

♦ Research procedure

1. Locate these standard works for your research. They should be available in any theological library; some may also be available in public libraries. Consult several sources for each report if possible.
2. Gather information that addresses the questions posed for each group (see previous page) and write the report according to the directions above.

- c. **5W Eyewitness Report:** Describe an event in the life of Christ as a news report.

INSTRUCTIONS: 5W Eyewitness Reports

Selection of topic

- ♦ Select an event from the *Harmony* sections 39, 73, 94, or 152.

Style, Length

- ♦ Emphasize your personal *observation of the scene* and the *significance of the event* in the life and ministry of Christ.
- ♦ Answer the 5W questions (see pages 1-2) in relation to the event.
- ♦ 1000-1500 words (4-5 pages)
- ♦ Typewritten, double-spaced
- ♦ On the cover page, include the title of the event, the *Harmony* section, and Scripture passage you have chosen.

Research

- ♦ In addition to your own study of the text, use resources from the Backgrounds section of the Bibliography. *Do not use commentaries.*
- ♦ List the sources you used in a bibliography at the end of your paper.

- d. **ITS Online Interactivity Forum:** Participate with other students worldwide in an ongoing asynchronous threaded discussion of two major course topics.

INSTRUCTIONS: ITS Online Interactivity Forum

Go to www.ITScourses.org/interactivity/ to register for and enter the ITS On-Line Forum. In order to get the fullest benefit from the Forum, complete the assignment *after* you have listened to *all* the lectures. Be sure to return to the forum after finishing the course to see how others respond. Follow these steps to complete the assignment:

- ♦ Post an original answer to each question for your course (75 word min.).
- ♦ Post your response to any previous answer given to each question (75 word min.).
- ♦ Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded.

NOTE: Please read the "Assignment Instructions" in the Forum for more details.

Objective: to develop critical thinking skills through personal interaction with the content of the course and the responses of others within a diverse community of learners.

e. Spiritual Formation Project: Reflect on the course and apply it.

RATIONALE: Spiritual Formation Project

Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. **With this in mind**, ITS includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

INSTRUCTIONS: Spiritual Formation Project

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. *Identify your mentor early in the course*, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

1. **Personal Reflection and Evaluation: *Reflect on the course*** – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.
 - a. Follow these steps in your reflection:
 - Step 1: What **one** theme, principle, or concept in the course is the most significant to you personally? Why is it significant?
 - Step 2: What portion(s) of the course brought this theme/principle/concept to light?
 - Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?
 - Step 4: How should this affect your thoughts and actions, and what *specific steps* should you take to *concretely* apply what you have learned?
 - b. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: **approximately three pages**)
 - c. Give a copy of this reflection to your mentor (see #2).
2. **Community Reflection and Interaction: *Interview a mentor*** – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:
 - a. Who should you interview? (1-3 are required; 4-6 are recommended)
 1. Someone with whom you have a reasonably close relationship.
 2. Someone who is a mature Christian ministry leader (i.e. a pastor).
 3. Someone who is **not** your grader or a family member.
 4. Someone who values the spiritual formation process.
 5. Someone who is familiar with and values the subject of the course.
 6. Someone who has experience using the content of the course in ministry.

NOTE: Identify your mentor early in the course, and give him/her the page entitled “Guidelines for *Mentors*.”

- b. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
 - ♦ What feedback can your mentor give in response to your essay?
 - ♦ In light of the course content, are the conclusions you made appropriate? Why or why no
 - ♦ What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

INSTRUCTIONS: Spiritual Formation Project (continued)

3. **Synthesis and Application: *Draw your final conclusions*** – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:
- a. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
 - b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
 - ♦ What were the mentor’s comments regarding your essay?
 - ♦ What advice did he/she give?
 - ♦ How did his/her comments expand or correct your application of the course?
 - ♦ Include the person’s name, occupation, and the length of the interview.
 - c. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
 - ♦ If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
 - ♦ Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
 - ♦ In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

NOTE TO STUDENTS: Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. **The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life.** If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

Revised 10/05

4. **Examinations**

Mid-Course Examination (Taken after Lecture 10)

Covers Sections 1-103 of the *Harmony*

Final Examination (Taken after Lecture 24)

Covers Sections 104-259 of the *Harmony*

Both exams are closed book. You may not use a Bible or the *Harmony* during either exam.

- a. **Types of items:** Detailed study sheets for the exams are located in the introductory section of the Learning Guide. Both exams have two types of items:

- Integrative questions: In precise, concise responses, demonstrate your understanding of key themes in the Life of Christ by summarizing and synthesizing the information and issues presented in class.
 - Map identification: On maps of Palestine, Galilee, and Jerusalem, identify key locations in the life of Christ.
- b. Completion times:** You will have 2 hours to complete each exam under proctored conditions.

COURSE GRADING

1.	Reading	
2.	Listening to tapes	
3.	Post-Tape Questions	10%
4.	Background Reports	20%
5.	5 W Eyewitness Report	10%
6.	ITS Online Interactivity Forum.....	5%
7.	Spiritual Formation Project	15%
8.	Mid-Course Examination	20%
9.	Final Examination	<u>20%</u>
		100%

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking ITS courses are required to complete a final assignment called the "*Spiritual Formation Project*." This assignment involves two parts: an **essay** and an **interview**:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the **one** theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. **The goal of this interview is to facilitate the student's growth through interaction with a mature believer.**

NOTES ON THE INTERVIEW:

- ♦ You do **not** need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- ♦ Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
 1. What feedback can you give the student in response to his/her essay?
 2. Are the student's conclusions from the course appropriate? Why or why not?
 3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- ♦ Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- ♦ Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – a *valuable process for all who wish to grow in Christ*.

NOTE: If the student's school makes any changes to this assignment, their requirements should replace those described here.

Intro-xvi

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LIST OF WRITTEN ASSIGNMENTS

Complete the written assignments for this course as a part of the lessons noted below. Consult your Syllabus for detailed instructions for each assignment.

	Deadlines
Post-Tape Questions	For all Lessons
Background Reports (Galileans and Samaritans)	Lesson 6
Background Reports (Pharisees and Saduccees)	Lesson 9
Mid-Course Examination (to be taken after Lesson 10)	
Background Reports (Temple and Synagogue)	Lesson 13
Background Reports (Scribes/Lawyers and Priests)	Lesson 18
5W Eyewitness Report	Lesson 20
ITS Online Interactivity Forum	Lesson 24
Spiritual Formation Project	Due at Final Exam
Final Examination (to be taken after Lesson 24)	

LESSON 1

Pre-Tape

Preparation:

- Begin this and the lessons which follow with prayer, asking the Lord to teach you deeply about Himself toward the end of loving Him and living for Him more fully.
- Study Backgrounds B-1 through B-8 before beginning the lecture. Have these materials accessible as you listen to the tape.
- Study maps E-1 through E-5 before beginning the lecture and have them accessible throughout the tape. Note carefully on Map E-5 the relatively small distances between key locations in Palestine so you will have a sense of Jesus' travels. Throughout the course, refer to this map and try to estimate how long it would take you to walk the distances indicated in Scripture.

Taped

Lecture:

- Listen to Lecture 1 following the outline in Section A.

Post-Tape

Questions:

Your answers to the Post-Tape Questions throughout the course should normally not exceed one page (single-spaced) per set of questions. Complete your answers on separate paper.

1. Summarize briefly the political and social changes which occurred in the Middle East between the two Testaments. Write your answer as if you were preparing for a sermon or Bible lesson.
2. Describe the local social tensions of Palestine at the time of Christ's coming.

LESSON 2

Pre-Tape

Preparation:

- Read Sections 1-10 in the *Harmony*.
- Study the Chart on B-9 and have it available during the taped lecture. (This Chart will be discussed in more depth in Lecture 4.)
- Read the entire Section C before beginning the lecture.

The approach of this course is to trace the life of Christ through a harmonization of the four gospels. Yet, each gospel can also be profitably considered separately, noting the different emphases and themes of the Gospel writers. Section C will give you an overview of each Gospel and will also introduce the various techniques whereby scholars study the relationships between them. (Note: Although it is not required, you may want to read pages 265-351 at the back of the *Harmony* when you have time.)

Taped

Lecture:

- Listen to Lecture 2.

Post-Tape

Questions:

1. Why does Dr. Hulbert treat the births of John and Jesus as essentially a single event?
2. Read Malachi 3 and 4 and then re-read Lk 1:5-17/Section 4 (Gabriel's announcement to Zecharias). Briefly describe how John's birth and ministry was a fulfillment of the Old Testament prophecy.

LESSON 3

Pre-Tape

Preparation:

- Read Sections 11-22 in the *Harmony*.
- Study Map E-6 and have it available during the lecture to trace Jesus' travels during His early life.
- Read Additional Notes F-1 through F-4. Be forewarned that Dr. Hulbert will challenge many "Christmas card" portrayals of the birth of Jesus in this lecture! Keep the pages available as you listen to the tape.

Taped

Lecture:

- Listen to Lecture 3.

Post-Tape

Questions:

1. Contrast the emphasis of Gabriel's message to Joseph (Mt 1:18-25/Section 11) to his message to Mary (Lk 1:26-38/Section 5). What do the messages have in common? How are they different?
2. List the evidence found in the events and statements related to the Nativity showing clearly that Christ was born to save the world, not just the Jews. Give scriptural references from Sections 4-19.

LESSON 4

Pre-Tape

Preparation:

- Read Sections 23-27 in the *Harmony*.
- Read pages 66-79 in Harrison.
- Read Backgrounds B-8 through B-12.
- Study Map E-7 to locate places related to Jesus' baptism and temptation.
- Read Additional Note F-5.
- Scan Additional Notes F-7 through F-9. Early in this lecture Dr. Hulbert will discuss the meaning of the word "kingdom" in the gospels. You will review these pages again later on in the lectures.

Taped

Lecture:

- Listen to Lecture 4.

Post-Tape

Questions:

1. From Backgrounds B-9 through B-12, Additional Notes F-6 through F-8, and the material presented in the lecture, summarize Dr. Hulbert's interpretation of the New Testament usage of the word "kingdom." Be sure to mention any evidence he gives to show that the kingdom has both a spiritual and a national dimension.
2. Explain why the Jews were so startled at John's insistence that they needed to be baptized.
3. Harrison provides a rich understanding of the heavenly message heard at Jesus' baptism when he presents a two-fold Old Testament context for the statement "This is My beloved Son, in whom I am well-pleased." Read the two Old Testament passages and write a summary of the significance of the message in verifying Jesus' Messiahship.
4. How does the relationship between John's ministry and Jesus' illustrate the relationship between conviction of sin and salvation?

LESSON 5

Pre-Tape

Preparation:

- Read Sections 28-36 in the *Harmony*.
- Read pages 80-93 in Harrison.
- Continue to refer to Map E-7 during this lecture and study Map E-8. In addition, since this lecture introduces Jesus' first official visit to Jerusalem during His ministry, study Maps E-17 through E-19 carefully to become familiar with the Jerusalem area and the Temple. Refer to these three maps again whenever Jesus is in Jerusalem.

Taped

Lecture:

- Listen to Lecture 5.

Post-Tape

Questions:

1. Some say that the temptation of Jesus was only real in an exemplary sense, since He was incapable of sinning and therefore not a victim of "true" temptation. How would Harrison respond to such an assertion?
2. How does Dr. Hulbert interpret the repeated "believings" of the disciples? Were they men of particularly weak faith? For example, John mentions they "believed in Him" in Jn 2:11 although they had already "followed" Him in Jn 1:31-51. Does this indicate backsliding?
3. It is most interesting to notice the way in which Jesus called His disciples. Read Jn 1:35-51 carefully and then describe at least three principles of evangelism/discipleship for our ministry today that we can derive from these callings.

LESSON 6

Pre-Tape

- Preparation:
- Read Sections 36-51 in the *Harmony*.
 - Study Maps E-8, E-9 and E-10.
 - Assignment due with this lesson: Background Reports (Galileans and Samaritans)

Taped

- Lecture:
- Listen to Lecture 6.

Post-Tape

- Questions:
1. Based on the biblical text (Jn 3:1-21/Section 36) and the lecture, write a brief explanation of this statement of Jesus' to Nicodemus: "Unless one is born of water and the Spirit, he cannot enter into the kingdom of God."
 2. How does Dr. Hulbert interpret John's saying, "He must increase, but I must decrease" (Jn 3:30)?
 3. Very early in Jesus' ministry He models the paradigm for worldwide evangelization that would be formally stated in Acts 1:8 with three individuals. Complete the chart below to study this sequence.

<i>And you shall be witnesses in:</i>	<i>Reference</i>	<i>Individual</i>	<i>Felt need of this individual addressed by Jesus</i>
■ Jerusalem/ Judea	Jn 3:1-21		
■ Samaria	Jn 4:5-26		
■ Remotest part of the earth	Jn 4:46-54		

LESSON 7

Pre-Tape

Preparation:

- Read Sections 51-63 in the *Harmony*.
- Study D-1 and D-2 in preparation for the introduction to the Sermon on the Mount at the end of this tape.
- Review Maps E-9 and E-10.

Taped

Lecture:

- Listen to Lecture 7.

Post-Tape

Questions:

1. Explain the critically important point Jesus was making in the way He handled the healing of the paralytic let down through the roof.
2. Why was the Sabbath question the "flash point" of controversy between Jesus and the Pharisees?
3. List the four "witnesses" Jesus' cited in defense of His own Messiahship in Jn 5:30-39 (Section 59) and the reference for each.

LESSON 8

Pre-Tape

- Preparation:
- Read Sections 64-79 in the *Harmony*.
 - Review D-1 and D-2.
 - Review Maps E-11 and E-12.

Taped

- Lecture:
- Listen to Lecture 8.

Post-Tape

- Questions:
1. It is sometimes assumed that the Sermon on the Mount is a complete compendium of the standards for a believer's life. Yet Dr. Hulbert points out that at least six important doctrines are omitted because they were not directly related to the purpose of the discourse (see Section A). Select two of these doctrines and briefly describe in what way(s) the teaching of the Sermon on the Mount is dependent upon these doctrines if effective implementation is to occur.
 2. Describe briefly why Jesus was amazed by the Centurion's faith.

LESSON 9

Pre-Tape

Preparation:

- Read Sections 79-95 in the *Harmony*.
- Read pages 109-122 in Harrison.
- Study D-3 and D-4.
- Refer to Map E-12.
- Study Additional Notes F-6 and F-7 through F-9.
- Assignment due with this lesson: Background Reports (Pharisees and Sadducees)

Taped

Lecture:

- Listen to Lecture 9.

Post-Tape

Questions:

1. Describe in your own words the critical issue at the heart of the Beelzebub incident. Why was it a turning point in Christ's ministry?
2. Summarize Dr. Hulbert's definition of "the unpardonable sin" in a paragraph. Do you agree?
3. What is the importance of the historical setting and context in interpreting Jesus' kingdom parables?
4. Harrison makes this statement in his chapter on miracles: "But the greater the opportunity of contact with Jesus himself, the more subordinate becomes the role of miracle" (p. 121). Explain how you might convey this concept to someone you are counseling who has failed to see God's intervention in a matter of personal concern (sickness, etc.) and thus is doubting His reality. Use one or more examples from the ministry of Christ studied thus far.

LESSON 10

Pre-Tape

- Preparation:
- Read Sections 96-108 in the *Harmony*.
 - Refer to Map E-12; Study Map E-13.
 - Read Additional Note F-10.

Taped

- Lecture:
- Listen to Lecture 10.

Post-Tape

- Questions:
1. A number of small details during the miracle of the Feeding of the 5000 (Section 105) have significance for our evangelistic efforts today. Write a 2-3 sentence application beside each item listed below:

Detail during the miracle

Modern Implications

- Jesus tells the disciples to feed the people
 - Andrew makes friends with the boy with a lunch
 - The boy gives all his resources to the Lord
 - Breaking, rather than cutting the bread
 - Jesus gave His disciples the food to serve
 - All the people--even those in the back rows--were fed "as much as they wanted" (*Jn 6:11*)
2. Why was the crowd's outcry for Jesus' enthronement unacceptable to Him (*Jn 6:14-15/Section 107*)?
 3. We often quote *Mt 9:36-38* as an appeal for God's provision of workers for the harvest--forgetting that His answer will involve the openness of His people to go when He calls. Have you ever unreservedly offered your life to God--even if He would send you into cross-cultural ministry at home or abroad? Please consider your answer carefully before the Lord.

NOTE: The Mid-Course Examination will be taken following this lesson covering the material in Sections 1-103 in the Harmony. Check your syllabus and Study Guide Intro-25 through Intro-29 for more information.

LESSON 11

Pre-Tape

Preparation:

- Read Sections 109-114 in the *Harmony*.
- Study Maps E-12, E-13, and E-14.
- Study D-5 and D-6.
- Read Additional Notes F-11 and F-12.

Taped

Lecture:

- Listen to Lecture 11.

Post-Tape

Questions:

1. Although it will come up again many times throughout the ministry of Christ, write a brief paragraph now explaining your understanding of the importance of the "origin" issue.
2. Draw two simple diagrams visually depicting Western-style logic contrasted with the Eastern-style used by Jesus and others of His time and place. Write a 1-2 sentence verbal description under each diagram.
3. Remembering that the Pharisees of Jesus' day are the counterparts of many highly religious people today, list the four mistakes of the Pharisees (see A-23) and write brief descriptions of how the same problems are evidenced in the church today.
4. From everything you have studied about the discourse on the Bread of Life, write a brief paragraph noting one insight that was particularly meaningful to you and why.

LESSON 12

Pre-Tape

- Preparation:
- Read Sections 115-121 in the *Harmony*.
 - Read pages 150-164 in Harrison.
 - Study Map E-14.
 - Read Additional Note F-13.

Taped

- Lecture:
- Listen to Lecture 12.

Post-Tape

- Questions:
1. Briefly explain the meaning of the terms *bind* and *loose* in Mt 16:19 (Section 118).
 2. What are the keys of the kingdom (Mt 16:19) and who had/has them?
 3. Based upon the lecture and chapter in Harrison, summarize in a brief paragraph the purpose for the Transfiguration.

LESSON 13

Pre-Tape

Preparation:

- Read Sections 122-129 in the *Harmony*.
- Refer to Map E-14.
- Read Additional Notes F-14 and F-15 through F-16.
- Assignment due with this lesson: Background Reports (Temple and Synagogue)

Taped

Lecture:

- Listen to Lecture 13.

Post-Tape

Questions:

1. The event in Mt 17:24-27 (Section 126) where Jesus pays the Temple tax by having Peter catch and open the mouth of a fish is often seen as insignificant. Dr. Hulbert, however, sees the event as highly significant. Why?
2. (a) List and briefly describe the three stages of brotherly correction in Mt 18:15-35 (Section 129).

(b) Why is brotherly correction spiritually necessary for the sinning brother, the confronting brother, and the church assembly?

(c) So far as you know, is this procedure followed in your local church?

LESSON 14

Pre-Tape

Preparation:

- Read Sections 130-141 in the *Harmony*.
- Study Chart B-12 to see the Feast of Tabernacles in the sequence of Levitical feasts.
- Study Maps E-15 and E-18 (Temple).

Taped

Lecture:

- Listen to Lecture 14.

Post-Tape

Questions:

1. Describe the significance of Jesus' appearance at the Feast of Tabernacles at this time.

(Refer to B-12, the description of the feast in Dt 16:13-17, and footnotes ^a (p. 131) and ^c (p. 132) in the *Harmony*.)

2. Describe the inter-relationship between Christ, His Word, and discipleship, as explained by Dr. Hulbert.

LESSON 15

Pre-Tape

- Preparation:
- Read Sections 142-160 in the *Harmony*.
 - Refer to Map E-15; Study Map E-16.

Taped

- Lecture:
- Listen to Lecture 15.

Post-Tape

- Questions:
1. Jesus delivers a lesson on possessions in Lk 12:13-34 (Section 147), with different emphases for the crowd and His disciples. Although there is obvious overlap, summarize what you feel to be the key points Jesus made for each group. Then briefly explain how you feel the teaching applies to you.

Teaching directed toward...

Key points

- The crowd

- The disciples

- Me

2. What is the proper and improper interpretation of disaster, according to Jesus? Base your answer on Lk 13:1-9 and Jn 9:1-7.
3. Briefly describe the symbolism of (a) the Shepherd and (b) the Door (Jn 10:1-18/Section 158).

The Shepherd

The Door

LESSON 16

Pre-Tape

- Preparation:
- Read Sections 161-172 in the *Harmony*.
 - Study Map E-16.

Taped

- Lecture:
- Listen to Lecture 16.

Post-Tape

- Questions:
1. Jesus devotes much time to teaching on wealth in this final period of His ministry, a sign of the importance He placed on the topic. Focus on this teaching by summarizing and contrasting the view of wealth/prosperity held by New Testament Judaism, 20th century Western culture, and Jesus' teaching in Lk 16 (Sections 167-168).

Views of wealth/prosperity held by...

Summary of the View

- New Testament Judaism
 - 20th Century Western culture
 - Jesus
2. Why did the news of Lazarus' raising spread through Jerusalem so quickly?
 3. Why was Lazarus' resurrection so politically significant?

LESSON 17

Pre-Tape

- Preparation:
- Read Sections 173-186 in the *Harmony*.
 - Refer to Map E-16.

Taped

- Lecture:
- Listen to Lecture 17.

Post-Tape

- Questions:
1. Give a correct interpretation of Lk 17:20-21--especially in light of "New Age" thinking, which prompts people to "find the God within you."
 2. From everything you have studied thus far in the course, explain why repentance plays the role that it does in salvation. Use Zaccheus and others to illustrate.
 3. List the ten themes in his teaching and five important parables on which Jesus focused throughout the later Judean and Perea ministry. Use this exercise as an opportunity to reflect on the things Jesus emphasized the most in His teaching as the crucifixion drew near.

To make the list, begin with Lecture 15 (A-29) and end with "The Final Entry into Jerusalem and Confrontation with Leaders" (A-33). All ten major themes begin with the words "Teaching on" in the Expanded Outline, i.e., "Teaching on Prayer."

LESSON 18

Pre-Tape

Preparation:

- Read Sections 187-197 in the *Harmony*.
- Read pages 165-175 in Harrison.
- As we are now at the last week of Jesus' life before the crucifixion, review Maps E-17 through E-19 so that you can place the events of this dramatic time. Study these maps prior to each of the remaining lectures.
- Assignment due with this lesson: Background Reports (Scribes/Lawyers and Priests)

Taped

Lecture:

- Listen to Lecture 18.

Post-Tape

Questions:

1. Match the prophetic passage with a statement about the triumphal entry:

Passage

Part of triumphal entry predicted

■ Dan 9:24-26a

___ The Lord will enter through the Eastern Gate.

■ Zech 9:9

___ The Messiah/Anointed One, Christ, the ruler, comes.

■ Eze 43:1-5

___ He rides in on a donkey.

___ He prepares to be cut off.

2. Why did Jesus curse the fig tree?
3. According to Harrison, what was the main reason Jesus cleansed the Temple after the triumphal entry?

LESSON 19

Pre-Tape

Preparation:

- Read Sections 198-210 in the *Harmony*.
- Study D-7 through D-9 (Olivet Discourse).

Taped

Lecture:

- Listen to Lecture 19.

Post-Tape

Questions:

1. List and paraphrase into a modern ecclesiastical context at least five of the "woes" against the scribes and Pharisees found in Mt 23:11-36 (Section 199).
2. Although the Olivet Discourse contains some very complex information, use your reading of Scripture and the lecture content to help you list the events described in their predicted chronological order. Include scriptural references.
3. What are some of the doctrinal and personal consequences of not believing in the Second Coming?

LESSON 20

Pre-Tape

Preparation:

- Read Sections 211-226 in the *Harmony*.
- Read pages 176-197 in Harrison.
- Study D-10 through D-11 (Upper Room Discourse).
- Read Additional Notes F-17 through F-19.
- Assignment due with this lesson: 5 W Eyewitness Report.

Taped

Lecture:

- Listen to Lecture 20.

Post-Tape

Questions:

1. List all of the new ministries of the Holy Spirit as promised by Christ in the Upper Room Discourse (Jn 13-17/Sections 213-224). Include references.
2. According to Harrison, what is the best interpretation of the term "cup" that Jesus used in the Garden of Gethsemane?
3. Describe a "pruning experience" (Jn 15:2) God has put you through and how it changed you spiritually.

LESSON 21

Pre-Tape

Preparation:

- Read Sections 227-235 in the *Harmony*.
- Read pages 198-216 in Harrison.
- Read Additional Notes F-20 through F-27.

Taped

Lecture:

- Listen to Lecture 21.

Post-Tape

Questions:

1. Why were two series of trials for Christ necessary?
2. What actions/attitudes identify Judas Iscariot as an unbeliever?
3. Do you agree with Dr. Hulbert's contention that Peter denied Christ out of shock and hurt feelings, not cowardice (a view contrary to traditional thinking)? Why/why not?
4. It is quite common for people--even Christians--to visualize Christ as victimized and terrorized by the horrors of the trials, mockery, scourging, etc. Based on your current study, describe briefly how you would portray the Lord during this difficult time.

LESSON 22

This lesson centers on the most important event in history. As you complete the preparation activities, listen to the lecture, and answer the questions below, do so prayerfully, asking God to help you understand the passion of our Lord more deeply, more personally than ever before.

Pre-Tape
Preparation:

- Read Sections 236-243 in the *Harmony*.
- Read pages 217-230 in Harrison.
- Read Additional Notes F-29 through F-33.

Taped
Lecture:

- Listen to Lecture 22.

Post-Tape
Questions:

1. Give the four possible reasons why darkness fell during the crucifixion.
2. According to Dr. Hulbert, at what exact point during the crucifixion was the sacrificial system invalidated?

LESSON 23

Pre-Tape

- Preparation:
- Read Sections 244-253 in the *Harmony*.
 - Read pages 231-246 in Harrison.
 - Read Additional Note F-34.

Taped

- Lecture:
- Listen to Lecture 23.

Post-Tape

- Questions:
1. Select two of the post-resurrection appearances of Jesus in this lesson, and describe how Christ revealed Himself in a different way and with different purposes to His followers. Additional Note F-34 will help, but write in paragraph form, expressing your own reflection.
 2. Summarize Harrison's explanation of how one resolves the apparent discrepancy between the natural and supernatural qualities of Jesus' resurrected body.

LESSON 24

Pre-Tape

Preparation:

- Read Sections 254-259 in the Harmony.
- Read Additional Notes F-35 and F-36 through F-47.
- Assignment due with this lesson: ITS Online Interactivity Forum.
- Assignment due **at the Final Exam**: Spiritual Formation Project.

You are nearly at the end of your study in this course. Once the last tape is heard and the exam completed, how will your time spent studying the life of Christ impact your life and your ministry? Pray now and ask God to help you to build upon what you have learned and share it with others.

Taped

Lecture:

- Listen to Lecture 24.

Post-Tape

Questions:

1. Why did Christ wait until after His resurrection to fully issue the "Great Commission"?
2. What is the primary structural/historical purpose for the 21st chapter of John?
3. Complete the chart below to summarize what Dr. Hulbert terms the "four-part Great Commission."

<i>Statement of the Great Commission</i>	<i>Key Verses</i>	<i>Emphasis</i>	<i>Implications for Evangelism Today</i>
1	John 20:21-23	Introduction	
2		Strategy	
3	Luke 24:44-49		
4		Power/Scope	

NOTE: The Final Examination will be taken following this lesson covering the material in Sections 104-259 in the Harmony.

EXAMINATION STUDY SHEETS

NEW TESTAMENT SURVEY: GOSPELS/LIFE OF CHRIST

Reviewing the following instructions early in the course will help you prepare for the examinations as you go along, enhancing your comprehension and retention of the important themes and issues in the life and ministry of Christ. (Note: Refer to your syllabus for additional information on taking the exams.)

The two examinations for this course are similar in format. The Final Exam is not cumulative, i.e., it contains no material from the first exam.

Mid-Course Examination (Taken after Lecture 10)
Covers Sections 1 - 103 of the *Harmony*

Final Examination (Taken after Lecture 24)
Covers Sections 104 - 259 of the *Harmony*

Integrative questions

On both exams you will be asked to respond to 5 out of 6 integrative questions in which you will demonstrate your understanding of key themes in the Gospels. Listings of the questions from which the exam will be drawn follow. Be prepared to write precise, concise answers to all of these questions. Avoid wordiness. Address every part of the question accurately, thoroughly, and succinctly. Be certain you capture the key issues discussed in the lectures.

In preparation for the exam, review the pertinent sections in the Study Guide, the *Harmony*, Harrison, and your notes from the lectures. Thomas and Gundry section numbers are indicated in parentheses.

Map identification

Mid-Course Examination: You are responsible for knowing all locations on Map A (Palestine) and Map B (Galilee).

Final Examination: You are responsible for knowing all locations on Map C (Jerusalem).

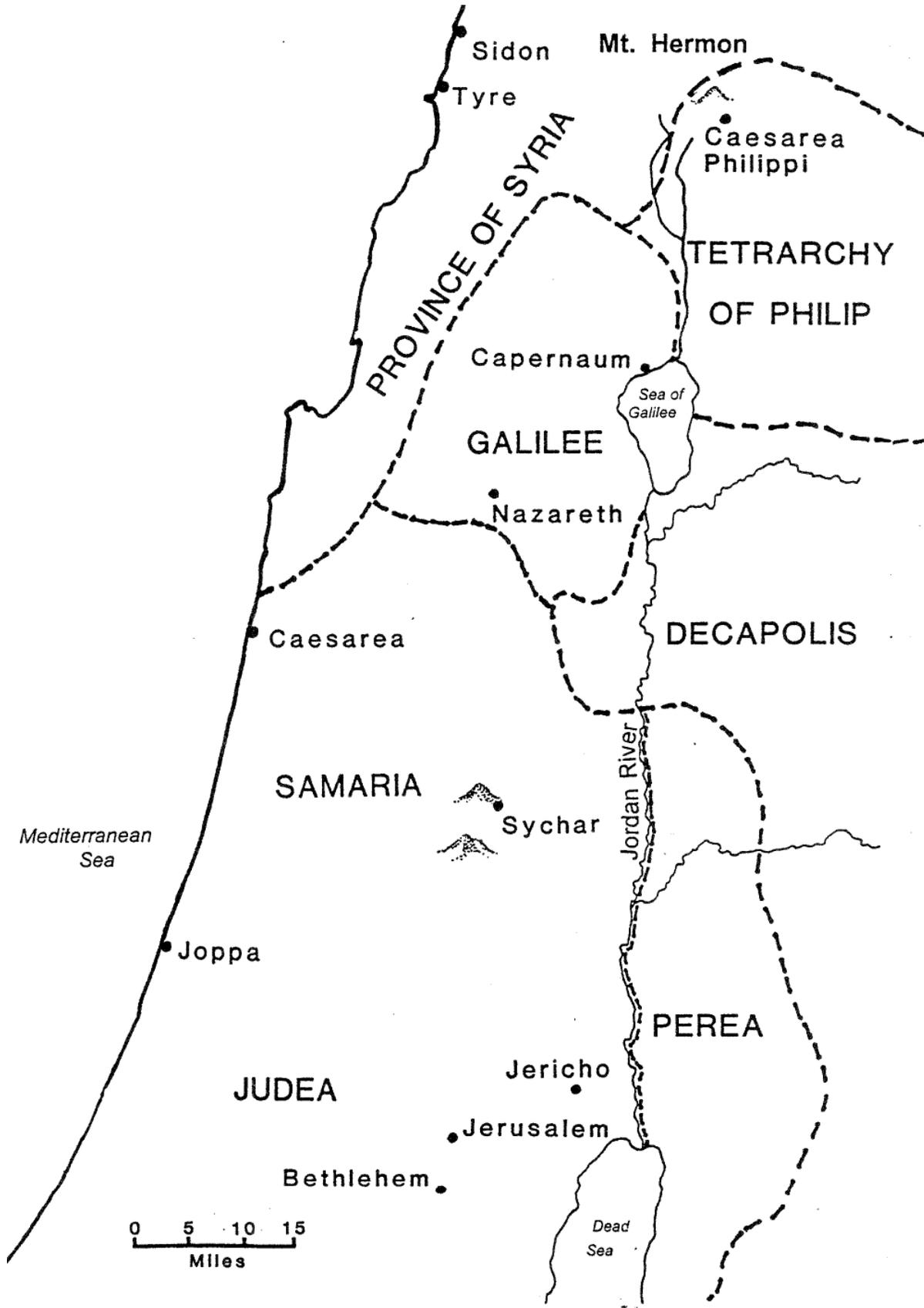
MID-COURSE EXAMINATION

POSSIBLE INTEGRATIVE QUESTIONS

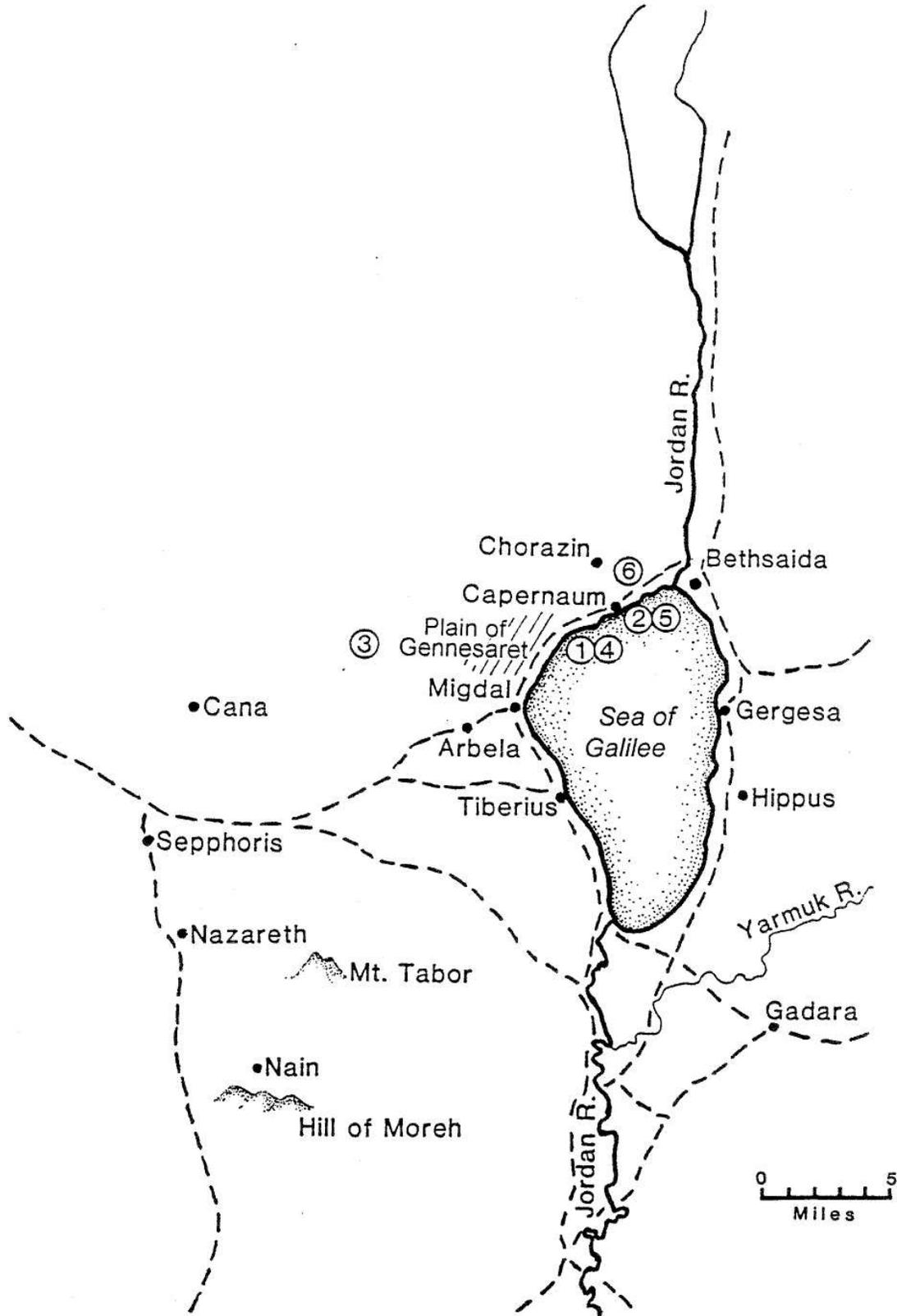
1. The political and religious situation in Palestine during Christ's ministry. (B-2,3)
2. Predictions of the birth of John the Baptist and Jesus: How did they relate to Old Testament prophecies and to each other. (4-5)
3. The ministry, message and baptism of John the Baptist. (22-26)
4. The significance of each of Jesus' temptations and their applications to us. (28)
5. The essence and significance of Jesus' interview with Nicodemus, noting the context in which it occurred. (36)
6. Major principles evidenced in the incidents at the well and town of Sychar. (39-41)
7. The reason for Jesus' rejection at Nazareth and its implications. (45)
8. The issue and significance of the Sabbath controversy. (57-61)
9. The context*, theme and application of the Sermon on the Mount. (64-71)
10. The issue and significance of the Beelzebub incident and its outcomes. (78-80)
11. The context, purpose and theme of the Parables of the Kingdom. (82-92)
12. The meaning of the Parable of the Soils in relation to preceding events and the other Parables of the Kingdom. (83)
13. The context and significance of healing the demoniac of Gadara. (94)
14. The basis and significance of the Pharisees' opposition to Jesus and his responses.

** When it appears in these pages, the word "context" always refers to the historical and scriptural settings for the particular theme or event.*

MAP A
PALESTINE



MAP B
GALILEE

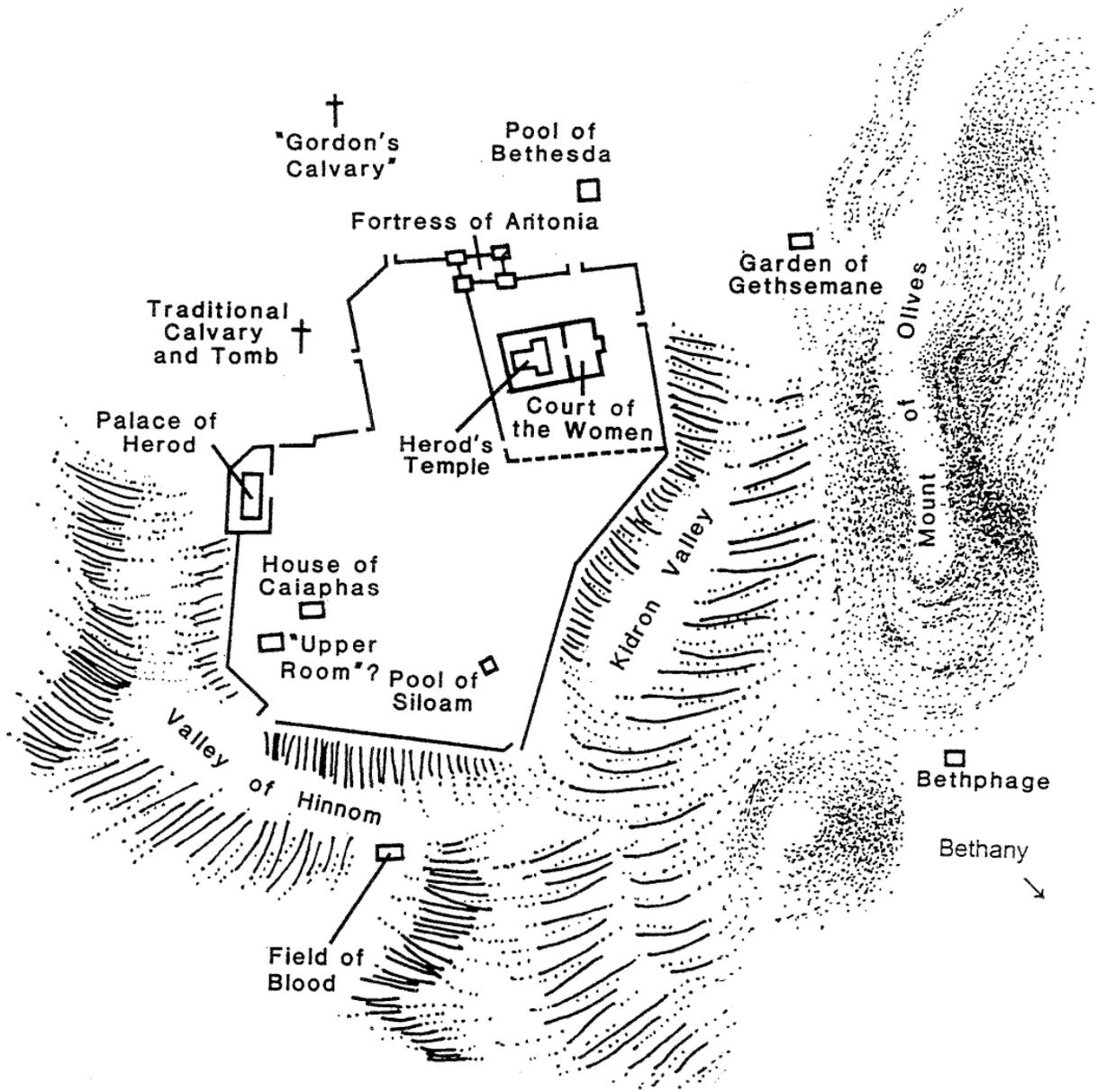


FINAL EXAMINATION

POSSIBLE INTEGRATIVE QUESTIONS

1. The Discourse on the Bread of Life: Identify the main subject and show how it was significant in Jesus ministry at that time. What outcomes are recorded? (109-110)
2. The conversation at Caesarea Philippi: Explain its meaning and significance, especially the revelations of Matthew 16:18, 19, 21-26. (118-119)
3. The transfiguration: Discuss its purpose, especially with reference to the events immediately preceding and following it. (121-122)
4. The tension at Capernaum: What was the issue? Why was it important? What principles did Jesus teach to correct the problem? (126-129)
5. The confrontation at the Feast of Tabernacles: Identify its context, issue, reactions, main themes and outcome. (133-134; 136-138)
6. Healing the man born blind: Describe the context and significance of this event. (153-157)
7. The parables of the shepherd and sheep: Explain each of these, relating them to their context. (158-160)
8. Jesus' later Judean and Perea ministry: Identify its major emphasis. Cite examples. (139-152; 161-169; 178)
9. The raising of Lazarus: Discuss the significance of the location of this event and when it occurred in Jesus ministry. What was its outcome? (171-172)
10. The parable of the minas: Explain its meaning, with special reference to where, when and why Jesus gave it. (184)
11. Jesus' triumphal entrance into Jerusalem: What was its purpose and significance? (187)
12. The Olivet Discourse: Summarize its context, theme and major subjects. (202-208)
13. The Upper Room Discourse: Identify its context, theme and subjects involved. (213-223)
14. The trials of Christ: Summarize the purpose, procedure and outcome of each. (228-229; 231; 233-235)
15. Jesus' post-resurrection appearances: Summarize the purpose of each. (246-258)

MAP C
JERUSALEM



SECTION A

EXPANDED OUTLINE

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SUMMARY OUTLINE OF JESUS' LIFE AND WORK

A. Birth and Early Life

B. Introduction

1. Baptism
2. Temptation
3. Miracle at Cana
4. First Passover in Jerusalem
5. Samaritan woman
6. Officer's son healed at Capernaum

C. Galilean Ministry

1. Early: Evidence his Messiahship
 - a. Rejection at Nazareth/move to Capernaum
 - b. Call of the Twelve
 - c. Sabbath controversies
 - d. Apostles appointed
 - e. Miracles and teaching
 - f. Rejection by Jewish leadership
2. Later: Training of the Twelve
 - a. Feeding five thousand
 - b. Woman's daughter in Sidon
 - c. Decapolis ministry
 - d. Events at Caesarea Philippi
 - e. Transfiguration

D. Later Judean/Perean Ministry

1. Feast of Tabernacles
2. Conflict with Pharisees
3. Teaching in Judea
4. Feast of Dedication
5. Teaching in Perea
6. Raising of Lazarus

E. Final Week in Jerusalem

1. Entry
2. Last confrontation with leaders
3. Discourses (Olivet and Upper Room)
4. Trials
5. Crucifixion and burial

F. Resurrection

1. Appearances
2. Teaching

G. Ascension

LECTURE 1

Introduction to the Course

PREPARATION FOR THE BIRTH OF CHRIST

I. Historical Background: The Period Between the Old and New Testaments

- A. Political Changes:
 - 1. The OT closed with the Persian empire.
 - 2. The NT opened with the Roman empire.
 - 3. Between the Old and New Testaments the Middle Eastern world was ruled by the Greek Empire, which greatly influenced Palestine.
- B. Alexander the Great conquers Persia (331 B.C.).
 - 1. Greek language, culture, and institutions spread throughout Palestine.
 - 2. The Greeks developed the Decapolis, 10 cities mostly east of the Sea of Galilee.
- C. After Alexander's death, the Seleucids (Syria) and the Ptolomies (Egypt) competed for Palestine.
- D. The Maccabeans revolted against the Seleucids (167 B.C.). This was followed by 100 years of unrest.
- E. Rome under Julius Caesar took control of Palestine (63 B.C.).
- F. Rome appointed Herod the Great to rule Southern Palestine (37-34 B.C.).
- G. Palestine is divided into 4 sections after Herod's death: Judea / Samaria, Perea, Galilee, and the Tetrarchy of Philip.

II. The Impact of Hellenization

- A. The Cultural-Religious Issue
 - 1. Pharisees / Scribes:
 - a. Took a separatist stance toward Hellenism
 - b. Composed of middle-class laymen
 - c. Promoted the synagogue system
 - d. Oral-law traditionalists
 - e. Supernaturalists
 - 2. Sadducees:
 - a. Took an accommodating stance toward Hellenism
 - b. Aristocratic
 - c. Temple-centered, priestly class

- d. Accepted only the Pentateuch
- e. Rejected angels, resurrection, etc.

B. The Political Issue

1. Zealots:
 - a. Revolutionary / Anti-Roman
 - b. Rural Galileans
2. Herodians:
 - a. Roman sympathizers, cooperators
 - b. Aligned with aristocratic Sadducees

III. Social Conditions When Jesus Came

- A. Though Roman-ruled, Palestine was quite Hellenized.
- B. Travel and communication were at their highest stage of development.
- C. The Gentiles were spiritually restless, searching.
- D. The Jews yearned for the Messiah to come.
- E. The monotheistic Jews were in strong tension with polytheistic Rome.

LECTURE 2

PREPARATION FOR THE BIRTH OF CHRIST (Continued)

IV. Announcement of John the Baptist's Birth (Lk 1:5ff)

- A. The births of John and Jesus are two parts of a single event of God.
- B. Priests were organized into 24 divisions, each for two weeks (1 Chr 24:1, 10).
- C. Zechariah and Elizabeth were righteous, old, childless, praying.
- D. John announced by Gabriel (linked to a prophet: Elijah)
 1. Purpose: To fulfill the Mal 4:5-6 prediction of Messiah's forerunner
 2. John the Baptist:
 - a. Great before God
 - b. Nazarite
 - c. Filled with the Spirit from birth
 - d. Would turn many back to God
 - e. In the power and spirit of Elijah
 - f. Would prepare the way for Messiah

- E. Gabriel broke a 400-year silence by continuing the sequence from Mal 4.
- F. Zechariah's reaction: **Unbelief**

V. Announcement of the Birth of Jesus Christ (Lk 1:26-28)

- A. Gabriel gives Mary a warm, respectful greeting at Nazareth six months after the events of v. 24.
- B. Description of engagement / marriage customs of the time
- C. Jesus announced by Gabriel (linked to a king: David)
 1. Purpose: To fulfill the Davidic Covenant (2 Sam 7:8-16) involving a:
 - a. **Throne** = the right to rule
 - b. **House** = the nation Israel
 - c. **Kingdom** = the millennial kingdom
 2. Method: The miraculous conception by the Holy Spirit, and then natural gestation, delivery, and development
 3. Confirmation: Elizabeth's conception in her old age
- D. Mary's reaction: **Submissiveness**

VI. Mary, Elizabeth, Zechariah, and John (Lk 1:39-80)

- A. Mary travels to Judea (some 85 miles).
- B. She meets Elizabeth and sees the effect on her unborn child John (v. 41).
- C. Mary's praise: She relates Jesus to the Abrahamic Covenant (v. 55).
- D. John's birth: He was an unusual child (v. 63), not named after his father as was customary.
- E. Zechariah's prophecy: He relates John to David (v. 69) and Abraham (vv. 72-73).
- F. John's birth is linked to salvation because it indicated the soon-appearance of the Messiah.

VII. John's Prologue (Jn 1:1-18)

This passage is a philosophical / theological introduction to the coming of Christ which (1) validates his Godhead in terms of His eternality, personality, and deity and (2) indicates His role in creation. The terms *life* and *light* are introduced. Jesus is said to *explain* God the Father.

LECTURE 3

THE BIRTH AND BOYHOOD OF CHRIST

I. Issues Surrounding the Birth of Christ

A. For Emperor Caesar Augustus in Rome:

1. Problems: Declining Roman birth rate and need for additional revenue
2. Solution: Census registration at home towns for new tax

B. For Joseph and Mary in Nazareth:

Problems

Pregnancy during betrothal

Nazareth, wrong birthplace

Journey / distance from family

Solutions

Angel's announcement: Child was God's Son / Messiah

Caesar Augustus' order to register in Bethlehem

Their obedience and God's provision for Mary's safety

II. Explanation to Joseph (Mt 1:18-25)

A. Betrothal: One year to test bride's fidelity; as binding as marriage

B. When Mary returned to Nazareth, Joseph could have:

1. Accused her of adultery. She could then be stoned so that he was protected and could recover the bride price.
2. Divorced her privately. This would clear his name and recover the bride price.
3. Married her immediately. This would evidence faith and obedience to the word from God.

C. Joseph was informed by God about the conception of Jesus and what His life and work would be like.

D. Joseph's reaction: **Obedience**

III. The Birth of Christ (Lk 2:1-7)

A. Travel: The distance from Nazareth to Bethlehem (6 miles south of Jerusalem) = 85 miles.

B. Place: Jesus was probably born in the home of a Bethlehem relative.

C. Time: Jesus was probably born some days after their arrival (Lk 2:6).

IV. The Shepherds (Lk 2:8-20)

- A. Background: When the angels announced the coming of Christ the great Shepherd / King, the shepherds sat on the same hills where David tended his sheep.
- B. Sign: The angels gave a unique means for identifying the King: He would be lying in a manger.
- C. The shepherds' entrance was a confirmation of the special circumstances of Jesus' birth to Mary, Joseph, and others.

V. Circumcision and Presentation in the Temple (Lk 2:21-38)

- A. Circumcision: He was named "Yeshua" on the 8th day in Bethlehem by a rabbi. (Many boys were named Yeshua. Thus, there could be others named "Jesus of Nazareth," but only one "Christ.")
- B. Presentation: This fulfilled Ex 13:2ff and Lev 12 on the 40th day at the Temple in Jerusalem.
- C. Return to Nazareth (probable): To prepare for a permanent move to Bethlehem (Lk 2:39).

VI. Visit of Persian / Parthian Authorities (Mt 2:1-12)

- A. "Wise men" = These men were scientists, especially in astrology, medicine, natural sciences, thus holding political power (= kingmakers).
- B. Herod was jealous and feared the king of an earthly kingdom.
- C. The emphasis at the Nativity was on the Child (a term usually used for an infant, not a newborn baby). The Wise men, however, now worshiped Jesus as a King. This Gentile homage foreshadowed Christ's rule of a world-wide kingdom.

VII. Flight to Egypt and Return (Mt 2:13-23)

- A. The trip was financed by the magi's gifts.
- B. Egypt provided safety, solitude for family, and a transition to Nazareth.
- C. Archelaus' rule caused their redirection from Judea to Galilee.

VIII. Jesus' Early Life and Interaction at Jerusalem (Lk 2:40-52)

- A. In His humanity, Jesus developed in all areas of life.
- B. "Bar Mitzvah": A son, at age 12 or 13, takes responsibility for the Law.

- C. During the Passover (the feast at which He would later die), Jesus discussed the Law with the rabbis.
- D. Jesus was subject to His parents and continued to be prepared for His future ministry.

LECTURE 4

JOHN'S MINISTRY AND JESUS' BAPTISM

I. Introduction: The Purposes of Jesus' Coming

- A. To **reveal** the Father (Jn 1:18)
- B. To **redeem** people from sin (Jn 1:19)
- C. To **rule** in His kingdom (Mt 3:2-3, Jn 18:37)

[Discussion of the meaning of "kingdom" in the Gospels]

II. John the Baptist

- A. His ministry: To prepare for and announce the coming of the Messiah
 1. This was the first evangelistic preaching in 400 years.
 2. John announced the arrival of the King to establish His kingdom.
 3. He warned that the King must first judge sin.
 4. He preached that though Abraham's seed, the Jews were still sinners.
- B. His baptism: (Mt 3:1-6, Mk 1:2-6, Lk 3:3-6). John's baptism was not related to believer's baptism today (Ac 19:3-5), but was:
 1. Preparatory to Messiah's coming (Mt 3:2)
 2. Made necessary by the sins of the people (Mk 1:5)
 3. Based on confession and repentance (Mk 1:4)
 4. Related to ceremonial cleansing (Lev 14:7-9)
 5. To identify and separate the "believing remnant" of Israel from the unbelieving nation and its leaders.
- C. His message: (Mt 3:7-14, Mk 1:7-8, Lk 3:7-18)
 1. "You are sinners and not ready for Christ's kingdom."
 2. "Repent of your sins and your dependence upon heritage and ritual."
 3. "Produce evidence of a real change of heart."
 4. "Submit to baptism" (as though a Gentile converting to Judaism).

III. Jesus Baptized

- A. The event: (Mt 3:13-17, Mk 1:9-11, Lk 3:21-23)
1. John's reluctance was based on Jesus' superior authority.
 2. Prediction of Jesus' baptism with the Spirit.
 3. Visible evidence (dove descending) of the Spirit's power on Christ.
 4. Authentication of the Son by the Father.
- B. Reasons for the baptism:
1. Made Him known officially to Israel (Jn 1:34)
 2. Identified Him with sinners (Heb 2:16-17)
 3. Declared His cleanness (not cleansing) as the pure Lamb of sacrifice (Ex 12:3-6, Jn 1:19)
 4. Marked His public empowering by the Spirit (Jn 1:32-33)
 5. Fulfilled all righteousness (Mt 3:16)

[Note the sequence of identification Jesus had with the people: Birth, circumcision, assumption of responsibility for the Law, baptism.]

THE TEMPTATION OF JESUS CHRIST

I. Background / Introduction

- A. God initiated the testing, not Satan.
1. The Spirit led Him into the wilderness.
 2. This was an attack on Satan, not a defense by Christ.
- B. Location: Contrast the circumstances to Adam and Eve in the Garden.
- C. The tests paralleled Satan's approach to Adam and Eve (Gen 3).
- D. Israel in the wilderness (Num 13-14) had the choice to react to the faith-tests as Adam or Christ.
- E. Christ's victory over Satan demonstrated His moral right to rule in the kingdom of righteousness.

LECTURE 5

THE TEMPTATION OF JESUS CHRIST (Continued)

II. Parallels with Adam and Eve's Testing:

- A. **Grace of God:** "Turn these stones into bread!" = Meet your need yourself.
1. Approach: God has not supplied all your needs.
 2. OT Reference: "Has God prohibited you from eating some fruit?" = Act on your own legitimate need (Gen 3:1).
 3. Issue: Submission to the Father's will. True satisfaction comes from obedience, not indulgence. **GREED**
 4. Jesus' Response: Submission to the Word of God (Dt 8:3).
- B. **Word of God:** "Jump from the Temple wall!" = Demonstrate your qualifications.
1. Approach: You cannot trust the Word without testing it.
 2. OT Reference: "You will not surely die" = Jump down into the Temple crowd (Gen 3:4).
 3. Issue: Validation of God's Word. Trust does not require testing. **UNBELIEF**
 4. Jesus' Response: Absolute trust in God's plan (Dt 6:16).
- C. **Authority of God:** "Fall down and worship me!" = Have your kingdom now.
1. Approach: Obey me and I will give you the kingdom.
 2. OT Reference: "You can rule like God" = Obey me and you can by-pass the cross (Gen 3:5).
 3. Issue: Worship of the only God Who is worthy. One act of worship results in bondage to Satan (as in Eden) and would glorify Satan, not the Father. **PRIDE**
 4. Jesus' Response: Absolute submission to the Father (Dt 6:13, 10:20).
- D. Results: The Father will give the Son
1. All the kingdoms of the world
 2. The kingdom of believers

III. The Importance of the Temptation for Believers Today

- A. It reveals Satan's strategy
1. "God limits you — take what you want and do it your way." **GREED**
 2. "Don't trust God's Word without testing it." **UNBELIEF**
 3. "Obey Satan and you can control your destiny." **PRIDE**
- B. It provides examples of Jesus' use of the Word (and Satan's misuse of it).

- C. It demonstrates Jesus' ability to understand and help us as we are tempted by the same tempter (Heb 2:18, 4:14-16).
- D. It encourages believers: Christ never failed (Ro 8:37).

IV. Subsequent Events (Jn 1:19-41)

[This series of days begins with Jn 1:19 at the end of the Temptation period of 40 days.]

- A. The First Day (Jn 1:19-28)
 1. Jesus is absent from Jordan area, being tempted in Judean wilderness.
 2. The investigators' questions receive three increasingly brief answers from John.
 3. Note that baptizing presumes authority (Mt 21:23-27).
- B. The Second Day [Jesus returns from His temptations] (Jn 1:29-34)
 1. Identification as the Lamb of God anticipated Jesus' rejection.
 2. John's recognition of Christ's office was ensured by God.
 3. It was essential that the herald understand Christ's mission.
- C. The Third Day (Jn 1:35-42)

John (?), Andrew, Peter join Him.
- D. The Fourth Day (Jn 1:43-51)

Philip and Nathaniel join.
- E. The Fifth and Sixth Days [Traveling to Cana]

INTRODUCTORY MINISTRY IN GALILEE, JUDEA, AND SAMARIA

I. Introductory Ministry in Galilee (Wedding in Cana: Jn 2:1-12)

- A. The Seventh Day
 1. Cana was Nathaniel's hometown (Jn 1:46, 21:2).
 2. Jesus performs the miracle in response to a request from Mary. The miracle shows Him to be the *Lord of time*: He produced instantly what normally required much time. As a result, His disciples believed Him (Jn 2:11).
 3. The miracle begins a division in how people would respond to the witness of Jesus' words and works:

- a. Some would believe
 - b. Some would not believe
- B. After this, Jesus goes to Capernaum.

II. Introductory Ministry in Judea (Jerusalem: Jn 2:13-4:4)

- A. Cleansing the Temple: Annas' rackets included examination fee for sacrifices, replacement of "blemished" lambs, and exchange into Temple money. This event was important for Christ because
1. It demonstrated His authority to cleanse His Father's house (cf. Jn 2:18, Mt 12:38, Jn 2:19, Mt 12:39ff).
 2. It precipitated His statement on resurrection in Jn 2:19 (the ultimate evidence of His authority) which is later used at His trial (Mt 26:61).
- B. Others believed because of His signs, but Jesus did not entrust Himself to them.
- C. Interview with Nicodemus:
1. Time: Appropriate for a consultation with privacy; it may also have been the only time available.
 2. Purpose: To investigate Jesus' credentials as Messiah.

LECTURE 6

INTRODUCTORY MINISTRY IN GALILEE, JUDEA, AND SAMARIA (Continued)

- C. Interview with Nicodemus: (Continued)
3. Focus: "You must be born again":
 - a. **Of the Spirit**: Regeneration by the Holy Spirit
 - b. **Of water**: Relates to John's baptism / repentance
- D. Summary of the Interview:
1. What? Born from above (v. 3)
 2. Why? Because flesh is flesh, spirit is spirit (v. 6)
 3. How? By faith (v. 14)

[Transition: John's ministry begins to decrease; Jesus' ministry begins to increase.]

III. Introductory Ministry in Samaria (Jacob's Well: Jn 4:1-42)

- A. Meeting with the woman at the well:
1. His method: Statements to draw her curiosity; addressed her felt needs for security and significance

2. Key statements:
 - a. "God is spirit" (The significance of worship relates to a Person, not a place.)
 - b. "I ... am He" (This is the only open declaration of Jesus' Messiahship until the trial.)
 - c. "Is this the Christ?" (This was a recurring question throughout Jesus' ministry — see Mt 12:23.)

B. The Samaritan ministry begun here prepared for Philip's evangelism (Acts 8).

IV. Return to Galilee (Cana and Capernaum: Jn 4:43-54)

- A. Jesus gets a hero's welcome in Galilee because of events in Jerusalem (Jn 2:13-25). (First and only Galilean miracle to date had been done in Cana.)
- B. The Roman officer found Christ at Cana while his son was at Capernaum (20 miles apart).
 1. The officer believed Jesus' word, so he did not hurry to return home.
 2. This miracle showed Jesus to be *Lord over space*: He did not have to actually touch someone to heal him.

V. Rejection at Nazareth (Lk 4:16-31, Mt 4:13-16)

- A. Message in the synagogue: "I am the one Isaiah said would come" (Is 61:1-2).
 1. Issue: The need to have faith that Christ was not simply a "hometown" rabbi, but One sent from God
 2. Examples of unbelief regarding Galilean prophets given by Jesus:
 - a. Elijah — He ministered to Sidonian woman, not his own people.
 - b. Elisha — He healed a Syrian general, not his own people.
 3. Response: Anger / unbelief / rejection / attempted murder
- B. Move to Capernaum (north shore of the Sea of Galilee, 20 miles from Nazareth). Capernaum became His base for an extensive Galilean ministry.

VI. First Tour of Galilee

- A. First call of the fishermen (Mt 4:18-22, Lk 1:16-20)
- B. Teaching in Capernaum synagogue (Mk 1:21-34). The people were impressed that He
 1. Taught with recognized authority
 2. Cast out demons (who always recognized Him)
- C. Jesus heals Peter's mother-in-law (Mk 1:29-34).
- D. Jesus ministers throughout the synagogues in Galilee (Mt 4:23-24).
- E. Second call of the fishermen (Lk 5:1-11)

LECTURE 7

INTRODUCTORY MINISTRY IN GALILEE, JUDEA, AND SAMARIA (Continued)

- E. Second call of the fishermen (Continued)
 - 1. "Let me use your boat."
 - 2. "Let down your nets."
 - 3. "Follow me."

- F. The leper and the paralytic (Mk 1:40-2:12)
 - 1. Leper: Sent by Jesus to Jerusalem for ceremonial cleansing in conformity to the Law and to communicate a miracle. His excitement attracted the Jerusalem leaders to Capernaum.
 - 2. Paralytic: Jesus says, "Your sins are forgiven," knowing that the man had repented. This caused
 - 1. The religious leaders to accuse Him of blasphemy
 - 2. A miracle, as Jesus proved a greater power by exercising a lesser power

- G. Call of Matthew and contact with tax-collectors and Pharisees (Mk 2:13-17)
 - 1. An example of friendship evangelism
 - 2. The Pharisees show their prejudice

- H. Fasting dispute (Mk 2:21-22) shows the need for a new "view" of religion — it is a new life.

SABBATH CONTROVERSIES

I. Controversy in Jerusalem (Jn 5:1-47)

- A. The controversy centered on one lame man whom Jesus chose to heal on the Sabbath.

- B. The miracle and Jesus' subsequent actions result in His first conflict with the Pharisees in Jerusalem.

- C. The Pharisees sought an excuse to reject His claims to Deity. Christ claimed equal authority with God to
 - 1. Raise the dead
 - 2. Judge all men
 - 3. Receive honor

II. Controversy in Galilee (Mt 12:1-8, Mk 2:23-28, Lk 6:1-5)

- A. This controversy centered on the disciples' picking grain on the Sabbath.
- B. Christ's defense for their actions:
 1. OK in times of necessity (example of David)
 2. Not technically a violation of the Law
 3. One "greater than the Temple"
 4. Sabbath was made for man
 5. Messiah's Lordship of the Sabbath

III. Controversy in a Synagogue in Galilee (Mt 12:9-14, Mk 3:1-6, Lk 6:6-11)

- A. This controversy centered on a "set-up" healing of a man with a withered hand on the Sabbath. Note that
 1. Only words were used, no medications or touch.
 2. The man exercised faith by extending his arm.
 3. For Christ, this was a "sheep" in need.
- B. Result of the three Sabbath controversies:
 1. Increasing opposition
 2. Pharisees' plan to destroy Him

IV. Appointment of the Twelve Apostles (Mk 3:13-19, Lk 6:12-16)

- A. Note that Christ prayed for wisdom in selection.
- B. From many disciples, 12 apostles (a smaller circle) were selected for special training, assignments, and authority.

DISCOURSE I: THE SERMON ON THE MOUNT

I. Background (Mt 4:23-25)

- A. Background related to the Sermon on the Mount:
 1. John the Baptist was in prison.
 2. Christ had just been accused of breaking the Law.
 3. He preached that Jewish birth / works do not qualify one for kingdom citizenship.
 4. New converts needed encouragement.
 5. Many "seekers" needed instruction.

LECTURE 8

DISCOURSE I: THE SERMON ON THE MOUNT (Continued)

B. Background related to the five major discourses of Christ:

1. Sermon on the Mount
2. Parables of the Kingdom
3. Bread of Life
4. Olivet Discourse
5. Upper Room Discourse

[Note that the Sermon on the Mount and the other discourses should be interpreted as having been given to various segments of Christ's audience (Mt 4:25-5:1, Lk 6:17). All the discourses involve truth for the immediate audience as well as implications for other peoples and times.]

II. Major Teaching

A. Citizens of the kingdom (Mt 5:1-16)

1. Character and comfort (5:1-12)
2. Responsibilities (5:13-16)

B. Relation of the kingdom to the Law and righteousness (Mt 5:21-7:6). Christ rejected the relative standards of the Pharisees (v. 20) as demonstrated in their

<u>Tradition on:</u>	<u>Practice of:</u>
Murder	Almsgiving
Adultery	Prayer
Divorce	Fasting
Oaths	Stewardship
Retaliation	Anxiety
	Judging

C. Instruction to those entering the kingdom (Mt 7:7-27) on

1. Prayer
2. Righteousness
3. False teachers
4. Access to God
5. Values

III. Analysis of the Scope of Topics

- A. Topics not mentioned:
1. Christ's substitutionary atonement
 2. Christ's resurrection and its implications
 3. Repentance
 4. Salvation through faith in Christ and His finished work
 5. The church
 6. The Spirit's power for Christian living
- B. Topics emphasized:
1. Encouragement to believers, especially when suffering
 2. The absolute standard for true righteousness
 3. God's standards for interpersonal relationships
 4. Warning against hypocrisy
 5. Eternal values
 6. Prayer
 7. Warning against false teachers

INCREASING FAME AND CONFLICT WITH THE PHARISEES

I. Jesus' Growing Fame and Influence

- A. A centurion's servant healed (Lk 7:1-10)
1. Place: Capernaum
 2. Note the centurion's humility, respect, faith.
 3. The emphasis is on faith in the Word = God / Christ's authority.
- B. A widow's son raised from the dead (Lk 7:11-17)
1. Place: Nain (20 miles SW of Capernaum near Shunem; cf. 2 Kgs 4)
 2. The Lord of life was undefiled by death.
- Result of these two events: His fame spread / report reached John in Machaerus prison.
- C. John the Baptist and the kingdom (Lk 7:18-35)
1. John's problem: If Jesus is the Messiah,
 - a. Why were national leaders rejecting Him?
 - b. Why was he, Messiah's herald, in prison?
 2. Christ's response:
 - a. He gives evidence directly linked to Messianic predictions (Is 35:4-6).
Jesus performed miracles for these reasons:
 - (1) To establish His deity
 - (2) To give samples of life in the kingdom
 - (3) To express His compassion

3. He calls John's ministry preparation for the dividing point between the "present age" and the "coming age." Only John could say "the King is here."
 4. Reactions: Pharisees and sinners are shown to have opposite responses. Jesus reproaches the former, but issues an offer of rest to the latter (Mt 11:20-30).
- D. A woman anoints Jesus' feet (Lk 7:36-50)
1. The entrance of the woman was unusual, her action spontaneous.
 2. The Pharisee Simon shows his true heart in reaction; his arrogance is contrasted with the woman's humility and faith.
- E. A tour with the Twelve and others (Lk 8:1-3)
1. Jesus proclaims the kingdom throughout Galilee.
 2. The ministry of women disciples is prominent.

II. Conflict Between Jesus and the Pharisees: The Beelzebub Incident (Mt 12:22-37)

- A. The confrontation event (Mt 12:22-30)
1. Action: Christ healed a man blind / mute from Satanic control.
 2. Significance: The multitudes were beginning to truly believe that Jesus could be the promised Messiah.
 3. Response from the Pharisees: They reacted violently because of the swelling support for Jesus and said "Satan did it through him." They had rejected His words, now they rejected His works.
 4. Response from Jesus: (Mt 12:25-42) Jesus argued that His power was not of Satan because
 1. "A kingdom divided against itself cannot stand" (v. 25).
 2. Others cast out demons not by Satanic power (v. 27).
 3. To control servants (demons), their ruler must be overcome (v.29).
 5. Issue: If the miracle was done by God's power, Jesus must be the Messiah.

LECTURE 9

INCREASING FAME AND CONFLICT WITH THE PHARISEES (Continued)

- B. Implications (Mt 12:31-45)
1. "This generation" (of Jewish leaders) was held responsible for their unbelief, as expressed through their words of "blasphemy against the Holy Spirit."
 2. If the witness of the Spirit empowering His works is rejected, no more evidence is available (as they had already rejected his words).
 3. No further sign-miracles would be done for Israel until His resurrection (cf. Ac 2:22-36).
- C. Blasphemy against the Holy Spirit — the "unpardonable sin" (Mt 12:31-37)

1. The term "unpardonable sin" is not found in Scripture.
2. The context of Mt 12:31-32 is not referring to evangelism nor the question of who may or may not be saved.
3. Unbelief, or even repeated rejections of gospel truth, cannot be in view here. Many were saved after years of unbelief.
4. If there were any sin for which a repentant individual could not be forgiven, clear Scriptural teaching would be contradicted (cf. Jn 3:16, 6:37, 1 Jn 1:7, 9).
5. The issue on this occasion was whether the Jewish leaders ("this generation") would accept the Holy Spirit's witness to Christ's deity demonstrated by the miracle in Mt 12:22.
6. The ultimate issue in this event was the reception or rejection of Jesus as the Son of God and predicted King of Israel.
7. The sinful thought or act of an individual was not involved in this event. This was a national sin.

[Transition: Embryonic teaching on "the church" (Mt 12:38-45)]

DISCOURSE II: THE PARABLES OF THE KINGDOM

I. Occasion and Theme of the Parables (Mt 13:1-52)

- A. Time: The parables began on the same day the Pharisees in Galilee rejected Christ (Mt 12:22-27), anticipating the final rejection at Jerusalem.
- B. Emphasis: The character of the kingdom from that point in the ministry of Christ until His second coming ("the end of the age"). The prophets had not described conditions which would follow the rejection of Messiah.

II. The Parables (Mt 13:3-52)

- A. The four soils: Reception of the Word
- B. The two crops: Counteraction by Satan
- C. The mustard seed: Growth of the church
- D. Leaven in the meal: Process of church growth
- E. Treasure hid in the field: Believing remnant of Israel
- F. Pearl of great price: Believers between the advents of Christ
- G. Dragnet in the sea: Removal of unbelievers before the kingdom is established

TRAVEL AROUND THE SEA OF GALILEE

I. Crossing the Sea (Mk 4:35-41)

- A. Travel: From north to east (to the Gentile Decapolis area)
- B. Time: The same day
- C. Issue: Fear arising from unbelief. Jesus always rejoiced over those who had faith in Him and did not doubt.

II. Gadarene Demoniac Healed (Mk 5:1-20)

- A. Satan's destructiveness was powerfully and pathetically demonstrated.
- B. The demons recognized and feared Jesus.
 1. They knew their doom was linked with the establishment of His kingdom (Mt 8:29, Rev 20:1-3).
 2. They prayed for refuge in the swine and Jesus answered their prayer.
- C. Reactions:
 1. Citizens: "Go away"
 2. Demoniac: "Let me come with you"

III. Capernaum: Woman Healed and Jairus' Daughter Raised (Mk 5:21-43)

- A. Travel: From the eastern to the northern shore of the Sea of Galilee
- B. Time: The same day
- C. Event:
 1. Jairus' daughter was near the point of death.
 2. The woman's need was tragic, but not urgent.
 3. As the woman was healed (by faith), the girl died; Jesus encouraged Jairus also to have faith.

LECTURE 10

TRAVEL AROUND THE SEA OF GALILEE (Continued)

- D. "The child is asleep." (Sleep is used as a synonym for death only for believers.)

[Transition: Two blind men healed, but Jesus instructs them not to tell anyone. Note the shift in Jesus' tactics from this point: From a ministry to the multitudes to a discipling ministry for the Twelve.]

IV. Final Visit to Nazareth (Mt 13:54-58; Mk 6:1-6)

V. Final Galilean Ministry

- A. Christ prepares for the future.
- B. The need for workers (see Jn 4:35-38)
 - 1. Christ viewed the lost as a harvest to be reaped.
 - 2. Prayer is vitally important, for it is our partnership with God in leading others into the kingdom.
- C. Commissioning the Twelve (Mt 10:1-42, Mk 6:7-11, Lk 9:1-5)
 - 1. First assignment for the Twelve: Christ delegated special authority — not a universal authority — to do miracles.
 - 2. Limited audience (Jews only) and message (The kingdom is at hand.)
 - 3. The challenge: "Take up your cross."
- D. Herod Antipas and John the Baptist (Mt 14:3-12)
 - 1. Son of Herod the "Great" who built Tiberius and ruled Galilee and Perea.
 - 2. Flashback to the background of the murder of John the Baptist.
 - 3. Contrast: Report of John the Baptist's disciples and report of the Twelve who have returned from their first assignment.

DISCOURSE III: THE BREAD OF LIFE

Introduction

I. Feeding the Five Thousand (Mt 14:15-21, Mk 6:35-44, Lk 9:12-17, Jn 6:4-13)

- A. Background
 - 1. Only miracle recorded in all four Gospels
 - 2. Time / Place: Evening (3:00 PM); Passover, one year before the crucifixion. Near Bethsaida on east bank of Jordan River, just north of the Sea of Galilee
 - 3. Purpose: Laboratory demonstration of the future ministry of the Twelve: They needed compassion for the people.
- B. Significance
 - 1. Jesus' control of the resources was essential for the miracle; He can add to and multiply our resources.
 - 2. Jesus Himself fed no one. He provided the resources — the Twelve delivered them. The attempt to make Jesus king (led by Judas?) was inappropriate.
 - a. In purpose: Desire for food, not rule
 - b. In people: Sick, hungry, no authority to act

- c. In place: Galilee ("freedom fighters"), not Judea (seat of government)
- d. In preparation: No response or regeneration for kingdom access

II. Crossing the Sea of Galilee (Mt 14:24-36, Mk 6:47-56, Jn 6:16-21)

- A. Travel: Westward, from Bethsaida to Capernaum
- B. Time: At 3:00 AM, after rowing for nine hours against the wind, the disciples had progressed only 3 miles.
- C. Event: Peter (initially) had the faith to come to Christ before the storm was stilled. Jesus saved him when his faith waned.

LECTURE 11

DISCOURSE III: THE BREAD OF LIFE (Continued)

III. The Discourse (Jn 6:22-71)

- A. Background (Jn 6:22-24)
 - 1. Place: Arrived instantly at the Plain of Gennesaret (NW shore); some teaching here, some in Capernaum
 - 2. Time: Morning, one day following the feeding of the 5000
 - 3. Audience: The people He had healed and fed followed Him on land from Bethsaida area; religious leaders; disciples
 - 4. Theme: Origin of Christ
- B. Lesson of the loaves (Jn 6:25-29)
- C. Jesus' credentials (Jn 6:30-36)
 - 1. The Jews demanded a sign similar to Moses' provision of manna.
 - 2. "I am the Bread of Life."
- D. Instruction to His disciples (Jn 6:37-40)
 - 1. Reception of Christ as the Bread of Life gives eternal life. Note numerous references to the resurrection.
 - 2. Reason: The Son obeys the will of the Father and is entrusted with believers.
- E. Jesus' origin questioned again (Jn 6:41-52)
- F. "Eat of my flesh, drink of my blood" (Jn 6:53-59)
 - 1. As receiving / eating manna causes physical growth, so receiving Christ causes spiritual growth.

2. As Christ depended on the Father for his life, so believers depend on Christ for their lives.
- G. Reactions (Jn 6:60-71)
1. **Resistance** by those who have not truly received / believed Christ
 2. **Retreat** by some disciples (not the Twelve) who were uncommitted
 3. **Re-confirmation** by Peter

IV. Conflict with the Pharisees over Defilement (Mt 15:1-20, Mk 7:1-23).

They made four mistakes:

- A. They judged another man's servant (vv. 2-3).
- B. They were separated from things, but not unto the Lord (v. 4).
- C. They worshiped with lips (words), but not with the heart (v. 6).
- D. They taught the traditions of men instead of the Word of God (vv. 7-13).

MINISTRY IN GENTILE AREAS

[Note: Most miracles are now being performed in Gentile country in order to teach the Twelve.]

I. Tyre and Sidon (Mt 15:21-28)

- A. The Gentile woman addressed Him as "Son of David" (Messiah or King) when asking Jesus to heal her daughter.
- B. Problem:
 1. The Twelve were sent only to the Jews, so Jesus could not respond to her (Mt 10:5).
 2. When her appeal changed to "Lord, help me," it was appropriate for Christ to act.
 3. The woman's perception: Gentiles ("dogs") could receive what the Jews ("children") were rejecting (cf. Jn 6:22-59).

II. Decapolis

- A. Jesus heals a deaf and dumb man (Mk 7:31-37).
 1. Privately
 2. Tactually
- B. Feeding the 4000 (Mt 15:32-38, Mk 8:1-9)
 1. There are some parallels with the feeding of the 5000, but this is a different event (cf. Mt 16:9-10).

2. Significance:
 - a. The Gentiles were also to be fed.
 - b. The same food is provided for both Jew and Gentile.
 - c. The disciples needed a "second lesson."

LECTURE 12

MINISTRY IN GENTILE AREAS (Continued)

III. Decapolis-Migdal-Bethsaida (Mk 8:13-26)

- A. Warnings about Pharisees, Sadducees, Herodians (Mk 8:13-21)
 1. After a brief trip across the lake (westward) to Magdala (Migdal), the Pharisees met Jesus and sought a sign (cf. Mt 12:39).
 2. During the return trip to Decapolis, Jesus warned the disciples about allowing "leaven" in their own lives, comparing them to deaf and blind men (Mk 8:17-18).
- B. Healing a blind man at Bethsaida (Mk 8:22-26)
 1. "Companion" miracle to healing of the deaf man (Mk 7:31-37)
 2. This is the only record of a "partial" healing. Purpose: To show the Twelve their lack of spiritual perception (Mk 8:17).

IV. Caesarea Philippi (Mt 16:13-28)

- A. Identification of Jesus (Mt 16:13-16)
 1. Time: Late summer before the crucifixion
 2. Faulty identifications of Jesus:
 - a. **John**: Called for repentance / kingdom was at hand
 - b. **Elijah**: Denounced evil / warned of coming judgment
 - c. **Jeremiah**: Lamented over religious leadership's apostasy
 3. Peter's identification:
 - a. **Messiah** = Christ = Anointed One (an office).
 - b. **Son of God** = Deity (person).
- B. Teaching on the church (Mt 16:17-20)
 1. The emphasis is on the church, not Peter — this is Christ's church, and He builds it.
 2. Peter understood because he was receptive to the revelation of Christ.
 3. Three interpretations of "Peter ... on this rock I will build my church" (Mt 16:18):
 - a. Jesus meant that the church was founded on Peter.

Considerations:

 - (1) The church is built upon the prophets and all the apostles, not simply on Peter (Eph 2:20).

- (2) No one church or denomination is mentioned; Christ is the only foundation (1 Cor 3:10).
 - (3) Christ changed the noun from "Petros" (rock) to "petra" (slab, cliff).
 - b. Jesus meant that the church was built on Peter's confession of Christ's deity.
 - Considerations:
 - (1) This far removed from the context.
 - (2) The church is not built upon a statement.
 - c. Jesus was referring to Himself as the rock (justified with 1 Cor 10:3-4, cf. 3:10).
 - Considerations:
 - (1) The use of the Pauline passage to justify this interpretation is questionable.
 - (2) The word was changed to "petra" = foundational slab (i.e. stability).
 - 4. Other considerations on the passage
 - 5. Conclusion: Jesus' statement referred to the fact the He is the Christ, the Son of God.
- C. Teaching on the keys of the kingdom (Mt 16:19)
- 1. Keys = Authority of the apostles in the early church (Ac 1-12)
 - 2. Early authority is shared among the apostles (cf. Mt 18:18; Jn 20:22-23)
 - 3. Absolute authority is now the Bible.
- D. Teaching on Christ's death (Mt 16:21-23)
- 1. The first clear announcement to the Twelve
 - 2. Peter expresses a human perspective; Christ strongly teaches the eternal perspective.
- E. Teaching on discipleship (Mt 16:24-28; cf. 1 Cor. 1:18-25). Those who would "Come after Me" must
- 1. Say no to self
 - 2. Take up their cross (total obedience to the will of God)
 - 3. Continually follow Christ
 - 4. View their lives in view of eternity (Mt 16:27-28)
- [Transition: "See the Son of Man coming in His kingdom" refers to the Transfiguration.]

CONCLUDING TEACHING OF THE TWELVE IN GALILEE

I. The Transfiguration (Mt 17:1-9, Mk 9:2-10)

- A. Place: Uncertain, perhaps Mt. Meron
- B. Time: One week after Caesarea Philippi

C. Event:

1. He was transformed = "changed form" (*metamorphothe*).
2. Christ's glory was allowed to shine out (evidence of His deity).

D. Purpose:

1. Jesus' prediction that He would die at Jerusalem was a problem for the Twelve: "If He is Messiah, then how can He die?"
2. Jesus gave them a preview of His visible Person in the kingdom as an encouragement.
3. The dramatic event "stuck with them" (see 2 Pe 1:16-18).

E. Subject discussed with Moses and Elijah:

1. Christ's death / departure = "exodus" (see 2 Pe 1:15-19)
2. Peter's response: Celebrate the Feast of Tabernacles (booths) — cf. Zec 14:16-17. This was the right action, but the wrong time. The cross had to come first.

LECTURE 13

CONCLUDING TEACHING OF THE TWELVE IN GALILEE (Continued)

[Transition: Jesus commands the disciples not to speak of the Transfiguration (Mt 17:9).]

II. Jesus Teaches about John the Baptist (Mt 17:10-13, Mk 9:11-13)

- A. Question: The disciples had now seen the King in His kingdom, yet the scribes would say that Jesus could not be the promised king because Elijah had not first come (cf. Mal 4:5-6).
- B. Jesus' answer: John fulfilled Malachi's prophecy by coming "in the Spirit and power of Elijah" (Lk 1:17). The religious leaders of the day misunderstood the roles of both Jesus and John.

III. Healing the Demonic Boy (Mt 17:14-20, Mk 9:14-29)

- A. Problem of the father: Arrogance / Unbelief. Jesus again rebukes the "unbelieving generation" (cf. Mt 12:39, 41-45) who refused to believe that He was sent by God.
- B. Problem of the nine disciples: Unbelief / Failure to recognize their need for the empowering of God (Mt 17:20-21).

IV. The Second Prediction of Jesus' Death and Resurrection (Mt 17:22-23, Mk 9:30-32)

V. Teaching in Capernaum (Mt 17:24-18:35)

- A. Payment of the Temple tax (Mt 17:24-27) [Jesus and the Twelve had been absent for six months; the tax was now due.]
 - 1. The tax was the obligation of all Jews over 20 (for the purpose of maintaining Temple sacrifices).
 - 2. They were not obligated due to their kingdom relationship (Mt 17:25-26), but Jesus paid the tax anyway for Himself and Peter. This act triggered an explosion of competition among the disciples.

- B. Teaching about rivalry and interpersonal relationships (Mt 18:1-35)
 - 1. Humility (Mt 18:1-5)
 - a. A little child had no rights and knew it — an example of humility suited to the kingdom.
 - b. Respect for and reception of others grows from a correct perspective of one's self.
 - 2. Causing young believers ("little ones") to stumble (Mt 18:6-14)
 - a. Young believers will stumble, but others are warned not to cause it.
 - b. The 100th sheep example here refers to the great value of the young believer (cf. Lk 15:4-7).
 - 3. Treatment of the sinning brother (Mt 18:15-35)
 - a. Tell no one until you have talked with the brother to confirm the facts.
 - b. Church discipline is required only if no agreement or restoration is reached privately.
 - c. Importance of this teaching: Unity among the brethren is critically important in terms of decision-making and prayer.
 - d. Final note on forgiveness: Only God can forgive (remove) sin. However, we forgive so that fellowship is restored.

LECTURE 14

THE FEAST OF TABERNACLES

I. Journey to Jerusalem (Jn 7:2-10, Lk 9:57-62)

- A. Time: September, six months before the crucifixion. The Feast of Tabernacles was the last of the seven feasts commanded in Lev 23.

- B. Jesus again detours through Samaria and outlines the cost of discipleship for some followers.

II. At the Feast of Tabernacles (Jn 7:11-8:59)

- A. Atmosphere: Tense; the Sanhedrin is requesting information on Jesus' whereabouts.
- B. Teaching in the Temple (Jn 7:14-36)
 - 1. Discussion concerning His credentials: "How can He teach with this authority?" (vv. 15-18)
 - 2. Argument over the intent to kill Him (vv. 19-25)
 - 3. The issue of His origin causes varying reactions in Jerusalem (vv. 26-32)
 - 4. Prediction of His departure (vv. 33-36)
- C. Teaching on the last (eighth) day of the Feast (Jn 7:37-52)
 - 1. "Receive me" = Christ's supply of salvation (v. 37)
 - 2. "Rivers of living water" = Spirit's supply of power (vv. 38-39)
 - 3. Jesus' teaching causes a division of reactions (Jn 7:40-53):
 - a. Continuing debate over His origin (vv. 40-44)
 - b. Return of arresting officers (vv. 45-46)
 - c. Internal conflict among Pharisees (vv. 47-52)
- D. Incident of the adulterous woman (Jn 8:1-11)
- E. Debate with the Pharisees (Jn 8:12-59)
 - 1. Jesus claims to be the light of the world (8:12-17). (Cf. Jn 1:14-18; Is 9:2; 1 Jn 1:5) Reaction: The Pharisees challenge His statements because of their blindness.
 - 2. Jesus refers to His Father (vv. 18-20). Reaction: "Where is Your Father?"
 - 3. Jesus shows concern over the outcome of the debate, i.e., the eternal destiny of the Pharisees (vv. 21-30). Reaction: Continued debate on Jesus' origin (v. 25)
 - 4. Jesus refers to the crucifixion (v. 28). Reaction: Many come to believe in Him (v. 30).
 - 5. Jesus emphasizes the importance of knowing and abiding in the truth (vv. 31-32). Reaction: Continued debate on His origin (centering on Abraham) and charges that He is a Samaritan and demon-possessed.
 - 6. Jesus refers to the resurrection of the dead (v. 51). Reaction: An attempted stoning (v. 59).

LATER JUDEAN MINISTRY

I. Ministry around Judea (Lk 10:1-13:21; Jn 9:1-39)

- A. The mission of the 70 (Lk 10:1-24)
 - 1. A short, one-time witness in the last months of Christ's ministry to prepare Judean villages for His visit and to teach about the kingdom.
 - 2. Evaluation of the mission (vv. 17-24)

- B. Teaching about the Good Samaritan (Lk 10:25-37)
1. Question: "How can I have eternal life?" (i.e., entrance into the kingdom)
 2. Answer: Accept help from the "Samaritan" = Christ (cf. Jn 8:48). Also, only a person transformed by God would minister as the Samaritan did.

LECTURE 15

LATER JUDEAN MINISTRY (Continued)

- C. Christ's visit with Mary and Martha in Bethany (Lk 10:38-42)
1. Emphasizes the need for balance
 2. The incident introduces the family which later plays a key role in the events leading to the crucifixion.
- D. Teaching on Prayer (Lk 11:1-13)
1. Basic content of prayer (vv. 1-4, Mt 6:5-15)
 2. Reveals earnestness (vv. 5-8)
 3. Need to evidence dependence and confidence (vv. 9-10)
 4. Reveals attitude of the Father (vv. 11-13)
- E. Teaching on Possessions (Lk 12:13-34)
1. Occasion: Jesus is asked to ensure justice in the probate of a will. Jesus speaks to:
 - a. The man (v. 14)
 - b. The crowd (vv. 15-21)
 - c. The disciples (vv. 22-34)
 2. Central issue: Seek eternal values, not possessions and power (cf. vv. 35-39, Mt 24:45-51)
- F. Warning concerning Christ's return (Lk 12:35-48)
- G. Teaching on Tragedy (Lk 13:1-5)
1. Recent tragedies:
 - a. Pilate killed Galileans at Jerusalem's Temple
 - b. Construction accident in Judea
 2. Central issue: Not that the victims did not deserve to die, but are the living repentant? In Jesus' parable, the fig tree represents Israel in that generation (cf. Christ's 3-year ministry).

II. At the Feast of Dedication (Hanukka; Jn 9:1-10:4)

- A. Time: December before the crucifixion, two and ½ months after the Feast of Tabernacles
- B. Healing a man born blind (Jn 9:1-41)
 - 1. Jesus notes that the blindness was not a result of sin, but was to show the "works of God."
 - 2. The man's physical blindness is a picture of the spiritual blindness of Israel.
 - 3. The miracle results in four investigations involving
 - a. The man's neighbors (vv. 8-12)
 - b. The Pharisees (vv. 13-17)
 - c. The man's parents (vv. 18-23)
 - d. The Pharisees again (vv. 24-34)
 - 4. Issues: Sabbath observance, origin of Christ, excommunication from the synagogue
- C. Two parables related to the healing (Jn 10:1-21)
 - 1. Jesus, the Shepherd who separates (Jn 10:1-6)
 - a. Sheepfold (a common fold used by several sheep-owners) = The nation Israel
 - b. Shepherd = Jesus, who calls out His own as a shepherd calls out his sheep
 - 2. Jesus, the Door who saves (Jn 10:7-18)
 - a. Sheepfold = Salvation
 - b. Door = Jesus, the way of salvation
- D. Response of the Jewish leaders (Jn 10:19-39)
 - 1. Division, based on:
 - a. Conflict over Christ's origin (vv. 20-21)
 - b. Implications of the shepherd parable (vv. 25-30)
 - 2. Desire to seize Him

LECTURE 16

THE PEREAN MINISTRY AND THE RAISING OF LAZARUS

I. Traveling from Jerusalem to Perea (Jn 10:40-42; Lk 13:1-14:24)

- A. Encounter with people who had heard John's message about Jesus (Jn 10:40-42)
- B. Teaching on salvation (Lk 13:22-30)
- C. Encounter with the Pharisees and lament over Jerusalem (Lk 13:31-35)

II. Ministry around Perea

- A. Teaching on the cost of discipleship (Lk 9:57-62, 14:25-33)
 - 1. Discipleship requires total commitment.
 - 2. Our possessions are His to use.

- B. Teaching on God's attitude toward sinners (Lk 15:1-32)
 - 1. Pharisees' attitude: The angels rejoice when a sinner dies.
 - 2. God's attitude (revealed in Christ's 3-part parable):
 - a. The lost sheep: Shows the lostness of the sinner, God's concern
 - b. The lost coin: Shows God's persistent and diligent search for sinners
 - c. The lost son: Shows God's receptivity to a repentant sinner

- C. Teaching on handling money wisely (Lk 16:1-13)
 - 1. Christ commends appropriate investment, not cheating.
 - 2. Emphasis is on the link between the use of money and spiritual values. This challenged the Pharisees' teaching that a man's eternal destiny could be seen in his earthly wealth (cf. Dt 29-30).

- D. Teaching on the dangers of wealth (Lk 16:14-31)
 - 1. The Pharisees were "forcing" their way into the kingdom by depending on their Abrahamic ancestry and their wealth.
 - 2. The story of the rich man was probably a real event, not a parable. It is an eloquent appeal for evangelism / missions. Note that true converting power is not in miracles, but in the Word.

III. The Raising of Lazarus (Jn 11:1-54)

- A. Place: Bethany in Judea (very close to the Temple in Jerusalem)

- B. Significance: The miracle
 - 1. Brought Jesus into conflict with the Sadducees
 - 2. Precipitated the sequence of events leading to the Cross

- C. Sequence in Lazarus' sickness and death (Jn 11:1-16):
 - 1. Message delivery = 1 day
 - 2. Jesus' delay = 2 days
 - 3. Return to Bethany = 1 day (Note Thomas' bravery [cf. Jn 10:1-31]).

- D. The miracle (Jn 11:17-44)
 - 1. Martha responds with faith and conviction (vv. 22, 24, 27).
 - 2. Mary comes when called and falls at Jesus' feet (cf. Lk 10:39, Jn 12:3).
 - 3. Jesus' response to death (vv. 33-35)

4. The men were commanded to roll away the stone (the only thing they could do).
- E. The results (Jn 11:45-54)
1. Many believed; some reported to the Pharisees
 2. The Sanhedrin's options:
 - a. Lose their authority when Rome acted to stop this "revolt."
 - b. Kill Christ in order to keep their national power.

LECTURE 17

THE PEREAN MINISTRY AND THE RAISING OF LAZARUS (Continued)

IV. Further Ministry before the Triumphal Entry (Lk 17:11-19:28)

- A. Teaching on thankfulness: Healing of the lepers (Lk 17:11-21)
1. All the men demonstrated faith, but only the Samaritan (not the Jews) expressed thanks.
 2. Issue: When will the kingdom come? ("It [Christ] is among you now")
- B. Teaching on watchfulness for Christ's coming (Lk 17:22-37)
1. The establishment of the kingdom will be sudden, but the Son of Man must first suffer from "this generation" of rejecting leaders (vv. 24-25).
 2. Even believers will not know the exact time.
- C. Two parables on prayer (Lk 18:1-14)
1. Persistence = dependence on God
 2. Humility = appropriate response to grace
- D. Teaching on wealth and following Christ (Lk 18:18-30)
1. The ruler succumbed to the prevailing concept of wealth as his assurance of salvation.
 2. Issue: Claiming wealth as security in this life or the next. Salvation and earthly blessings are of grace.
- E. Third prediction of the resurrection (Mk 10:32-34; Lk 18:31-34)
- F. Warning about power (Mt 20:20-28)
1. The mother's request indicates continued confusion over the kingdom and growing competition among the disciples.
 2. True authority / power is only given by the Holy Spirit.

V. Final Visit to Jericho

- A. Blind man healed (Mt 20:29-34, Lk 18:35-43)
 - 1. Christ's offer: "What will ye?" is symbolic of healing offered to Israel.
 - 2. Bartimaeus was healed, but Israel rejected Jesus' offer (cf. Jn 9:39-41).
- B. Zaccheus converted (Lk 19:1-10)
 - 1. Regional tax-collector, supervisor for Rome
 - 2. He took the initiative to see Jesus.
 - 3. Jesus went to his home to evangelize the whole household.
 - 4. Zaccheus became a son of Abraham physically and spiritually (cf. John's message in Mt 3:9).
- C. Parable of the minas (Lk 19:11-28)
 - 1. Occasion: Jesus was approaching Jerusalem for the last time and people continued to expect the kingdom to be established then.
 - 2. Teaching:
 - a. The King will indeed establish His kingdom, but not at that time.
 - b. The subjects are now responsible for their stewardship (i.e., the Gospel).
 - c. Opposition to the King will come, especially at first.

THE FINAL ENTRY INTO JERUSALEM AND CONFRONTATION WITH LEADERS

I. Anointing by Mary at Bethany (Mt 26:6-13, Mk 14:3-9, Jn 11:55-12:11)

- A. Time: 6 days before Passover / crucifixion
- B. The anointing caused a disruption. Judas and others questioned the value of "wasting" resources on Jesus.
- C. Mary's act indicated
 - 1. An irreversible commitment to Jesus
 - 2. A life "fragrant" with devotion to Jesus
 - 3. She believed in His death.
 - 4. She had a correct value system.
 - 5. "She did what she could."

LECTURE 18

THE FINAL ENTRY INTO JERUSALEM AND CONFRONTATION WITH LEADERS (Continued)

II. The Procession into Jerusalem (Mt 21:1-11, 14-17, Mk 11:1-11, Lk 19:29-44, Jn 12:12-19)

- A. Time: Eight days before the resurrection
- B. Sequence:
1. Christ approaches the Mt. of Olives, probably from the south (Bethany). He stops and sends to Bethphage ("House of Figs") for a donkey to ride.
 2. Clothes and palm-branches are thrown down to honor the king. The people rejoice, using Messianic terms (cf. Ps 118). The crowd included people from Galilee, Bethany, and Jerusalem.
 3. He approaches the city through the Kidron Valley and enters Jerusalem.
 4. The Pharisees complain; Jesus predicts the fall of Jerusalem (cf. Dan 9:24-27).
 5. Jesus heals in the temple.
- C. Relation to O.T. prophecy:
1. Fulfilled Zec 9:9 (identification of Messiah, Mt 21:4-5)
 2. It completed the 69th "week" of Dan 9:24-27.
 3. His future coming would be from the Mt. of Olives (Zec 14:4-5, Eze 43:1-5).
- D. Importance of the event:
1. It identified Jesus as the promised King (Zec 9:9, Ps 118:25-26).
 2. It predicted the blindness of Israel (Lk 19:42, Rom 11:25).
 3. It predicted the destruction of Jerusalem in A.D. 70 (Lk 19:43-44).
 4. It marked the final, official presentation of the King to Israel's rulers.
 5. It brought Jesus into Jerusalem for the crucifixion.
- E. Events on the day following the triumphal entry (Mk 11:12-25; Jn 12:20-50)
1. Fig tree with leaves but no figs = Israel's outward show of "righteousness," but inner deadness.
 2. Second cleansing of the Temple
 3. The Greeks seek Jesus; He speaks of His glorification and then departs.
 4. Following day: The fig tree withers; Jesus teaches on the power of prayer.

III. Final Confrontation with the Leaders (Mt 21:23-22:40)

- A. Official challenges to His authority
 - 1. Sanhedrin (21:23-22:14)
 - a. Question: "What authority does Christ have?"
 - b. Response: Jesus raises the dilemma of the source of John's authority and gives three parables with application to Israel:
 - (1) Two sons
 - (2) Attack on the householder's men
 - (3) Marriage feast
 - 2. Pharisees and Herodians (22:15-22)
 - a. Question: "How does Christ relate to Roman authority?"
 - b. Response: Both civil and religious responsibilities are valid.
 - 3. Sadducees (22:23-33)
 - a. Question: "How can resurrection be credible?"
 - b. Response: Jesus knew they were ignorant of
 - (1) The Scripture regarding Abraham, Isaac, and Jacob being alive right now
 - (2) The power of God to establish a new order in the kingdom
 - 4. Scribes (22:34-40)
 - a. Question: "What is true righteousness?"
 - b. Response: Man is responsible to love God and his fellow man — not himself.

LECTURE 19

THE FINAL ENTRY INTO JERUSALEM AND CONFRONTATION WITH LEADERS (Continued)

IV. Jesus' Final Responses (Mt 22:41-23:39)

- A. Question illuminating the fact that the Messiah is both the descendant of David and David's God, i.e., deity (22:41-46)
- B. Woes against the scribes and Pharisees (23:1-36)
 - 1. Final evaluation of the groups who had harassed Him
 - 2. Multiple references to blindness (cf. Jn 9:39-41)
- C. Lament over Jerusalem (23:37-39)
 - 1. Jerusalem's response (as capital of Israel) will bring temporary desolation.
 - 2. Messiah will absent Himself until He returns again to rule.

[The widow's gift (Mk 12:41-44)]

DISCOURSE IV: THE OLIVET DISCOURSE AND THE BETRAYAL AGREEMENT

I. Background of the Discourse (Mt 24:1-3)

- A. Time: Tuesday, two days after the formal entry into Jerusalem and three days before Jesus' official rejection and death.
- B. Place: The disciples' questions are asked in the Temple area (east side of Jerusalem). The discourse is given on the Mt. of Olives overlooking the Temple area.
- C. Audience: The Twelve
- D. Occasion:
 1. Jesus predicts the Temple's destruction.
 2. The apostles asked:
 - a. Question #1: "When shall these things be?"
Answer: Lk 21:20-24 (cf. Joel 1-2, Zec 12)
 - b. Question #2: "What shall be the sign of your coming and of the end of the age?"
Answer: Mt 24:4-25:36
- E. Theme: Events in the tribulation period, just before the coming of Christ to establish His kingdom

II. Structure of the Discourse

- A. Overview (Mt 24:4-31)
 1. Survey of the Tribulation (24:4-14)
 2. Description of the last half of the Tribulation (24:15-29; cf. Dan 9:27)
 3. Christ's return in glory (24:30-31) [Letter D below]
 4. "Parenthesis": Signs and warnings (24:32-25:30) [Letters B and C below]
- B. Signs: The Parable of the Fig Tree (Mt 24:32-35)
 1. Christ's return is near when the unique events of 24:4-29 occur.
 2. "Generation" = either (1) the Jewish race or (2) the generation of the time when the signs occur.
 3. The exact timing is determined and known only by the Father.
- C. Warnings: Waiting for Christ's return (Mt 24:36-25:30)
 1. Destruction will come swiftly, as in Noah's day (24:36-39).
 2. Christ's coming will separate people (24:40-42).
 3. Be ready at all times, as if expecting a thief (24:43-44).
 4. Act appropriately, as a steward expecting his master (24:45-51).
 5. Be prepared, as the wise virgins expecting the bridegroom (25:1-13).
 6. Invest your time / talents responsibly while waiting for Messiah's return (25:14-30).

- D. The return of Christ and subsequent events (Mt 25:31-36. Cf. 24:30-31)
1. All nations will be judged according to their attitude toward Christ — as evidenced by their attitudes / actions toward others (specifically during Tribulation period, cf. Rev 12-13; Mt 24:7).
 2. “Not yet the end” (Mt 24:6) = Not yet the kingdom age. Rather, the events described in 24:5-7 denote a particular period of time marking the end of the present age immediately preceding the kingdom age, i.e. the Tribulation.
 3. Jesus’ mention of a false Christ, wars, famine, and earthquakes in Mt 24:5-7 parallels the Seal Judgments of Rev 6-7 describing the Tribulation.
 4. “Then the end shall come” (Mt 24:14) = The end of the Tribulation period.

III. The Betrayal of Christ

- A. The Sanhedrin planned to wait until a week after Passover to kill Jesus, fearing His support among the people (Mt 26:1-5, Mk 14:1-2, Lk 21:37-22:2).
- B. However, Judas’ agreement to cooperate made a pre-Passover trial feasible (Mt 26:14-16, Mk 14:10-11, Lk 22:3-6). God’s schedule for Christ to be the Passover sacrifice (Mt 26:2) was kept.

LECTURE 20

DISCOURSE V: THE UPPER ROOM DISCOURSE

I. Sequence of the Last Supper (Mt 26:17-25, Mk 14:12-25, Lk 22:7-38, Jn 13:1-38)

- A. Jesus sends only two disciples to arrange for the Passover meal, temporarily preventing Judas and the other disciples from knowing the location.
- B. Jesus washes the feet of His disciples, indicating that one of them would betray Him.
- C. At the table, He identifies the betrayer as Judas and gives him the opportunity to go to the Sanhedrin.
- D. Before Judas and the authorities return, however, Jesus and the disciples have departed for Gethsemane.

II. Overview of the Discourse

- A. Theme: The believer’s new relationships, responsibilities, and resources when Christ returns to the Father
- B. Occasion: Jesus’ imminent departure

C. Need: The transition from Christ to the apostles:

<u>Gospels</u>	<u>Acts</u>
Kingdom stressed	Church stressed
King presented	Savior preached
Local ministry	Universal outreach
Christ reveals Father	Believers reveal Christ
Apostles prepared	Apostles producing
Jesus among believers	Holy Spirit in believers

D. Emphases: The believer's new

1. **Relationships** to the Father, Christ, the Holy Spirit, believers, the world
2. **Responsibilities** to bear fruit and penetrate the world to witness to Christ
3. **Resources** of the Holy Spirit, the Word, and prayer

III. Basic Teaching

A. Preparation for the Discourse (Jn 13:1-30)

1. Jesus teaches on interpersonal relationships by washing His disciples' feet, showing that believers must minister to their brothers
 - a. Physically, in humility, but also
 - b. Spiritually, the beginning of church discipline (cf. Mt 18)
2. Jesus informs the disciples that one of them will betray Him.
3. Jesus gives a new kind of commandment: Mutual love among believers (Jn 13:34-35)
4. Peter's concern about Christ's departure (Jn 13:36-37) initiates the teaching in Jn 14.

B. Promises by Jesus (Jn 13:36-14:31)

1. "I'm going away, but I'm coming back" (Jn 14:1-3).
2. The work will continue (vv. 12-15).
3. A Helper (the Holy Spirit) will come (vv. 16-26).
4. His peace (vv. 27-31).

C. A parable to illustrate abiding in Christ (Jn 15:1-17)

1. Basis for abiding: Belief, obedience, prayer
2. Result of abiding: Fruitbearing
3. Dynamic of fruitbearing: The Holy Spirit

D. Hostility of the world (Jn 15:18-16:33)

- E. Jesus' prayer (Jn 17)
 - 1. For Himself (vv. 1-5)
 - 2. For the Twelve (vv. 6-19)
 - 3. For future believers (vv. 20-26)

THE ARREST

I. Events before the Arrest (Mt 26:30-46)

- A. Arrival at the Garden (Mt 26:30-35). Jesus predicts:
 - 1. The scattering of the sheep (v. 31)
 - 2. A rendezvous in Galilee after the resurrection (v. 32)
 - 3. Peter's denial (v. 34)
- B. Jesus asks Peter, James and John to pray with Him (vv. 36-38). (Cf. the raising of Jairus' daughter and Transfiguration.)
- C. Jesus' prayer in the garden (Mt 26:39-44):
 - 1. "Let this cup pass ..." Did "cup" refer to
 - a. Physical death? But, as Lamb of God, He had come to die.
 - b. Premature physical death? But He had already predicted the Cross, and Satan was limited.
 - c. Contact with sin? But this was the purpose of His coming and the practice in His ministry.
 - d. Eternal separation from God? This is the most likely meaning, for Jesus was to die the "second death" by being separated from His Father. Thus, He prayed for resurrection and reconciliation with God.
 - 2. "Not My will." (Cf. Ph 2:5-8, Heb 5:8)

LECTURE 21

THE ARREST (Continued)

II. The Arrest (Jn 18:2-12)

- A. Judas and soldiers arrive; Jesus knows all that will transpire.
- B. Jesus immobilizes the soldiers until the disciples are released (cf. Jn 17:12).
- C. Judas identifies Jesus — unnecessarily, at this point, because of Christ's initiative. The kiss and the words "Hail Rabbi!" were a customary greeting.

- D. The soldiers arrest and Peter defends Christ — a brave act to keep his promise (Mt 26:35).
- E. Jesus restores Malchus' ear, deeply wounding Peter's pride. When Jesus is led away, Peter and John follow, while the other disciples flee.

THE TRIALS

I. The Religious Trials

A. **Before Annas** (Jn 18:13-24)

1. Purpose: To obtain the authority to proceed with this dangerous matter because:
 - a. The crowds could revolt (Galilean zealots vs. the Sanhedrin).
 - b. Pilate was under Senate investigation for mishandling the Jews.
2. Action and argument: What is your influence? What is your teaching?
3. Result: Action authorized. Jesus is sent on to Caiaphas.

B. **Before Caiaphas and the Sanhedrin** (Mt 26:57-68, Mk 14:53-65)

1. Purpose: To establish a charge before the Romans worthy of death.
2. Action and argument:
 - a. They sought two witnesses to replace Judas (found one).
 - b. Two false witnesses came regarding Jesus' statement of Jn 2:18-21.
 - c. Jesus, at first silent, is commanded to respond to the question: "Are you the Christ, the Son of God?"
 - d. Dan 7:13 quote = Self-identification as the Messiah (same as quoted in Olivet Discourse).
3. Result:
 - a. Verdict: Guilty of blasphemy and sentenced to death
 - b. Abuse of Jesus by Jewish leaders

[Peter's denials of Christ (Mt 26:69-75, Mk 14:66-72, Lk 22:54-62)]

C. **Before the Sanhedrin** (Mt 27:1, Lk 22:66-71)

1. Purpose: To legalize the pre-dawn hearing? To validate the verdict with majority agreement.
2. Action and argument: "Are You the Son of God?" "Yes, I am".
3. Result: Guilty (blasphemy), verdict confirmed

[Judas' remorse and suicide (Mk 27:3-10)]

II. The Civil Trials

A. **Before Pilate** (Mt 27:2, 11-14, Lk 23:1-12, Jn 18:18-28)

1. Purpose: To obtain a Roman death sentence (crucifixion)
2. Action and argument: Pilate's four questions:

- a. What is the accusation? Answer:
 - (1) Misleading the nation
 - (2) Forbidding payment of taxes to Caesar
 - (3) Claiming to be King
 - b. Are you a king?
 - c. What have you done?
 - d. What is truth?
 - 3. Result: Not guilty. Jesus sent to Herod Antipas (since Galilee was in his jurisdiction)
- B. **Before Herod Antipas** (Lk 23:6-12)
- 1. Purpose: To relieve Pilate of his dilemma
 - 2. Action and argument:
 - a. Herod asks for a miracle and questions Him.
 - b. Sanhedrin members accuse Jesus vehemently.
 - 3. Result:
 - a. No decision; Jesus returned to Pilate
 - b. Herod and Pilate become friends.
- C. **Before Pilate again** (Mt 27:15-26, Mk 15:6-15, Lk 23:13-25, Jn 18:39-19:16)
- 1. Purpose: Pilate tries twice to find an alternative to executing an innocent man.
 - a. According to the Passover custom, he offers to release Christ rather than the criminal Barabbas, but the crowd chooses Barabbas.
 - b. Pilate then has Jesus scourged in an attempt to elicit sympathy and satisfy the Sanhedrin.
 - 2. Action and argument:
 - a. Pilate turns Jesus over to the Sanhedrin for crucifixion.
 - b. The Jews mention Jesus' claims to deity causing Pilate, out of fear, to reverse his decision.
 - c. The Jews accuse Pilate of disloyalty to Caesar, forcing Pilate to comply with their demand for Jesus' death.
 - 3. Result:
 - a. The Jews take responsibility for His death.
 - b. Jesus is taken for crucifixion.

LECTURE 22

THE CRUCIFIXION AND BURIAL

Introductory Review

I. Events before the Crucifixion

- A. The mockery before the crucifixion (Mt 27:27-30, Mk 15:16-19)
- B. The procession to Calvary (Mt 27:31-34, Lk 23:26-33)

1. Jesus, overcome by the scourging and lack of sleep, is assisted by Simon of Cyrene (cf. Mk 15:21; see also Rom 16:13).
2. The women customarily gave wine and vinegar as an anesthetic (Mt 27:33-34, Mk 15:22-23). Jesus refused.

II. The Crucifixion

[Description of crucifixion as a means of execution]

A. First three hours (Mt 27:35-44, Mk 15:24-32, Lk 23:33-43, Jn 19:18-27)

1. Division of His garments
2. Crucifixion between two thieves
3. Cry #1: "Father, forgive them ..." (Lk 23:24)
4. Pilate's sign: "This is Jesus the Nazarene, the King of the Jews" (written in Hebrew, Latin, and Greek)
5. One thief ridicules Jesus.
6. Cry #2: "Today you shall be with Me in Paradise" (Lk 23:43)
7. Cry #3: "Woman behold your son ..." (Jn 19:26-27)

B. Last three hours (Mt 27:45-56, Mk 15:33-41, Lk 23:44-49, Jn 19:28-30)

1. Darkness falls
2. Cry #4: "My God ..." (Mt 27:46-47, Mk 15:34-36)
3. Cry #5: "I thirst" (Jn 19:28)
4. Cry #6: "It is finished ..." = *Tetelestai* = "paid in full" (Jn 19:30)
5. Cry #7: "Father, into thy hands ..." (Lk 23:46). Christ died voluntarily (cf. Jn 10:17-18).

C. Events following the crucifixion (Mt 27:51-56, Mk 15:38-41, Lk 23:45-49)

1. Earthquake and resuscitation of certain believers (cf. 1 Cor 15:20-22) [This may have occurred on Sunday morning]
2. The Temple veil is torn (Mt 27:51, Mk 15:38; cf. also Heb 10 and Lk 1:5-25).
 - a. The veil separated the Holy Place from the Holy of Holies. (It was 60 feet long, 30 feet high, 6" thick; required 300 priests to manipulate it.)
 - b. It was torn from top to bottom, showing that God initiated the action. The event ended the typology of the Law regarding sacrifice and approach to God.
3. Witnesses to Jesus' death (attesting to the historical fact that He died):
 - a. The Centurion (Mt 27:54, Mk 15:39, Lk 23:47) was impressed by the earthquake, manner of Jesus' death, and Jesus' response to crucifixion.
 - b. Christ's followers (Mt 27:55-56, Mk 15:40-41, Lk 23:48-49).
 - (1) The women: Mary Magdalene; Mary, mother of James and Joseph; Mary, the mother of Jesus; the mother of James and John; Salome
 - (2) "All His acquaintances" present, but not the Twelve (except John).
 - c. Soldiers (Jn 19:31-38)

III. The Burial (Mt 27:59-60, Mk 15:46, Lk 23:53-54, Jn 19:39-42)

- A. The circumstances of the burial are very significant because of immediate and ongoing challenges to the authenticity of the resurrection. Thus, God entrusted the burial to two respected members of the Sanhedrin, Joseph of Arimathea and Nicodemus, who worked together on the details.
- B. Joseph provided a new tomb adjacent to the place of crucifixion for Jesus. Joseph was a “hidden” (not “secret”) disciple of Jesus; he evidenced courage in asking for Jesus’ body.

LECTURE 23

THE CRUCIFIXION AND BURIAL (Continued)

- C. A. Nicodemus procured materials before Passover and the Sabbath (Jn 19:39-42).
- D. The women viewed the tomb and the body of Jesus (Mt 27:61; Lk 23:55-56).
- E. The tomb was sealed and guarded by soldiers (Mt 27:61-66).

THE RESURRECTION

I. Significance of the Resurrection

- A. The empty tomb did nothing but reinforce the grief and increase the frustration of Jesus’ followers.
- B. The gospel includes the appearances of the risen Christ (cf. 1 Cor 15:4-11).
- C. The experience of seeing the person of the risen Christ was essential and explosive in the growth and witness of the early church, especially before the completion of the New Testament.

II. Events of the Resurrection

- A. Sequence of early appearances
 1. Tomb visited by the women (Mary Magdalene, Mary, the mother of James, and Salome) before dawn to bring spices for further anointing (Mt 28:1, Mk 16:1)
 2. Mary Magdalene ran ahead, saw the empty tomb, and ran back for Peter and John; the other women followed (Mt 28:5-8, Mk 16:2-8).
 3. Peter, John, and Mary Magdalene return to the tomb. The men see the empty tomb and leave (Lk 24:9-11, Jn 20:2-10).

4. Jesus appears to Mary Magdalene. Mary returns to the city (Mk 16:9-11, Jn 20:11-18).
5. Jesus appears to the women as they are returning to the city (Mt 28:9-10).

B. Other important elements

1. Severe earthquake — possibly at the moment of the resurrection (Mt 28:2)
2. An angel rolled away the stone — not to let Jesus out, but to let witnesses in (Mt 28:2-4).
3. Nobody expected Jesus to be alive! They were thus prepared to be more powerful witnesses to the resurrection (cf. Jn 16:20-22).

III. Additional Detail on the Early Appearances

- A. The women first see only the angels who tell them to tell the disciples that they should meet Jesus in Galilee (cf. Mt 26:32). [Note future key events in Galilee.]
- B. Mary Magdalene alerts Peter and John to the empty tomb (Jn 20:2-10). After they see it and leave, Mary first sees the angels and then sees Jesus (who may have been standing near the tomb since His resurrection). Note that
 1. Mary expected Jesus to remain on earth indefinitely.
 2. Jesus corrected her thinking; He commissioned her to tell the men (Jn 20:11-18).
- C. When Jesus appears to the other women (Mt 28:9-10), He also entrusts them with the message that the men should meet Him in Galilee (cf. Mt 28:7).
- D. After the guards report on the resurrection (Mt 28:11-15), the priests pay them to conceal the event by saying that Jesus' body had been taken by His disciples. Inconsistencies:
 1. If the soldiers were asleep, how did they recognize the disciples?
 2. How could the disciples steal the body and not wake the soldiers?
 3. Why not arrest the disciples for breaking the Roman seal?
- E. The appearance to the two disciples going to Emmaus (Lk 24:13-35)
- F. The appearance to Peter (Lk 24:33-35, 1 Cor 15:5)
- G. The appearance to ten disciples in the upper room on resurrection night (Lk 24:36-43, Jn 20:19-25)
 1. They feared arrest because of their vulnerability as followers of the executed Christ and as alleged stealers of His body.
 2. Jesus' resurrection body
 - a. Passed through closed doors
 - b. Carried visible wound marks and could be touched
 - c. Consumed normal food

3. Jesus gives the first statement of the Great Commission (Jn 20:21-23) as an introduction.
 1. "As the Father sent Me, so send I you" (v. 21).
 2. The Holy Spirit's power is essential (v. 22).
 3. The ministry of believers has an eternal impact (v. 23).

LECTURE 24

[Further discussion of Jn 20:21-23]

THE POST-RESURRECTION MINISTRY AND ASCENSION

I. Post-Resurrection Appearances

- A. The appearance to eleven disciples in the Upper Room one week after the resurrection (Jn 20:26-31)
 1. Thomas' initial unbelief leads to the strong affirmation "My Lord and my God".
 2. The issue of believing, yet not seeing (v. 29), is critical. Jesus' selective appearances were not to verify the resurrection, but
 - a. To "wean" the disciples away from a dependence on His physical presence
 - b. For the purpose of teaching them things necessary for their future ministry
 - c. To demonstrate the ultimate authority of the Word of God
- B. The appearance to seven disciples by the Sea of Galilee (Jn 21:1-25). This appearance provides a bridge between the four Gospels and the book of Acts by showing how Peter came to leadership within the group. [Note that Peter had been restored to fellowship with Jesus during his first meeting with Him after the resurrection.]
 1. Jesus, referring to a previous conversation in Mt 26:31-33, establishes the true qualification for leadership: Love for Christ (cf. 1 Pe 5:2-4).
 2. Jesus also
 - a. Calls Peter to be a shepherd (rather than a fisherman)
 - b. Predicts Peter's martyrdom
 - c. Commands Peter to follow (ultimately to a cross)
- C. The appearance to eleven disciples on a mountain in Galilee (Mt 28:16-20, 1 Cor 15:6)
 1. The second statement of the Great Commission is delivered at this point (cf. Mt 16:18, Eph 4:11-12).
 2. "As you go, make disciples, baptizing and teaching" = Church growth through the multiplication of disciples.
- D. The appearance to James, Jesus' half-brother (1 Cor 15:7)

- E. The appearance to the disciples in Jerusalem (Lk 24:44-49, Ac 1:3-8). During this appearance, the third and fourth statements of the Great Commission are delivered.
1. In the third statement, Jesus gives a summary of Old Testament truth about Christ (Lk 24:46-47):
 - a. The Christ must suffer
 - b. Rise again from the dead
 - c. Repentance must be proclaimed in His name.
 2. Jesus predicts the baptism of the Holy Spirit on the day of Pentecost.
 3. In the fourth statement, Jesus commands a worldwide penetration of the Gospel through the power of the Holy Spirit (Ac 1:7-8).

II. Further Significance of the Resurrection Appearances of Christ

- A. Nature of His appearances
1. His appearances were visual — He was seen by intimate friends and over 500 believers (Jn 20 and 1 Cor 15:6).
 2. His appearances emphasized the physical reality of His body.
 3. His voice verified His person to Mary (Jn 20:16) and to the apostles (Jn 20:19ff)
 4. Jesus identified Himself in some unique ways, through
 - a. The breaking of bread at Emmaus
 - b. Explaining Scripture
 - c. Repeating “As the Father has sent me ...”
 - d. Enabling a miraculous catch of fish
 5. His appearances were only to believers. The effect of this is that:
 - a. There was no uneasiness about the resurrection in the early church.
 - b. His enemies did not contend the resurrection at the time.
- B. Reasons why Jesus did not appear to non-believers
1. It was compatible with Jesus' practice not to force evidence on unbelievers.
 2. Miracles — even a resurrection — do not in themselves guarantee belief (Mt 11:20-24).
 3. His next appearance to the nation of Israel will be in glory, coming to the Mount of Olives (Zec 14:4-9).
 4. His non-appearance to His enemies established His plan to authenticate the fact of His resurrection through the lives and testimonies of believers and through the New Testament record of the event.

III. The Ascension (Lk 24:50-53, Ac 1:9-12)

- A. He left from the Bethany side of the Mt. of Olives.
- B. The cloud into which He disappeared alludes to His return (Dan 7:13, Mt 24:30).
- C. He will return to the same place (Zec 14:4).

SECTION B
BACKGROUNDS

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INTERTESTAMENTAL POLITICAL DEVELOPMENTS

A. GREEK CONTROL (332-167 B.C.)

1. Persia was never able to conquer Greece (Xerxes was defeated at Salamis 480 B.C.)
2. Philip of Macedon unified Greek city states and was succeeded by his son, Alexander.
3. Alexander the Great blitzkrieged to world power
 - 334 B.C. at Granicus/333 at Issus he defeated the Persians
 - 332 B.C. he took Tyre and Gaza, then conquered Egypt
 - 331 B.C. at Arbela he defeated the Persian army
4. Alexander died in 323 B.C. leaving no heir
5. The empire was divided among his four generals (Seleucus and Ptolemy were predominant)
6. Palestine was controlled by two opposing powers 323-168 B.C.
 - Ptolemies (Egypt) 323-198 B.C. (favorable to the Jews)
 - Seleucids (Syria) 198-168 B.C. (pressured the Jews to "Hellenize", i.e. adopt Greek culture) Control passed from Egypt to Syria at the Battle of Baniyas (later called Ceasarea Philippi) 198 B.C.
7. Persecution of Jews increased, climaxing with Antiochus IV (175-165 B.C.)

B. MACCABEAN CONTROL (167-135 B.C.)

1. The temple was profaned by Antiochus IV ("Epiphanes") 168 B.C.
2. Mattathias, a Jewish patriot, led revolt against the Syrians (Seleucids) 167 B.C.
3. The temple was cleansed by the Maccabees (the Mattathias' family and other patriots) December, 165 B.C. (celebrated by Hanukkah)
4. The high priest became political ruler of Palestine
 - Simon Maccabeus arranged a treaty of freedom with Rome (139 B.C.)
 - Simon and his family were recognized as the high priestly order (the Hasmonean dynasty)
5. The resistance movement (cf. "Zealots") continued through the revolt vs. Rome (A.D. 66-73) until the Bar Cochba rebellion was crushed (A.D. 135)

C. HASMONEAN CONTROL (135-63 B.C.)

1. Political power was held by priesthood/the royal line of David was ignored
2. Religious-political parties emerged
 - Hasidim: retained Jewish religious and national liberties/resisted Hellenism (Developed into the Pharisee party)
 - Hellenizers: surrendered some Jewish distinctives for Greek culture (Developed into the Sadducees)
3. A period of considerable intrigue and instability

D. ROMAN CONTROL (63 B.C. --)

1. Pompey (Roman general) conquered Syria and Palestine (63 B.C.) to protect Rome's eastern borders vs. Syrians, Parthians, Idumaeans and to counter the instability caused by Hasmonean jealousies and Pharisee/Sadducee disputes.
2. Julius Caesar defeated Pompey and came to Palestine
 - Rewarded Jews who supported him against Pompey
 - Made Antipater (father of Herod the Great) procurator of Judea
 - Granted religious freedom to all Jews in the empire
 - Released Jews from military service
3. Julius Caesar assassinated (44 B.C.)/Cassius and Brutus defeated by Mark Antony (42 B.C.)
4. Antony made Herod (the Great) "King of the Jews" (40 B.C.), ending control by the Hasmonean dynasty, although the high priest and priesthood remained politically powerful.
5. Parthians-Persians took control of Syria and Palestine/Herod fled to Petra and later to Rome. After the Parthians were defeated, Herod was installed as King in Jerusalem (37 B.C.)
6. An ally of Antony vs. Octavius (Caesar Augustus), Herod changed sides after Antony's defeat at Actium in 31 B.C. and helped Octavius. Result: Herod was given Jericho, Gadara, Samaria, the Gaza area, Joppa, Stato's Tower (Caesarea) as well as Judea.

POLITICAL DEVELOPMENTS AFTER HEROD THE GREAT

A. TETRARCHIES ("rule of four")

1. Background
 - Power struggles by Herod's heirs
 - Jewish revolts and pressure on Rome for autonomy
2. Administrations by Herod's sons:
 - Archelaus: Ethnarch of Judea, Samaria and Idumea
 - Herod Antipas: Tetrarch of Galilee and Perea
 - Herod Philip: Tetrarch of regions northeast of the Sea of Galilee

B. MODIFICATION AFTER ARCHELAUS

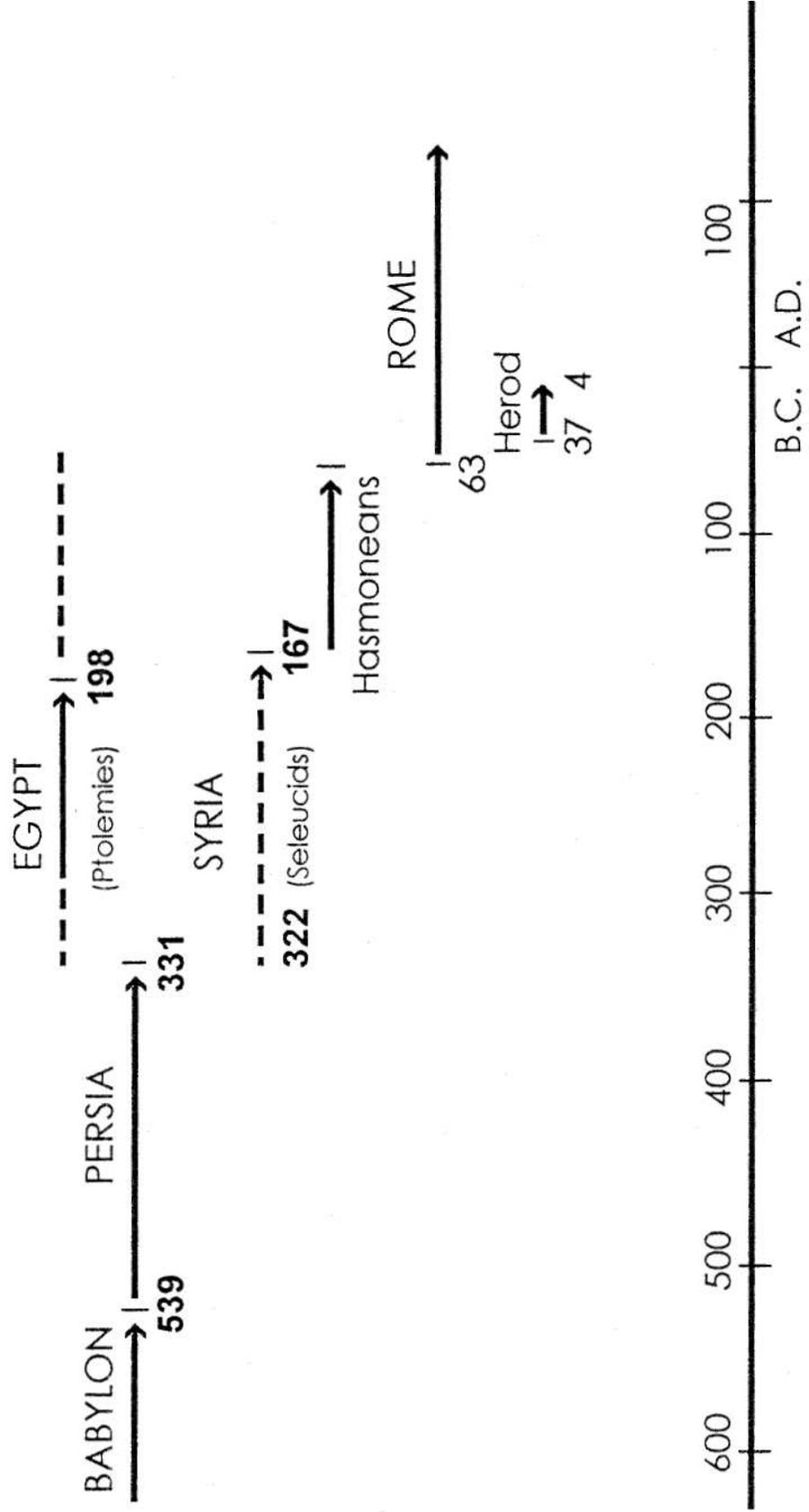
1. Archelaus: a ruthless despot/hated by Jews/exiled to Gaul A.D. 6
2. Judea/Samaria and Idumea became an imperial Roman province (A.D. 6-41)
 - Ruled by procurators responsible directly to Caesar
 - Administrative headquarters at Caesarea/Herod's palace in Jerusalem used during annual festivals
 - Pontius Pilate (A.D. 26-36) was insensitive to the Jews/later exiled to Gaul
3. Herod Antipas retained control of Galilee and Perea until A.D. 39

C. OUTSIDE PALESTINE

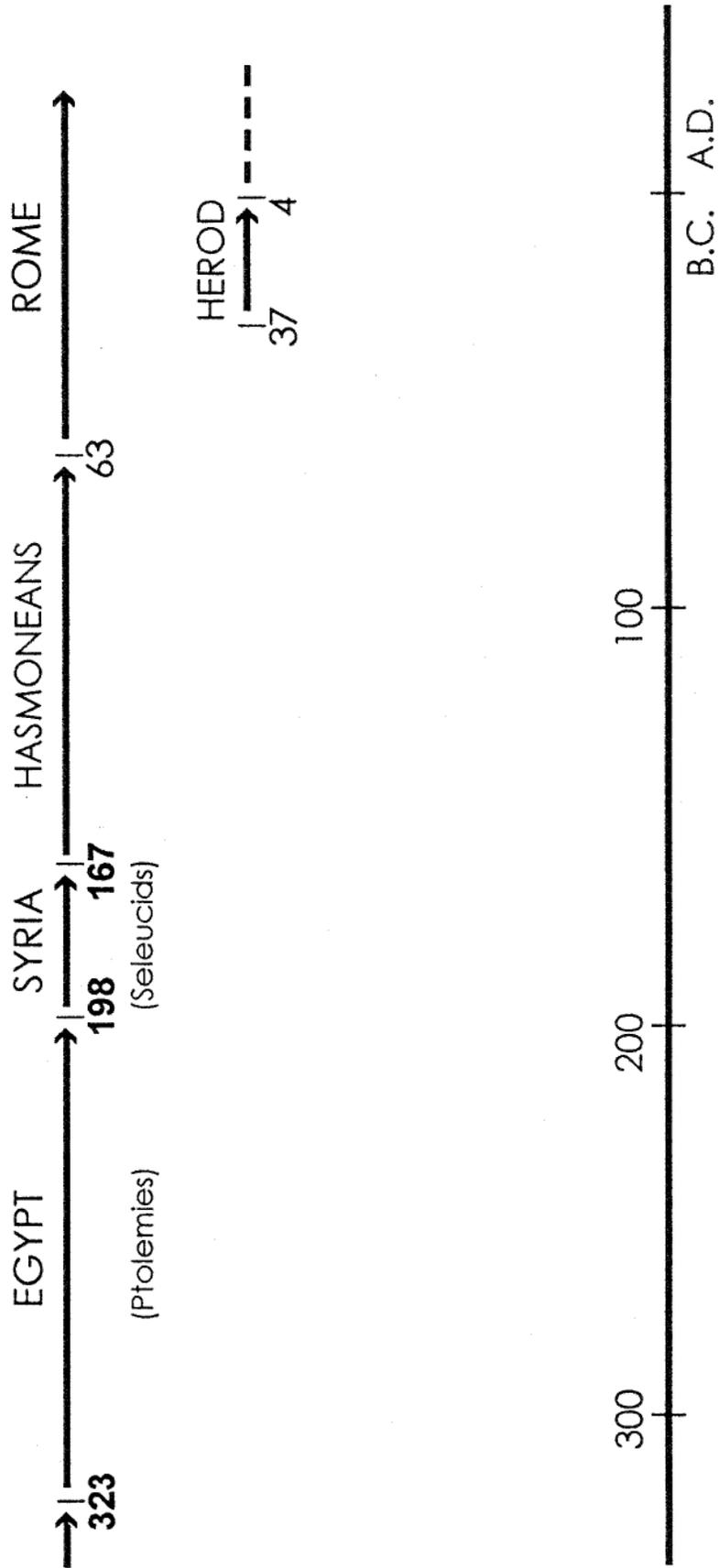
1. Roman emperors: Augustus (30 B.C. - A.D. 14)/Tiberius (A.D. 14-37)
2. Roman military control center of the Middle East was in Syria

WORLD EMPIRES

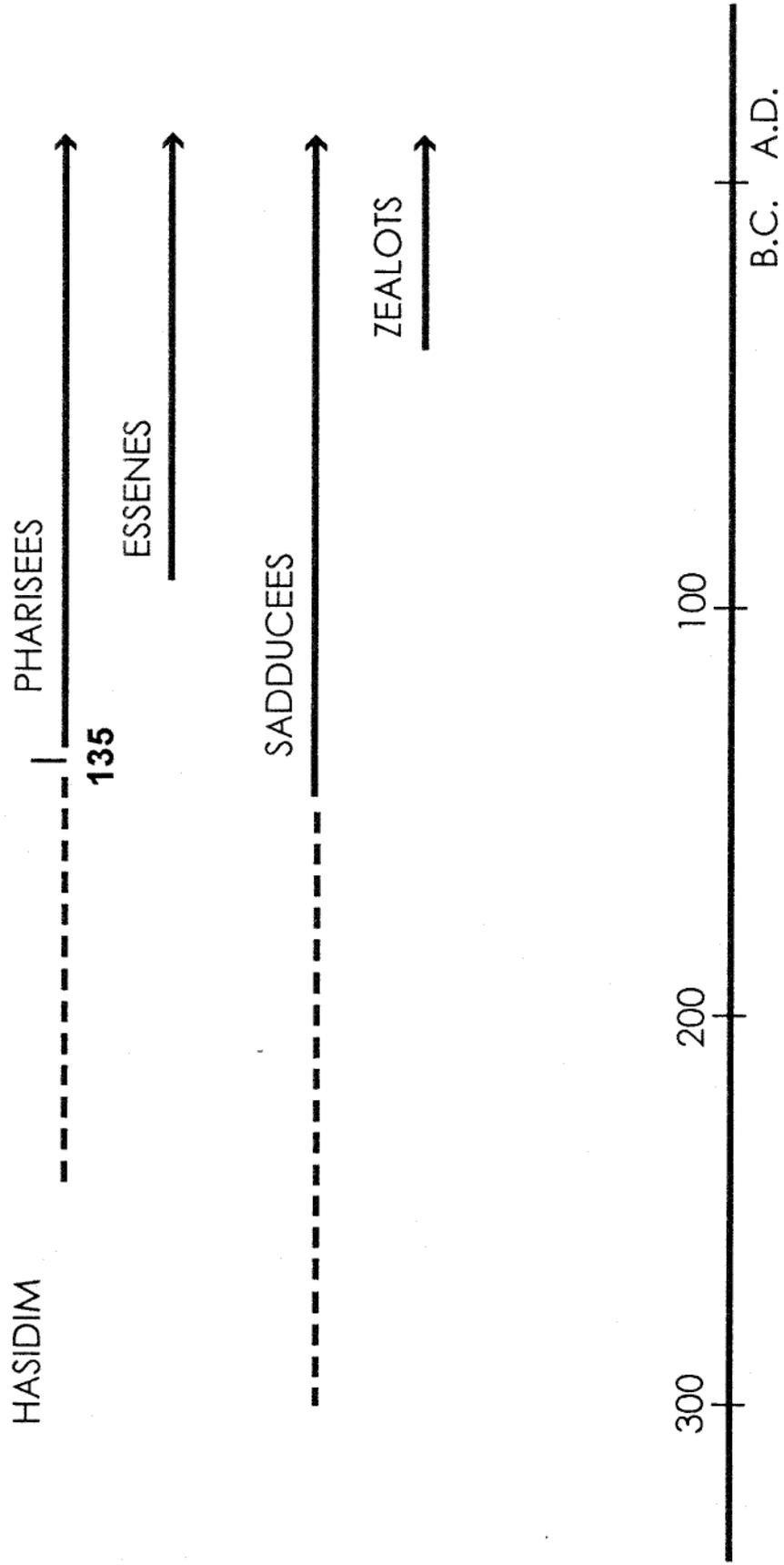
As Related to Palestine



POLITICAL CONTROL OF PALESTINE



ORIGIN OF PARTIES IN JUDAISM



WORLD PREPARATION FOR CHRIST: CONTRIBUTIONS

BY ROMANS: Political

1. World peace was enforced by Roman military power.
2. National barriers had been removed and great cosmopolitan cities developed as melting pots for all races.
3. Travel and communication was better than at any time prior to this or for the next 1500 years. Permanent roads, many of stone, were constructed and piracy was reduced.

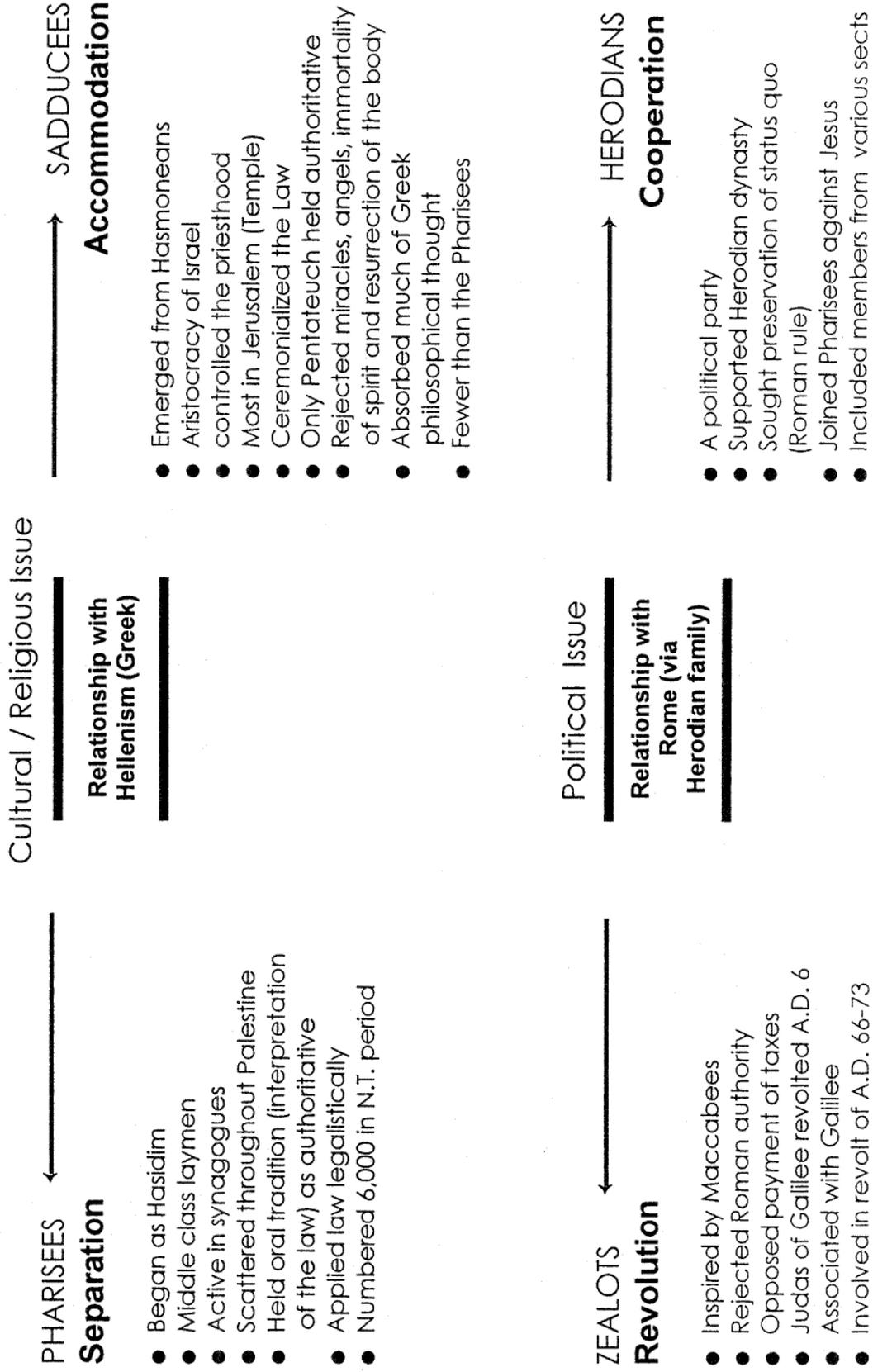
BY GREEKS: Intellectual

1. **Language:** Greek was the universal language after the Alexandrian conquest. The Old Testament was translated into Greek after 280 B.C. Aramaic was spoken in Palestine and Latin in Rome, etc., but Greek was known and used throughout the Roman Empire.
2. **Philosophy:** Positively, Socrates taught morality and Plato emphasized the soul and the reality of the invisible world. Aristotle portrayed "God" as the prime mover. Negatively, Greek philosophy failed to meet people's felt needs. It offered nothing to the common man; it was a religion for the strong, wise, cultured, and wealthy. It had no message about a God who loved sinners and redeemed them.
3. **Religion:** Religion at this time failed to satisfy people. Both Greek and Roman religions were polytheistic and many people were disenchanted with them. Greek deities often offended the rational and moral senses of the people. They could not meet man's need. Even Plato would not allow the Greek gods and goddesses in his Republic. Belief in the occult and in omens was widespread.

BY JEWS: Religious

1. They preserved monotheism, having forsaken idolatry since the Babylonian exile.
2. Through the Septuagint (Greek translation) they gave the civilized world the Old Testament in the common language of the day.
3. Dispersed Jews had established synagogues widely in the Mediterranean world and these became the centers of religious influence. Gentile proselytes near these were turning away from paganism.

BACKGROUNDS: CULTURAL / RELIGIOUS & POLITICAL



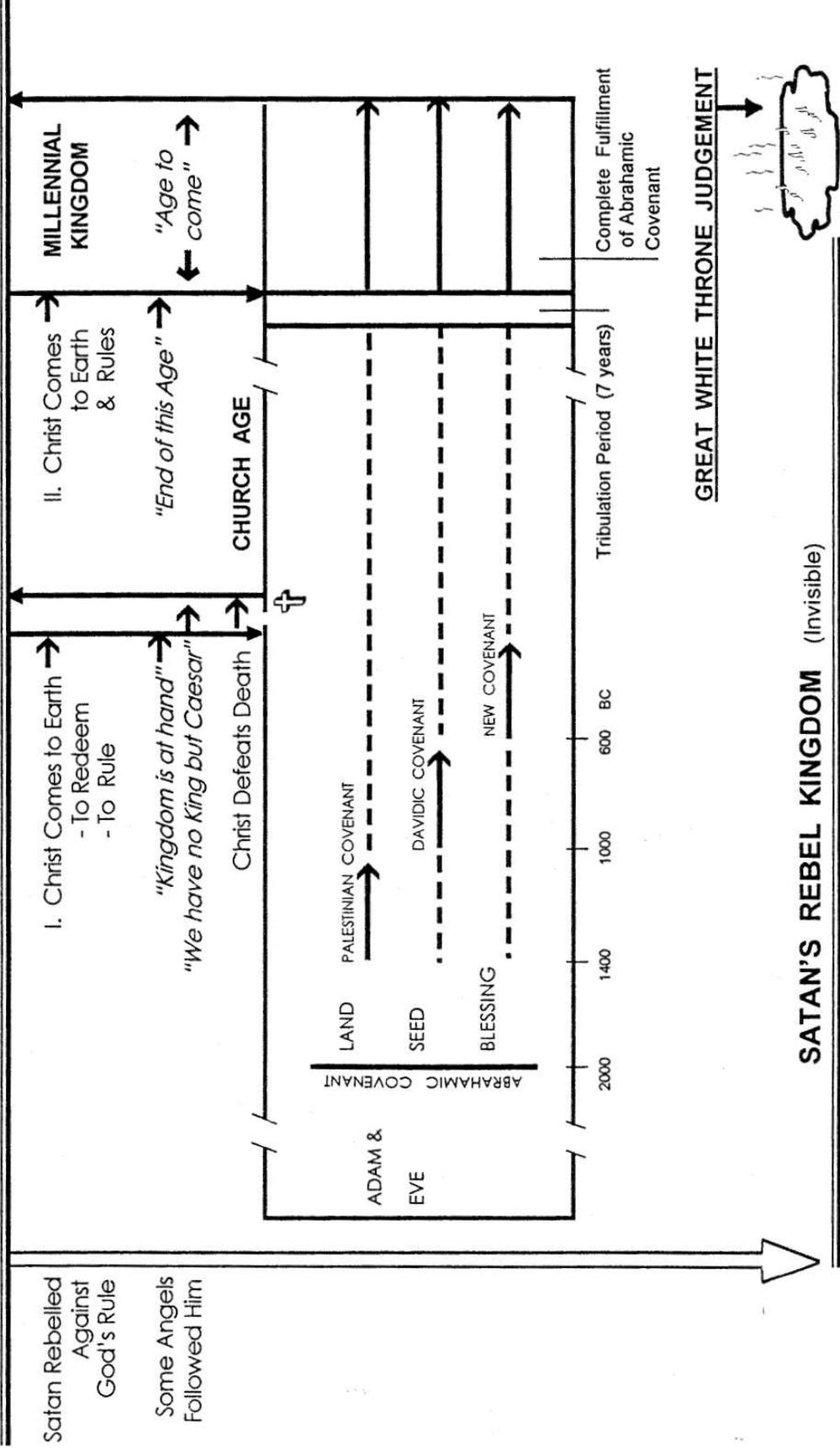
GOD TRINITY

GOD'S ETERNAL KINGDOM (Invisible)

Angels

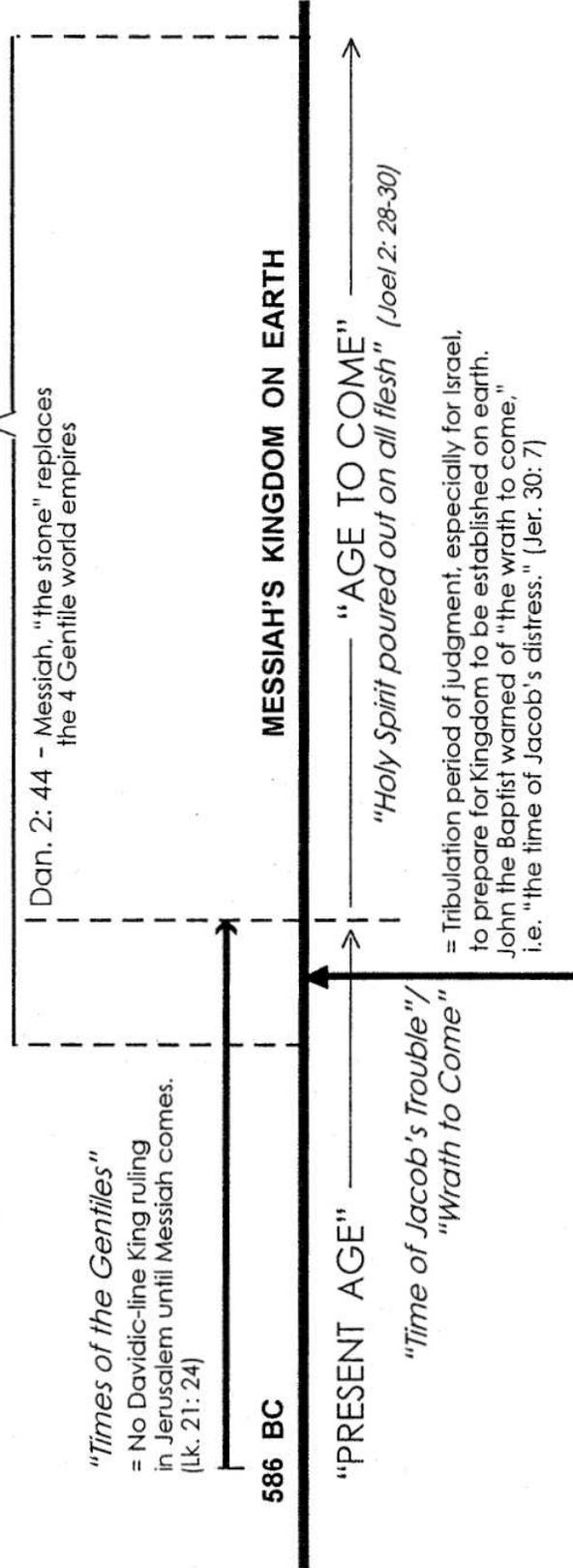
Satan Rebelled Against God's Rule

Some Angels Followed Him



JOHN THE BAPTIST'S MESSAGE: THE KINGDOM IS AT HAND

GEO-POLITICAL DIMENSION



SPIRITUAL DIMENSION

"Kingdom of his dear Son" - (Col. 1: 13)
= All believers in right relationship to God (Cf. Jn. 3: 3)

THE FEASTS: ISRAEL'S ANNUAL CALENDAR OF REDEMPTION

Leviticus chapter 23

1. The common title "feasts" is not accurate; many of the occasions were fasts. The Hebrew words used mean "appointed times" and "festive gatherings."
2. Seven feasts were scheduled each year between March/April and September/October.
3. These seven events were designed by God as "visualized theology," highly visible teaching tools to illustrate theological concepts and events. God's redemptive plan for the nation Israel taught in the feasts also constitutes the paradigm for his salvation plan for all people. Each of the physical activities involved in the feasts reveals a corresponding facet of God's salvation.
4. The purpose of the feasts was to predict and celebrate seven stages in God's redemptive program for Israel as a nation, from the exodus from Egypt to the establishment of Messiah's rule in Jerusalem. Fulfillment of all these predictions requires Israel's ultimate possession of the Land in peace and security as promised in the Abrahamic Covenant.
5. The seven feasts are inter-related and thus form a progressive sequence in God's dealing with his people Israel. Each feast becomes a historical marker, with both historical significance (marking a past event) and prophetic significance (predicting a future event).
6. When they were given by God, each feast predicted an event which would be fulfilled in history. The first four have had this historical fulfillment: Passover, Unleavened Bread, Firstfruits, and Pentecost. Since these seven feasts are integrally related, the conclusion may be drawn that the last three feasts will also have a literal (i.e., historical) fulfillment.
7. The first four feasts were fulfilled (that is, what they foreshadowed actually occurred) within a seven-week period in the spring of C.E. 33 (or 30). The gap of some three months between the fulfillment of this first group (four in seven weeks) and the future fulfillment of the last group (three within two weeks) may correspond to this present age following Pentecost. (Many believe that this period constitutes a "parenthesis" in which Christ is accomplishing his purpose to build his Church, a program not mentioned in the Old Testament.)
8. If the fulfillment of the first four feasts within a seven-week period indicates a pattern, it could indicate that the fulfillment of the last three feasts will be accomplished in a fifteen-day period.

(See the chart on the next page for the suggested nature of the feasts and their fulfillments.)

THE 7 APPOINTED TIMES:
ISRAEL'S CALENDAR OF REDEMPTION

	Western Calendar	Season	Historical Significance	Typical Significance	Fulfillment Event	Scripture
Passover 14 th day of the 1 st month = 14 Nisan (Abib)	March/April	Spring	Redemption/ Exodus from Egypt	Personal redemption by blood	Death of Christ on the cross	Lev. 23: 4-5 Ex. 12: 1-14 Num. 28: 16-25 Is. 53 Jn. 1: 29, 2: 13, 6: 14, 13: 1 1 Cor. 5: 7 Rev. 5: 6
Unleavened Bread 15-22 nd day of the 1 st month = 15 Nisan + 7 days	March/April	Spring	Separation from Egypt	Personal holiness/ separated walk	Believer's life of victory over sin	Lev. 23: 6-8 Ex. 12: 17-20 1 Cor. 5: 6-8
Firstfruits 16 th day of the 1 st month = 16 Nisan	March/April	Beginning of barley harvest (1 st crop)	Thanksgiving for grain	Resurrection	Resurrection of Christ	Lev. 23: 9-14 Ex. 23: 16a 1 Cor. 15: 20-23
Weeks (Pentecost) 1 st day of the 3 rd month = 6 Sivan	June	Wheat harvest	Climax of the harvest	Completion of God's provision	Coming of Holy Spirit at Pentecost	Lev. 23: 15-22 Ex. 23: 16b Dt. 16: 9-12 Acts 2
Trumpets 1 st day of the 7 th month = 1 Tishri	September October	Early Autumn	Preparation for the Day of Atonement	Gathering of Israel for repentance	Regathering of Israel to the Land	Lev. 23: 23-25 Num. 29: 1-6 Dt. 30: 1-5 Is. 27: 12-13 Mt. 24: 29-31
Day of Atonement 10 th day of the 7 th month = 10 Tishri	September/ October	Autumn	National sorrow for sin	National repentance	Repentance of the Remnant	Lev. 23: 26-32 Lev. 16: 1-34 Num. 29: 7-11 Zech. 12: 10-14 Zech. 13: 1
Tabernacles 15 th day of the 7 th month = 15 Tishri + 7 days	September / October	Autumn	Protection and provision in the wilderness	God's protection and provision	Millennial Kingdom	Lev. 23: 33-43 Num. 29: 12-38 Dt. 16: 13-15 Dt. 31: 9-13 Zech. 14: 16-19 Jn. 7: 1-52

SECTION C

CHARACTER OF
THE FOUR GOSPELS

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DISTINGUISHING CHARACTERISTICS OF THE FOUR GOSPELS

MATTHEW

1. Much attention is given to the teachings of Christ, as is shown by his recording in full three major discourses:

Sermon on the Mount - chapters 5-7
Parables of the Kingdom - chapter 13
Olivet Discourse - chapters 24-25

2. Although written for Jews, it has a universal aspect showing that Messiah's salvation is also for Gentiles, e.g., Gentile wise men and references to Tyre, Sidon, Nineveh as contrasted favorably with Chorazin, Capernaum, and Jerusalem. See also 8:11, 12:21, 22:9. The commission to preach the gospel to the whole world is found in Matthew 28:19.
3. The miracles of Christ are used to prove that He was the predicted Messiah.
4. Much emphasis is given to Old Testament quotations and to the prophecies which Christ fulfilled.
5. Many numbers are used by Matthew, the former tax-collector, e.g. he often mentions two's and three's, etc. The arrangement of three groups of 14 people in Christ's genealogy (chapter 1) also reveals this tendency.

MARK

1. Not a biography of Christ, for it does not mention his parentage, birth, education, etc.
2. Records a series of pictures of Christ without particularly connecting them in a close chronology
3. Emphasized what Christ did, rather than what He said; a gospel of action
4. Miracles are always connected with human need
5. The word translated "at once," "straightway," etc., is used 42 times, showing Mark's emphasis on the action of Christ's life. This also presents what Christ did as moving quickly toward a goal.
6. A gospel of personal reactions: At least 23 times Mark tells about the people being "amazed" (1:27), "critical" (2:7), "afraid" (4:41), "puzzled" (6:14), "astonished" (7:37), etc.
7. Mark writes vividly, as a reporter would describe an event.

LUKE

1. Describes people and scenes as an artist would, giving details which picture events for the reader.
2. Four poems or songs are recorded by Luke alone: 1:46-55/1:67-79/2:14/2:28-32.
3. This record is historical in approach. Luke gives more information about the dates when events occurred than the other writers, as in 1:5/2:1/3:1.
4. Christ is presented as the Son of Man, a Man among men, understanding their needs and ministering to them. He sees men as individuals and helps them according to their particular need.
5. Doctrine is emphasized, such as salvation in 19:10 and several of the parables. Justification is mentioned in 18:14 and elsewhere. The Holy Spirit is referred to in 1:15, 35, 41, 67/ 2:25, 26/ 4:11/ 14:18/ 10:21 and 24:49.
6. Women are often mentioned as in 1:5, 6, 39-45, 57/ 2:36-38/ 8:2, 3/ 23:27, 28, 55, 56/ 24:1-11. Also, children are often referred to and three times a child is said to be the only one his parent(s) had.
7. Contrasts are frequent, as between Mary and Martha, the Pharisees and the Publicans, the rich man and Lazarus, the priest and the Levite, the prodigal son and his brother, etc.

JOHN

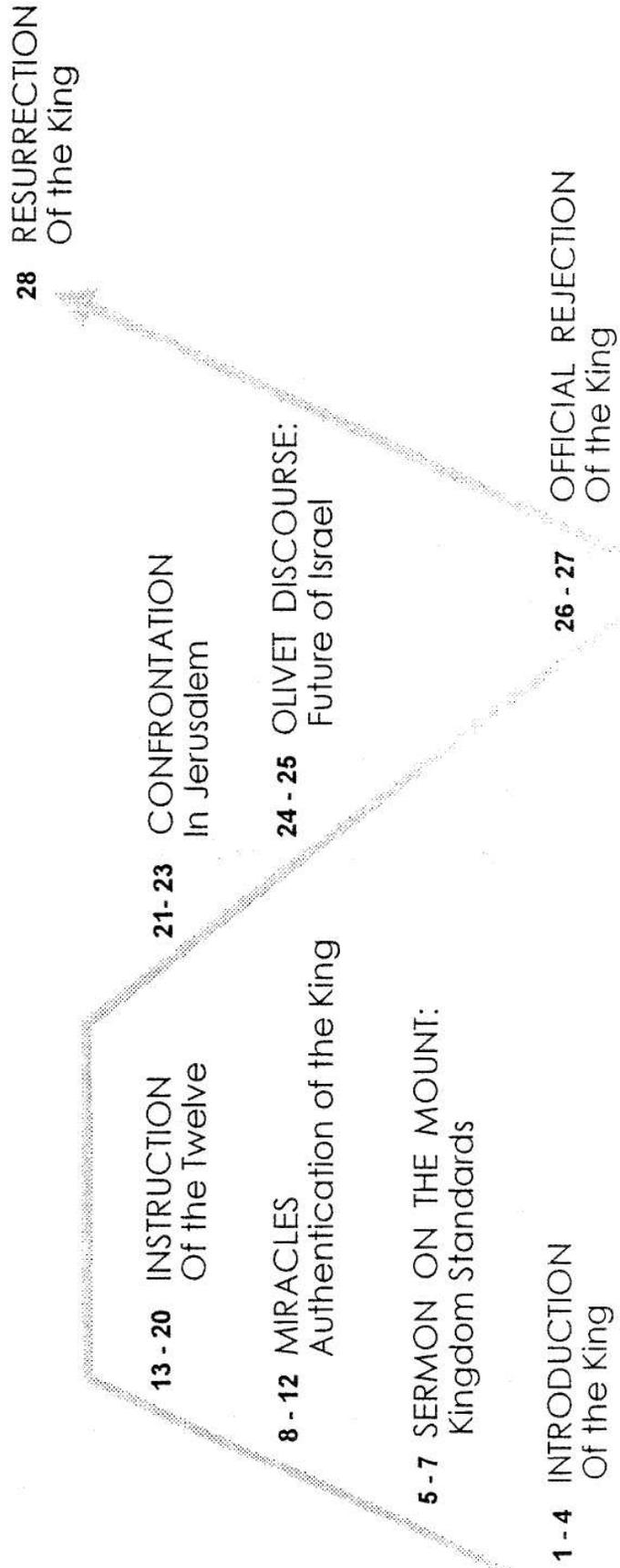
1. Emphasizes the person of Christ--who He was, while the Synoptics record more information about his work--what He did.
2. The personal relationship of Christ to man is emphasized, e.g., the series of three personal conversations in chapters 3 and 4. At the trial of Christ, John draws attention to Pilate as a person with personal needs, not just as a judge.
3. Light, Life, and Love are important emphases of the book.
4. Much evidence is given to prove that Christ was the Son of God, that He was God in the flesh.
5. Relatively few events in the life of Christ are recorded, but these are presented in some detail.
6. John interprets, giving the meaning of the events of Christ's life more than the other gospel writers do. Much of Christ's teaching of his disciples is recorded, as in chapters 6, 9 and 13-17.

On the charts which follow, note the theme and major sections in each of the four Gospels.

MATTHEW

THEME

Jesus of Nazareth
fulfilled the Old Testament prophecies
of Messiah who came to establish
the predicted kingdom



MARK

THEME

"The Servant of Jehovah,"
 a time / space person,
 accomplishing
 an eternal, redemptive work.

1:14-3:5 PRESENTATION
Of the Servant

3:6-8:26 DEBATE
Over the Servant

8:27-Ch.10
TEACHING
By the Servant

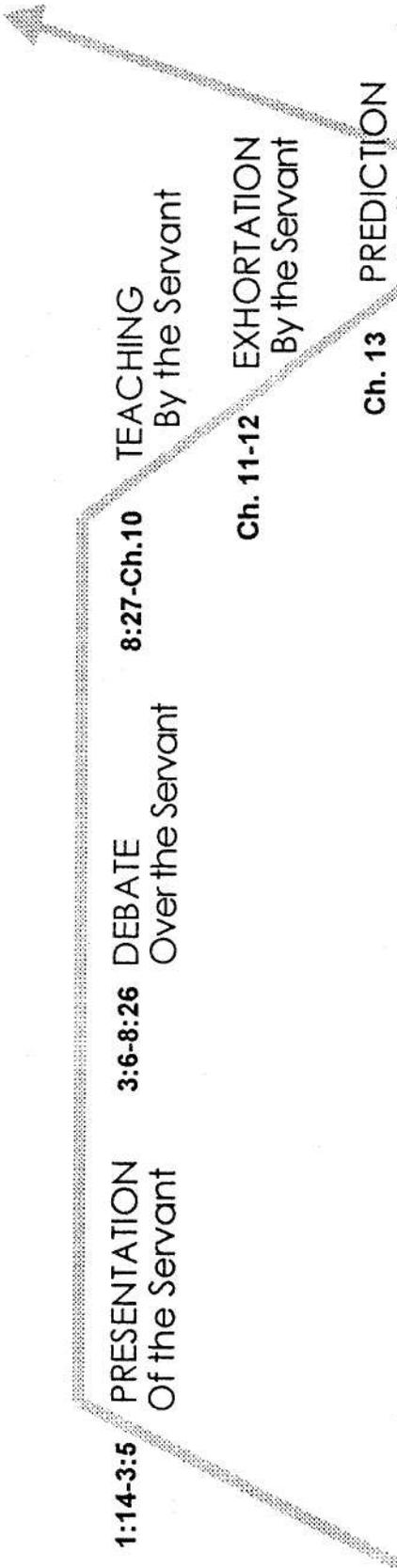
Ch. 11-12 EXHORTATION
By the Servant

Ch. 13 PREDICTION
By the Servant

Ch. 14-15 REJECTION
Of the Servant

Ch. 16 VINDICATION
Of the Servant

1:1-13 INTRODUCTION
Of the Servant



LUKE

THEME

The Son of God
as the Son of Man
meeting human needs.

Ch. 24 RESURRECTION

(WORDS)

9:51-19:27 TEACHING
9:51-13:21 In Judea
13:22-19:27 In Perea

4:31-9:50 MINISTRY (WORKS)
In Galilee

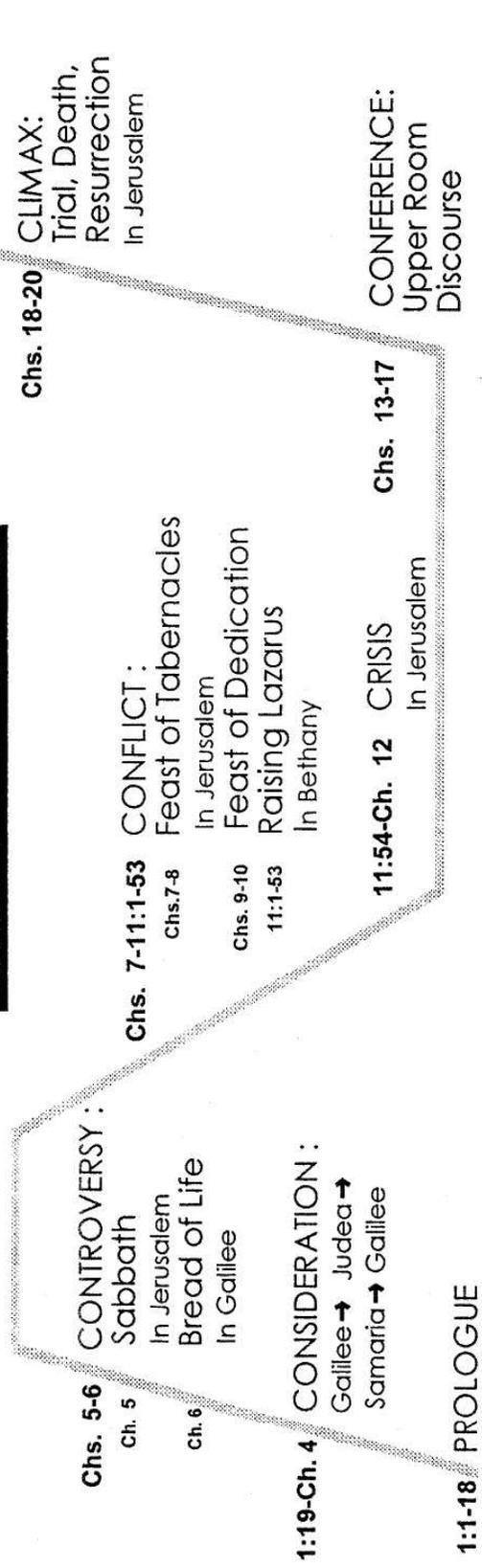
1:1-4:30 INTRODUCTION

19:28-23:56 TRIAL & DEATH
In Jerusalem

JOHN

THEME

Selected signs and sayings
which provide
a basis for belief
which results in eternal life.



From Tenney, *The Gospel of Belief*

Miracles	①	②	③	④	⑤	⑥	⑦	K	E	Y	G = Galilee	S = Samaria									
Passovers	P1			P2?	P3			J = Jerusalem / Judea	② = Nobleman's Son	③ = Lame Man	④ = Feeding 5,000	⑤ = Stilling Storm	⑥ = Blind Man	⑦ = Raising Lazarus							
Locations	J	G/J	J	S/G	J	J	J	J	J	J	J	J	J	J	G						
Chapters	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21

HISTORICAL AND LITERARY STUDY OF THE GOSPELS

William J. Larkin, Jr., Ph.D.

Any historical document, in our case the four Gospels Matthew, Mark, Luke (the Synoptics) and John, can be studied from at least four perspectives:

Historical Criticism

To investigate a historical event described in a document. The researcher reconstructs what actually happened using evidence from the document and other witnesses. The investigator also probes the event's historical significance. The document's accuracy and its reliability in reporting authentic history are tested.

Form Criticism

To uncover the oral process by which and the oral forms in which the oral tradition about a historical event was passed on. Often in Gospels Studies this method is practiced with the assumption that the oral process itself has generated most, if not all, of the historical content. Such oral tradition, to a greater or lesser extent generated by the early Christian community, becomes a source for the author's composition of the historical document, his gospel. In more recent Gospels Studies, social scientific criticism often has been wedded with form criticism in order to identify more precisely formative socio-cultural factors, even particular historical events, which impacted the oral process of handing on the gospel tradition (H. Koester, *Ancient Christian Gospels: Their History and Development* [1990]; G. Thiessen, *The Gospels in Context: Social and Political History in the Synoptic Tradition* [1991]).

Source Criticism

To discover whether there is a literary relationship among various documents and, if so, the direction of dependence among them. Source criticism is used when a comparison of documents shows similarity of wording and order of subject matter which is best explained by the assumption that one document was the source of the other. When applying source criticism to historical documents which report the same event, the issue is further complicated by the fact that, if each accurately reports what happened, there is bound to be a similarity in wording and order of presentation, even if there is no interdependency (cf. Eta Linnemann, *Is There a Synoptic Problem?* [1992]: chapters four through eight).

Redaction Criticism

To study how writers used sources to compose their work, and in that way accomplished their purpose and expressed their theology. In recent Gospels Studies scholars have used rhetorical and narrative-critical formalist-structuralist methods in their study of the text, as well as New Literary Methods such as deconstruction and reader-response analysis (C. L. Blomberg, *Jesus and the Gospels* [1997]: chapter five).

Of the Gospels Studies methods, the one which is often determinative for how the other three will be practiced is *source criticism*. An overview of this important approach follows. Later, an example of contemporary *historical criticism* will illustrate how one's understanding of source criticism affects other forms of scholarly research.

SOURCE CRITICISM AS APPLIED TO THE GOSPELS

Scholars applying source criticism to the Gospels compare one with another to determine the precise literary relationship. Which work served as a source for another? What is the origin of all the material in any given work? Similarity among the Gospels as historical documents may be accounted for by the fact that they report many of the same events, but it is possible that they also have a literary source relationship. By the eighteenth century scholars were divided in their understanding of these issues, which are often called "the Synoptic Problem." Craig Blomberg summarizes both evidence for and solutions to the synoptic problem in his book *Jesus and the Gospels* (1997): 86-93.

The Synoptic Problem: Evidence

Source criticism methodology includes a painstaking analysis of the *similarities* and *differences* in the content of the documents under investigation. A summary of this kind of analysis as applied to the synoptic Gospels follows.

A. Similarities

1. Similarities in Style and Wording among the Gospels

- The substance of 606 of 666 verses in Mark (90%) reappear in 500 of 1068 vv in Matthew (47%).
- The substance of 350 of 661 verses in Mark (50%) reappear in 350 of 1149 verses in Luke (30%).
- 29% of Mark is shared by all three gospels (Mt, Mk, Lk).
- 235 verses are shared in common between Matthew (22%) and Luke (20%) which do not occur in Mark.

(Note: There is no generally agreed upon percentage of similarity which must be present before one concludes that a literary relationship exists between two documents.)

2. Similarities in Order (Sequential Parallelism) among the Gospels

Matthew and Luke follow Mark's order of episodes. Where Matthew or Luke are divergent from Mark's order it is rarer for them to agree over against Mark than for one of them to agree with Mark while the other differs. When either varies from Mark he will always return to Mark's order.

B. Differences

1. Large blocks of material (e.g., birth narratives; Lk 9:51-18:14; Matthean discourses) occur only in Matthew or Luke.
2. When all three have the same material, Matthew will sometimes agree with Mark against Luke; rarely will Matthew and Luke agree against Mark.
3. Some sections of common material (Mt, Mk, Lk) have little verbal similarity (the crucifixion narrative), while others appear to be placed in different historical settings (Mt 8:5/Lk 7:1).

4. According to some, Mark appears to have the more primitive style and vocabulary, the greater historical candor, and the least explicit theological expression.

The Synoptic Problem: Solutions

Carson, Moo, and Morris summarize the ways scholars have tried to explain the "synoptic problem" (*An Introduction to the New Testament* [1992]: 27-38). These solutions fall into three main categories:

- A. Historical Solutions
- B. Literary Solutions (There is one main literary approach to the synoptic problem)
- C. Complex Interaction Solutions (see page C-11)

A. Historical Solutions

Some scholars contend that the similarities among the Synoptic Gospels occur because each writer independently recorded the same historical events. Differences occur because of the complementary differences of eyewitnesses preserved in the oral tradition and the writer's different purposes. Read Essay 3 in the Thomas and Gundry, *Harmony of the Gospels* ([1978]: 274-279) for an explanation of this approach (cf. B. Reicke, *The Roots of the Synoptic Gospels* [1986]; J. Wenham, *Redating Matthew, Mark, and Luke: A Fresh Assault on the Synoptic Problem* [1992]; E. Linnemann, *Is There a Synoptic Problem?* [1992]).

Though any understanding of the origin of the Gospel material must take into account the influence and control of the historical events to which they witness and the role of oral tradition, the similarities among the Gospel writers seem to be greater than that which would be caused by a historical solution alone. As C. L. Blomberg observes, "This parallelism occurs not only with Jesus' teachings, where one might argue that the early church simply memorized them, but also with the narrative descriptions of what Christ did. Given the diversity of ways that two different authors can describe the same episode, such verbal parallelism virtually requires that one copied from the other or that both copied from a common source" (*Jesus and the Gospels* [1997]: 86-87). Blomberg's statement indicates the need for a literary component to the solution.

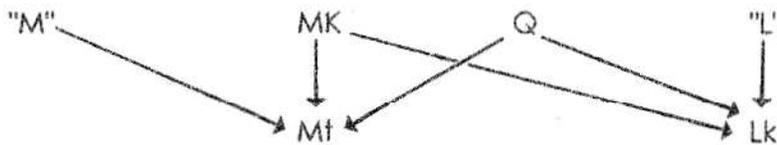
B. Literary Solutions

1. Two (or Four) Document Source Hypothesis (the "Standard Solution")

In the 1920's and '30's, B. H. Streeter summed up the consensus of New Testament scholarship in the area of source criticism in the "Two (Four) Document Source Hypothesis" (B. H. Streeter, *The Four Gospels: A Study of Origins* [1936]). Thomas and Gundry provide a good summary of the hypothesis' main arguments (*Harmony of the Gospels* [1978]: 274-279). Three conclusions of this approach should be noted:

- Mark only among the Synoptics was a source for another Synoptic Gospel. In this theory, Mark was a source for both Matthew and Luke.
- Luke and Matthew did not use each other as literary sources.

- "Q", a collection of the sayings of Jesus, was used by both Matthew and Luke. This accounts for the material they have in common. Thus, the Two Document Source Hypothesis recognizes only these two identifiable documents, Mark and "Q". Many Gospel critics whose work is based on this hypothesis strictly limit themselves to Mark and "Q" and attribute to the Gospel writer's composition the origin of other material in Matthew and Luke. Some others allow for the presence of materials other than Mark and "Q", either oral or written, which the Gospel writer may have used. (There is even a "Mark only" source approach. See M. D. Goulder, "Is Q a Juggernaut?" *JBL* 115 [1996]: 667-681).
- Less generally agreed upon is the positing of two further documents--an "M" and "L" source in addition to Mark and "Q" (for a total of four sources)--in order to account for material found only in Matthew and Luke.



The Two (Four) Document Source Hypothesis

2. Criticism of the Two (Four) Document Source Hypothesis

Although considered the "standard solution" for many years, every aspect of the Two (Four) Document Source Hypothesis has recently been questioned (e.g., H. H. Stoldt, *History and Criticism of the Markan Hypothesis* [1980]). The arguments for Mark's priority and use by Luke and Matthew have been critiqued. Some do not see Mark's style and content as more primitive than Matthew and Luke. Some do not see the necessary literary dependence of Matthew on Mark. Others doubt that the sequential parallelism of the synoptic Gospels points to Markan priority.

The existence of "Q" as an identifiable source has also been questioned (see Goulder above). At the most, "Q" should not be called a "sayings gospel" as has become fashionable (F. Neiryck, "Q: From Source to Gospel," *EphTheolLouv* 71 [1995]: 421-430). At the least, "Q" probably involves more than one written source with some mixture of oral traditions (Carson, Moo, Morris, *An Introduction to the New Testament* [1992]: 36).

It should also be noted that the primacy of the two document source hypothesis in scholars' thinking allows or invites them to quite readily account for differences, or material which occurs only in one Gospel writer, by pointing to the church's activity in handing on the oral tradition or the Gospel writer's redactional activity including editing and inventive composition. Even strong defenders of inerrancy have been forced to employ categories such as "conceptual authenticity" in order to justify the oral tradition process and redactional practice perceived within this framework (see D. L. Bock, *Luke 1:1-9:50* [1994]: 721).

These criticisms notwithstanding, the majority of evangelical and non-evangelical scholars continue to accept the standard Two (Four) Document Source Hypothesis explanation of the Synoptic Problem (R. H. Stein, "Synoptic Problem," *Dictionary of Jesus and the Gospels* [1992]: 784-792).

3. Alternatives to the Standard Solution (the “Two-Gospels” Hypothesis)

Although the “standard solution” predominates, some scholars have sought for literary relationships only among the synoptics themselves. Long before “Q” was posited, Augustine held that Matthew was the first gospel written. Then, Mark used Matthew, and finally Luke used both Matthew and Mark (Augustine, *The Harmony of the Gospels* 1.2).

Adjusting Augustine's proposal, J. J. Griesbach and his modern day successors, W. R. Farmer and B. Orchard, proposed what has come to be known as the “Two Gospels” Hypothesis: Matthew was the first gospel, but Luke was second, relying on Matthew as a source. Finally, Mark used both Matthew and Luke as his sources (A. J. Bellinzoni, Jr., ed. *The Two-Source Hypothesis: A Critical Appraisal* [1985]; W. R. Farmer, *The Gospel of Jesus: The Pastoral Relevance of the Synoptic Problem* [1994]). Both non-evangelicals and evangelicals are attracted to this solution.

C. Complex Interaction of Sources Solutions

Having briefly reviewed *historical* and *literary* solutions to the synoptic problem, a third approach does not bypass historical and literary issues, but recognizes that the Gospels were based on a dynamic combination of eye witness memory, oral tradition, written notes of the authors and others, the Aramaic Gospel(s), and the Greek Gospels. As Carson, Moo, and Morris conclude, “... the process through which the Gospels came into being was a complex one, so complex that no source-critical hypothesis, however detailed, can hope to provide a complete explanation of the situation ... at least one of the evangelists was an eyewitness ... various oral and written traditions unrecoverable to us were undoubtedly circulating, and ... the evangelists may even have talked together about their work” (*An Introduction to the New Testament* [1992]: 38).

In summary, source criticism, as applied to the synoptic Gospels, seeks to establish their origins by identifying the sources on which they are based. Scholars propose historical and literary solutions to “the synoptic problem,” i.e., explaining the origin of the Gospels and their relationship to each other. Other scholars recognize both historical and literary issues, but also contend that the process whereby these canonical records of the life of Christ were written was a highly complex, dynamic one involving many sources, including some which are not available to us at this time.

As previously noted, one's approach to source criticism often wields considerable influence on how other scholarly disciplines are practiced, as we shall see in the following look at modern historical criticism.

HISTORICAL CRITICISM AS APPLIED TO THE GOSPELS: JESUS RESEARCH AND THE JESUS SEMINAR

Recalling our earlier definition, historical criticism is a method used by scholars to reconstruct an event or events described in a document using evidence from the document itself as well as from other sources. In the last 200 years, there have been three major scholarly attempts to reconstruct or recover the historical Jesus. The first attempt of the early 19th century produced a Jesus compatible with liberal theology: Jesus as a moral teacher, Jesus as our example. The second quest, begun after 1945, produced an existential and eschatological Jesus who “mediated God’s divine presence to humanity with a directness that radically differs from the Judaism of his day” (C. L. Blomberg, *Jesus and the Gospels* [1997]: 182). The third quest was taken up in 1980 and is often referred to as “Jesus Research.”

Jesus Research

Many scholars pursue historical criticism of the Gospels as part of what is called “Jesus Research.” A consensus has begun to emerge. Because of an increase in the availability of extracanonical primary sources, archaeology’s contribution, the focus on Galilee, and the use of social scientific paradigms, there is a considerable amount of knowledge of the historical Jesus obtainable which speaks to his purpose and the content of his teaching. Although a biography of Jesus is not possible, scholars generally agree on the following:

- A. *Jesus’ Context:*** Jesus was a Jew, devout, not a member of Pharisees, Zealots or Essenes; he must be understood in his time and within the Judaism he knew.
- B. *Jesus’ Action:*** Jesus led a renewal movement; was unusual because of the power and authority he claimed; did authentic miracles; his driving out of the moneychangers led to his crucifixion.
- C. *Jesus’ Thought:*** Jesus began his ministry with John the Baptist and couched his message in eschatological terms; relied on the Old Testament as authority; was influenced by apocalyptic thought; thought of himself in terms of messianic and eschatological ideas; told parables in a thoroughly Jewish fashion; was disturbingly offensive.

Not all scholarship within the framework of Jesus Research reaches this consensus, however. There are some Cynic, extra-canonical, non-eschatological, sociological Jesuses --especially the one profiled by the Jesus Seminar--that challenge this consensus (Bruce Chilton and Craig A. Evans, eds. *Studying the Historical Jesus: Evaluations of the State of Current Research* [1994]; James H. Charlesworth, “From Barren Mazes to Gentle Rappings: The Emergence of Jesus Research,” *Princeton Seminary Bulletin* ns 7 [1986]: 221-230; “Jesus Research Expands with Chaotic Creativity,” In *Images of Jesus Today*, edited by James H. Charlesworth and Walter P. Weaver [1994]: 1-41). The next section profiles the “Jesus Seminar,” a highly publicized subset of Jesus Research.

The Jesus Seminar

Over the last decade, the “Jesus Seminar,” a group of scholars under the leadership of Robert W. Funk, have sought to popularize the results of a strict, skeptical application of the historical critical method to the Gospels. They seek to be as scientifically and objectively critical as possible, so that the resulting profile of Jesus might be the true historical one, uncontaminated by later Christian belief.

The seminar forthrightly articulates its presuppositions in the "Seven Pillars of Scholarly Wisdom":

1. Look for the historical Jesus derived scientifically versus the Christ of Faith which is the church's doctrinal overlay on the gospel tradition.
2. Reconstruct Jesus from the Synoptics, not from the Gospel of John.
- 3.-4. Follow the Two Document Source Hypothesis: Markan Priority and "Q" sayings as sources for Matthew and Luke.
3. Look for a non-eschatological, not an eschatological Jesus.
4. Assume an oral, not a print culture.
5. See the burden of proof for establishing the historicity of the gospel accounts as resting with those who affirm their historicity, not with those who deny it.

Other conventions of the Jesus Seminar include its "Rules of Written Evidence" which state that the evangelists (gospel writers) dealt with Jesus' sayings by clustering and placing them in context; revising and commenting on them by falsely attributing to Jesus common lore or their own thought; and by (along with the early Christian community) softening hard sayings and "Christianizing" Jesus' teaching. The Seminar further established "Rules of Oral Evidence" by determining that a segment of Jesus' teaching would be considered authentic if witnessed to by two independent sources, and if repeated in different contexts and in different forms.

Finally, the Seminar adopted a dramatic "Method of Weighted Vote" for deciding the authenticity of the words and deeds of Jesus. Members used the following classifications: *Red*--Jesus undoubtedly said this or something very like it; *Pink*--Jesus probably said something like this; *Gray*--Jesus did not say this, but the ideas contained in it are close to his own; *Black*--Jesus did not say this; rather, it represents the perspective or content of a later or different tradition.

Building, then, on the received results of the higher critical method in its most skeptical form, the seminar found little of what Jesus actually said and did in the canonical Gospels. Relying heavily on "Q" (and the proposed strata of oral tradition behind it) and the second century apocryphal and Gnostic Gospel of Thomas, the seminar developed a profile of a non-eschatological Jesus of various kinds: Cynic philosopher, Jewish sage, Man of Spirit (Robert W. Funk, Roy W. Hoover, and the Jesus Seminar, *The Five Gospels: The Search for the Authentic Words of Jesus* [1993], *The Acts of Jesus: What Did Jesus Really Do?* [1998]; Ben Witherington III, *The Jesus Quest: The Third Search for the Jew of Nazareth* [1995]). Jesus Seminar scholars determined the following characteristics of Jesus' teaching: short, aphoristic, in parables. The gist of Jesus' words were often embellished by the storyteller's license. Jesus' teaching was dissimilar from ancient Jewish, Hellenistic, and early Christian thought. It was ironic, exaggerated, and humorous. They portray Jesus as a laconic sage, one who did not initiate dialog or healings, who did not speak of himself in the first person, or make pronouncements, one who did not claim to be the Messiah.

CONCLUSIONS AND IMPLICATIONS

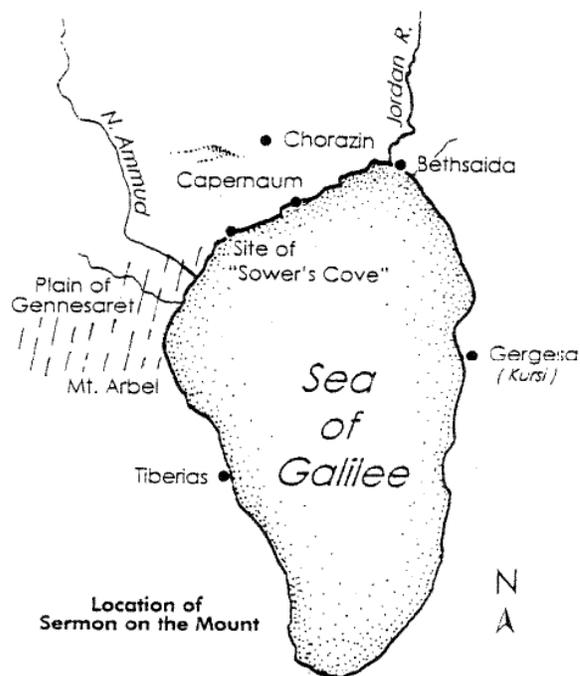
1. Source Criticism can be helpful as a basis for discovering a Gospel writer's distinctive theological thrusts. It must be understood if one is to properly defend the Gospels against charges of being unreliable history.
2. Any explanation of the relationship among the Gospels, whether historical or literary, or a combination of these, can be in harmony with a conviction of inerrancy and inspiration.
 - a. Explanations violate an inerrancy conviction when they conclude that Scripture is inaccurately or unreliably presenting history, even though they may justify such "adjustments" of history as reflecting the church's Spirit guided practice of handing on the oral tradition or the Gospel writer's theological intention.
 - b. Explanations violate an inerrancy conviction when a purely literary analysis of the text (in terms of its source documents and the Gospel writer's compositional use of them) concludes that the writer invents historical details, whether words or actions, to fulfill his theological purposes. A writer's redactional, compositional activity must always be based on source evidence, eyewitness reports, or memory, and be governed by a concern to relate accurately, as well as meaningfully, what actually happened.
3. A "complex interaction" solution to the synoptic problem--which includes testing for literary relationships in any given Gospel portion--is preferred over a solely historical or literary approach.
4. Recent Jesus Research (1980 to the present) is making a more positive contribution to the reconstruction of the history of Jesus based on the Gospels and other first century evidence than was done under the two previous quests. Students holding to inerrancy may benefit from this research, although they will find the Gospels to give a reliable witness about Jesus' self-understanding which goes further than many Jesus Research scholars feel comfortable going. Based upon the Gospel texts, they will conclude that Jesus did understand himself to be the Messiah and the Son of God, and they will be able to say more about Jesus' distinctive saving mission.
5. The Jesus Seminar, because of its presuppositions and criteria for authenticity of both written and oral evidence, achieves very meager results in seeking reliable historical evidence about Jesus from the Gospels. Each of the presuppositions and criteria can be questioned and an alternative proposed which is congruent with the affirmation of inspired and inerrant Scripture. In the final analysis, the picture of Jesus from the Jesus Seminar is more congruent with the values of late 20th century North America than with either the context or the explicit information about Jesus which comes to us from the 1st century.

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SECTION D
DISCOURSES

THE SERMON ON THE MOUNT

1. The Location: Although the definite article is used, ("the mount"), it is not necessary to identify the location as a particular mountain. (The NIV uses the phrase "on a mountainside.") The term "mount" is best understood to refer to the rolling hills that stretch from behind Capernaum westward, the site being perhaps more realistically referred to as "among the hills." Rising several hundred feet above the Sea of Galilee, these elevations form a bowl-like setting for the lake. This ring of hills is broken on the northwest side of the lake by the Plain of Gennesaret. Among others, two sites are suggested for the discourse, the high cliff of Arbel just south of the Plain or, more likely, the hill behind and just west of Capernaum. The word translated "plain" in Luke's account (6:17) occurs only here in the N.T. and can mean "a relatively flat place in rough, rocky or hilly terrain," a kind of rocky plateau. This point is important because it bears on whether or not the Lucan account records a different "Sermon on the Mount." Given the topography of the area, it is likely that Matthew and Luke record the same event in the same place. Certain differences in wording and content, however, suggest that the event recorded by Luke may have taken place on, perhaps, the Plain of Bethsaida.



- 2. The Crowds:** The audience is identified in Matthew 4:23-25. Jesus, at the height of his popularity, attracted a large crowd from many areas of the country. Luke refers to "a great multitude of his disciples," and "a great throng of people" (6:17). As word of his teaching and miracles spread, the stream of people coming to hear him increased. Although here He addressed "his disciples," it should not be assumed that these were only the Twelve. Just prior to this discourse Jesus had "called his disciples to him and chose twelve of them, whom He also named apostles . . ." (Luke 6:13). At this point in his ministry the word "disciple" was used for serious followers, the number of whom it would be difficult to estimate (See John 6:66).
- 3. The Theme:** The unifying factor in Jesus' teaching in the discourse is the Kingdom of Heaven. (Writing for Jewish readers, Matthew uses "heaven" as a circumlocution for "God" which is found in the other Gospels.) The term encompasses the beatitudes (5:3 and 10) and controls the argument in vv 17-20, climaxed by the all-important issue of qualification for entrance into the kingdom. This theme also appears in Jesus' prayer, "thy kingdom come," and becomes the criterion of kingdom values in "Seek ye first the kingdom of heaven" (6:10 and 33).
- 4. The Purpose:** Pharisee opposition was growing focused on Jesus' relation to the law, specifically his relation to keeping the Sabbath as defined by their tradition (John ch. 5 and Matthew 12:1-14). In this discourse Jesus defines the essential character of the kingdom and exposes the inferiority of the Pharisee interpretation of God's absolute standards of faith and conduct. In the process He establishes his own submission to God's law (5:17) and establishes universal spiritual and ethical standards.

THE SERMON ON THE MOUNT

MATTHEW CHAPTERS 5 - 7

THEME:

The absolute righteousness that is required for entrance into the kingdom with encouragements and warnings as needed by segments of the multitude.

1. CITIZENS OF THE KINGDOM	
1	12 13 16
	Character & Comfort Responsibilities
5:1	16

BACKGROUND:

1. John the Baptist was in prison
2. Christ had been accused of breaking the Law (Sabbath controversy)
3. Insufficiency of human birth had been preached
4. New converts (including John's)
5. Many "seekers" were following Christ

AUDIENCE: Matthew 4:25-5:1

4. INSTRUCTIONS TO THOSE ENTERING THE KINGDOM	
1. Prayer	7:7-11
2. Righteousness	7:12
3. Access	7:13-14
4. False teachers	7:15-23
5. Values	7:24-27
7:7	-- 27

2. IMPORTANCE OF THE LAW	
5:17	-- 20

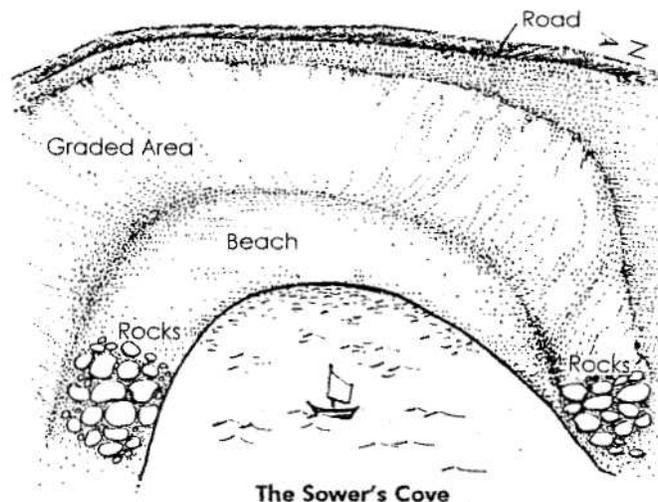
3. RELATION OF THE KINGDOM TO LAW & RIGHTEOUSNESS	
5:21	6:1
<u>Pharisees of Tradition:</u>	Rejection of Relative Righteousness
1. Murder 5: 21-26	7:6
2. Adultery 5: 27-30	<u>Pharisees of Practice:</u>
3. Divorce 5:31-32	1. Almsgiving 6: 1-4
4. Oaths 5:33-37	2. Prayer 6: 5-15
5. Retaliation 5:38-42	3. Fasting 6: 16-18
6. Love 5: 43-48	4. Stewardship 6: 19-24
	5. Anxiety 6: 25-34
	6. Judging 7: 1-6
5:21	-- 7:6

INTERPRETATIONS:

1. The way of salvation for
 - individuals
 - society
2. The means by which God convicts of sin
3. The definitive moral standards for believers today
4. The application only for future kingdom age
5. Designed to meet the various needs of the audience at that time; also to articulate universal principles in values and relationships.

THE PARABLES OF THE KINGDOM

1. **The Context:** Israel's leaders had rejected the second and final evidence of Jesus' Messiahship (Mt 12:22-37). Following this rejection of his person in Galilee, and anticipating rejection by the Sanhedrin, Jesus instructed his disciples about the form the kingdom would take until his return. The Old Testament prophets had predicted both Messiah's sacrificial death (Isaiah ch. 53) and also his kingdom rule (Isaiah 9:6). This series of parables outlines the dimensions of the kingdom between his rejection (his death) and his second coming (his rule). The second parable begins the sequence with the double sowing by Christ and Satan, distributing the citizens of their respective kingdoms around the world. It concludes with the separation at Christ's return of those who will remain for the kingdom and those who will be removed for judgment. Jesus described this intermediate form of the kingdom by such metaphors as the phenomenal growth of a mustard seed, a woman hiding yeast in her dough, and a fisherman separating clean from unclean fish.
2. **The Sower and the Soils:** Against the backdrop of this refusal to accept Jesus' evidence of his person, the first parable addresses the issue of reception of God's revealed truth, symbolized by grain seed. Four possible kinds of responses to hearing the Word of God ("the seed") are illustrated. It may be rejected outright, received in a superficial way but with no lasting result, received, but later crowded out by contemporary pressures and interests, or it may be believed and obeyed. Note that this principle applies to anyone (saved or lost) whenever they are exposed to the Word. One may move from one category to another, either way, depending on one's reception of and obedience to the Word at any given time. Although the immediate context controlling this parable is the Pharisees' rejection of the truth about Jesus' Messiahship, its teaching is applicable throughout this age.
3. **The Other Parables:** How did this first parable relate to the other parables of the kingdom? Jesus said, "Do you not understand this parable? And how will you understand all the parables? (Mark 4:13). This is the only parable not introduced by the words "the kingdom of heaven is like . . ." It illustrated the four kinds of reception of truth, indicating the ways in which Jesus' revelation about the course of the kingdom in this age--as predicted in subsequent parables--would be received.
4. **The Location:** About two kilometers west of Capernaum lies a small cove in the shore of the Sea of Galilee which has come to be called "The Sower's Cove" because it could well have served as the place where Jesus spoke this parable. Recent acoustical research has shown that a "great crowd" of some 5,000-7,000 people could have assembled there and heard clearly a human voice originating from the center of the cove. Further, the bowl-like slope would easily permit the speaker to be seen from almost any angle, whether the crowd was standing or sitting.



THE PARABLES OF THE KINGDOM

MATTHEW CHAPTER 13

THEME: The kingdom's character and dynamic from Israel's rejection of the king (in Galilee and then later in Judea) until His return.

CIRCUMSTANCES: ■ The Pharisees had rejected Christ in Galilee (Mt. 12:22-37)
 ■ Christ had rejected the nation in Galilee (Mt. 12:38-45)

Told Disciples only	7. DRAGNET IN SEA
Removal of unbelievers before Kingdom established	
w. 47-50	

Told Disciples Only	5. TREASURE HID IN FIELD
Believing remnant of Israel (?)	
v. 44	

Told Disciples Only	6. PEARL OF GREAT PRICE
Believers between advents of Christ (?)	
v. 45-46	

Told All	3. MUSTARD SEED
Phenomenal growth of church Seed = first few believers in church Tree = church expanded	
w. 31-32	

Told All	4. LEAVEN IN MEAL
Process of church growth - Internal - Irresistible - Invisible - Irreversible	
v. 33	

Told All	1. FOUR SOILS
Reception of the Word Sower = Christ + all communicators of the Word Seed = Word of God Soils = Heart Attitudes of hearers	
w. 18 - 23	
Explained to All	

Told All	2. TWO CROPS
Counter action by Satan Sower 1 = Christ Seed 1 = Believers Sower 2 = Satan Seed 2 = Sinners	
w. 24-30	
w. 36-43	
Explained to the Disciples Only	

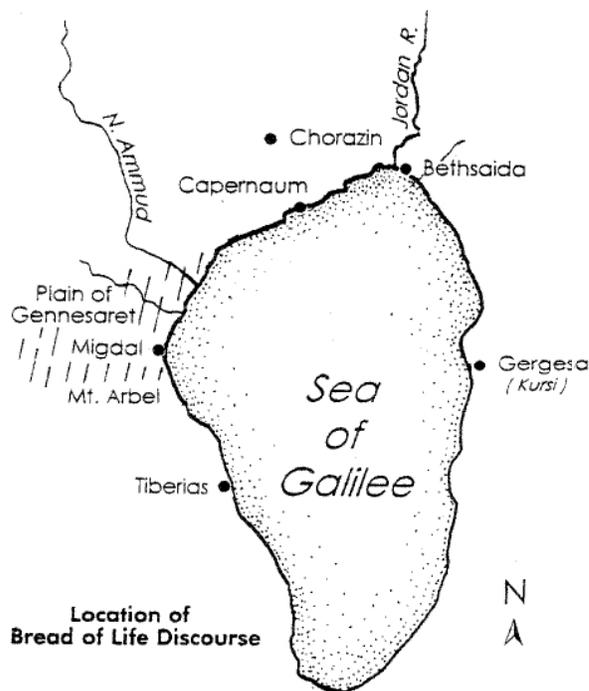
REASONS FOR USE OF PARABLES:

- To reveal truth (Mt. 13:11)
- To conceal truth for unbelievers (Mt. 13:11)
- To fulfill prophecy (Mt. 13:14; Isa 6:9, 10)

DISCOURSE ON THE BREAD OF LIFE

1. **LOCATION:** The day before this discourse, Jesus had fed the five thousand in an uninhabited area near Bethsaida. It is possible that the event may be located on a hillside near Moshav Almagor, overlooking the Plain of Bethsaida. The name "Bethsaida" means "house of fish," i.e. "Fishtown."

The disciples had left the scene of the miracle in the late afternoon and rowed steadily for nine hours, reaching a point only about half way across the northern end of the lake. There Jesus, walking on the water, met them. Immediately they arrived at their destination, the Plain of Gennesaret on the northwestern shore of the lake (John 6:21; Matthew 14:34; Mark 6:53). At the end of the discourse John notes that it had been given in the synagogue at Capernaum (6:59). There is no indication as to when Jesus moved from the Plain of Gennesaret to Capernaum, a short walk of about 3 miles, although vs 27 may mark the point of this transition.



2. **Context:** After the feeding of the five thousand near the northeastern shore of the lake, the crowd realized that there had been only one boat and the disciples had sailed out in it. Jesus had disappeared into the hills that rise on the north. In the morning their strong initiative to locate him, expecting more food, provided Jesus with a natural opening for the discourse (John 6:24-27). Eventually the word spread of his arrival at the Plain of Gennesaret. By boats from Tiberias and on foot they joined him there (vv 23-25).
3. **Metaphors of Christ:** In John's gospel Jesus uses seven metaphors for himself:
- | | |
|--|--|
| I AM... | |
| ...the bread of life (6:35) | ...the resurrection and the life (11:25) |
| ...the light of the world (8:12; 14:6) | ...the way and the truth and the life (14:6) |
| ...the good shepherd (10:11, 14) | ...the true vine (15:1,5) |
4. **"Eating my flesh/ drinking my blood":**
Like Jesus' other metaphors, this expression must be understood in its context. Eating sustains life. When He refers to himself as the "bread of life," Jesus is showing that He is as essential to life as bread. Like that bread, He must be received, "ingested." He expands the metaphor to demonstrate the need to receive him completely, expressed by "eating his flesh, and drinking his blood."

THE BREAD OF LIFE DISCOURSE

JOHN 6: 22 - 71

THEME: Who is He? (cf. Manna = What is it?)

PLACE: Galilee: Plain of Gennesaret and in Capernaum

TIME: ■ One year before the cross
 ■ Day after the feeding of the 5000

PEOPLE: Disciples, religious leaders,
 people fed loaves and fishes

5. WHO IS HE ?	
II. "What is His origin?"	
Result: Uncertainty	
41	52

6. RECEIVING THE BREAD OF LIFE	
- Meaning	
- Result	
53	59

7. REACTIONS:	
Resistance	
60	65
Retreat	
	66
Reconfirmation	
67	71

3. WHO IS HE ?	
I. "What are His credentials?"	
Result: Unbelief	
30	36

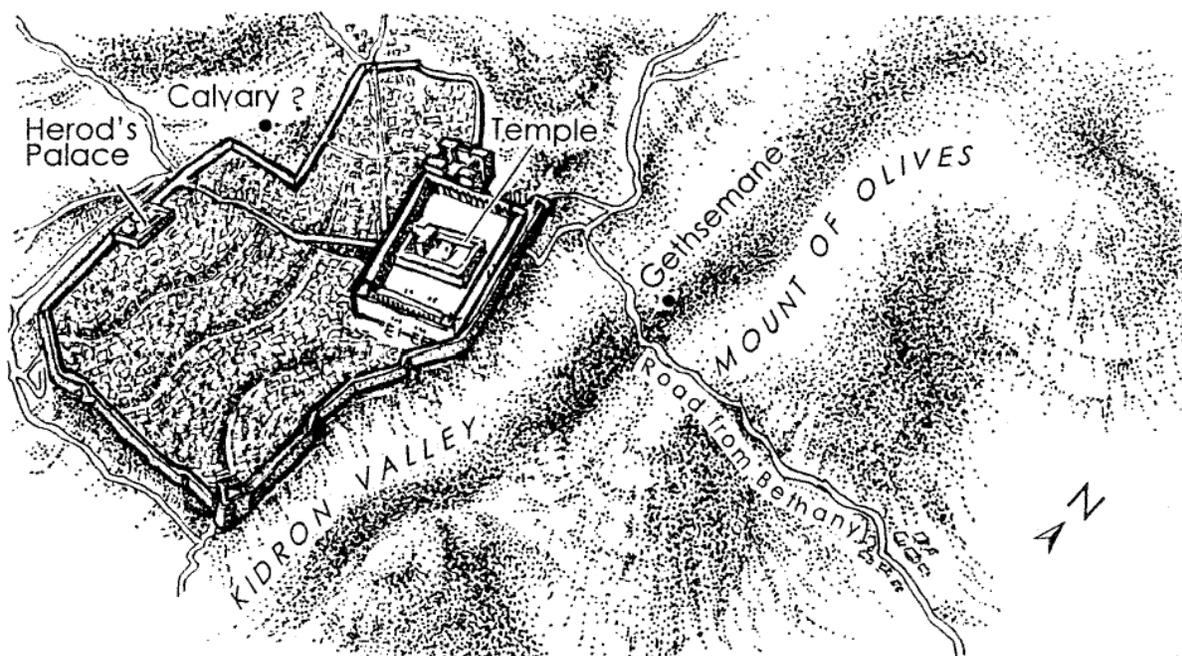
4. BENEFITS FOR BELIEVERS	
- Reception	
- Regeneration	
- Resurrection	
37	40

1. INTRODUCTION	
22	24

2. LESSONS ON THE LOAVES	
"Receive Christ as you received the bread."	
25	29

THE OLIVET DISCOURSE

1. **The Location of the Discourse:** On Sunday, two days earlier, Jesus had traveled the road leading from Bethany to Jerusalem, following the contours of the Mount of Olives. Some 300 feet higher than the city, this long hill lies along the east side of Jerusalem, separated from it by the Kidron Valley. As Jesus gave this discourse He would be looking over the scene of his palm-strewn welcome into the city. He would also note the Garden of Gethsemane, lower down the hill, where, two nights later, He would be arrested. Most important, Jesus and his disciples would be looking across the valley to Herod's temple where He had so often taught, near where He would soon be tried and condemned. Just beyond they could see the hill of Calvary, where He would be crucified.



Location of Olivet Discourse

Adapted from What the Bible is All About Resources. Gospel Light, 1989.

2. **The Occasion of the Discourse:** As Jesus finished his last public confrontation with the Sanhedrin, his disciples had remarked on the beauty of the "Second Temple." Jesus had shocked them with his prediction that a time was coming when that temple and the whole city would be completely destroyed. Their curiosity piqued by this startling revelation, four of his disciples asked him when this event would take place and how it would relate to his coming. Since at that time they did not understand the sequence of future events, including the cross, they had no frame of reference for how the destruction of Jerusalem would relate to "his coming" or to "the end of the age." Jesus' response must therefore be understood with reference to when it was given (just before his rejection by the Sanhedrin), the disciples' limited understanding, and where they were located, overlooking the city of Jerusalem.

3. The Subject of the Discourse: In addition to the circumstantial factors mentioned, there appears to be internal evidence to indicate that the focus of the prophecy is the nation Israel during the Tribulation Period. (See also Daniel 9:23-27; Jeremiah 30:4-7; Revelation ch. 12). The following expressions appear to refer, therefore, not to the Church or to present conditions, but rather to the Jewish people, Israel, as they will experience the suffering predicted in the following prophecies:

- Israel will be hated by the Gentiles. (24:9)
- The "gospel of the kingdom" would refer to the message preached by John the Baptist that the "kingdom is at hand," i.e., that the king is about to appear. (14:14)
- "the abomination of desolation" is a fulfilment of Daniel's prophecy (9:27) about an event that will take place in Jerusalem during the "Seventieth Week," i.e., the Tribulation Period. (24:14)
- The location of these events is in Judea. (24:16)
- The emphasis on the Sabbath would relate to Israel. (24:20)
- The occasion (the time of Israel's suffering) is said to be unique in history, therefore it would not refer to similar disastrous events that would affect all mankind in subsequent years. (24:21)
- "elect" in this context would likely refer to the nation Israel as God's elect people. (24:22)
- The blowing of a trumpet to gather the tribes relates to the people of Israel (e.g., Numbers 10:1-10) and to the many prophetic references to the returning of Israel to the Land. (24:31)
- The use of "fig tree" reflects the many references to this metaphor for the nation Israel. (24:32)

It should also be noted that the first four disasters of the period (24:4-7) parallel the first four Seal Judgments (Revelation 6:1-8), which occur during the Tribulation Period.

OLIVET DISCOURSE

MATTHEW CHAPTERS 24-25 (MARK 13:1-37; LUKE 21:5-38)

THEME: Future events for the nation Israel following its formal rejection of Christ as king

APPLICATION: People: Israel
Time: After the Church Age

- CIRCUMSTANCES:**
- 2 days after Christ's formal entry into Jerusalem
 - On the Mt. of Olives overlooking Jerusalem
 - Spoken to the 12, responding to their questions

Ignorance, apathy, inactivity necessitated warnings:

1. INTRODUCTION	
Q1: When will be the destruction of the Temple and city? Ans: Lk 21:20,24	
Q2: What will be the sign of Christ's coming/end of the age? Ans: Mt 24:4-33	
24:1	3

2. TRIBULATION PERIOD (7 years)	
24:4-8	24:9-14
24:4	24:15-29
	29

3. FIG TREE	
Sequence of events - Indicated - Inevitable	
	24:32-35

4. WARNINGS illustrated by	
1. Noah's Day - destruction	24:36-39
2. Coming of Christ - separation	24:40-42
3. Thief - surprise	24:43-44
4. Steward - evaluation	24:45-51
5. Virgins & Lamps - attitudes	25:1-13
6. Talents - responsibility	25:14-30
24:36	25:30

5. COMING OF CHRIST	
1. Return of Christ	24:30
2. Repentance of Israel	24:30
3. Regathering of Israel	24:31
4. Judgment of Living Gentiles	25:31-36
24:30,31	/ 25:31-36

THE UPPER ROOM DISCOURSE

1. **The Disciples' Perspective:** On this night before the crucifixion, an era was coming to an end, a period in which Jesus had taught his disciples from the perspective of his life and ministry on earth. Although Jesus had several times told them of his death and resurrection, the Twelve were effectually denying the reality of these events. As they entered the Upper Room, they were still arguing about their rank in the Kingdom they expected him to establish. They were unaware of the relationship between his predictions about his death and the inauguration of his kingdom.

2. **Jesus' Perspective:** Jesus was fully aware of the events that would transpire in the next few hours. Beyond this, He knew that when He would leave the earth a few weeks later, these men reclining with him would be the leaders of his Church, the *ekklesia* that would constitute his program for the next two millennia. His purpose that night, therefore, was to teach the Twelve concerning the realities that would control their lives after his departure. He must prepare them for an entirely new post-Pentecost world while at that moment they were concerned only with the perplexities of their pre-cross world.

3. **Relationship to the Olivet Discourse:** If the context and content of the Olivet Discourse indicate that Jesus was predicting future events for Israel, the context and content of the Upper Room Discourse reveal Jesus' promises and provision for his Church. Rather than focusing on a time of tribulation for Jews, Jesus here describes the dynamics that will characterize his Body from the Day of Pentecost until He will come again and receive them unto himself. Even the locations in which Jesus gave these discourses reflect their emphases: He spoke the former on a hill overlooking the center of the Jewish people, Jerusalem; He spoke the latter as his disciples reclined around a meal, an event climaxed by his investing the bread and the wine of the Passover with a new meaning, the means by which believers would remember his death till He returns.

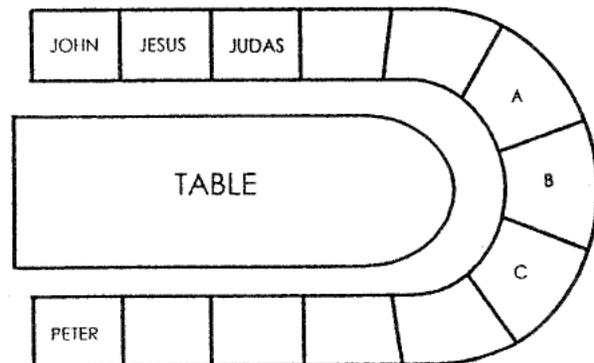
4. **Major Themes of the Discourse:**

- Relationships among believers
- Jesus' departure to the Father
- Jesus' promise to return for believers
- Obedience to Christ and His Word
- Prayer through Jesus' name
- The Holy Spirit's new ministries
- Jesus' legacy of peace and joy
- The believer's purpose: fruit bearing
- The hostility of the world
- Comfort and encouragement

5. **The Arrangements for the Discourse:**

Possible arrangement of persons around the table at the Lord's Supper. Each was reclining on his left arm.

Alternate possibility: John, Jesus and Judas in positions A, B, C respectively.



Possible Last Supper Arrangement

UPPER ROOM DISCOURSE

JOHN CHAPTERS 13 - 17

THEME: The believer's new relationships, responsibilities, and resources when Christ returns to the Father.

NEED: Transition from Christ to the Apostles

GOSPELS	ACTS
1. Kingdom emphasized	Church Emphasized
2. King presented	Savior preached
3. Localized ministry	Universal outreach
4. Christ revealing the Father	Believers revealing Christ
5. Apostles prepared	Apostles producing
6. Jesus among believers	Holy Spirit in believers

CIRCUMSTANCES: The Night Before Calvary, in an upper room in Jerusalem

- A competitive spirit had contaminated the hearts of the Twelve: "Who is the greatest in the Kingdom?" (Lk 22:24)
- Jesus washed their contaminated feet to correct their interpersonal rivalry and to model interpersonal ministry. "Wash one another's feet." (cf., Lk 22:25-27)

Chapter 15	PURPOSE
To	bear fruit vv 2,4 more fruit v 2 much fruit vv 5,8 ... that remains v 16 in a hostile environment v 18-27

PROBLEM: Christ, in whom God lived on the earth, was about to return to the Father

SOLUTION: The Spirit was promised to come to live in each believer

EMPHASIS: Relationship of believers to God, Christ, the Holy Spirit, believers, the world

PURPOSES: To

- Instruct in their new roles, responsibilities, and resources
- Introduce teaching for the Church
- Comfort and encourage them in his absence
- Prepare them to serve in a hostile world

Chapter 13	PREPARATION
1.	Cleansing vv 1-17
2.	Self-examination vv 18-22
3.	Removal of the Traitor vv 23-30
4.	The New Commandment vv 31-38

Chapter 16	PERSECUTION
1.	Cause vv 1-6
2.	Consolation vv 7-11
3.	Confidence vv 12-33

Chapter 14	PROMISES
1.	I will return vv 1-15
2.	I will send the Spirit vv 16-26
3.	I will give you peace vv 27-31

Chapter 17	PRAYER
The Lord and	
1.	The Father vv 1-5
2.	The Apostles vv 6-19
3.	The Church vv 20-26

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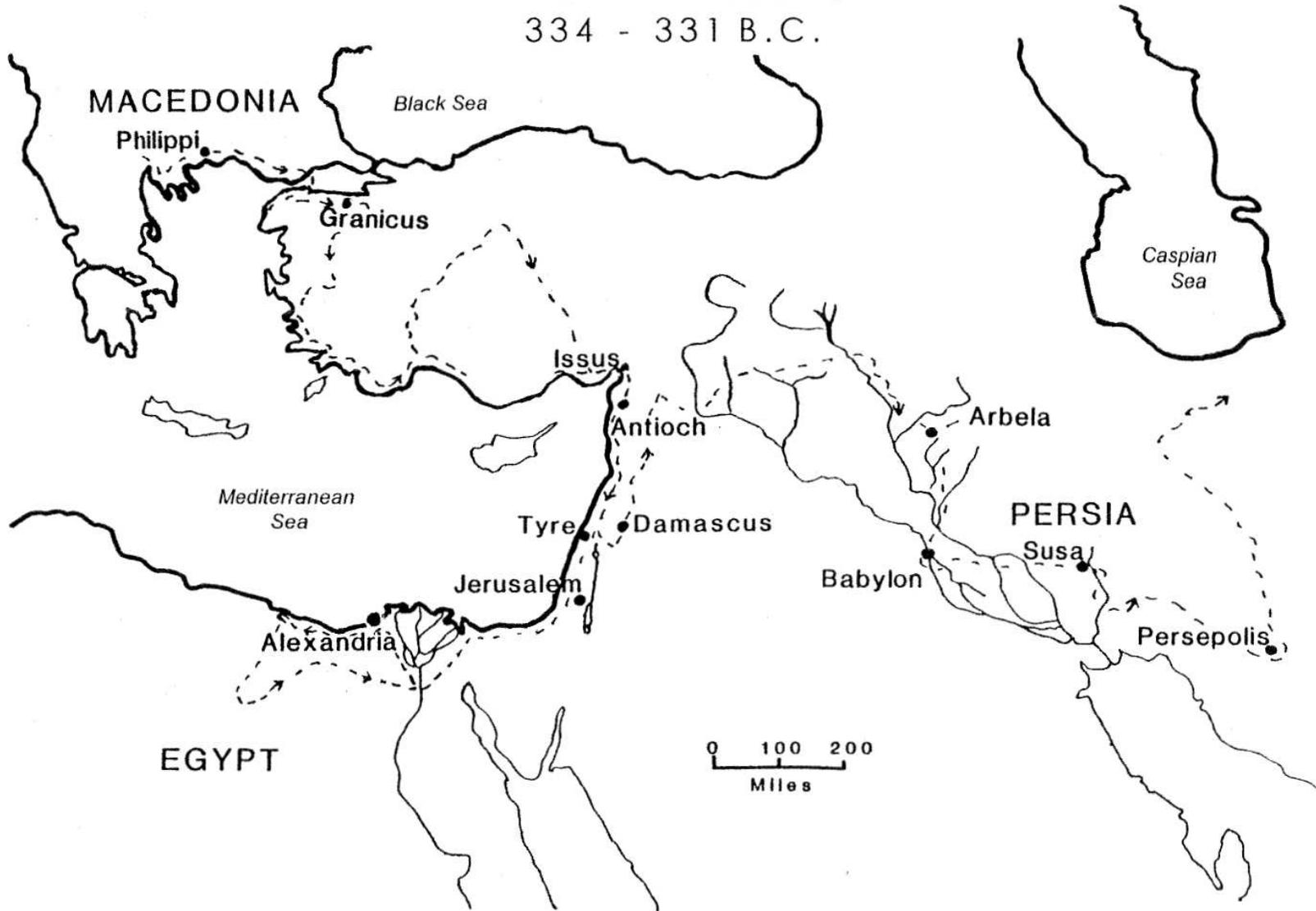
SECTION E

MAPS

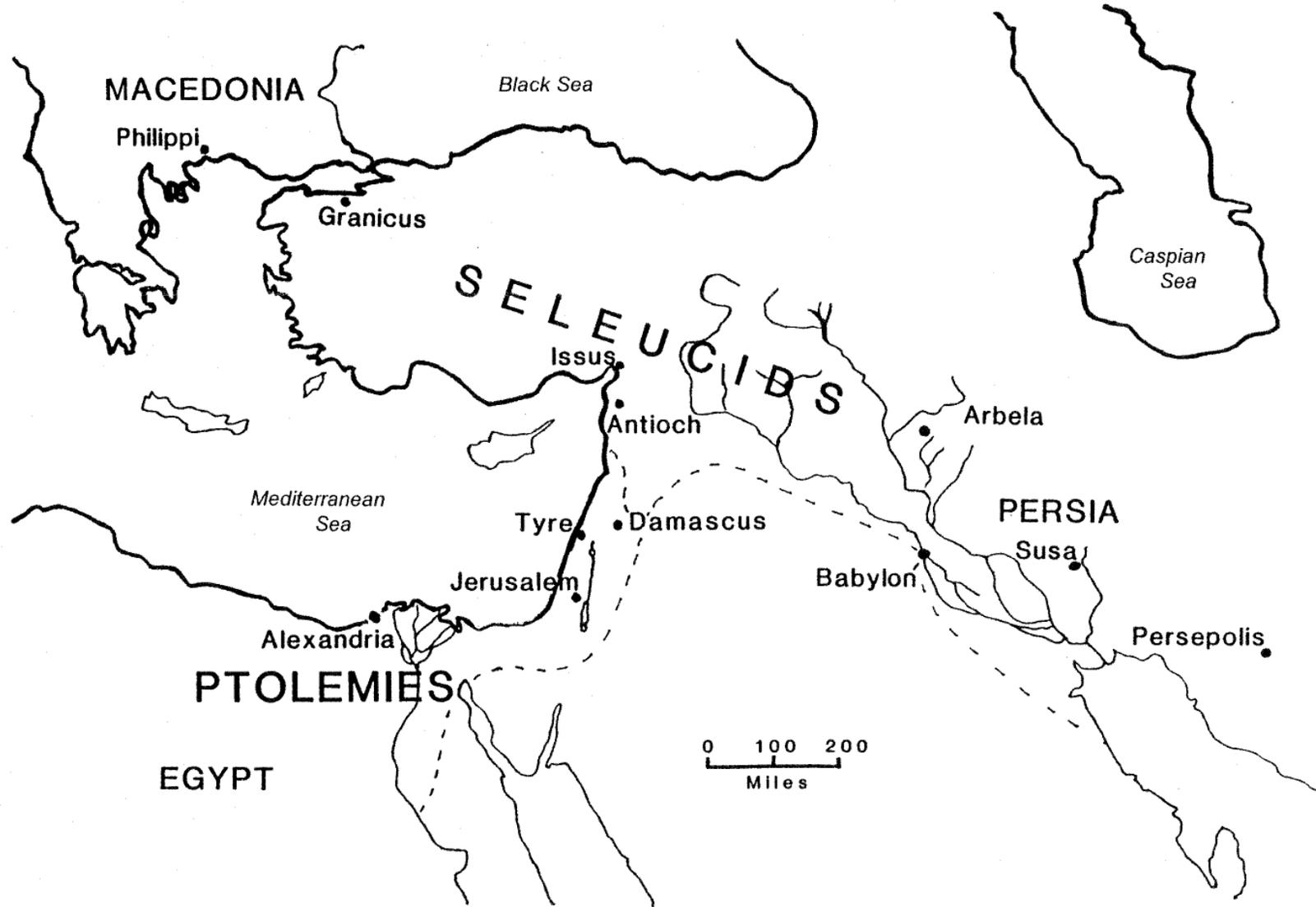
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ALEXANDER THE GREAT

334 - 331 B.C.

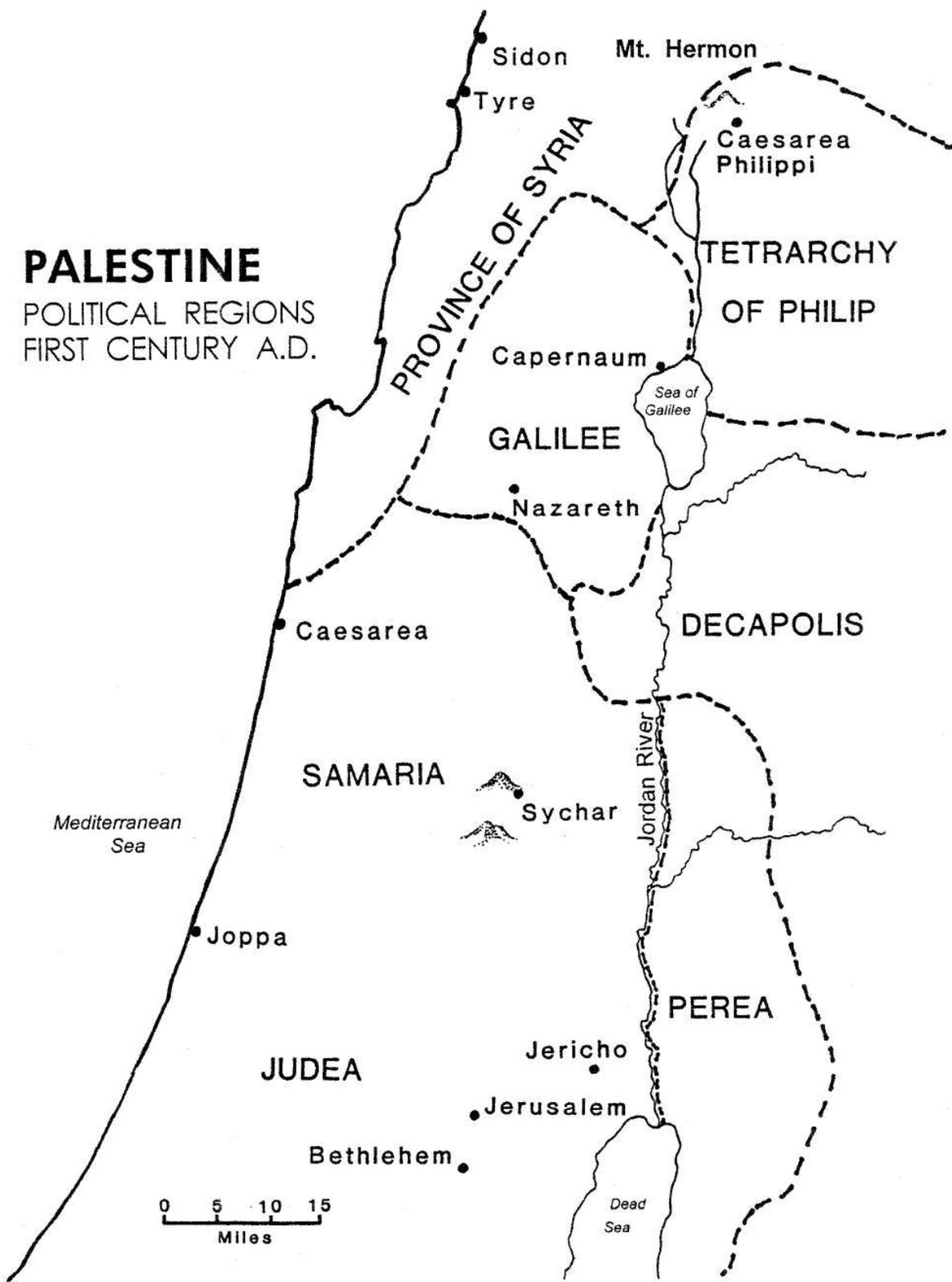


INTERTESTAMENTAL MIDDLE EAST



PALESTINE

POLITICAL REGIONS
FIRST CENTURY A.D.

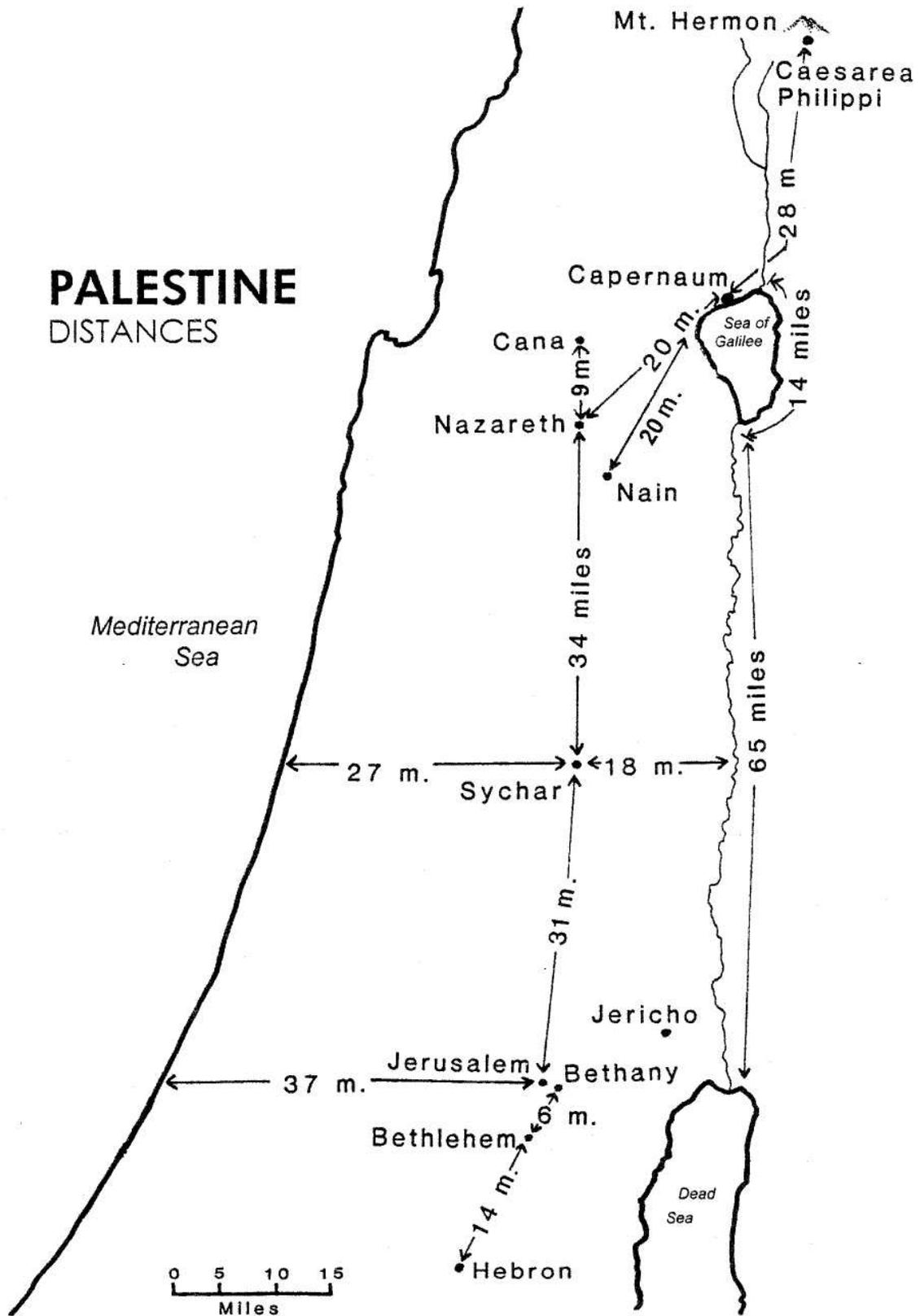


ROMAN ROADS

FIRST CENTURY A.D.



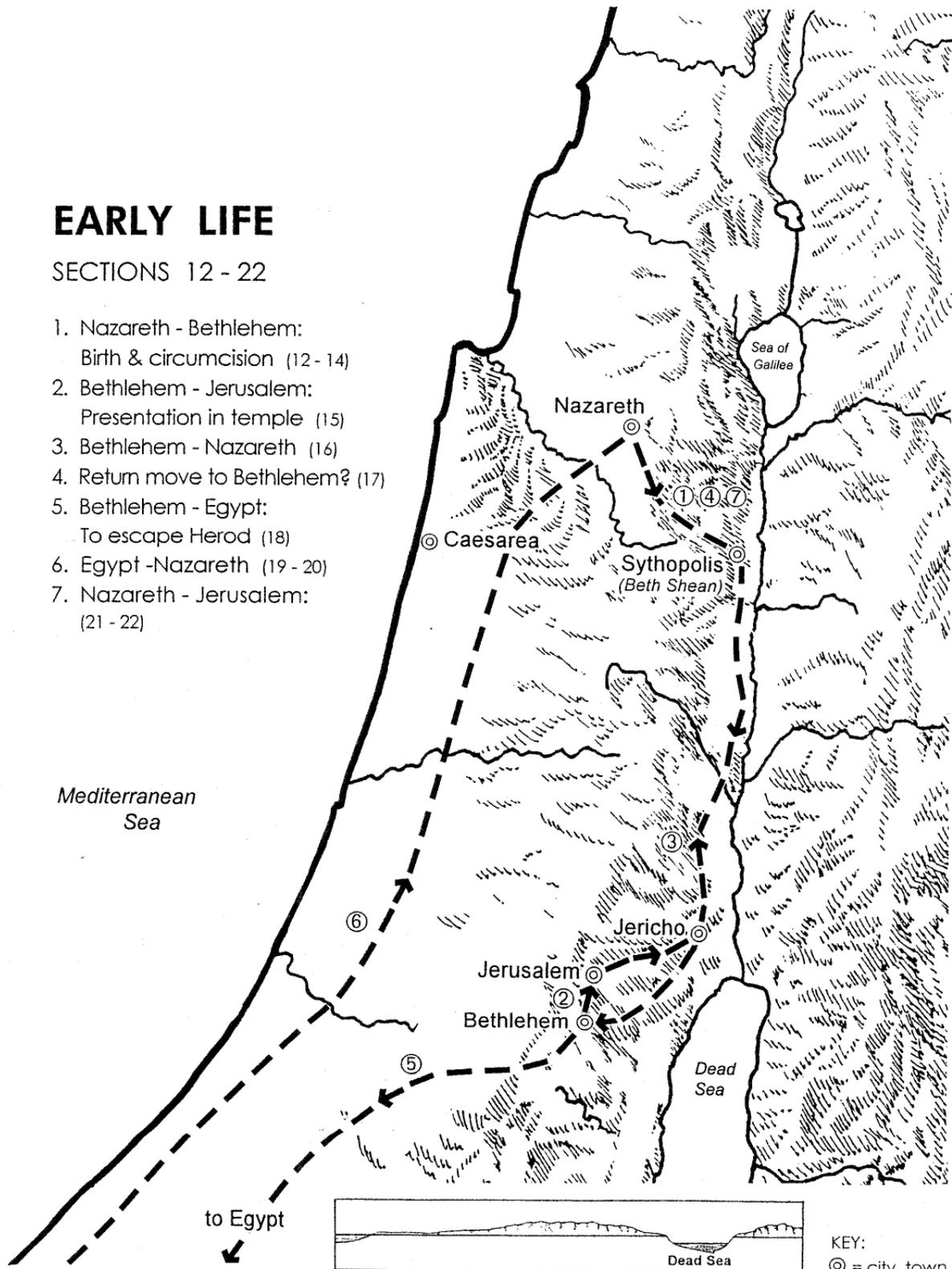
PALESTINE DISTANCES



EARLY LIFE

SECTIONS 12 - 22

1. Nazareth - Bethlehem:
Birth & circumcision (12 - 14)
2. Bethlehem - Jerusalem:
Presentation in temple (15)
3. Bethlehem - Nazareth (16)
4. Return move to Bethlehem? (17)
5. Bethlehem - Egypt:
To escape Herod (18)
6. Egypt - Nazareth (19 - 20)
7. Nazareth - Jerusalem:
(21 - 22)

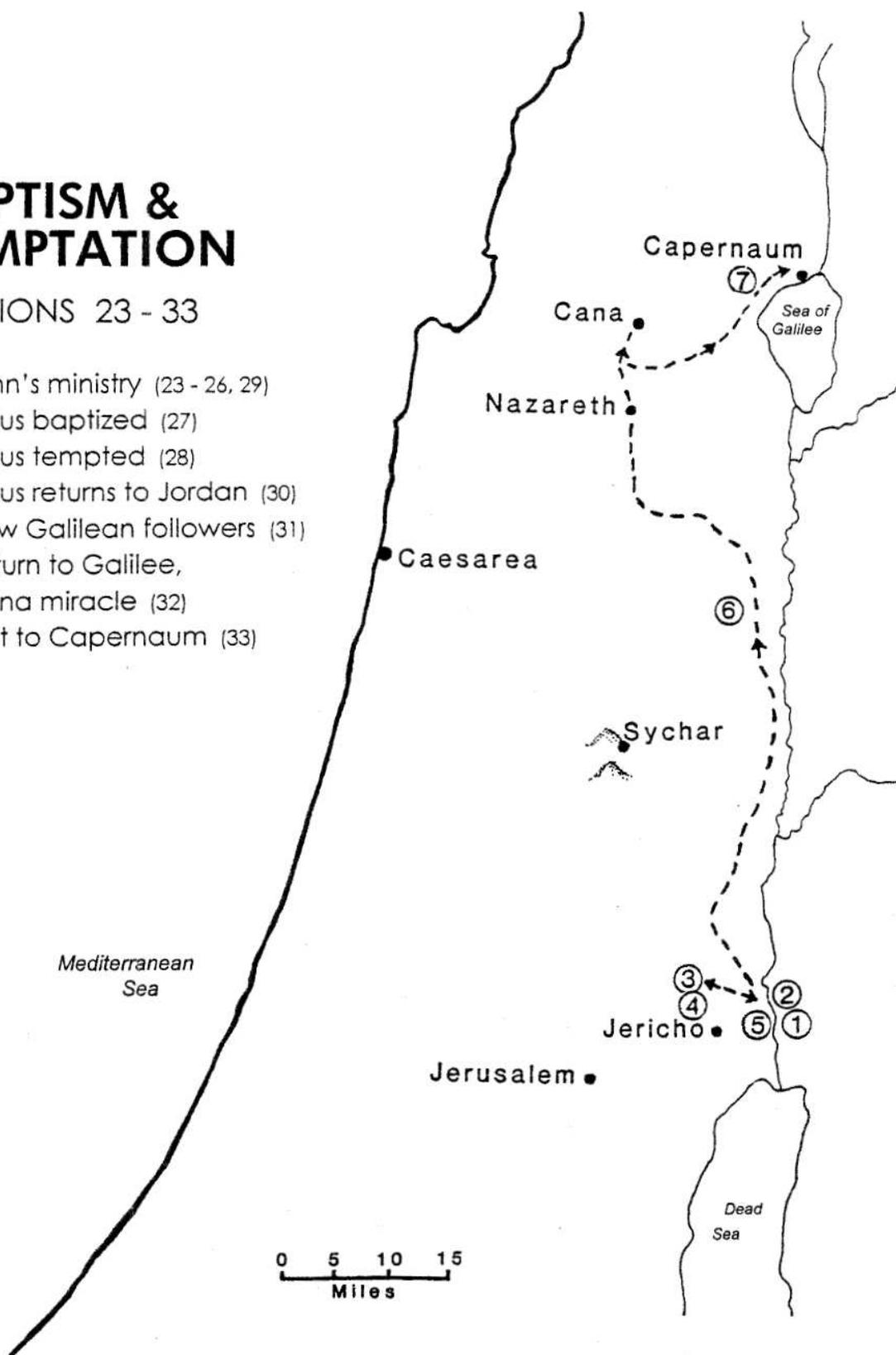


KEY:
 © = city, town

BAPTISM & TEMPTATION

SECTIONS 23 - 33

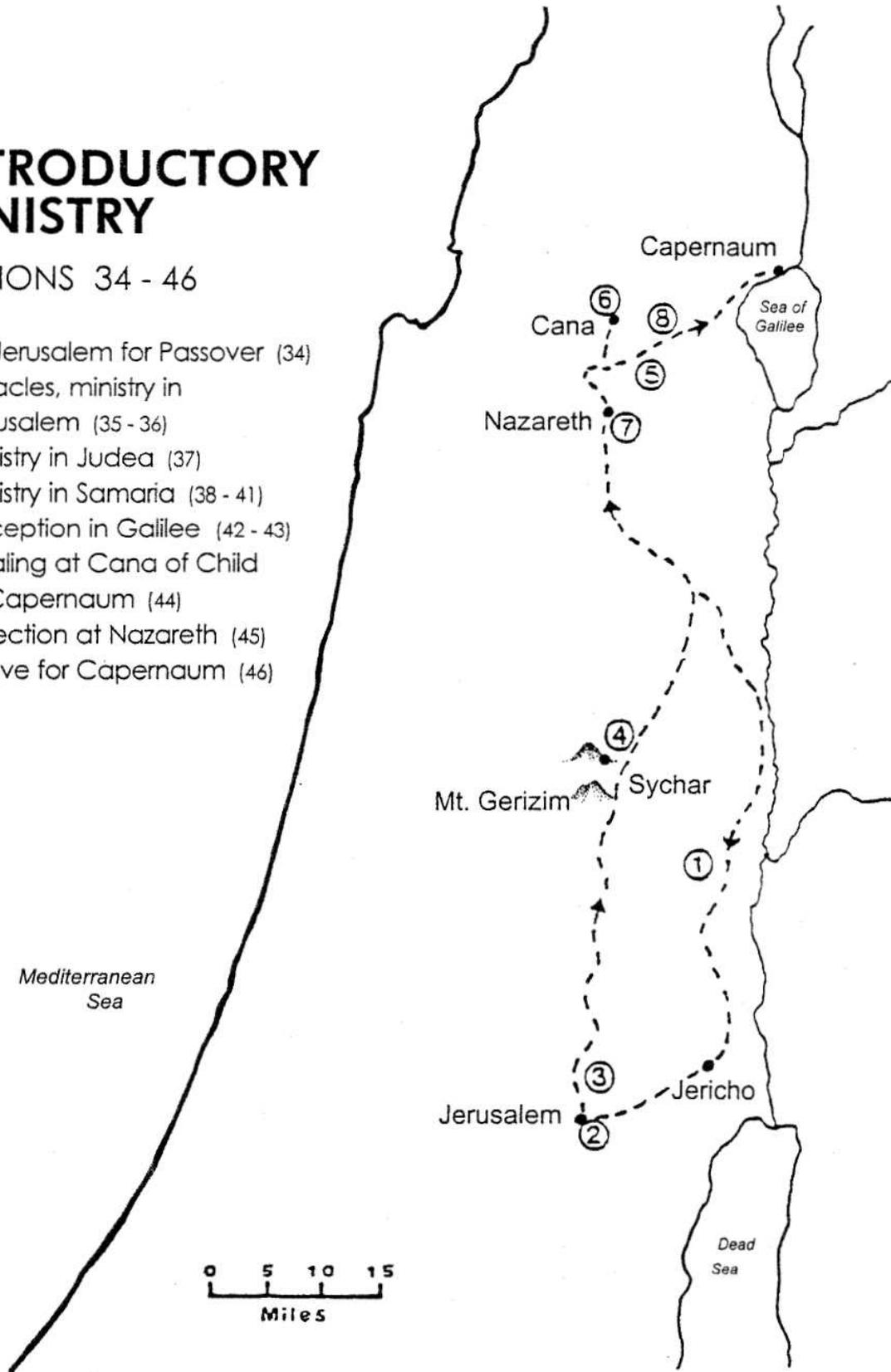
1. John's ministry (23 - 26, 29)
2. Jesus baptized (27)
3. Jesus tempted (28)
4. Jesus returns to Jordan (30)
5. New Galilean followers (31)
6. Return to Galilee,
Cana miracle (32)
7. Visit to Capernaum (33)



INTRODUCTORY MINISTRY

SECTIONS 34 - 46

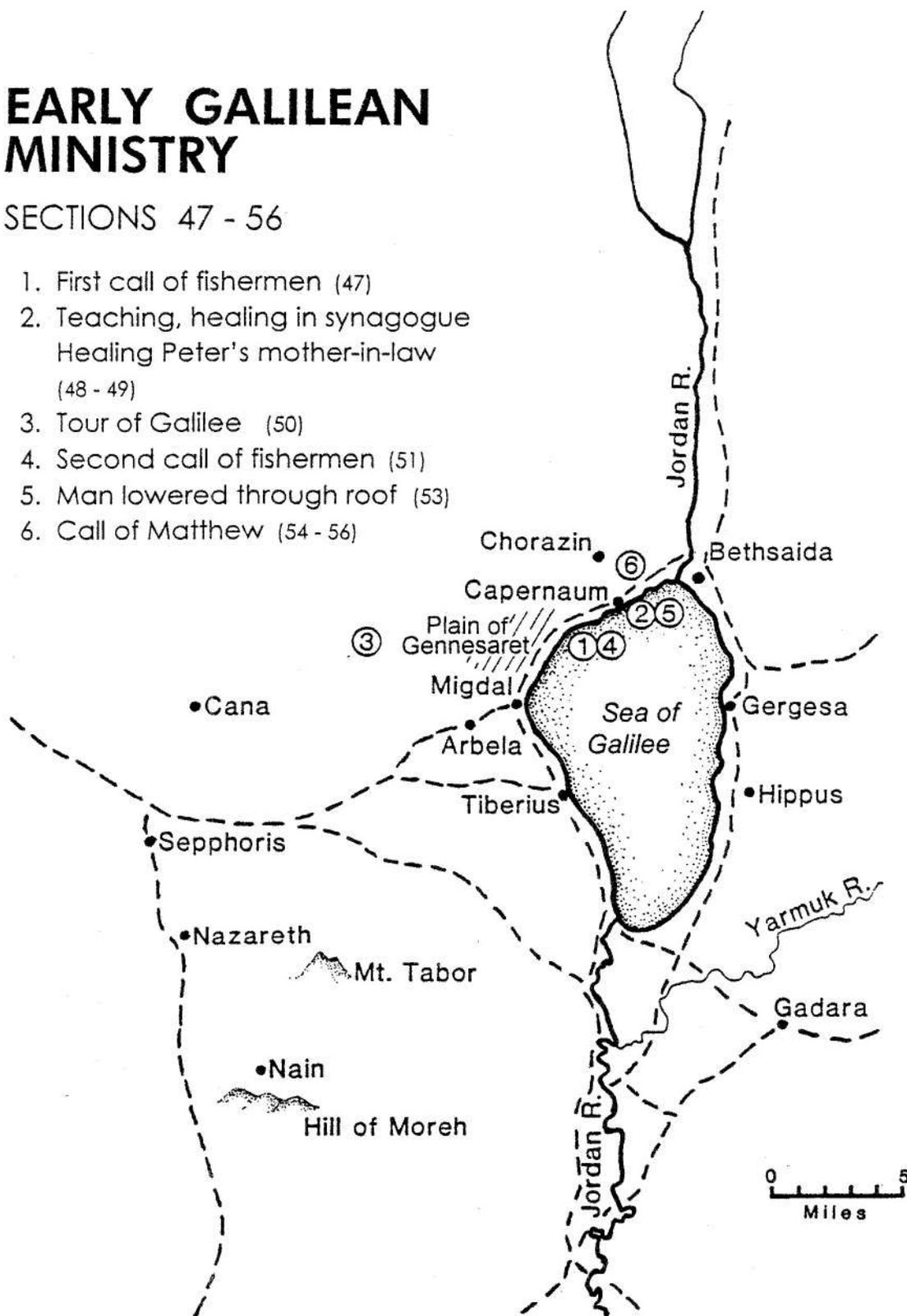
1. To Jerusalem for Passover (34)
2. Miracles, ministry in Jerusalem (35 - 36)
3. Ministry in Judea (37)
4. Ministry in Samaria (38 - 41)
5. Reception in Galilee (42 - 43)
6. Healing at Cana of Child in Capernaum (44)
7. Rejection at Nazareth (45)
8. Leave for Capernaum (46)



EARLY GALILEAN MINISTRY

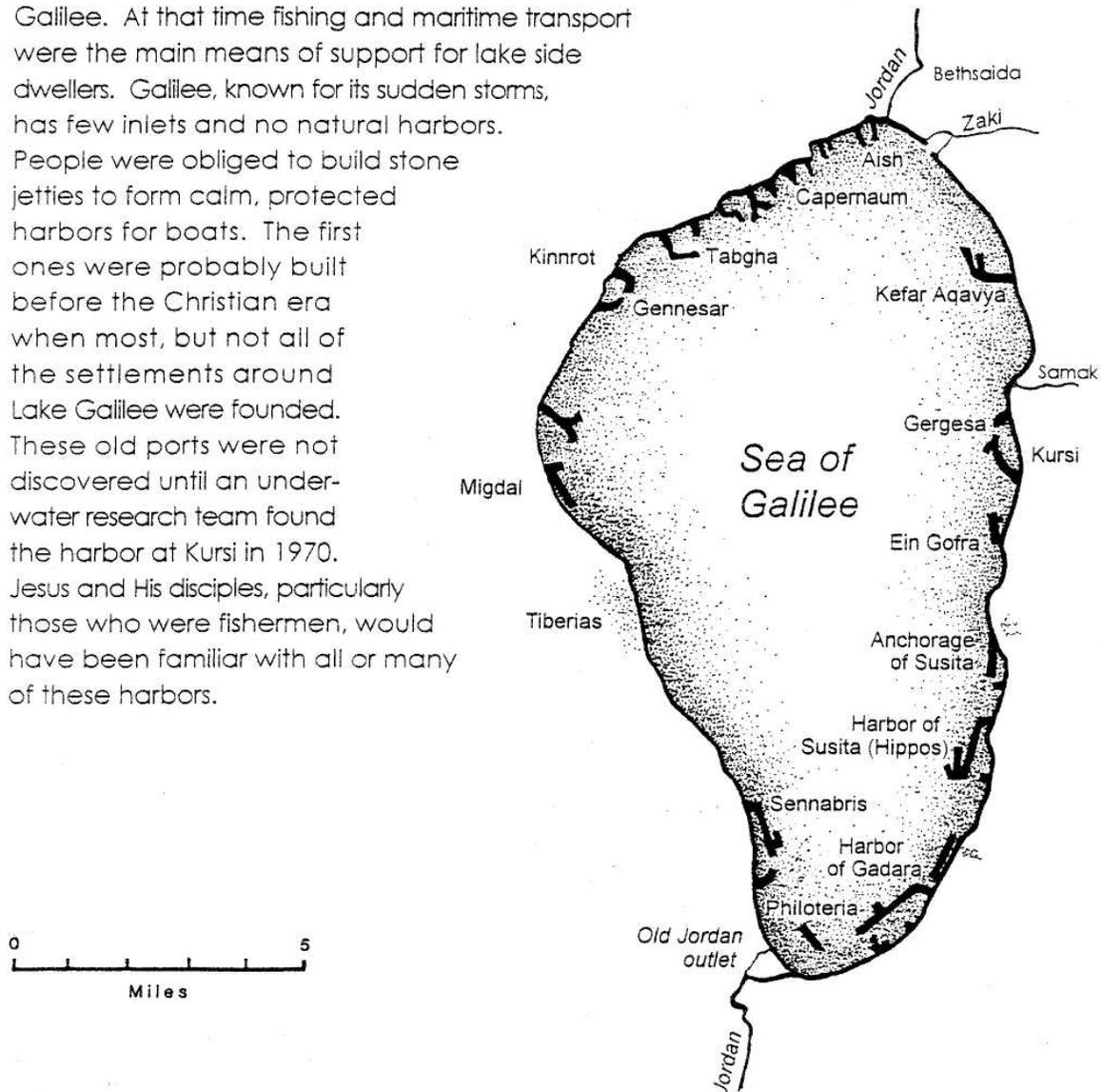
SECTIONS 47 - 56

1. First call of fishermen (47)
2. Teaching, healing in synagogue
Healing Peter's mother-in-law
(48 - 49)
3. Tour of Galilee (50)
4. Second call of fishermen (51)
5. Man lowered through roof (53)
6. Call of Matthew (54 - 56)



ANCIENT HARBORS OF GALILEE

According to Josephus, during the early Christian era, unlike today, hundreds of vessels regularly traveled the Sea of Galilee. At that time fishing and maritime transport were the main means of support for lake side dwellers. Galilee, known for its sudden storms, has few inlets and no natural harbors. People were obliged to build stone jetties to form calm, protected harbors for boats. The first ones were probably built before the Christian era when most, but not all of the settlements around Lake Galilee were founded. These old ports were not discovered until an underwater research team found the harbor at Kursi in 1970. Jesus and His disciples, particularly those who were fishermen, would have been familiar with all or many of these harbors.

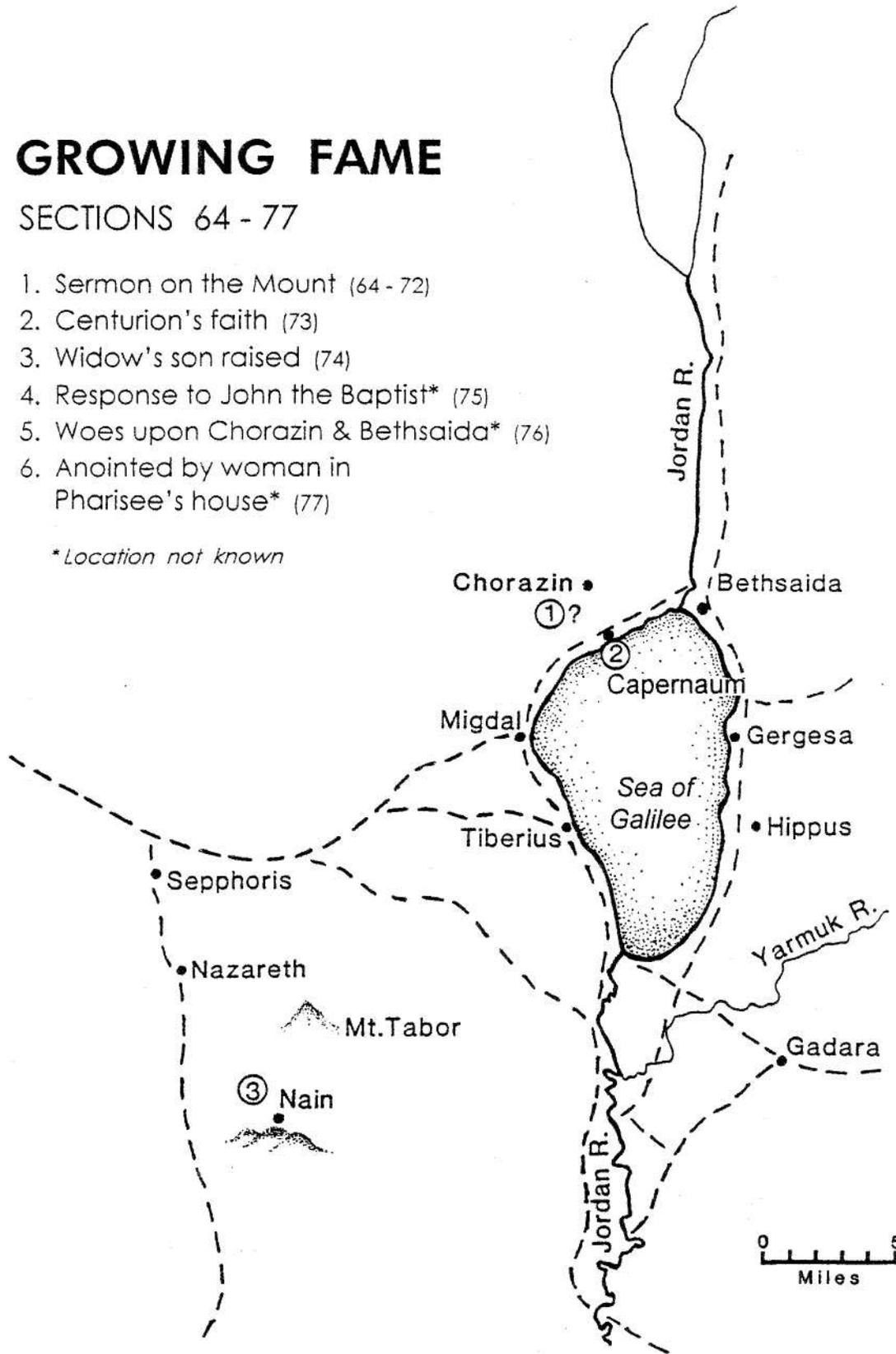


GROWING FAME

SECTIONS 64 - 77

1. Sermon on the Mount (64 - 72)
2. Centurion's faith (73)
3. Widow's son raised (74)
4. Response to John the Baptist* (75)
5. Woes upon Chorazin & Bethsaida* (76)
6. Anointed by woman in Pharisee's house* (77)

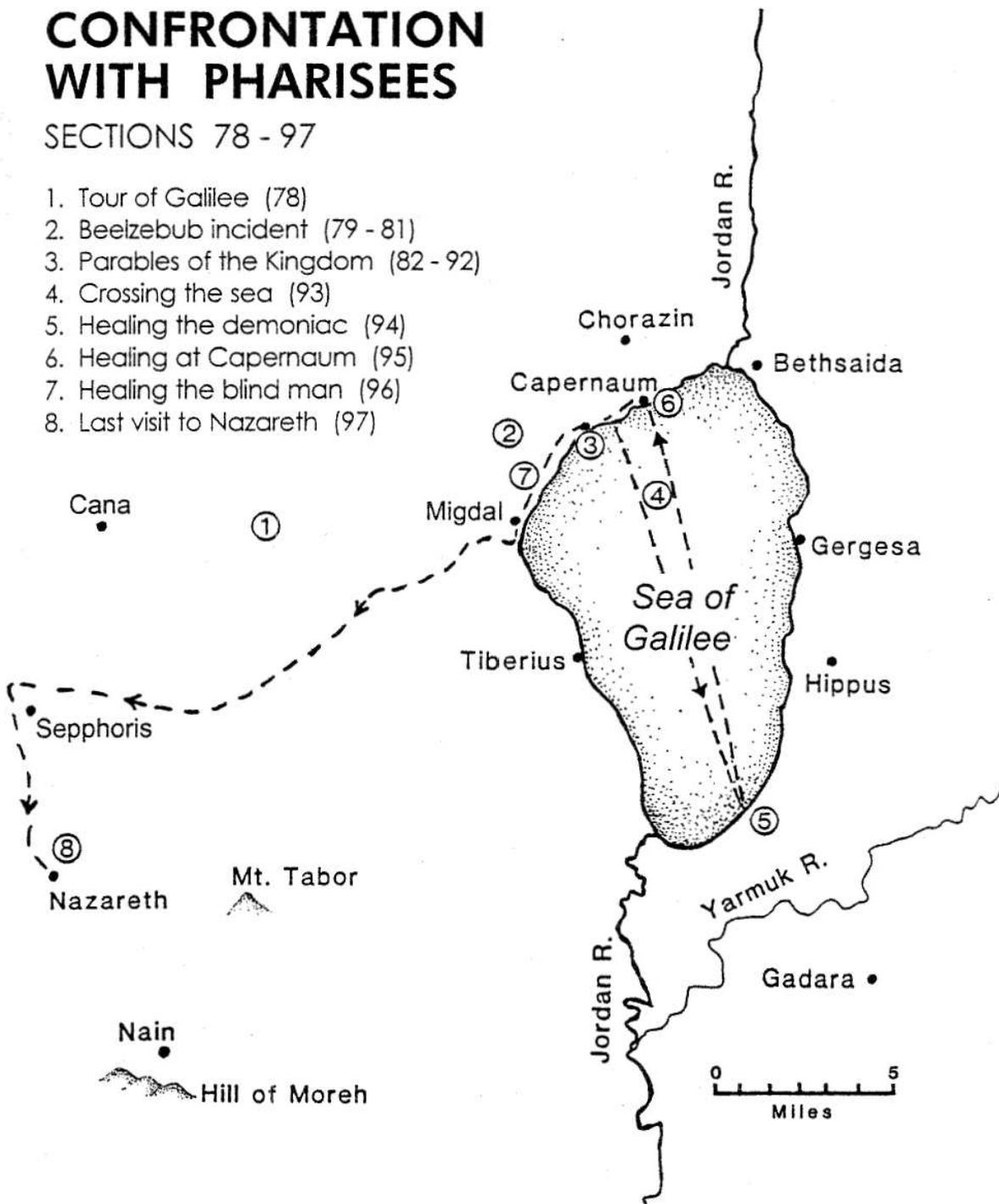
*Location not known

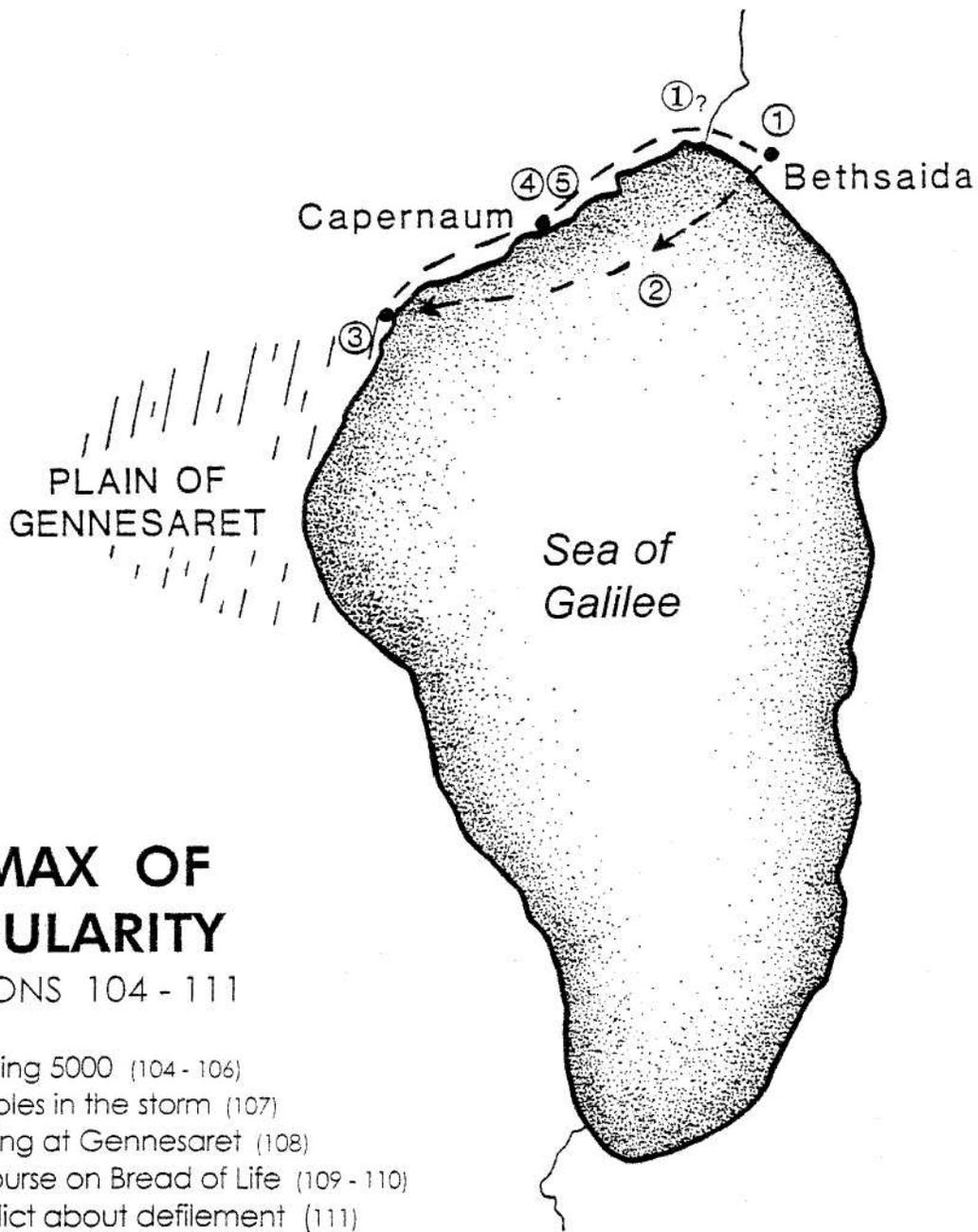


CONFRONTATION WITH PHARISEES

SECTIONS 78 - 97

1. Tour of Galilee (78)
2. Beelzebub incident (79 - 81)
3. Parables of the Kingdom (82 - 92)
4. Crossing the sea (93)
5. Healing the demoniac (94)
6. Healing at Capernaum (95)
7. Healing the blind man (96)
8. Last visit to Nazareth (97)



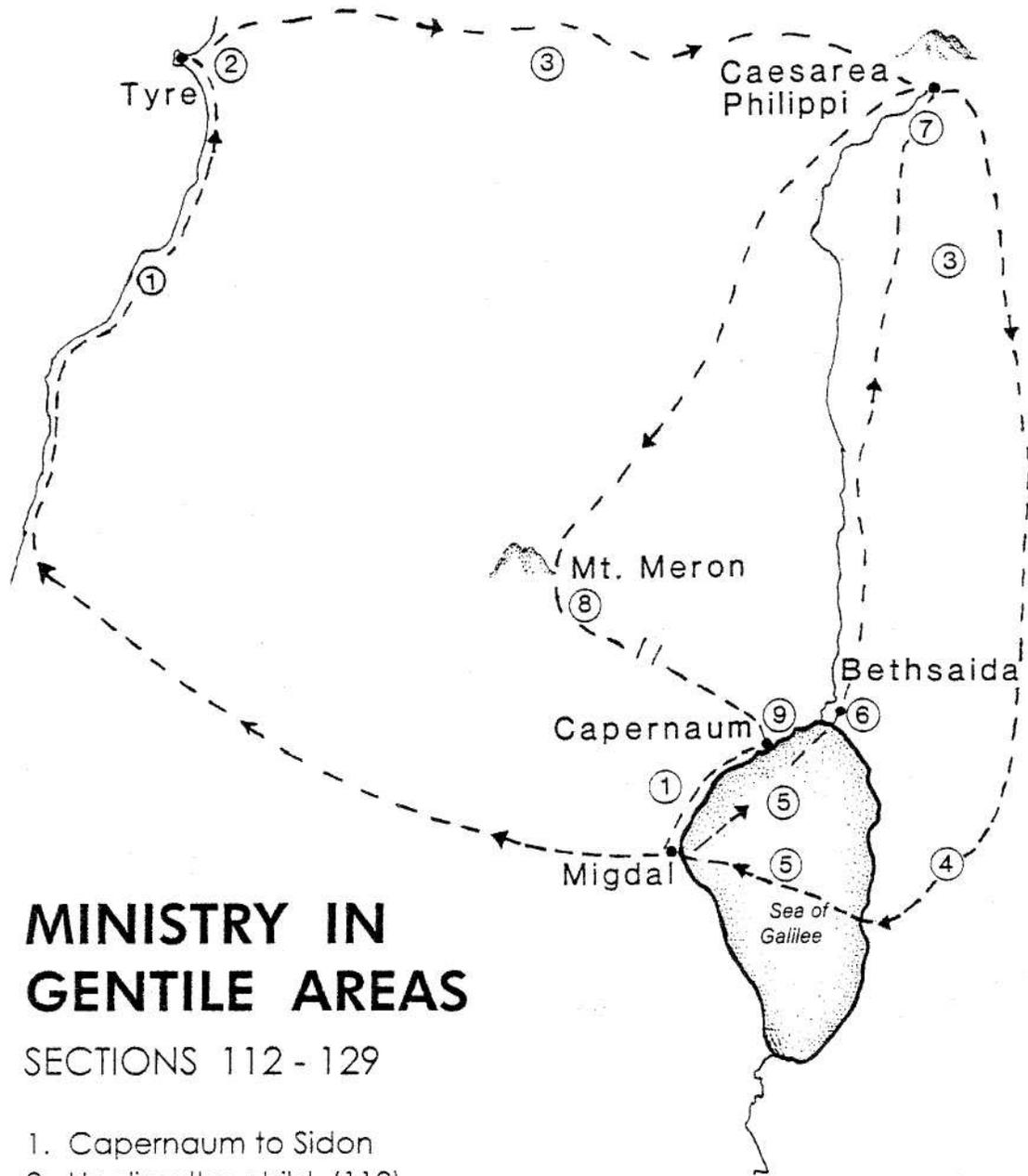


CLIMAX OF POPULARITY

SECTIONS 104 - 111

- 1. Feeding 5000 (104 - 106)
- 2. Disciples in the storm (107)
- 3. Healing at Gennesaret (108)
- 4. Discourse on Bread of Life (109 - 110)
- 5. Conflict about defilement (111)





MINISTRY IN GENTILE AREAS

SECTIONS 112 - 129

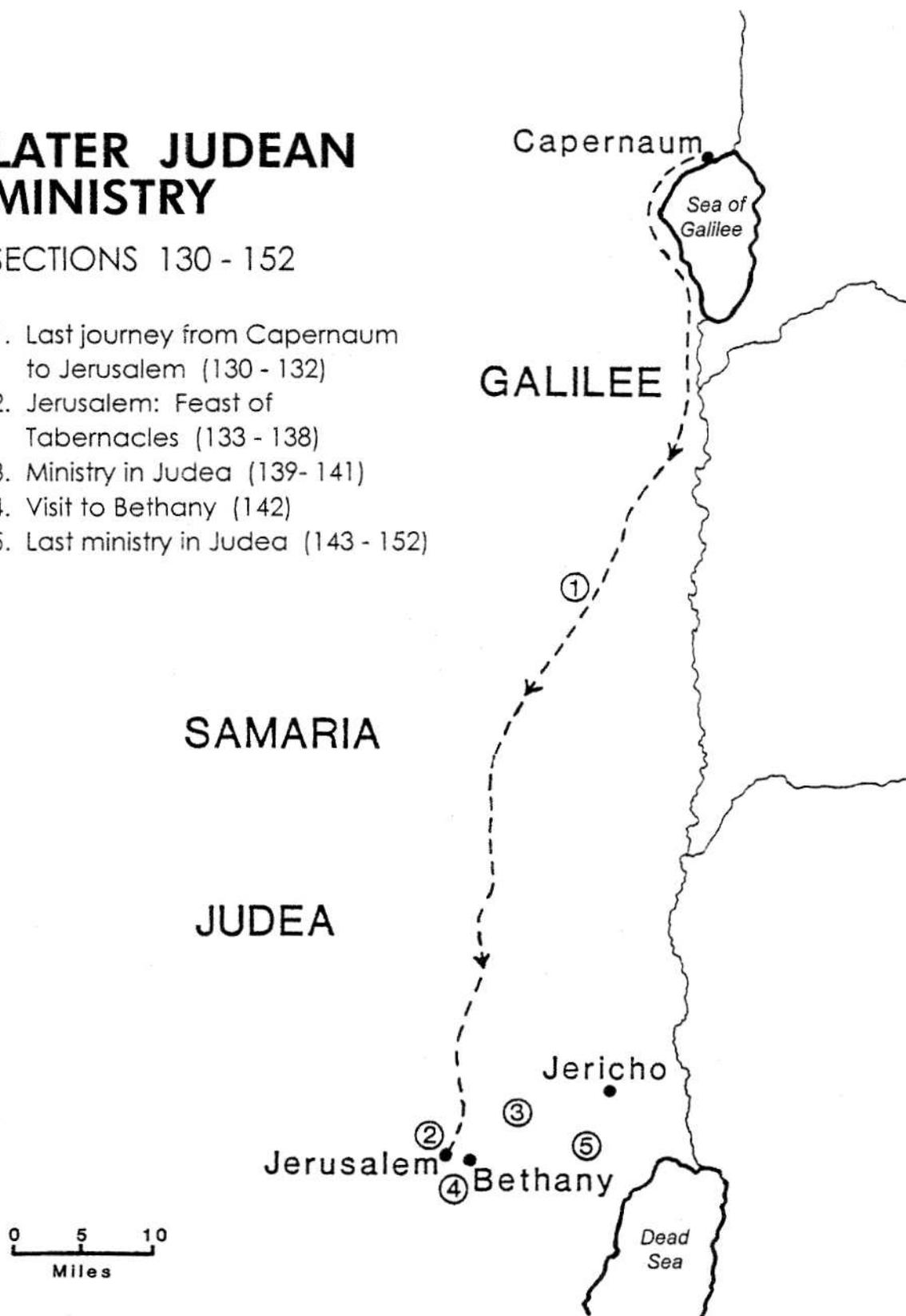
1. Capernaum to Sidon
2. Healing the child (112)
3. Sidon to Decapolis
4. Miracles in Decapolis (113 - 114)
5. Trip to Migdal & return (115 - 116)
6. Healing the blind man (117)
7. At Caesarea Philippi (118 - 121)
8. Transfiguration (121 - 124)
9. Return to Capernaum (125 - 129)

0 5
Miles

LATER JUDEAN MINISTRY

SECTIONS 130 - 152

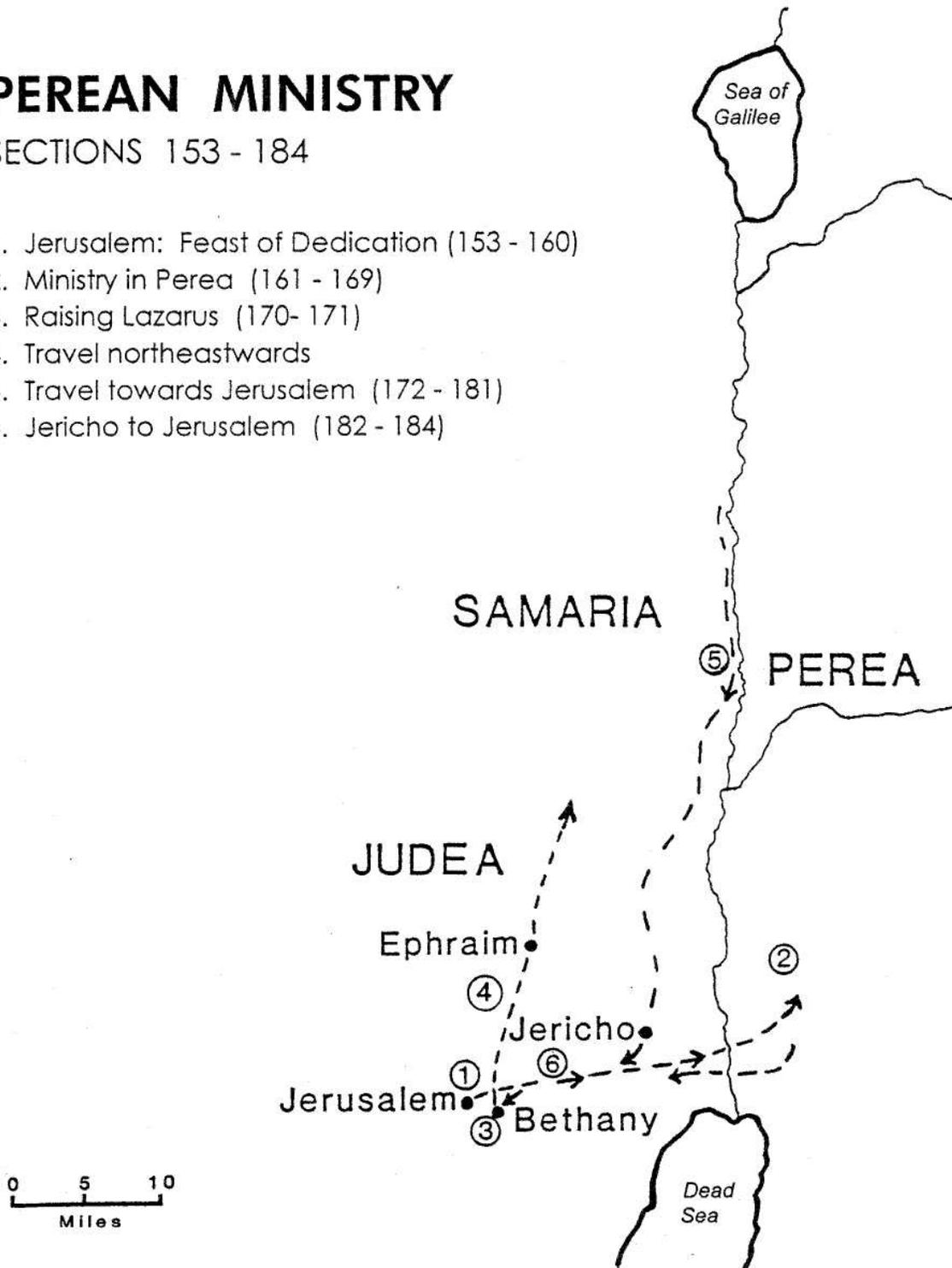
1. Last journey from Capernaum to Jerusalem (130 - 132)
2. Jerusalem: Feast of Tabernacles (133 - 138)
3. Ministry in Judea (139 - 141)
4. Visit to Bethany (142)
5. Last ministry in Judea (143 - 152)



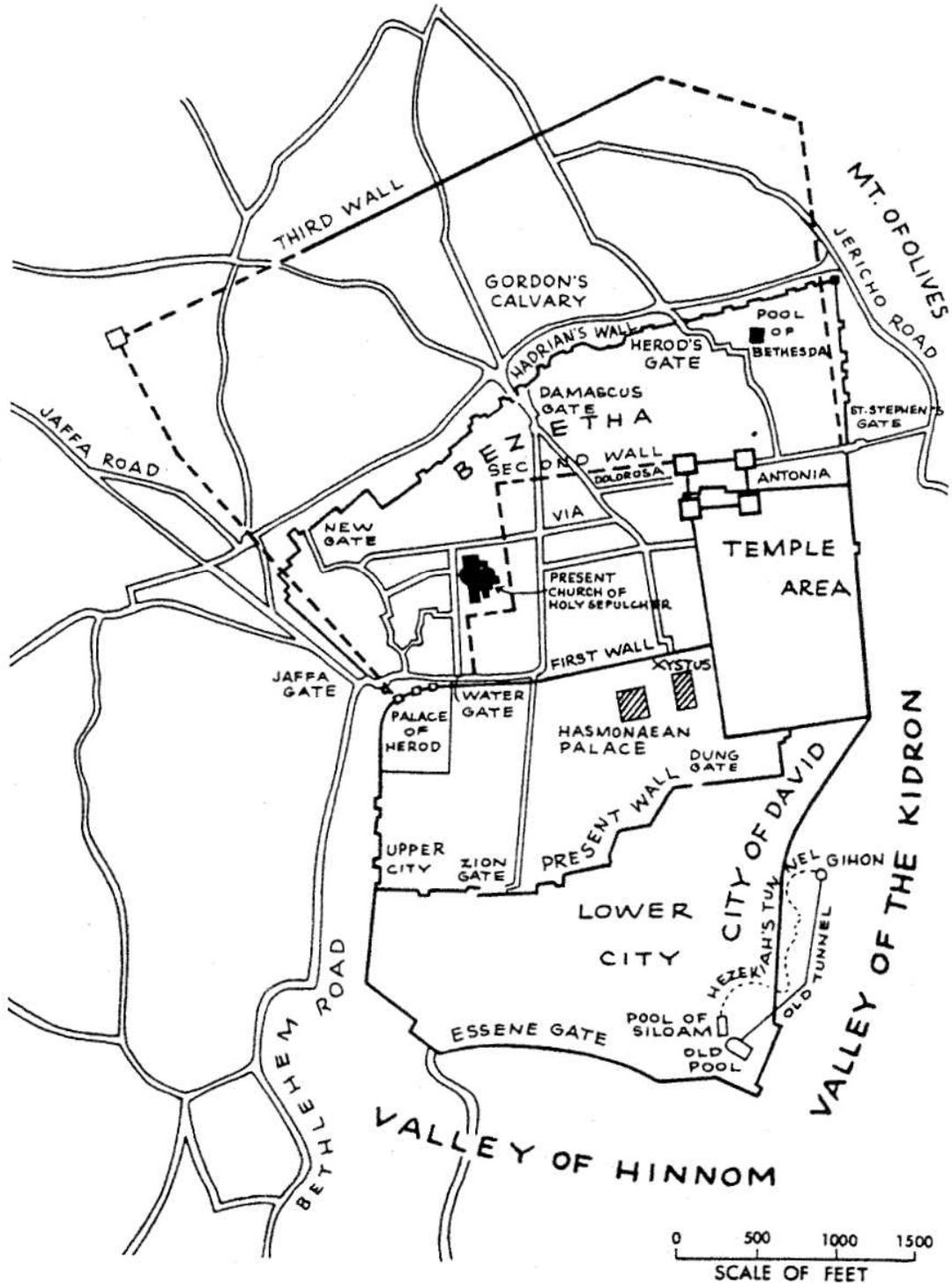
PEREAN MINISTRY

SECTIONS 153 - 184

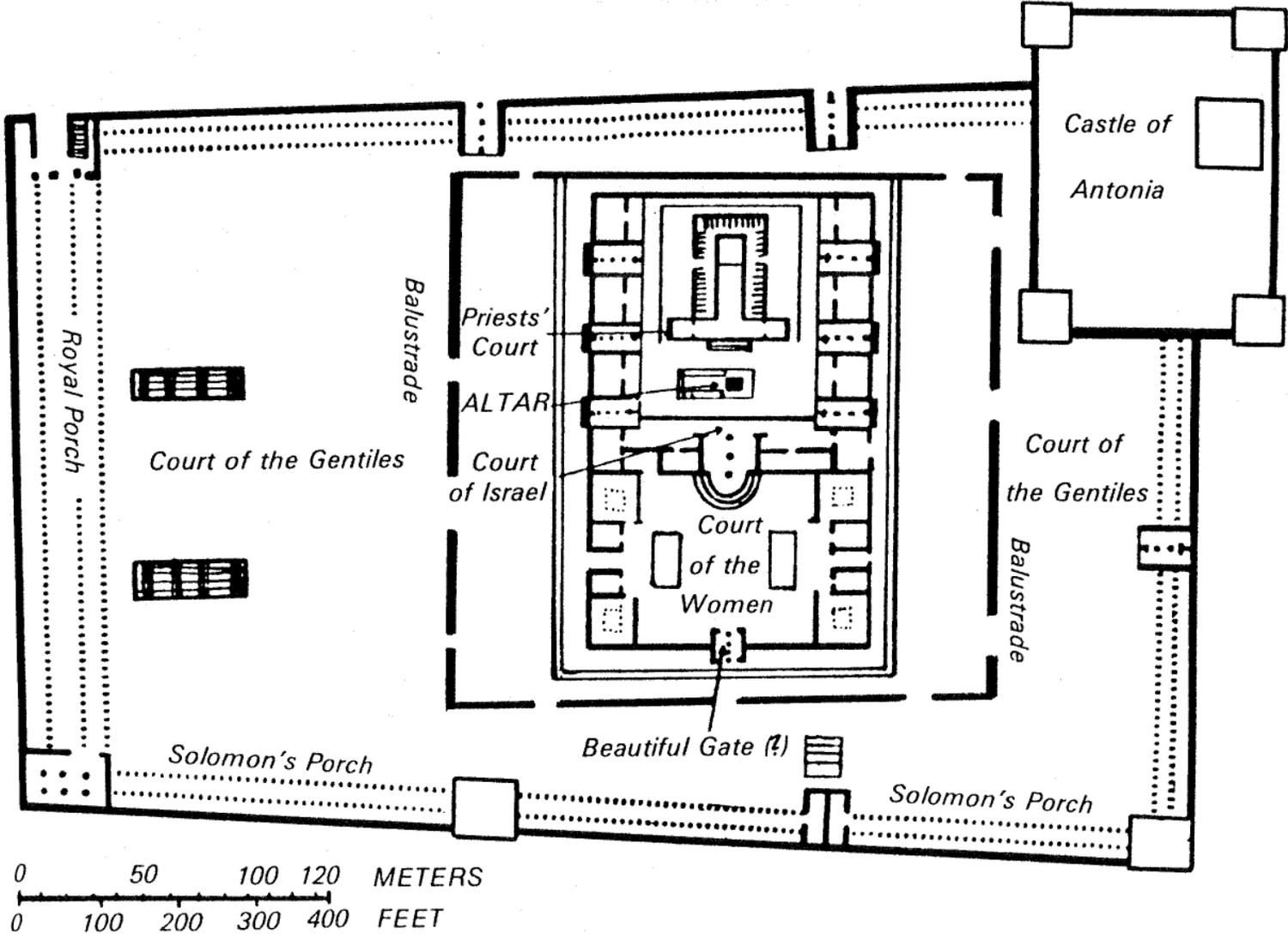
1. Jerusalem: Feast of Dedication (153 - 160)
2. Ministry in Perea (161 - 169)
3. Raising Lazarus (170- 171)
4. Travel northeastwards
5. Travel towards Jerusalem (172 - 181)
6. Jericho to Jerusalem (182 - 184)



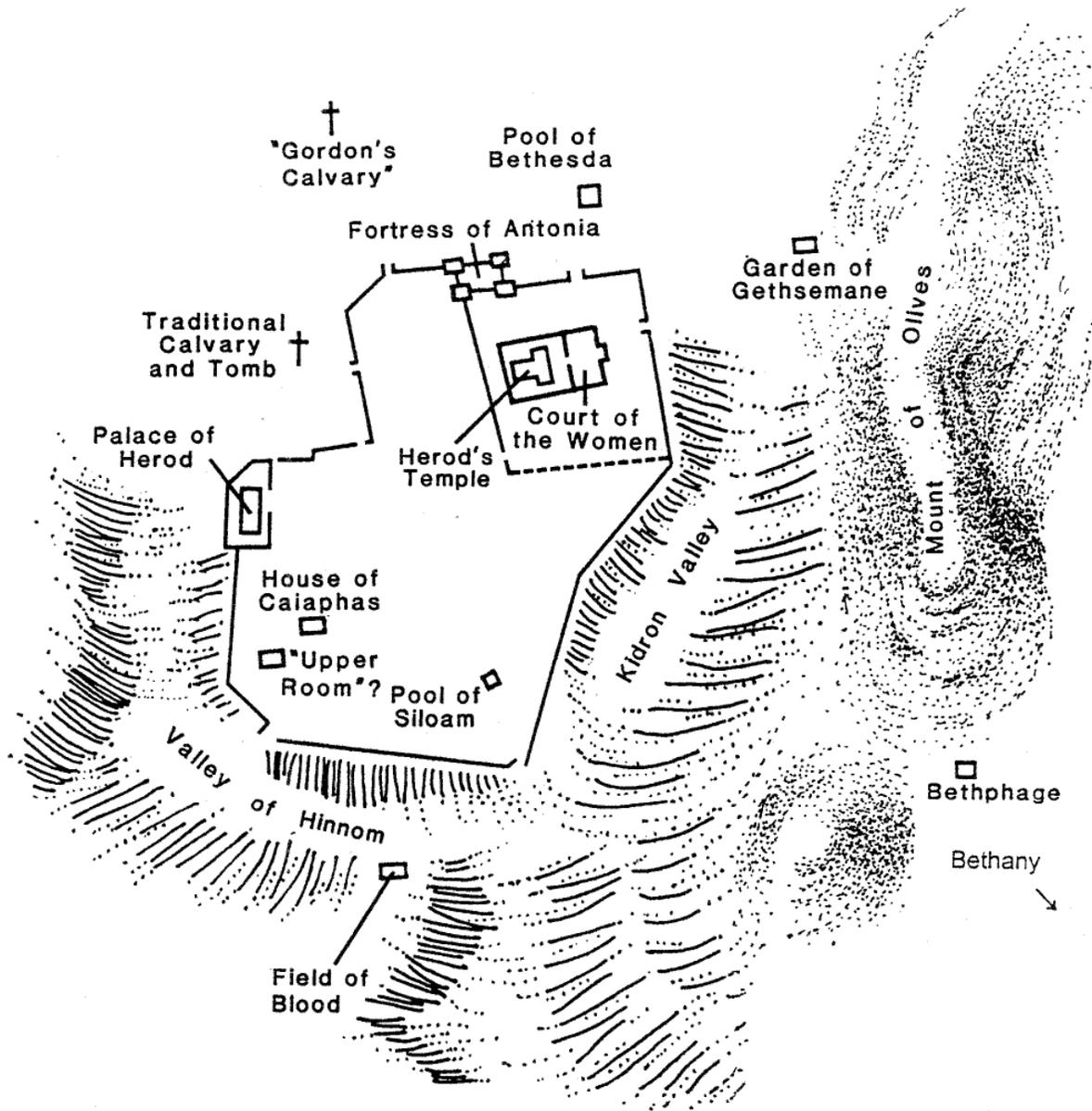
JERUSALEM IN NEW TESTAMENT TIMES



GROUND PLAN OF HEROD'S TEMPLE



JERUSALEM AREA



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SECTION F

ADDITIONAL NOTES

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CIRCUMSTANCES OF JESUS' BIRTH

ASSUMPTIONS NOT SUPPORTED BY SCRIPTURES

A. **Joseph and Mary arrived in Bethlehem late at night.**

1. No indication of the time of arrival.
2. Joseph would not likely have planned and paced their travel to have arrived at an inopportune time since they would only cover some 10 - 15 miles a day.

B. **The local "inn" was where Mary and Joseph sought accommodation.**

1. Word translated "inn" is *kataluma*, used elsewhere only in Lk 22:11 and Mk 14:14 = "guestroom in a home" (which Jesus requested of the homeowner for the last Passover).
2. Word used by Luke for an "inn" is *pandocheion* (Lk 10:34), a public place where the Good Samaritan took the injured traveler.
3. Inns were only on main roads (e.g., Jerusalem to Jericho) and Bethlehem was not on a main road. Any inns would be near Jerusalem 6 miles north.
4. Inns were normally used only by Romans and foreigners, not by Jews, especially those of modest means who had family nearby.
5. Even if there were an "inn" at Bethlehem, for a woman about to give birth to have stayed there when family was nearby would have been an unthinkable insult.

C. **The innkeeper had no alternative but to put Joseph and Mary in a stable at night.**

1. Stables, as we know them, were not in use there. Sheep were protected in sheepfolds made of stone walls and other animals were brought into a section of the house for safety and to provide warmth.
2. Accommodation would have been available in their family homes at any time. The reason for the journey was the fact that his ancestral home and family were still in Bethlehem.

D. **Mary gave birth to Jesus the night they arrived.** Not likely because:

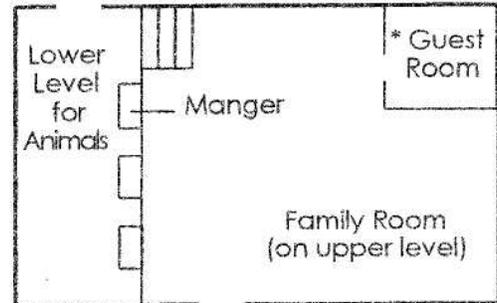
1. Luke states that, "while they were there the days were accomplished" (Lk 2:6), an expression which does not seem to point to an event which took place immediately.
2. Even if no permanent accommodation were available when they arrived, Joseph would have had time to have made arrangements before the birth.

3. It may be conjectured that God would have planned a rest period of several days for Mary before the birth occurred.

E. **Mary was alone in a stable when Jesus was born.***

1. A lower middle class home included:

- Lower level for cattle, with mangers
- "Family room," a larger, raised room adjacent to the lower level
- Guest room (*kataluma*) off the family room, used for special visitors (and apparently already occupied)



2. Family women would never leave a young mother alone to deliver a firstborn child.
3. Jesus was not "rejected" until he spoke in his home synagogue in Nazareth (Lk 4:16-30). The statement in Jn 1:11 referred to Jesus' ultimate rejection by his people. It was a retrospective evaluation written about AD 90, not a description of how people responded at his birth or during his early life. Thus no implication of rejection need be read into the fact that the family guest room was already in use when Jesus was born.

* For further discussion see:

- I. Howard Marshall: *Commentary on Luke* (Grand Rapids: Eerdmans) p. 107.
- Gingrich and Danker: *A Greek-English Lexicon of the New Testament* (University of Chicago Press) p. 414.
- Kenneth E. Bailey: "The Manger and the Inn: The Cultural Background of Luke 2:7" in *Evangelical Review of Theology*, 4:2:1980.
- Walter Liefeld: *Expositors Bible Commentary*, Volume 8, p. 844.

IMPLICATIONS OF THE CIRCUMSTANCES OF JESUS' BIRTH

A. **Regarding Cross-cultural Communication of the Gospel**

1. Jesus was born, grew up, worked, lived and died in a cultural context very similar to that of most people in the world today.
2. To impose a "Western" world view, cultural norms and lifestyles (e.g., an inn with no vacancy) on Jesus' life would:
 - diminish the reality of the event for ourselves

- deprive the majority of non-Western people of an important identification with the people of the Bible and this event
3. Linguistic and cultural data would indicate that Jesus was born
 - in a home reflecting the simplicity and "earthiness" of a majority of homes today
 - in the context of an "extended family" and cherished as first-born male child would be
 - as the result of a supernatural conception but according to normal physical processes.

B. Regarding Poverty and Priority

1. Contemporary "simple lifestyle" thinking should not lead us to view the circumstances of Christ's birth as "quaint" or "nicely old-fashioned."
2. The birth scene was appropriate and essential for him "who for our sakes became poor" (2 Cor 8:9).
3. God was making a statement about real values when He arranged the circumstances of the incarnation of his Son.
 - The Sanhedrin "went first class"
 - The Savior "went peasant class" from heaven to Bethlehem
4. Jesus understands and identifies with the poverty in which most of the world lives and always has lived.

C. Regarding Accessibility of Jesus to Shepherds (and Sinners)

1. Shepherds at that time were not respected
 - David had kept his father's sheep on hills near Bethlehem
 - These shepherds probably kept sheep for the Temple sacrifices
2. Jesus' birth in a local home and placement in a manger in the area of the house where shepherds (or anyone) would be welcomed previewed his availability to people whom many would exclude.
3. The circumstances of Jesus' birth emphasized the fact that though He was God in a human body, He could be approached and would welcome all who would come to him.

PROBABLE REASONS WHY JOSEPH TOOK MARY TO BETHLEHEM

1. To avoid any misunderstanding or doubt at the time of the birth concerning the fact that he had accepted and married her.
2. She (as well as Joseph) may have had closer affinity and/or family ties in Bethlehem than in Nazareth.
3. The alternative, to leave her in Nazareth, would have been inappropriate under the circumstances and would have complicated matters considerably.
4. Travel during pregnancy was probably not regarded as a serious problem at that time.
5. The basic issue: The baby was Messiah and this required his birth in Bethlehem. Thus, they went there under the evident intervention and direction of God to fulfill the prophecy of Micah 5:2.

WHAT WAS THE STAR WHICH GUIDED THE MEN FROM THE EAST?

1. Many theories and conjectures have been put forward to account for the star(s) which attracted the attention of the "wise men."
2. Although astronomy is a science which tends to invite this kind of research because of the predictability of astral movements, it must be remembered that:
 - God intervened in this case to provide a special kind of revelation.
 - Not only the appearance of a "star" but the significance of it with reference to Messiah was involved, i.e., it had special meaning to a limited group of men as they related to a particular event.
 - The "star" moved in a unique way, stopping at Jerusalem and then moving again in such a way as to indicate a route leading to a small town only 6 miles south of Jerusalem.
3. It is quite possible that what these men saw was not a usual star, but a "star" used by God to give special guidance to certain people at that time to accomplish his purpose in the event. (Cf. the cloud and fire leading Israel in the wilderness.)
4. Apparently the "wise men" had extraordinary information concerning the importance of the star and the event that had taken place in Palestine. Jews had lived in Persia for five centuries and it is probable that these men were aware of the chronological significance of Dan 9:24-25 and the implication of Num 24:7. Apparently God had given them special revelation and this was related to the Scriptures.

JOHN'S BAPTISM

1. Meanings of the words

- *bapto* = "dip," "dye" Used of dipping cloth into a dye to change its color.
- *baptizo* = "immerse" (from *bapto* = "dip"). Used to express identification with a person or movement.

2. Jewish practice

- Gentile proselytes were baptized to indicate a change of identification, the person thus becoming a Jew.
- John's baptism identified repentant Jews with the Messianic movement as they qualified for citizenship in the kingdom.

3. Uniqueness

This was not Christian baptism (Gentiles did not come into the Church for some years after Pentecost. (Cf Acts 10) Paul made this distinction with John's baptism at Ephesus (Acts 19:1-5). Christian baptism demonstrated identification with Christ in his death, burial and resurrection (Rom 6:1-6). The mode was apparently by immersion in each case.

THE "UNPARDONABLE SIN" (Mt 12:22-37, Mk 3:20-30)

1. The term "unpardonable sin," as commonly used today, is not found in Scripture. It must therefore not be considered as a biblical concept for which meaning must be sought.
2. Although Mt 12:31-32 is often explained as the rejection of the gospel, the context does not involve evangelism nor the question of who may or may not be saved.
3. Unbelief, or even repeated rejections of gospel truth, cannot be in view here, because Saul of Tarsus was saved when he repented after many years of unbelief. The same was true of thousands of Jewish leaders in Jerusalem at Pentecost, many of whom would likely be of the group addressed by Jesus on this occasion.
4. If there were any sin for which a repentant individual could not be forgiven, then clear scriptural teaching on the subject would be contradicted, e.g., Jn 3:16, 6:37, 1 Jn 1:7,9.
5. The issue on this occasion was whether or not the Jewish leaders, representing the nation Israel ("this generation") would accept the Holy Spirit's witness to Christ's deity as demonstrated by this miracle. Jesus had given the evidence of his words (teaching God's truth with authority) and of his works (miraculous acts done by the power of the Holy Spirit). When the leaders rejected the first, Jesus provided further, visible evidence, by the second. When this was rejected, no further evidence was available (Mt 12:38-42).
6. The ultimate issue in this event was the reception or rejection of Jesus of Nazareth as the Son of God and predicted King of Israel (Mt 12:28). Since the second and only other evidence had been rejected, the leaders had, in effect, rejected him. What transpired on this occasion in Galilee was to be officially consummated in Jerusalem as the Sanhedrin cried out, "We have no king but Caesar" (Jn 19:15).
7. The sinful thought or act of an individual was not involved. This was a national sin as evidenced by repeated references to the responsibility of "this generation" (Mt 12:39, 41, 45; Acts 2:40). The circumstances in which this sin (rejection by the nation of their king) took place existed only during the days of Jesus' public ministry. That the statement was not addressed to individuals is shown by the fact that many of these people later repented and were saved.

THE MEANING OF "KINGDOM" IN THE GOSPELS

BACKGROUND

Although Messianic expectations varied among the people of Jesus' day, the general desire was for One who would overthrow Roman rule in Palestine and establish an independent state. This hope is often expressed in the statement, "The Jews wanted a political kingdom." Since the motivation for this expectation could be considered materialistic, many have concluded that the alternative would be a "spiritual (non-literal) kingdom in the heart." Since presumably Jesus would not be willing to satisfy the unworthy desires of unrepentant Jews, many have assumed that He did not intend to establish a kingdom that was physical or visible but rather a "spiritual kingdom."

THE ISSUES

1. Did Jesus speak exclusively of a spiritual kingdom (non-literal) or did He also intend to establish a visible kingdom on earth?
2. If Jesus had intended to establish a physical kingdom, would it not be that "political kingdom" that his contemporaries sought?

PERSPECTIVES

1. God's promises to Abraham (Gen 12:1-3, 13:14-18, 15:1-2, 17:4-8, 22:15-18) and his repeated revelations through the prophets (e.g., Isa 2:1-4, 9:7, 11:1-16, 35:1-10; Ez 37:21-28, Zep 3:14-20, Zec 14:4-17) predicted a visible, physical kingdom with Jesus Christ as its king, ruling from Jerusalem.
2. John and Jesus appeared in Judea predicting "the kingdom is at hand!" They did not define or (re)define the word "kingdom." Instructed Jews would assume that they were using the term as the prophets had used it, to refer to a visible kingdom. If John and Jesus had used the term in a non-literal sense, then either the prophets had misled their people by portraying an earthly rule of Messiah or John and Jesus misled the people by not indicating that they had changed the meaning of the word.
3. That Jesus had not redefined the usage of "kingdom" is confirmed by his response to the disciples' question just before his ascension. When they asked (after forty days of instruction about the kingdom), "Will you at this time restore the kingdom to Israel?" Jesus did not correct their assumption that the kingdom would be like David's in its physical reality (Acts 1:6). Rather, Jesus' response that He would not reveal to them the time this event would occur assumes that this prediction would be fulfilled in the way they had understood the prophecy. Further, the word "restore" distinguishes Israel from the Church.

CONCLUSIONS

1. Believing Jews of Jesus' day rightly expected the kind of kingdom the prophets had predicted. For example, Joseph of Arimathea was "waiting for the kingdom of God" (Lk 23:51). The question was not whether Christ's kingdom would be "political" (visible) or "spiritual." Jesus' repeated calls for repentance and the requirement of the new birth to enter the kingdom clearly indicate that it has a spiritual character. If this were not the case, Christ's kingdom would not differ from secular world empires. His kingdom will, in fact, crush and replace all previous Gentile world powers (Dan 2:44,45).
2. The fact that the people of Jesus' day desired a state independent that would replace Roman rule, and that they wanted this without repentance and regeneration, does not mean that Christ would not establish a visible kingdom. The Jew's problem was not their concept of a physical kingdom, (God had promised this through their prophets), but rather their unwillingness to meet God's standards of righteousness for entrance into his kingdom. Citizenship in the "spiritual kingdom" (Col 1:13), is the prerequisite for citizenship in the kingdom the prophets predicted Messiah would establish on earth (Isaiah 2, 11 and 35). The fact that the entrance qualification is spiritual does not mean that the kingdom would not be physical.
3. Jesus did not establish the predicted kingdom on earth because the nation Israel officially rejected him as king. The majority of Jews did not meet the requirement for citizenship, allegiance to him as sovereign (John 1:11). It is important to note that this failure to receive their king could not, and did not, deter God from his ultimate purpose, the fulfillment of his prophecies concerning the establishment of his millennial kingdom. Jesus Christ will return to fulfill all that was predicted concerning this rule of God on earth. He will rule over a redeemed people who, by repentance and rebirth, will have become citizens of his spiritual kingdom (Zec 14:4,9,16,17, Mt 25:32, Lk 19:11-27, Rom 11:26-29).

References

- Dwight Pentecost: *Things to Come* (Moody Press) pp. 446-466.
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GOD'S KINGDOM PROGRAM

1. **Eternal (Universal) Kingdom:** This refers to God's sovereign and providential reign over his creation. God is always in control and this control is universal.

2. **Spiritual Kingdom:** All people who have experienced the new birth since Adam are citizens of God's spiritual kingdom, living under his rule in contrast to Satan's. (Mt 6:33, 19:16, 23-24, Jn 3:3-5, Ac 8:12, 14:22, 19:18, 20:25, 28:23, 1 Cor 6:9,10, Gal 5:21, Eph 5:5, Col 1:13, 4:11, 1 Thess 2:12, 2 Thess 1:5)

3. **Theocratic Kingdom:** This refers to God's rule of Israel through certain individuals.
 - *Mediatorial form:* God ruled Israel through Moses and Joshua and, in the Land, through the judges, including the last judge, Samuel.

 - *Monarchial form:* God ruled Israel through kings from Saul to Zedekiah. During the period of Israel's decline through apostasy, God sent prophets to predict Messiah's kingdom of which David's kingdom had been a prototype (2 Samuel ch. 7 and Luke 1:26-33). This monarchial period ended with the Babylonian exile and was replaced by "The Times of the Gentiles" (Daniel 2; Lk 21:24).

4. **Messianic:** Millennial (= 1000 years) Kingdom (Rev 20:1-6) This kingdom. . .
 - Is rooted in the Davidic Covenant: 2 Sam 7:10-14, Mt 1:1, and Lk 1:32.
 - Is a major subject of Old Testament prophecies: e.g., Ps 2, 72, Is 9:6-7, 11:1-10, Jer 23:5-6, 32:14-17, Ez 34:23, 37:24, Hos 3:4-5, Mic 4:6-8, 5:2, Mal 3:1-4. This was the kingdom John the Baptist and Christ announced as "at hand" (Mt 3:12, 4:7).
 - Will be an earthly rule as Messiah sits on David's throne (Isaiah chs. 11 and 36).
 - Was predicted to be a literal, earthly rule with Messiah sitting on David's throne (Isaiah 11 and 35).
 - Was rejected (Mt 13:22-45, 23:37-39). This kingdom is now postponed (from the human perspective). In the Old Testament God predicted that the king would be rejected (Isaiah 53; Zechariah 11). Thus, although Jesus came to establish this kingdom (in addition to pay the penalty for sin to provide access into the kingdom), God's plan included both his rejection and the postponement (1 Pet 1:10-12, Lk 19:11-27). The Messianic Kingdom will be re-offered to Israel in the Tribulation period (Mt 24:14).
 - Will be received by the repentant "remnant" of Israel and established after the Tribulation period when the King returns (Zec 12:10-13:1, Rev 19:11-20:6).

5. **Mystery (form of the) Kingdom:** Previewed in The Parables of the Kingdom (Matthew 13). This prediction was implemented when the Messianic Kingdom was rejected by the Sanhedrin (Jn 19:14-16).
 - It is in effect from the first century until the return of Christ.
 - It refers to "Christendom," describing conditions on earth while the King is absent. This mystery form of the kingdom is distinct from the other forms (cf. Lk 19:11-28).

CHANGE IN JESUS' MINISTRY AFTER THE BEELZEBUB INCIDENT (Mt 12)

1. **Signs**

No longer were Jesus' sign miracles performed to authenticate His Messiahship but rather to instruct and train His disciples for their future ministry.

2. **Miracles**

No longer were these done for the crowds generally who came to Him, but rather for individuals, to respond to their personal needs on the basis of faith. Expressed personal faith in His person was not usually required before this time.

3. **Message**

No longer was He proclaiming His Messiahship, announcing the Kingdom to the nation Israel. His emphasis now was on training the Twelve, e.g., "Don't tell anyone I am Messiah." (Mt 16:20)

4. **Teaching Method**

No longer was Jesus' teaching clear, propositional truth. Now He was using parables to conceal truth from unbelieving religious leaders and those who were rejecting His person. (Mt 13:34,35)

PURPOSES FOR CHRIST'S MIRACLES

1. To provide evidence of his deity: (Jn 5:17-18, 10:22-39, 15:24)
2. To express compassion in selected cases: (Lk 7:11-17)
3. To preview life in the kingdom: (Lk 7:18-22)
4. To instruct his disciples concerning their ministry: (Mt 14:15-21)

THE DISCOURSE ON THE BREAD OF LIFE

(Jn 6:30-59)

1. The Jews said, " Give us . . ." Christ said, "I am."

(We tend to want the benefits of salvation apart from Christ, to be satisfied with less than the personal presence and fellowship of Christ.)

2. The Jews were still asking for the type (bread/manna) when the anti-type (fulfillment) was present in the person of Christ. Just as the Passover Lamb had been a type which Christ fulfilled as the Lamb of God, so manna had been a type which Jesus fulfilled as the Bread of Life.

(We may dwell on the details of a picture of Christ and not on the fulfillment of the picture in Christ himself.)

3. In the wilderness manna was the only source of life and satisfaction.

(Now in this world, Christ is our only ultimate spiritual resource.)

4. Manna sustained physical life for a time, but did not eliminate physical death or provide spiritual life.

(Christ provides eternal life which changes the character of life on earth and guarantees victory over physical death.)

5. The Jews could believe that in the past manna had come from heaven by a miracle, but they could not believe that before their eyes Messiah had come by a miracle from heaven.

(We can believe that Messiah came by a miracle in the past, but are in danger of not believing that He can feed and supply us by a miracle in the present, thus becoming vulnerable to the same failure as the Jews of Jesus' day.)

6. Israel tired of manna and wanted other food.

(It is human nature to tend to tire of Christ and seek for other food.) Some of the disciples later said, "To whom else can we go?" (Only Jesus Christ can satisfy our needs.)

7. Manna was given before the spiritual failure at Kadesh Barnea and also after it.

(Christ is always available to us, even when we fail him.)

8. Manna stopped falling when Israel entered the Land.

(When we enter heaven we will not feed on Christ as we do now, but we shall be like Him and no more have to assimilate His life into ours.)

CONSIDERATIONS CONCERNING "EAT MY FLESH AND DRINK MY BLOOD" (Jn 6:51-58)

1. This statement is probably not referring directly to the Lord's table because this concept would not be introduced by Christ for another year. Even when He did so, He spoke only to His disciples. It seems unlikely that such a strong command would involve a concept which the audience at this time would not have understood.
2. The Lord's table does not actually accomplish the result mentioned, the giving of life. The Lord's Supper reminds us symbolically of the death of Christ which makes spiritual life and conforming to Him possible. The Lord's table is for those who have believed and is not a means of their obtaining life.
3. The Lord's table symbolizes a once-for-all event, not a picture of our daily dependence on Him which the discourse on the Bread of Life seems to emphasize.
4. It is possible that Christ Himself may have had in mind the elements of bread and wine in the Lord's table. (He sometimes did refer to things not understood at the time, e.g., "Destroy this temple" referring to the resurrection.) If this were the case the teaching would probably emphasize the action of partaking of the Lord's Supper, i.e., eating the bread and drinking the wine as a physical parallel of our spiritual dependence on Him.
5. Eating and drinking demonstrate the necessity of accepting completely the person and work of Christ to meet our needs. It shows that there is as much need for sustenance in the spiritual realm as in the physical.
6. Flesh and blood were perhaps mentioned because "to become flesh" (Jn 1:14) emphasizes the incarnation of God (that Jesus of Nazareth was God) and his death (that only the shedding of His blood as the Lamb of God, the substitute, could remove their guilt).
7. The result of eating His flesh and drinking His blood (i.e., appropriating the benefits of His life and death) seems to be the basic emphasis of the teaching. As food and drink, by the process of digestion and assimilation, become the person who eats and drinks them, so Christ when daily appropriated in fellowship, meditation, prayer and obedience becomes us in a fulfillment of Rom 8:29. We thus become progressively conformed to the image of His Son as we depend totally upon Him from day to day.
8. Crucifixion of the believer with Christ is an event. Conformity to Christ by the believer is a process. In feeding upon Him, He little by little replaces the believer, taking over his entire person. The result is that the believer has the mind of Christ and the members of his body are the instruments Christ uses to reveal Himself (Gal 2:20, 4:19).

THE ROLE OF PETER AND THE APOSTLES (Mt 16:18-19)

1. Historically the Church was not built on Peter in any theological or soteriological sense.
2. Peter was the leader at Pentecost, but Paul recorded most of the revelation from God about the Church and did not mention Peter in any special way.
3. No idea of his own superiority is entertained by Peter himself (cf. 1 Pet 5:1-5 as related to Jn 21:15-19).
4. The Apostles were "foundational" and Peter, as their leader, was a leader among them. Note:
 - The historical sequence: the first "layer" of the Church in the metaphor of a "building" (Eph 2:19-22, 1 Pet 2:4-5).
 - The Apostles were related to Christ and to the beginning of the Church in a special sense which was not repeated (Lk 6:13, Acts 1:21-26, 1 Cor 9:1-2).
5. Jesus instituted the Church with Peter as leader (Acts 1:15-26, 2:14, Jn 21:15-17) not because of his merit, but because of God's sovereign selection of him for this responsibility.
6. To recognize Peter's administrative role in the early Church does not require identifying Peter as the "Bishop of Rome."
7. While administrative authority was given to Peter, a similar statement about "binding" and "loosing" was also made about the other apostles (Mt 18:18, Jn 20-23).

ELIJAH AND JOHN THE BAPTIST (Mt 17:10-13, Mk 9:11-13)

Basic issues: (a) The Twelve did not understand the fact and sequence of Christ's crucifixion and resurrection. (b) The rejection of the King by the Sanhedrin, foreknown by God, would delay the fulfillment of the "restoration by Elijah."

1. The Pharisees taught that Elijah must come before Messiah (Mal 4:5-6). In this they were correct (Mt 17:12).

Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse. (Mal 4:5-6)

2. Neither the Twelve nor the Pharisees realized that another prophecy must be fulfilled, the suffering and death of Messiah, (Isaiah 53), before the prophecy concerning Elijah, (Mal 4:5,6), could be fulfilled.
3. If Elijah had appeared in person first, before the coming of Christ to die, he could not have "restored all things." This restoration, the reversal in the Kingdom age of the effects of Adam's rebellion, would require the redemption accomplished at by Christ's death on the cross.
4. In one sense, Elijah did come, in the ministry of John the Baptist. John was not the person of Elijah but he came "in the spirit of Elijah."
5. Both John and Elijah are forerunners of Christ. John was the forerunner for Christ at his first coming, fulfilling Malachi 3:1: "*Behold, I am going to send my messenger, and he will clear the way before me. And the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, in whom you delight, behold, He is coming, 'says the Lord of hosts.*" Apparently Elijah will return in the future as a forerunner of Christ at his second coming (Revelation 11?) in fulfillment of Mal 4:5-6. At that time he will "restore all things" on the basis of Christ's redemption and in terms of the establishment of the Kingdom. (Acts 3: 19-21: "*Repent therefore and return, that you sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of his holy prophets from ancient time.*")

PERSPECTIVE ON JESUS' TEACHING OF THE TWELVE AT CAPERNAUM (Mt 18:1-35)

BACKGROUND

A. Question: "Who is the greatest?"

1. Peter?

a. Positive: ". . . this rock"/Transfiguration/fish with tax money

b. Negative:

- After "this rock" Peter was rebuked, called "Satan"
- James and John had also been at the Transfiguration
- Peter's offer to build booths was not well received

2. James or John?

- They knew of Peter's being rebuked on several occasions
- Their mother tried to have them advanced to high positions in the kingdom
- Peter and John were apparently in conflict (Mk 9:38/Mt 18:15,21)

B. Problem with the question:

1. Not in desiring to become great for God in service, but . . .

2. ...in desiring to become "greater than . . ." in competition and by comparison from the motive of pride

- e.g.
- Peter: "All others will forsake you, but not I" (Mt 26:33)
 - Jesus: "Do you love me more than these?" (Jn 21:15)

3. Basic issue is pride

- Sin for which Satan was cast out of God's Kingdom
- Sin from which one must turn (repent) to enter God's Kingdom

MEANING OF "LITTLE ONES"

A. There are two aspects of the term:

1. Become like children in expectation, i.e., with no merit of your own
2. Receive "child-like ones", i.e., those who cannot benefit you

- B. Basic concept: "Little Ones" = believers. This teaching is not about how to relate to children, but to other believers.
1. "Become like children," i.e., become humble like this little child (Mt 18:3). As the little child recognizes that he or she has no rights, so a believer should not expect attention and advancement.
 2. "Humbles himself" (Mt 18:4). Childhood itself is not praised, but the attitude and perspective of the child toward him or herself and others is in view here. (Cf Peter's emphasis, I Pet 5:6 and Paul's, Phil 2:2-8)
 3. "Receive one such child" (Mt 18:5). When one is humble and child-like in attitude, he or she will accept and draw near to other believers, even those who, like the child, have no benefit or prestige to offer.
 4. "Causes one of these little ones to stumble" (Mt 18:16) / "despises these little ones" (Mt 18:10) refers to the opposite attitude: treating a believer as having no worth, as one would treat a child who has no prestige or rights in society. "Causing to stumble" results from "despising," which is the opposite to "receiving". Despising derives from an attitude of pride and a false sense of one's own importance ("who is the greatest . . . ?"), an attitude opposed to that of Christ's which views each person as having worth and eternal value.

**TEACHING ON HOW TO RESPOND AS A "LITTLE ONE"
WHO HAS BEEN DESPISED AND CAUSED TO STUMBLE**

- A. Problem: How should we respond when sinned against?
- B. Procedure (Mt 18:15-35):
1. Tell no one until you have talked with the person to confirm or correct his attitude
 2. If no agreement and restoration of fellowship:
 - Order of actions
 - Take two witnesses
 - Bring the person before the assembly of believers
 - Assembly (possibly) removes person from fellowship
- C. Reasons
1. Disunity among believers is very serious
 2. Unity among believers is important for prayer and discipline

THE NIGHT BEFORE CALVARY

THE UPPER ROOM

And He sent two of his disciples, and said to them "Go into the city and a man will meet you carrying a pitcher of water; follow him." (Mk 14:13)

"There he goes!" The two Galileans spot their quarry, a man with a waterpot on his shoulder—a man doing a woman's work. Why would he be carrying water this way rather than in a goatskin like other men? For Peter and John it is the unmistakable identification of this mystery person Jesus had sent them to meet. This apparently accidental meeting in a Jerusalem street would mark the beginning of twenty-four hours these men would never forget and after which the world would never be the same. This nameless denizen of David's city would unwittingly lead them to a certain street and to a particular house, one known to the Nazarene but unknown to his disciples waiting in nearby Bethany. Too much was at stake, too much must be accomplished that night to risk alerting Judas, the disciple from Keriot, to where they would be eating the Passover meal.

Jostling through the narrow streets, overflowing with pilgrims from all over the empire, Peter and John followed the man with his unusual burden. Eventually the crowd thinned, the pursuit slowed, and the water-carrier turned toward the grillwork gate guarding the home of his master. Quickly closing the distance between them, they followed him into the courtyard. As they encountered the owner Peter spoke the words his Master had instructed him to say, "The Teacher says to you, 'Where is the guest room (*kataluma*) where I may eat the Passover with My disciples?'"

Without hesitation, almost as though he had been expecting the question, the unnamed host led them up the outside stone steps to "a large upper room (*anagaion*), furnished and ready." It was apparent that he had prepared his guest room for a group of men to eat a Passover meal. Covered couches were arranged around a low table, forming a large "U." Near the door stood the waterpot; beside it the basin with a neatly folded towel. (Was this why the servant had been sent to fetch an additional urn of water? Would this be the water the Master would later pour into the basin. . . ?) Relief and anticipation welled up in their hearts as they "found it just as He had told them."

Had Jesus prearranged this preparation, or did He just "know" that this particular room would be available? A few days earlier when He had sent two of his disciples to borrow a donkey and her foal for his official entrance into the city, it was evident that Jesus himself had sovereignly superintended the proceedings. Now, He had directed the water carrier and his master in their preparations for this next historic event.

Now Peter and John must prepare for Passover—the lamb, the unleavened bread, the bitter herbs, the wine. In the temple area they select the lamb, take it to a priest for the ceremonial slaughter, and then purchase other items in the crowded market. As they watch the priests going about their work they anticipate nothing more than an annual celebration of that nocturnal flight from Egypt fourteen centuries earlier. They may not have remembered the Forerunner's identification of their Master as "the Lamb of God that takes away the sin of the world." Never again would such lambs need to be offered on the 14th of Nisan. "Christ our Passover . . . has been sacrificed." (1 Cor 5:7)

Peter and John then return to the house and climb the steps to the guest room. The lamb roasted and the ingredients of the Passover meal arranged on the low table, the two disciples listen for the footfalls of their Master returning to the city from Bethany.

THE EYEWITNESS REPORTER

What was from the beginning, what we have heard, what we have seen with our eyes, what we have beheld and our hands have handled, concerning the Word of Life . . . what we have seen and heard we proclaim to you also . . . (1 Jn 1:1,3)

Always the activist, the uninhibited responder, Peter would become a highly visible participant in the activities of the evening. On the other hand, John, his companion at many memorable events, appeared as the attentive observer, always referring to himself as "the one whom Jesus loved." To this disciple, reclining beside Jesus, the Holy Spirit assigned the honored role of eyewitness reporter, covering the most significant meal in human history. From his privileged position next to the Host, he could watch each man around the table--the expressions on their faces, their responses to Jesus' words and actions, their hopes and fears, the endless questions reflected in their eyes.

While the three other Gospel writers recorded the new symbolism Jesus gave to the bread and wine used in the traditional Passover meal, it was reserved for John to report to future generations of disciples what He taught them on that historic occasion. John, the first to follow Christ, became John the eyewitness. Even after some sixty years had passed, when he recorded this event, he described Jesus' movements with the vividness of present tense verbs (Jn 13:4-12). His whole Spirit-controlled report breathes immediacy and excitement!

How many times in those intervening years had John relived in his mind that wonderful evening? Over how many other meals together had he and other disciples discussed every detail? And how many times had he rehearsed them, with the passion of increased understanding, to those hundred and twenty believers gathered in perhaps that same upper room, and then to the thousands who very soon joined their company?

In fulfillment of Jesus' promise, the Holy Spirit brought to John's remembrance all that Jesus taught that evening. God's strategy was for John to use the exact words of Jesus he had carried in his heart for half a century. In his three letters we call First, Second and Third John, the apostle uses words from Jesus' teaching in the Upper Room almost as though he had penned them the following day. In his first epistle we can trace some thirty-five direct references to the commands, warnings and encouragements Jesus gave that night. For instance, he refers to his readers as "little children," the very term Jesus had used for his disciples after Judas had departed.. He emphasizes the importance of right relationships among believers ("love one another"), obedience to the Word and abiding in Christ (" . . . If what you heard from the beginning abides in you, you also will abide in the Son and in the Father"), and the believer's conflict with a hostile world ("Do not marvel, brethren, if the world hates you." . . . "You are from God, little children, and have overcome them.")

Near the end of his life, another event also linked John's ministry with his upper room experience--his vision of the conquering Christ. During his exile on the Isle of Patmos he

wrote the book of Revelation to his church in Ephesus and her daughter churches. In the opening chapter the apostle describes Jesus as He appeared in blazing glory, an appearance far removed from that of the Servant in the tunic of a slave, washing dusty feet! John alone had survived the decades to become the eyewitness of that exaltation the Father had promised the Son: ". . . He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore God also highly exalted Him. . ." (Phil 2:8-9). John was the eyewitness of his Lord's humility as well as his glory. He had also witnessed Jesus' transfiguration, his crucifixion, and his ascension. On the eve of Jesus' departure for the cross, however, this Spirit-controlled reporter was given a "special assignment," one which would produce a "Magna Carta" kind of document--the foundational teaching which would define and delineate Jesus' plans and provisions for the building of his Church.

With his precise word-pictures and his penetrating perceptions, this "disciple whom Jesus loved," has drawn us into that select company as they reclined to celebrate the last Passover. We fall in with Jesus' men as they climb the steps and enter the sacred room to meet with their Lord and ours, "the night before Calvary."

JERUSALEM: SEPTEMBER - APRIL AD 29-30

THE POWER FACTORS

1. **Roman rule.** Since AD 63, Pilate, the procurator, was appointed by / responsible to Emperor Tiberias. Herod Antipas (son of Herod the Great) ruled Galilee and Perea (Trans-Jordan).
2. **Pharisees.** Middle class businessmen, tradesmen and merchants, with little formal education, relied on scribes for interpretation of the Law. Their basic concern was adherence to the oral law, accepted as equal or superior in authority to the Pentateuch. They looked for Messiah who would establish a glorious kingdom. They believed in resurrection from the dead and angels. Numbering some 6000 they lived in all parts of the country; their influence was centered in synagogues.
3. **Sadducees.** The aristocracy, more political than religious, they controlled the high priesthood and priesthood and temple worship. Their power base was the Sanhedrin, where they were in the majority. Any threat to Rome, any breath of insurrection, was a direct threat to their position and power. They rejected the oral law, angels and resurrection of the dead. They were not concerned with Christ until later in his Judean ministry, especially following the raising of Lazarus.
4. **Sanhedrin.** 70 men, chaired by the High Priest. This was the highest Jewish authority in Palestine until AD 70. Composed of priests, elders (wealthy nobility), scribes, and Pharisees, the Romans delegated to it complete authority in religious matters and in most civil affairs.

THE PEOPLE FACTORS

1. **Galileans.** Many were favorable to Jesus, especially when they came to Jerusalem, for the feasts where they tended to identify with him as a fellow-Galilean. They probably constituted a significant part of the triumphal entry crowd. The Sanhedrin looked down on them and saw them as a potential threat to security.
2. **Judeans.** Probably they were mixed in their attitudes towards Jesus, caught between the influence of the Sanhedrin in Jerusalem and the impact of the raising of Lazarus in Bethany (cf. the Lazarus factor).
3. **Jerusalem citizens.** Although most would probably be under the strong influence of the religious authorities, they were sharply divided about Christ. It is recorded on several occasions "that many believed."
4. **Disciples/followers.** The number of Jesus' serious, committed followers was growing, not only from among Galileans, but also many were believing on him in Perea and Judea during the last six months of his ministry in those areas. The raising of Lazarus gave significant impetus to the movement some six weeks before the crucifixion.

THE LAZARUS FACTOR

Until Jesus raised Lazarus from the dead less than two miles from the temple in Jerusalem, the Sadducees had been relatively passive in their reaction to Jesus. This event catapulted them into action, however, for two reasons:

1. It contradicted their teaching that denied resurrection from the dead, and
2. Its impact on the people in the Judea/Jerusalem area held high potential for developing into an uprising that would seek to make Jesus king. They realized that this action could bring down the wrath of the Romans with the result that the Sanhedrin would lose its position of power and its members would be killed.

From the time Lazarus walked out of his tomb, the Sanhedrin could no longer ignore the growing power of the crowds following Christ. (They even plotted to kill Lazarus!) Undoubtedly Jesus' triumphal entry into Jerusalem, generated by his followers from Galilee, Judea and Jerusalem, forced the Sanhedrin to strategize for Jesus' death as soon as possible.

PROJECTED/POTENTIAL OUTCOMES IF THE SANHEDRIN HAD CROWNED CHRIST KING

1. The Roman authorities would have interpreted such an action as insurrection. (Lk 21:2, Jn 19:12,15)
2. The Sanhedrin and all Jewish authorities would have been swept out of office and killed (Jn 11:49-53). Note: This and the above reaction actually occurred in A.D. 66-73 when the Romans saw evidence of insurrection, took Jerusalem after a one-year siege and effected the end of any kind of Jewish independence until 1948.
3. Jesus would have been executed by crucifixion as a revolutionary leader and thus fulfilled his predicted role as redeemer. (Note that Barabbas had been destined for such a fate on this same charge.)
4. The Tribulation Period ("Time of Jacob's Trouble," Jer 30:4-7) would have begun for Jerusalem, Palestine and the Jewish people (Dan 9:24-2, Mt 24:21-28, Rev 6-19, especially 12:5-17) with Jerusalem being destroyed. This would have resulted in unprecedented suffering caused by the Romans to warn other parts of the Empire not to seek independence under the leadership of a "folk hero messiah."
5. A believing "remnant" of Jews, the elect who repented and identified with Messiah, would be ready for the institution of the kingdom.
6. After the seventh year of such tribulation (Dan 9:27) Jesus would have been resurrected (then, or at some other appropriate time) and have established his kingdom as predicted by the Old Testament prophets.

Conclusion: Although hypothetical, these deductions indicate that Jesus' "offer of the kingdom" to Israel was authentic and that God would have fulfilled all pertinent prophecies for Israel even if the Sanhedrin and the nation had, contrary to historical fact, received Jesus of Nazareth as their king.

RESPONSIBILITY FOR CHRIST'S DEATH

1. **Jewish national leadership**

They planned and initiated the legal action designed to remove Jesus as a threat and forced Pilate to render the sentence of death by crucifixion. (Jn 19:6,14-15)

2. **Roman soldiers**

They acted on official Roman orders, they readily abused and crucified him. (Jn 19:16-18, 23)

3. **All people**

The purpose for the crucifixion of Christ was the payment for sin. Three and a half years before Jesus' trial, his forerunner identified him as "the Lamb of God that takes away the sin of the world." (Jn 1:19) Because all are sinners through Adam (Rom 5:12), they made his death necessary if the love and justice of God were both to be satisfied. (Rom 5:8)

4. **God the Father**

He brought the experience of the cross on Jesus in order that the redemption price might be paid and that He could therefore "bring many sons to glory." (Is 53:4,10)

5. **Jesus**

He gave up his life voluntarily, taking specific initiative to do so after six hours on the cross, thus becoming a willing substitute for sinners under the wrath of God. (Jn 10:17-18, 19:30, Phil 2:5-8)

JUDAS' MOTIVES AND ROLE

Is there a connection between Judas' action and Satan's third temptation of Jesus at the beginning of his ministry? Satan had offered Jesus "all the kingdoms of the world" if He would worship him, submitting to his authority. Jesus refused, affirming that only the Lord God was worthy of worship, only He held absolute authority. Although Jesus had come to rule, his kingdom would be one of righteousness; this would require his death on the cross to deal with sin, man's rebellion against the authority of his Creator. Judas would have been content with Satan's definition of Kingdom, but it would not have been one that recognized Christ's sovereignty.

Since Satan was in control of Judas, as the record indicates, we can assume that Judas was acting in accordance with Satan's purposes when he agreed to betray Christ. We seek in vain any rational reason for which Judas might have jeopardized his career; especially with his anticipation of increased benefits by his association with the popular Rabbi who had just entered Jerusalem in triumph.

Although it is possible to suggest several immediate factors which may have led Judas to act as he did, it must be remembered that Satan had entered into his heart and that he was, in reality, acting as an agent of the evil one. The nature of that purpose may be deduced from the type of proposal he had made to Jesus three years before. Satan desired nothing less than to rule the earth, to establish a kingdom--a kind of counter-millennium to demonstrate his supremacy over God. The reason for Judas' betrayal of Christ may best be understood against the background of the master plan of his demonic mentor.

Several considerations must be taken into account in seeking to understand Judas' motives and actions.

1. **The impact of Lazarus' resurrection.** A few weeks before the Passover, a man four days dead had been brought back to life, relieved of his death wrappings and restored to fellowship with his sisters in a village less than two miles from the temple. For the sect of the Sadducees, who controlled temple worship and the politics of the region, this event could not be ignored. Sadducees deny the possibility of any kind of physical resurrection and this Rabbi from Galilee had done just that in full view of many witnesses. They fully understood the gravity of the situation. In their panic they realized that "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation" (Jn 11:48). The high priest, and president of the Sanhedrin, Caiaphas, determined the action they must take: "It is expedient that one man should die for the people. . ." (11:50). "So from that day on they planned together to kill Him" (11:53).

They had a problem facing them, however. When Jesus had arrived just before the Passover, wildly cheering crowds had escorted him, riding on a donkey colt like an ancient king of Israel, down from the Mount of Olives and through the Eastern Gate into the city. His followers, many of them coming from Galilee for Passover, had chanted royal psalms; even the children had joined the festivities, shouting their Messianic hosannas.

And that man Lazarus still haunted them! Many in the crowd had seen Lazarus walking out of his tomb. This singular event was still making a considerable impact on the people around Jerusalem and on their religious leaders. "For this cause also the multitude went out and met Him, because He had performed this sign. . . The Pharisees therefore said one to another. . . look, the whole world has gone after Him" (Jn 12:17-19). In their panic "the chief priests took counsel that they might put Lazarus to death also; because on account of him many of the Jews were going away, and were believing in Jesus" (12:10-11). Apparently the Sanhedrin did not think Jesus could repeat his miracle! Had they killed Lazarus, undoubtedly thousands would have crowded around his tomb expecting to see him come out again!

How could even the powerful Sanhedrin arrest and execute this kind of popular hero under these circumstances? Surely they must delay their action until his supporters had returned home after the Passover and the week-long Feast of Unleavened Bread. And this is what they decided. In the court of Caiaphas, the high priest, "the chief priests and the elders. . . plotted together to seize Jesus by stealth, and kill him. But they were saying, 'Not during the festival, lest a riot occur among the people.'" (Matthew 26:3-5) This decision to delay would have postponed Jesus' crucifixion for some ten days, thus invalidating the predictions and typology of his being crucified as the Passover Lamb of God.

2. **The unique contribution of Judas.** The Sanhedrin found the solution to its quandary from a most unexpected source, one of Jesus' own disciples. Under the circumstance, the risk of riot was much too great for them to begin proceedings against Christ, but if someone else, especially one of his own group were to lay a charge . . . ! And then Judas appeared at their door. Surprised, though not a little skeptical, they gave a wary welcome to the disciple who entered their sanctum. With the determination and concentration of a man possessed, he blurted out his grim proposal, "What are you willing to give me to deliver Him up to you?" (Mt 26:15) Luke further notes that "Satan entered into Judas. . . And he went away and discussed with the chief priests and officers how he might betray Him to them." (Lk 22:3,4) Judas had suddenly changed the judicial equation, and unknown to all but Jesus, had preserved the timing of the crucifixion.
3. **The greed factor.** Why had Judas made this move? And why had he done it at this time, the day after Jesus' last confrontation with the Pharisees and Sadducees and his teaching on the Mount of Olives? Was it because he urgently needed the slave price of thirty pieces of silver? Not likely. He controlled the disciples' treasury and, according to John, regularly embezzled from it. Why would he enter into a risky scheme with the Sanhedrin to obtain money? Greed may have contributed to his decision, since he did ask the amount of his reward. But knowing, as he did, Jesus' power to feed thousands and provide many other benefits, would it not have been counterproductive for even a greedy person to arrange for his death? Whatever part greed may have played in his dealings, it was not Judas' intention that Jesus would die as a result. Such an outcome, although much desired by the Sanhedrin, would not be a determinative motive for Judas.
4. **The kingdom factor.** A more logical motive than greed for Judas, following satanically twisted logic, would be for the traitor to believe that by precipitating a trial before the Sanhedrin, with Jesus' many supporters in Jerusalem, He would be forced, and perhaps even encouraged, to announce the inauguration of the kingdom.

Could Jesus' Olivet Discourse given the day before (Tuesday), in which He predicted great tribulation, have made such intervention even more urgent? Judas, as well as the Sanhedrin, was fully aware of the strong support Jesus enjoyed in Jerusalem at that moment. Pilgrims from Galilee, whose lives and families had benefitted from Jesus' extensive ministry there, together with the Judeans for whom Jesus' credibility had been sparked by the Lazarus incident, created what may have seemed to Judas an opportunity not to be missed. If Jesus was reluctant to establish his kingdom, and thus deprive Judas of a prestigious position, then Judas would take the initiative to force the issue. What better means of doing this than by bringing Jesus before the Sanhedrin to precipitate, indirectly through involving that body, a popular uprising that would crown Jesus king? And since this kingdom would be the kind of kingdom Satan had proposed to Jesus, is it not reasonable to see the hand of Satan guiding Judas in his doomed design?

5. **The nature of the betrayal.** Judas' role was not to betray Jesus in the modern sense of the word. He was not making secret information available to an enemy. What he had contracted to do was to "turn over" Jesus to a court. This meant that he would be laying a charge to which the court must respond. It would then be the initiative of one of Jesus' own, not that of the Sanhedrin, an important consideration given the current mood in Jerusalem.

But what charge would Judas bring against Jesus? The one that would best suit his purpose, and the Sanhedrin's, would be the accusation of Jesus' claiming to be Messiah, Israel's promised king. If Judas were seeking to precipitate a kingdom, with anticipated benefits for himself, such a charge would be ingenious. The Sanhedrin would see it as a cause for seeking the death penalty, assuming that because it came from one of Jesus' disciples, the crowd would be too confused and divided to riot!

6. **The reason for Judas' remorse.** Judas did not intend that his action would result in Jesus' death. The record makes this clear: "Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying 'I have betrayed innocent blood'. . . And he threw the thirty pieces of silver into the sanctuary and departed; and he went away and hanged himself." (Mt 27:3-5) This was hardly the reaction of a man who had achieved his purpose.

It is clear that Judas, whatever his motives, did not intend for Jesus to die. Indeed, such would have made impossible the establishment of a kingdom, one which Judas perceived would benefit him. If not Jesus' death then, his purpose could have been to force the establishment of a kingdom, an outcome which would have satisfied his pride and greed. Since it would not have been a kingdom of righteousness, it would have fulfilled the plan of his mentor, Satan.

7. **The result of Judas' withdrawal.** When Judas withdrew from the proceedings, throwing his silver down in the temple and going out to hang himself, the Sanhedrin was left without a case against Jesus. If they had anticipated the possibility of Judas' defection from them, they would not have embarked on such a precarious undertaking. Without a witness against Jesus, a person to lay the charge, they were extremely vulnerable, exposed, as they had feared, to the possibility that his

supporters would turn against them, bringing down the wrath of the Roman authorities.

This fear precipitated their desperate search for witnesses in the middle of the night. "Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, in order that they might put him to death; and they did not find any, even though many false witnesses came forward. . . ." (Mt 26:59-60) Presumably most of the volunteers were dismissed because they were not able to testify to anything that could be used effectively against Jesus. These last two men were the best the court could find.

SUMMARY

The breakdown in establishing a case against Jesus reveals the kind of responsibility Judas had assumed. The confusion and desperation of the Sanhedrin during those early hours of Friday morning also confirmed the role they had intended for the defector. He was a "betrayor" in the sense that he defected from his relationship with Jesus and his peers, and that he manifestly served the purposes of "the enemy." The nature of his action, however, was unique, not conforming to our usual understanding of the term "betrayor." He had agreed to "turn over" Jesus to the court of the Sanhedrin. After the initial phase of this procedure, his official identification of Jesus in the Garden of Gethsemane, he withdrew from the proceedings. He had realized that they were leading to Jesus' death and not to an outcome which would benefit himself.

To understand Judas' motives and the meaning and significance of his actions requires an appreciation of the larger context of the event, including the involvement of Satan himself.

SEQUENCE OF EVENTS FROM THE TRIAL TO THE BURIAL OF CHRIST

1. Arrival at Golgotha: Mt 27:33, Mk 15:22, Lk 23:33, Jn 19:17
2. Offer of stupefying drink refused: Mt 27:34, Mk 15:23
3. Jesus is crucified between two thieves: Mt 27:31-38, Mk 15:24-28, Lk 23:33-38, Jn 19:18
4. Cry (#1): "Father forgive . . .": Lk 23:24
5. Soldiers divide his garments: Mt 27:3, Mk 15:24, Lk 23:34, Jn 19:23
6. Jews mock Jesus: Mt 27:39-43, Mk 15:29-32, Lk 23:35
7. Thieves rail at him / one repents & believes: Mt 27:44, Mk 15:32, Lk 23:39-43
8. Cry (#2): "Today thou shall be with me . . .": Lk 23:43
9. Cry (#3): "Woman, behold thy son . . .": Jn 19:26-27
10. Darkness begins: Mt 27:45, Mk 15:33, Lk 23:44
11. Cry (#4): "My God . . .": Mt 27:46-47, Mk 15:34-36
12. Cry (#5): "I thirst": Jn 19:28
13. Cry (#6): "It is finished": Jn 19:30
14. Cry (#7): "Father, into thy hands . . .": Lk 23:46
15. Jesus dismisses his spirit: Mt 27:50, Mk 15:37, Lk 23:46, Jn 19:30
16. The veil of the Temple is torn from top to bottom: Mt 27:51
17. Soldiers find Jesus dead: Jn 19:31-37
18. Joseph of Arimathea and Nicodemus bury Jesus: Jn 19:38-42

THE CRUCIFIXION

INTRODUCTION

At the time of the crucifixion, most of Jesus' followers did not know or understand what the result would be. Undoubtedly they assumed that this would be the end of Christ's ministry and also theirs. It is doubtful that they understood the theological implications of Christ's death, viewing it more as the personal traumatic tragedy of their Leader being cruelly executed.

THE TRIALS

The three religious and three civil trials had ended in wild, illegal, frenzied emotional confusion. The interchange between Pilate and the Sanhedrin capture and record the mood:

1. "I find no fault in him."
2. "Crucify him, crucify him."
3. "Shall I crucify your King?"
4. "We have no king but Caesar. . . his blood be upon our heads and upon our children!"

SEQUENCE OF EVENTS

1. **Scourging:** Mt 27:27-30, Mk 15:16-19

This was done with a leather whip loaded with metal or bone. It was called "the intermediate death," a unique kind of painful beating which was designed to dull the senses to the final death of the crucifixion.

2. **Procession:** Mt 27:31, Mk 15:20, Jn 19:17

- Probable order: centurion -- soldiers -- prisoners (presumably the other two men to be executed with Christ) -- an excited crowd.
- An uncomprehending, grieving band of followers, many women, some from Galilee, some from Bethany, his mother Mary, and at least some of the apostles. (Was Lazarus in the group, whose resuscitation had been a factor precipitating this event?)
- Jesus carries the crossbar of the cross: This symbolized the weight of guilt a prisoner should feel as he went to his execution. Carrying his own instrument of execution was an added insult, the ultimate humiliation. Eventually Jesus stumbles, falling beneath the weight of the fairly light crossbar.

3. **Simon of Cyrene (Libya):** Mt 27:32, Mk 15:21, Lk 23:26

- He was possibly the father of Alexander and Rufus, believers in the church at Rome (Mk 15:21, Rom 16:13).
- Simon could carry the crossbar of Jesus' cross but only Jesus could bear Simon's sin and ours. For this there could be no substitute for the One who was to become our substitute.
- Those who refuse him will bear their own sins for all of eternity and there will be no one to help them carry the load.

4. **Women weep for him:** (The "women of Jerusalem") Lk 23:27-31

- Five days previously He had stopped on the brow of the Mount of Olives as He prepared to enter Jerusalem. He had looked across the Valley of Kidron, and wept for Jerusalem.
- Now He says "weep for yourselves..." As a result of the events of that day, many Jewish mothers would weep forty years later when Titus took Jerusalem and most of its inhabitants would die.
- This was not an occasion for sentiment, as in an untimely death or a political tragedy. It was to be a transaction in which one man would take the place of billions of condemned sinners, not only on the cross, but in the lake of fire.
- The result would be that one day there would be no more tears for "God shall wipe away all tears from their eyes" (Rev 7:17).

5. **Travel through a city gate to Golgotha:** Mt 27:33-34, Mk 15:22, Lk 23:33, Jn 19:17

- The "place of a skull" would not likely refer to skulls left unburied, but to a site which had the appearance of a skull, an understandable feature in the limestone layers of the area.
- The site was public, by a main road in a place Jesus and His followers had often passed.
- The hill would be a rise in the ground, high enough to make executions easily visible to all who passed by. The contour of the land in Jerusalem rises toward the northwest section, the likely location of Calvary.

6. **Women of Jerusalem bring a drink to Jesus:** Mt 27:34, Mk 15:23

- Wine and myrrh were commonly used as an anesthetic; offered to condemned prisoners.

- Jesus tasted the drink (a subtle but strong testimony to his humanity and thus the extent of his suffering at this time) but refused it so that He could drink the dregs of "the wine cup of God's wrath" for us.

7. **A Centurion with four soldiers guard each prisoner and divide his clothing:**

Mt 27:35, Mk 15:24, Lk 23:34, Jn 19:23-25

- They cast lots for the seamless tunic so as not to destroy it by dividing it among them.
- They sat down to wait, perhaps playing a game of dice, but carefully guarding against any rescue attempt.

8. **Upright post in the ground:** Mt 27:35, Mk 15:24, Lk 23:33, Jn 19:18

- Jesus was probably laid down with his arms extended on the crossbar; nails would be driven through his hands. The crossbar would be raised and fastened to the upright (or, perhaps already secured to it, the whole structure would be dropped with a thud into the ground).
- The cross would probably not stand more than seven feet above ground level.
- Nails were driven through his feet and his body would be supported on a small seat to prolong death by allowing for breathing and circulation to the lower limbs.
- The identification board which had been carried in the procession would now be placed above Jesus' head on the cross.
- The Roman orator Cicero said, "Let the very name of the cross be very far away not only from the body of a Roman citizen, but even from his thoughts, his eyes, his ears."

9. **Tablet:** Mt 27:37, Mk 15:26, Lk 23:38, Jn 19:19-20

- It would be carried by a man walking at the head of the procession.
- The crowd would be straining to read it. What does it say? Murderer? Insurrectionist?
- None of these crimes was listed, just the name of the man, the place where he lived and the words, "King of the Jews." This last item would serve to indicate indirectly the nature of the charge.

10. **Sanhedrin complaint:** Jn 19:21-22

- The mention of "King of the Jews" on the tablet was Pilate's last word to the Sanhedrin which had intimidated him into crucifying Jesus.
- This accurate statement constituted the strongest possible indictment of the Sanhedrin for having crucified Messiah.

- The words on the tablet became the title of Peter's sermon on the Day of Pentecost (Acts 2:36; 3:13-18).

11. **Crowd abuses Jesus:** Mt 27:39-43, Mk 15:29-32, Lk 23:29-37

12. **Jesus offered sour wine:** Mt 27:48, Mk 15:36, Lk 23:44-45

In contrast to the sedative offered by the women, the purpose of this drink was to give strength to prolong life.

13. **Jesus spoke seven times, concluding with "It is finished."** Jesus was not put to death against His will; He voluntarily gave up his life ("...into thy hands I commend my spirit;" see Jn 10:18).

14. **Jesus suffered on the cross for six hours:** Mt 27:50, Mk 15:25,33, Lk 23:44,45

- From 9:00 a.m. to noon He would suffer from the heat of the sun, the flies and every possible physical and spiritual torment.
- At noon God drew a curtain over the sun; around the One who was "the Light of the world" all was darkness.
- Possible reasons for this darkness:
 - To allow God to deal with Christ alone as He bore our sins.
 - To provide relief from the heat of the sun.
 - To provide for the fact that something infinitely unique and awesome had taken place on that occasion.

15. **Concurrent events:** Mt 27:51-56, Mk 15:38-41, Lk 23:45-49

- Outside the temple the sheep were still dying at the very moment when the Lamb of God was laying down his life "to take away the sins of the world." The shadow was being replaced by the reality; the type by the anti-type.
- Inside the Temple the massive veil was split in two, from top to bottom.
- A few feet away one man was going into an eternity with Jesus and the other into an eternity in the lake of fire.

16. **Burials:** Mt 27:57-60, Mk 15:42-45, Lk 23:50-52, Jn 19:31-38

- One body would rise again in a few hours.
- One body would be raised sometime later by the One who had just died beside him. (1 Cor 15:51-53)

- One body would be raised at a considerably later time than that of the previously one, to meet as judge the One who had just died beside him. (Rev 20:4-6, and ch. 11-15)

THE REACTION

In the early days of the Church, believers in Jerusalem went to Golgotha each year on Passover Friday ("Good Friday") and wept. Following the resurrection, the ascension and Pentecost, they had come to understand the tremendous theological importance of what happened that day on that hill. Undoubtedly their weeping reflected their personal shock and sorrow at the suffering and death of their beloved Leader, especially as they realized that this event was rooted, not in the political and religious forces of the day, but rather in God's eternal plan to provide a sin-bearer for all people.

PERSONAL APPLICATION

- *Let this mind be in you, which was also in Christ Jesus . . . And, being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross.*

Phil 2:5,8

- *I have been crucified with Christ and I no longer live but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.*

Gal 2:20

- *Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me."*

Mt 16:24

- *But God forbid that I should glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

Gal 6:14

- *But we preach Christ crucified . . . the power of God and the wisdom of God.*

I Cor 1:23,24

IMPORTANCE OF CHRIST'S POST-RESURRECTION APPEARANCES

A. **To Mary Magdalene** (Mk 16:9-11, Jn 20:11-18)

1. It was an appropriate response to her need and intense devotion
2. This was His first appearance
3. Although His appearance was unexpected, she recognized Him (thus good evidence of the resurrection)
4. His body appeared so real and normal that she mistook Him for the gardener (an indication of the nature of resurrection bodies)
5. His resurrection would not change His plan to return to the Father before establishing His kingdom

B. **To Ten Disciples in the Upper Room** (Mk 16:14, Lk 24:36-43, Jn 20:19-25)

1. Introduction to their post-resurrection ministry
2. Emphasis not on location of ministry, but on...
 - the parallel between their future ministry with Jesus' ministry (Jn 20:21)
 - supply of the resource, the Holy Spirit (Jn 20:22)
 - importance of the mission (Jn 20:23)

C. **To the Seven by the Sea of Galilee** (Jn 21:1-25)

1. Established Peter's restoration and his authority to lead the group
2. Designated the under shepherd, important before the Shepherd departs (cf. 1 Pet 5:2-4)
3. Predicted Peter's martyrdom
4. Commanded Peter to follow to a cross

D. **To the Eleven on a Mountain in Galilee** (Mt 28:16-20, Mk 16:15-18, 1 Cor 15:6)

1. Authority of the risen Christ to command their mission
2. Objectives and strategy of the new mandate
3. Geographic/ethnic dimensions of their mission
4. Continued presence with them of the physically absent Christ

E. **To the Disciples in Jerusalem** (Acts 1:3-8)

1. Teaching on His person and work from a resurrection perspective
2. God alone will establish His kingdom and in His time
3. Kingdom will be visible (no correction of Peter's assumption)
4. Believers to be witnesses in the interim until His return
5. Person of the Holy Spirit to indwell and empower each believer

THE CONTINUING IMPACT OF THE TRIAL, DEATH AND RESURRECTION OF CHRIST As recorded in the book of Acts

(Cf Jn 15:18-16:4, Mt 12:38-45, 27:22,25)

The Sanhedrin vs. the Church

1. Evidence of Jesus' identity: the resurrection: Acts 2:22-36
2. The trial and crucifixion: 3:12-15, 17
3. Sanhedrin's charge vs. Peter for preaching the resurrection of Christ: 4:1-12
4. Trial and crucifixion: 4:25-28
5. Apostles' miracles in Jerusalem: 5:12-16
6. Sanhedrin intervention vs. the apostles: 5:17-42
7. Trial and crucifixion: 5:28-30
8. Sanhedrin's charges vs. apostles concerning the temple/Moses: 6:9-14
9. Stephen's charge of murder vs. the Sanhedrin: 7:51-53
10. Peter's summary of Christ's life, death and resurrection to Cornelius: 19:37-43
11. Paul's summary of Christ's life, death and resurrection at Antioch of Pisidia: 13:24-31
12. Paul's teaching re the death and resurrection of Christ to Jews at Thessalonica: 17:1-4, 7
13. Paul's appearance before the Sanhedrin/the resurrection issue: 22:30-23:10
14. Paul's appearance before Agrippa/implications re procedures vs. Christ and his resurrection: 25:13-20; 26:23

THE ROAD TO CALVARY

The Road to Calvary did not begin with Jesus' birth in Bethlehem or with his last journey from Galilee to Jerusalem. Nor did it begin in the Praetorium where He stood before Pilate and the Sanhedrin. The road to Calvary began in the counsels of the Trinity before the universe was created, before Adam and Eve ate of the forbidden fruit. God had determined that Lucifer would not triumph, that the rebellion in the Garden would not destroy his creation. There would be a way by which the people He had molded from the dust could be restored to fellowship with their Creator, a way by which those driven from the Garden could one day eat of the Tree of Life.

WHAT IS THE ROAD TO CALVARY?

1. The road to Calvary is the path from the Garden of Eden to the Garden of Gethsemane, the millennia-long highway that a holy God laid down to prepare for the death of his Son. To understand the meaning and magnitude of Calvary we need to trace that trail, from the book of Genesis to John's Gospel, from the garden of delight to the garden of death.
2. Along the road to Calvary we will observe many **signposts**, (or "types") each defining a dimension of the cross. Some are events, some are actions, some are people, some are animals and some are structures, but all provide instructional insights into the death of Christ.
3. These signposts constitute a trail of "visualized theology," a running revelation of human sinfulness, and of the love and grace of a holy God.
4. The road to Calvary would open another road, the road to the Father. The One who died on the cross could thus say, "I am the way, the truth and the life, no one comes to the Father except by me."
5. As we reflect on the crucifixion of Christ, we need to travel this Road to Calvary. We will seek to deepen our understanding of the meaning of Jesus' death as we study the signposts along the way. Recorded in the Old Testament and in the Gospels, these "historical markers" all pointed ahead to the crucifixion.

WHY DID GOD PROVIDE THIS ROAD TO CALVARY?

The "visualized theology" of the Old Testament and the explicit teaching of Jesus were needed to explain the meaning of the cross. This "road to Calvary" was necessary because people did not

- know the living God, that He alone exists. (Rom 1:18-23)
- comprehend the holiness of God and that his standard of righteousness is absolute. (Rom 3:10-18,23)
- understand the nature and seriousness of sin. (Rom 3:23)
- realize their inability to remove their sin. (Titus 3:5)

- know that God loved them and would give his Son to pay the penalty for their sin. (2 Cor 5:21)

THE ROAD THROUGH THE OLD TESTAMENT

- 1. Prediction of the road's destination (Genesis 3:14-15).** Satan's apparent victory in the Garden would be reversed at the cross. Speaking to the one who spoke through the serpent, God decreed the "bruising" of Christ's heel on the cross and its result, the "bruising" of Satan's head (Col 2:15, Rev 20:10).
- 2. The first covering (Genesis 3:21).** Although the killing of an animal, and therefore the shedding of blood, would be involved, it is not clear whether this was intended to be a type of Christ's death as in the case of the passover lamb. However, since the nakedness of 3:10 indicated fear of exposure to the wrath of God, the covering with the skins that clothed Adam and Eve would seem to preview the need to be protected from God's judgment.
- 3. God provided a substitute (Genesis 22:1-14).** One of the most dramatic and moving previews of the cross, this event provided a double type of Calvary: (a) the heart of Abraham the father willing to give up his son (vv 1-10) and (b) the provision of a ram to substitute for the son Isaac. In the first scene Isaac pictured Jesus, "obedient unto death," and in the second, the sinner, whose life is spared by the death of a substitute. This signpost on Mount Moriah pointed directly to that other Son, offered by his Father some 2000 years later near the same place.
- 4. Ancient pleas for a redeemer (Job 9:1, 33; 19:25; 25:4).** Job lived in the barren land south of the Dead Sea about the time of Abraham. He wrestled with the three fundamental questions of time and eternity: the invisible God (23:3), human sin (9:1), and immortality (14:4). The incarnation, death, and resurrection of Jesus Christ respectively, answer these questions. Although Job's suffering had not resulted from unconfessed sin, he was conscious of the holiness of God and the sinful state of all mankind, a condition that required a redeemer. Without realizing it, he was marking out the road to Calvary, the event which would satisfy the longings of his heart.
- 5. The passover (Exodus 12:1-13:16).** Perhaps the largest, most explicit signpost on the road to Calvary, the passover event, defined the meaning of the crucifixion. To teach the theology of the cross, God provided the typology of the substitutionary shedding of blood to protect from the death of the firstborn. Throughout Israel's history this dramatic deliverance from death would symbolize the reality of the wages of sin and the fact that the death of a substitute would be the only means of redemption.

The precise requirements for the passover point as signposts to Calvary. Although the people of that day did not realize it, they were acting out the essential facts of redemption. Each would have its counterpart in the crucifixion.

- Every firstborn was to die.
- The lamb must be without blemish, being tested four days.
- The lamb must be killed just before sundown.
- No bone of the lamb was to be broken. (Ps 39:20)
- The blood must be applied to the lintel of each house.

Writing to the Corinthian church, the apostle Paul specifically linked the passover and the crucifixion. He also showed that the person so delivered from the penalty of sin was required to live a life of purity, uncontaminated by the baggage of Egyptian bondage. It was to be a life characterized as "unleavened bread" (1 Cor 5:7).

As the passover celebration kept fresh in Israel's memory their deliverance from physical death, so the Lord's Table (our communion service) reminds believers today of their deliverance from spiritual death. Since that last passover meal in the upper room, the bread and the wine have symbolized Jesus' broken body and shed blood.

- 6. Approach to a holy God (Exodus 25-31; 35-40).** The plan of the tabernacle (and later the temple), provides a unique structural signpost pointing to Calvary. It portrays the means by which a sinner gains access to a holy God. Each detail of the tabernacle's construction reflects a dimension of the work of Christ (Ex 25:8-9, Heb 9:1-14). In the heart of the tabernacle, the Holy of Holies, stood the ark of the covenant (3'9" x 2'3" x 2'3" high. Ex 25:10-11,21). Its gold covering was called the *kapporet*, from the verb *kaphar*, "to make atonement" (Lk 18:13, 1 Jn 2:2). The ark, overshadowed by the shekinah glory, represented the presence of God. Here the high priest sprinkled blood to atone for the nation's sins (Lev 16:14-16).

When Jesus died on the cross the typology of the tabernacle was fulfilled. The splitting of the veil enclosing the Holy of Holies and its "mercy seat" (*kapporet*) indicated that the requirements of God had been satisfied, that man's sin had been atoned for (Mt 26:51, Heb 9:24-26, 10:19-22, Rom 3:25).

- 7. The five offerings (Leviticus 1-7).** Each of these five basic offerings constitutes a signpost on the road to Calvary because each predicts an accomplishment of the death of Christ (Heb 10:8-12).
- **Burnt offering ("ascent"):** The whole animal is burned = Jesus' complete, voluntary offering of himself for us.
 - **Meal offering:** The offering of fine flour = Jesus' perfect life, represented that which is essential for life (bread), offered up for us (Jn 6:35).
 - **Peace offering ("concord"," happiness"):** This was the only sacrifice eaten by both the priests and the people = fellowship between God and his people because Christ is our peace (Eph 2:13-18, Col 1:20).
 - **Sin offering:** This offering was for sins done unintentionally, in contrast to sins done in conscious defiance of God's laws = Jesus' death as the full and final satisfaction for sin (2 Cor 5:21).
 - **Trespass offering:** This offering emphasizes the restitution necessary when sin has been committed = Christ's death taking away sin and its consequences (Mt 17:11, Acts 3:19).
- 8. The Day of Atonement (Leviticus 16).** *Yom Kippur* was the most important day of the Jewish calendar because on this day atonement was made for the sins of the whole nation and the sanctuary was cleansed. The high priest entered the Holy of Holies

once each year, on this occasion, to sprinkle blood on the *kapporet*, the mercy seat to "make atonement for himself and his household and for all the assembly of Israel."

One activity was unique to this occasion: the selection of two goats (by casting lots), one for sacrifice and one to be led into the wilderness. The second goat was presented "alive before the Lord, to make atonement upon it, to send it into the wilderness. . . ." Aaron laid hands on it "to confess over it all the iniquities of the sons of Israel. . . the goat shall bear on itself all their iniquities. . ." This ritual portrays the dual work of Christ on the cross: He pays the penalty for our sin by his death (atonement), and He removes our sin, carrying it away into the "wilderness of God's forgetfulness" (Ps 103:12, Is 53:4, Jn 1:29, Heb 10:1-4).

9. The significance of blood (Leviticus 17). The essential significance of the shedding of blood in the sacrifices and in the death of Christ lies in the fact that blood represents life. "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls . . ." Since the result of sin is death, the shedding of blood provides the legal and observable evidence that this penalty has been paid. The regulations listed in this passage were designed to impress the people with the significance of the shedding of blood in atonement for sin. ("The wages of sin is death.") As a signpost it emphasizes the significance of Christ's death by crucifixion (Lk 22:20, Acts 20:28, Rom 3:25; 5:9, Heb 9:18-22, 1 Pet 1:18,19).

10. The red heifer offering (Numbers 19). The deaths of a whole generation of Israelites in the wilderness, following their refusal to enter the Land at Kadesh-Barnea, occasioned a special sacrifice that provides for us a unique signpost to Calvary. A red heifer was to be killed and the whole animal burned. Instead of emphasizing the application of blood for atonement, this procedure called for the application of the ashes of the burned sacrifice to the person contaminated by contact with a corpse (vv 16-19).

This ritual previewed the fact that Jesus was sacrificed once to atone for our sin, and that his finished work on the cross is always available to be applied to our hearts as they may become contaminated with sin in the course of our daily lives (1 Jn 2:1-2).

11. The bronze serpent in the wilderness (Numbers 21:4-9). Discouraged because they had been forced to take a long detour around Edom and resentful of their diet, the Israelites again complained bitterly against Moses, longing to return to Egypt. God's response was to send serpents whose bite was like fire. When they repented and Moses interceded for them, God provided an unusual remedy, a brass representation of the very snake that had caused death. It was to be displayed on a pole so all could see it. All who looked at that brass snake, as evidence of their repentance and their faith in God's provision, would be healed.

As the people of that day had transformed in their thinking the good manna into that which was detestable, so the Lord transformed the symbol of death into the means of life (2 Cor 3:14-16, 5:21). Fourteen centuries later Jesus reminded Nicodemus of this event as a means of showing him how to be "born from above" (Jn 3:14). He must look in repentance and faith on the One who would be "lifted up" on the cross, the One who, like the brass serpent on a pole, would be "made sin" for him.

12. Description of the crucifixion by David (Psalm 22). A thousand years before Christ died and centuries before the Romans used this means of execution, David described specific details of Jesus' death by crucifixion. One of the most quoted psalms in the New Testament, this signpost points to words and actions which can only refer to Jesus' death on the cross.

As He was dying, Jesus fulfilled the predictions of this psalm, even quoting part of it word for word (v 1). References to the hostility of the crowd (vv 6-8 and 12-13), the reactions of the One being crucified (vv 14-15 and 17), and the actions of the soldiers (vv 16 and 18) point in a unique way to Christ's crucifixion.

Although it is evident that parts of this psalm apply to David and that other subjects are dealt with, (e.g. the prediction of the final triumph of Christ's kingdom, vv 25-31), it is clear that the Holy Spirit has provided a signpost on the road to Calvary of a very intimate and moving nature. (For the record of fulfillments, see Mt 27:43, 46, Mk 15:34, Jn 19:24.)

13. Previews by the psalmists (31:5; 41:9; 69:21; 109:25). These specific predictions of Jesus' crucifixion refer to his final words (Lk 23:46); his betrayal by Judas (Mt 26:23, Lk 22:21, Jn 13:18); the offer of gall and vinegar (Mt 27:34,48, Mk 15:23; Lk 23:36, Jn 19:26-30); and the derision of the crowd (Mt 27:39, Mk 15:29).

14. Predictions by Isaiah (52:13 - 53:12). Writing some 700 years before Calvary, Isaiah described in eyewitness detail the agony of the "suffering Servant of the Lord." We are forced to watch as He endures the awful physical impact of the crucifixion on his body and soul (53:1-3). Perhaps the strongest impression is the fact that He was an innocent "sheep" who went to his death without protest, and that He did so to take the place of others, including his tormentors (53:4-12; Jn 10:18). As a signpost pointing to Calvary, this passage eloquently summarizes the significance of the cross, the sinless Lamb paying the death penalty for the condemned. The wrath of a holy God was fully satisfied, the blood of the Lamb had made atonement for sin.

After the suffering comes the glory. The One who had been brought low will be highly exalted. Roman soldiers would lift him up on a cross for six hours; God would lift him up to the highest position in glory, forever (52:13-15; 53:12; Phil 2:5-11).

15. Previews by the prophet Zechariah (11:12-13; 12:10-11). These prophetic signposts point to two specific events related to Calvary. When referring to each, the Gospel writer links the words of Zechariah to their fulfillment: the betrayal of Jesus by Judas and the thrusting of a sword into the body of Christ by a Roman soldier (Matt. 27:3-10 and John 19:37).

11:12-13: The Shepherd of the doomed flock was sold for thirty pieces of silver, the prescribed compensation for a slave gored by an ox (Ex 31:22). Although in his incarnation Jesus had taken the position of a slave (Phil 2:7), neither the Sanhedrin nor Judas knew that their betrayal contract perfectly reflected this voluntary humility of the Shepherd. Nor did the nation realize that they had placed such a low value on Messiah's ministry.

When he realized that his action was leading to Jesus' death, Judas, in a frenzied act of remorse, slammed down the shekels in the "house of the Lord." But this "blood money" was quickly exchanged by the Sanhedrin for a burying place, the "Potter's Field." It was probably here, in the Valley of Hinnom, on the southwest side of Jerusalem, that Judas hanged himself.

12:10-11: As an eyewitness, John remembered this prediction as he watched a soldier confirm that Jesus was dead and then pierce his side with a spear (John 19:33-34). As "they looked on him" they were reliving another historic event, Israel's looking on a brass serpent in the wilderness (the same Hebrew verb for "look"). Those with Moses had looked in faith and were healed, those with John looked in unbelief and as a nation would be judged. Yet in a future day, many of that nation will remember their rejection of Messiah and will mourn, turning to him in repentance (Zech 12:10-13:1).

THE ROAD TO CALVARY IN THE GOSPELS

Intertestamental Transition: *In the Old Testament, the end of this road lay far in the distance. Centuries would pass before the cross would become a reality. Generations of people who observed these signposts would never see Calvary. For four hundred years no further signposts appeared. But during that period God was continuing to construct the road, building into it the culture of the Greeks, the rule of the Romans, and the development of the Jewish institutions that would culminate in Calvary.*

With only thirty-three years to go, the Gospel records bring the road into sharper focus. The signposts are no longer implicit, expressed in picture predictions; now become explicit references to the certain death of the Baby born in Bethlehem. For the first time, the Victim himself will speak of Calvary. With Jesus and his contemporaries we now walk the road toward that awesome event that looms ever larger on the horizon.

1. The incarnation of the Savior.

- **Mt 1:21:** *Gabriel:* ". . . you shall call his name Jesus, for it is He who will save his people from their sins."
- **Lk 2:10-14:** *Angels:* ". . . good news of a great joy which shall be for all the people; . . . there has been born for you a Savior. . ."
- **Lk 2:30-35:** *Simeon:* "For my eyes have seen Thy salvation. . . and a sword will pierce even your own soul."
- **Lk 2:38:** *Anna:* ". . . continued to speak of Him to all those who were looking for the redemption of Jerusalem."

2. Witness of John the Baptist (Jn 1:29, 36). "Behold the Lamb of God who takes away the sin of the world." Informed and conditioned by centuries of sacrificial lambs, there could be no doubt that John referred to the One for whom these were types. Without the Calvary road signposts of passover and other offerings, the idea of Messiah being a "lamb" as well as a king, (as John had also announced), would have been unintelligible. Even so, it would not be until the crucifixion that his role as the Lamb would be understood by his followers. Without this payment for sin, however, a kingdom of redeemed citizens.

- 3. Cleansing of the temple I (Jn 2:13-22).** On his first visit to Jerusalem in his ministry, Jesus interrupted the commercialism that had developed in the temple court. Asked for a sign that would validate his authority to act so boldly, Jesus answered,

"Destroy this temple, and in three days I will build it up." From vv 21 and 22 it is evident that He was predicting both his death and his resurrection. In just three years they would "destroy" his body on the cross, an event clearly predicted but not understood until after the fact.

At his trial a twisted version of Jesus' statement was used by the Sanhedrin to establish (in their minds) a crime for which He should be crucified. Two false witness declared, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days'" (Mt 26:61, Mk 14:57,58). Thus, at the beginning of his ministry, Jesus had provided not only another signpost on the road to Calvary, but a statement which would turn the trial against him and precipitate his death (Mt 26:62-66).

- 4. Interview with Nicodemus (John 3:1-21).** At the climax of their conversation Jesus pointed unmistakably to Calvary as He drew a parallel between that event and the brass serpent in the wilderness (v 14; Num 21:4-9). Jesus used this verb "lift up" again toward the close of his ministry (Jn 8:28, 12:32). In each case it served as a signpost pointing to Calvary. In a literal way Roman soldiers would, indeed, lift Jesus up onto the cross. In this context (3:14) the relationship of the crucifixion to the brass serpent suggests the need to make a very public statement about the sinfulness of sin. The One who was made sin for us was put on public display for all to witness the payment of the death penalty for sin (Rom 3:25,26, 2 Cor 5:21). But this awful act also provided the remedy for sin; it would provide healing for all who would look on him in repentance and faith.
- 5. Pharisee/Herodian purpose to kill Jesus (Mt 12:14, Mk 3:6, Lk 6:11).** Following the third recorded round of confrontations on the Sabbath-keeping issue, these two groups, normally not compatible, realized that they must kill Jesus. What had been a growing discomfort with Jesus' evident authority and popularity, and his implicit threat to their theology and practice, now exploded into murderous rage.

While it may be argued that this reaction only reflected their commitment to the law, it must be remembered that it was primarily obedience to "their law," the oral law, that was being defended. This first recorded intention to bring about Jesus' death, rather early in his ministry in Galilee, constituted a significant signpost on the road to Calvary. In another year, this trickle of hostility would broaden into a torrent of attacks when joined by the politically-motivated Sadducees in Jerusalem.

- 6. Jesus predicts his burial (Mt 12:38-40).** In response to the Pharisees' demand for a sign, following the Beelzebub incident, Jesus paralleled his burial with Jonah's three day experience in a whale. (Not only was this a well-known event, but Jonah's home town was located only five miles from Nazareth.) Although this allusion would probably be missed by his hearers at that time, the reference to the length of his stay in the tomb constituted an unmistakable signpost on the road to his death at Calvary.

7. **Prediction of his death at Caesarea Philippi (Mt 16:21-26).** Following Peter's declaration that He was "the Christ, the Son of the living God," Jesus made his historic prediction "I will build my church." Then, for the first time, He announced that He was going to Jerusalem to die. Nothing could have shocked his men more. They had no idea that He was on the road to Calvary. So contrary to their expectations was this startling news that Peter exploded in rejection, "This shall never happen to you." But no road block would prevent his reaching that destination, certainly not any concern for personal self-interest (vv 23-26). Jesus' disciples did not understand that to build his Church He must die to redeem those who would enter it. The eternal values that Christ would demonstrate on the cross would also become the standard for those who would follow him (vv 24-26). They too would be required to travel their road to Calvary, to identify with the experience of the apostle Paul who wrote: "I have been crucified with Christ, and I no longer live . . ." (Gal 2:20).
8. **The Transfiguration (Mt 17:1-13, Mk 9:2-13, Lk 9:28-36).** To encourage Peter and James and John, who were reeling under the news of the cross, Jesus provided a preview of himself in his kingdom, together with a cameo appearance by Moses and Elijah. Even at this unprecedented event, the cross dominated the conversation. Moses and Elijah were "speaking of his departure which He was about to accomplish at Jerusalem," thus maintaining a continuity with Jesus' announcement of his death few days before at Caesarea Philippi.

For Moses, Jesus' word "exodus," (translated "departure"), would hold special significance. The event anticipated the sacrifice of the last passover lamb, the Lamb of God. For fourteen centuries this annual feast had pointed down the road the Calvary. Now, on a high mountain in Galilee, the lawgiver was discussing it with the One who would fulfil it. Elijah also brought a unique significance to this majestic scene, as the three disciples were to note as they descended from the mountain (Mt 17:10-13, Mk 9:11-13). Elijah would come "to restore all things," but this restoration would require first the death of Messiah to pay for sin. Further, what had happened to the one who had come in the role of Elijah, rejection and death, would also happen to the One he had announced.

The real concern and source of consternation for the disciples, however, was Jesus' reference to his resurrection from the dead. Since with Peter they had apparently rejected the prediction of his death (Mt 16:21), the prospect of a resurrection would be totally unintelligible. For them the road to Calvary was still shrouded in the fog of disbelief. But for Peter, thirty years later, the road had become clearly visible (2 Pet 2:12-21). No longer would he need to ask about Elijah or Jesus' resurrection. Peter had seen the risen Lord and was waiting in confidence and anticipation for his promised return. But he had never forgotten the impact of seeing Jesus' glory and hearing him discuss his "exodus" with Moses and Elijah.

9. **The Good Shepherd (Jn 10:11-18).** In developing life and death implications from his two parables of the shepherd and his sheep (Jn 10:1-9), Jesus went on to predict his death for his sheep. In this signpost Jesus pointed to Calvary, not as the place where the Lamb is slain for the sinner, but to where the Shepherd himself voluntarily dies for his sheep. Four times in this passage Jesus pointed down the road to Calvary where He would "lay down his life for his sheep" (vv 11, 15, 17, 18). In his last two statements Jesus added the prediction of his resurrection (vv 17,18). He also

emphasized the fact that He would not be an unwilling victim: "I lay it down of My own initiative" (v 18). His life lived, his words spoken, his relationship with Judas, his responses in his arrest and trials, were not controlled by a desire to be delivered, to be rescued from coming danger. Rather, He was resolutely pressing on down the road to Calvary.

- 10. The Lazarus factor: the plot to kill Jesus (Jn 11:45-54).** To Martha, standing at her brother's tomb, Jesus promised that ". . . you will see the glory of God." This was an expression He often used to define the significance of his death on the cross. His reference here, therefore, was to more than the return of Lazarus from his grave; it was also to his own death, an event for which this sign miracle would become a precipitating factor.

Until Jesus raised Lazarus from the dead less than two miles from the temple in Jerusalem, the Sadducees had been passive toward Jesus. This miracle catapulted them into action, however, for two reasons: (a) it contradicted their denial of resurrection and (b) they knew that the response of the local people could easily develop into an uprising that would seek to make Jesus king. The Sadducees realized that such a reaction would precipitate the wrath of the Romans and that they would lose their temple and their power (as did occur forty years later). Thus, the raising of Lazarus was even more than a signpost pointing to Calvary; in the providence of God, it became a unique dynamic propelling Jesus toward his own death.

- 11. Parable: the citizens and the kingdom (Lk 19:11-28).** On the literal road to Calvary, Jesus passed through Jericho a few days before making the 17 mile, 3,500 foot ascent to Jerusalem. Knowing that "they supposed that the kingdom of God was going to appear immediately," Jesus taught a parable to explain the sequence involved in establishing his rule (vv 12-13). His prediction of rejection (vv 14 and 27) obviously referred pointedly to the events of his trials by the Sanhedrin and Pilate that would result in his crucifixion. A few days later, his "triumphal entry" into Jerusalem would become but a prelude to his traumatic exit from that city to Calvary. This parable concerning Jesus' rejection by the Jewish leaders thus provides another signpost pointing to Calvary.

- 12. Jesus anointed for burial (Mk 14:3-9; Jn 12:2-11).** Although Jesus had spoken at least three times to his disciples about his coming death, of only Mary of Bethany is it recorded that she believed his words. Recently bereaved by the death of her brother, she was acutely acquainted with death. She had watched silently as Jesus wept at his tomb. But who would weep for Jesus? Who would anoint his body? Mary could only express her deep devotion by pouring out a small fortune in perfume on Jesus' feet. She alone, it would seem, took seriously the certainty of Jesus' death. She had heard his declaration, "I am the resurrection and the life," but her action implied that she had no hope that his body would ever walk out of the tomb. One of the most profound and personal signposts on the road to Calvary, Mary's action was specially honored by her Lord's words, "She has done what she could" (v 8). So impressed was Jesus by her selfless act that He predicted that this signpost would become known throughout the world (v 9).

- 13. Cleansing the temple II (Mark 11:15-18; Luke 19:45-48).** Three years before, Jesus had begun his Jerusalem ministry with this same act. At that time "the Jews" asked

him for a sign to validate his authority to disrupt the commercialism of this sacred area. Now, as He comes to Jerusalem for the last time, the Sanhedrin ("chief priests and scribes") for whom He is posing a political threat (11:50), plot how they can kill him. But they have a problem: "All the people were hanging on his words." Not only was this reaction by the authorities a signpost pointing to Calvary, it reveals the reason why Judas' offer of betrayal would present a very attractive opportunity to the Sanhedrin.

- 14. Interview with the Greeks (Jn 12:20-36).** For one of the few recorded times in his ministry, Gentiles seek out Jesus, and this in Jerusalem. Whatever their purpose, Jesus' response pointed unmistakably to his imminent death. Not only did He now, for the first time, confirm that the long anticipated "hour" of his death was "at hand," but He went on to provide an eternal perspective on life and death (v 24).

12:24-26: The image of a seed sown, apparently lying dead in the ground, then bringing forth a new plant with multiplied fruit, aptly pictured his own death. The fulfillment of the Feast of Firstfruits, to be celebrated on the day of his resurrection, further demonstrated the nature and extent of the result of his death, his being buried as a seed in the ground (1 Cor 15:20-22). This signpost not only pointed to the event of Calvary, but it also defined its meaning and outcome for believers.

12:32-34: For the third time (Jn 3:14 and 8:28) Jesus predicts his crucifixion as being "lifted up from the earth." As the writer explains the meaning of these words (v 33), he provides another unmistakable signpost pointing to Calvary. Though viewed as a pathetic, pain-racked figure on a Roman cross, the crucified Savior would draw people to him as the brass snake on the pole in the wilderness had provided relief from the poison of desert reptiles. Jesus' reference to himself by the messianic title "the Son of Man" (v 34), presented the crowd with the paradox of an eternal Messiah who was expected "to remain forever," dying on a cross.

- 15. Parable: killing the heir (Mt 21:33-42).** Among the many references Jesus made to his coming death, one embedded in a parable given to his Sanhedrin enemies warrants special attention. In effect, it clearly charges these religious leaders of Israel with murderous intent. Pictured as vine growers, they would say, "This is the heir; come, let us kill him, and seize his inheritance" (vv 38,39). In pointing to Calvary, this signpost explicitly identifies the men who would soon take the initiative to put him to death, a decision that would be expressed in their demand to "Crucify him, crucify him!"
- 16. Judas-Sanhedrin agreement (Mt 26:1-5, 26:14-15, Lk 22:1-6).** Jesus had predicted that He would die on the exact day of Passover. But although the Sanhedrin was urgently seeking to kill Jesus, they realized that they could not move against him while large crowds of his supporters, from Galilee and the Bethany area in particular, were in Jerusalem. The Sanhedrin had not forgotten his entry into Jerusalem four days earlier when He was heralded as Messiah. They would be forced to wait another week until the throngs of pilgrims had returned to their homes following the feast of Unleavened Bread. But Judas solved their dilemma by his offer to initiate proceedings against him.

- 17. The last passover.**

"One of you shall betray me" (Mk 14:18-21, Jn 13:2, 13:18-30). The irony of Judas' action was that he did not intend for Jesus to be killed. When he realized that this was where events were headed he committed suicide. Yet Jesus' announcement to his disciples, including Judas, unmistakably pointed to the cross, even though none of them understood this meaning in his words. Thus, in an indirect way, this awful revelation that there was a traitor in the room became another signpost on the road to Calvary.

"My body. . .my blood" (Mk 14:22-25, Lk 22:17-20). In this historic signpost, Jesus pointed to Calvary in the most specific and intimate way possible. The unleavened bread and the wine from the "third cup" of the passover meal marked the greatest theological transition in human history, from the signpost of the passover lamb pointing ahead to Calvary, to the bread and wine memorializing the broken body and the shed blood of the Lamb of God.

"Now is the Son of Man glorified" (Jn 13:31). With the betrayer gone, Jesus could now point to the cross in these majestic words. For him and his Father, Calvary would be an hour of glory. On that ordinary Roman scaffold of execution, the Son of God would demonstrate the holiness, justice, love and grace of God in a unique and awesome way. In these historic words, Jesus created a signpost on the road to Calvary that not only pointed to the event but defined it, describing it as a moment of supreme glory for the Father and the Son.

"A little while you will see me no longer" (Jn 16:16-33). As "the hour" drew closer, Jesus sought to prepare his disciples for his departure to the cross. With the event only hours away, these enigmatic words (v 17) were intended to inform and encourage men who had not yet understood the signposts on the road to Calvary. As they speculated on this latest prediction, Jesus described for them two opposite reactions that would accompany his death. The Sanhedrin would have joy and his followers would have sorrow. Then, in one of his last analogies, Jesus likened the sequence of their temporary pain, followed by lasting joy, to the experience of a woman in labor and the birth of her child. In this signpost Jesus described, not primarily the event of Calvary, but its impact on the Jewish leaders and on his followers, predicting the reversals of joy and sorrow for each. As we perceive the significance of this signpost on the road to Calvary, we are drawn deeply into the emotional implications of Jesus' crucifixion.

- 18. The Garden (Mt 26:36-46, Mk 14:32-42, Lk 22:40-46).** As the preceding signpost had predicted the reactions of Jesus and his enemies, this passage reveals Jesus' own reactions as He approached the cross. Without this record of his agony, expressed in his prayer to the Father, we would be unaware of Jesus' heart anguish. The outcome had been settled in eternity (Phil 2:5-8), but this final act of obedience, as it became reality in history, is recorded for us in this most intimate signpost on the road to Calvary.

Jesus' concern was not to avoid physical suffering, but to do the will of the Father even though this would mean "becoming sin" and thus being separated from his Father, ("My God, why hast thou forsaken me"). We can never fully understand or appreciate what his voluntary death on the cross meant to Jesus. It is clear, however, that his agony in the Garden that night constituted a measure of the

sinfulness of our sin and the extent to which it had separated us from God. It also revealed the holiness of God, which could only be satisfied by the death of his Son.

- 19. The trials (Mt 26:57-27:44, Lk 22:54-23:25, Jn 18:13-19:16).** The purpose of the trials by the Sanhedrin, preceded by the hearing before Annas, was to develop a charge by which they could demand the death sentence from Pilate. But the accusation of their false witnesses carried no weight; only Jesus' own "self-incrimination" as He applied a messianic prophecy to himself (Dan 7:13) and a distorted version of his prediction of "destroying this temple" allowed the case to proceed. It is evident that neither Pilate nor Herod was impressed with the Sanhedrin's urgent argument for a Roman execution.

As the pressure grew, driven by the frenzied determination to eliminate Jesus as a threat to Pharisee theology and to the political security of the Sanhedrin, Pilate could no longer ignore their cries of "Crucify him, crucify him!" The issue was not justice, leading to condemnation or acquittal; it was the predetermined death of the Sin-bearer. The cries of "crucify" had become one of the last signposts on the road to Calvary.

- 20. The "last mile" (Mt 27:31-34, Mk 15:20-23, Lk 23:26-33).** The road to Calvary had wound its way through many centuries, now less than a mile remained. With his body horribly bruised and bleeding from the scourging of bone-tipped leather whips, the humiliated Creator of the universe obediently carried the crossbar on which He would be nailed. Roman soldiers provided his escort; his mother, John, and a few sorrowing followers mingled with the hostile crowd. The "women of Jerusalem" wept as they offered him an anesthetic mixture of wine and myrrh.

Now, so close to its destination, the road to Calvary needed no more signposts. But there was one more, a wooden tablet proclaiming in three languages, "JESUS OF NAZARETH KING OF THE JEWS." This ultimate signpost pointed, not ahead to Calvary, but downward to the Lamb of God, dying on that cross for each of us.

*When I survey the wondrous cross,
on which the Prince of glory died,
My richest gain I count but loss,
and pour contempt on all my pride.*