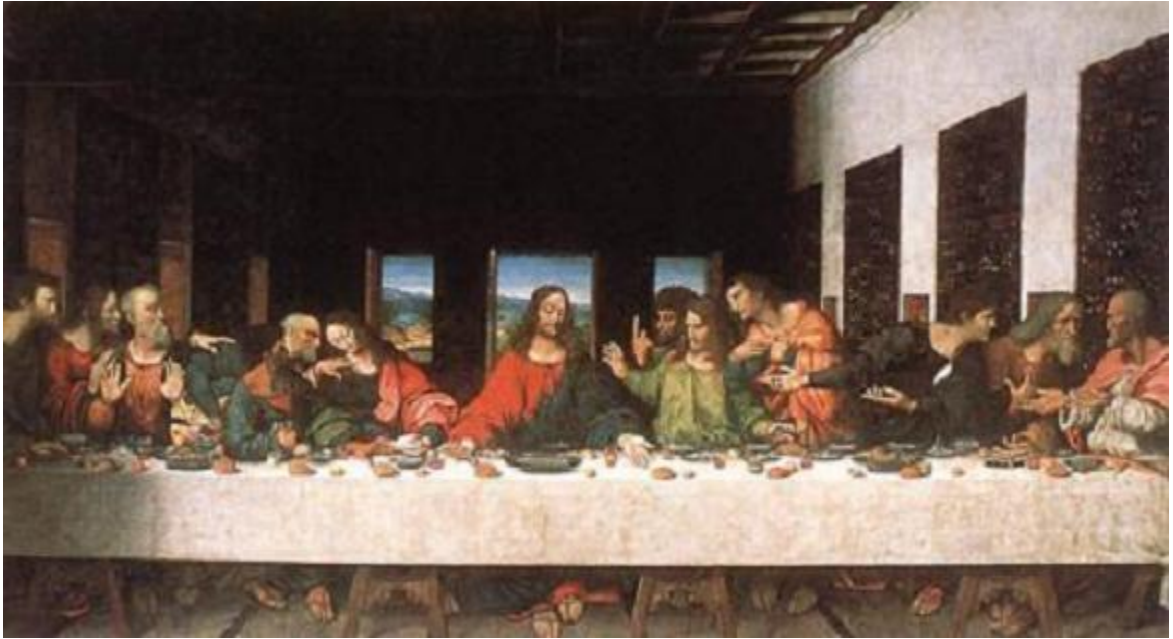


# The Life of Christ

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An episode-by-episode study guide, as taught by  
Pastor Robert L. Bolender at Austin Bible Church, from  
2004 to 2014



# Harmony of the Gospels

<b>INTRODUCTIONS TO JESUS CHRIST</b>						
Date	Event	Location	Matthew	Mark	Luke	John
	(1) Luke's Introduction				1:1-4	
	(2) Pre-incarnation Work of Christ					1:1-18
	(3) Genealogy of Jesus Christ		1:1-17		3:23-38	
<b>BIRTH, INFANCY, AND ADOLESCENCE OF JESUS AND JOHN THE BAPTIST</b>						
Date	Event	Location	Matthew	Mark	Luke	John
7BC	(1) Announcement of Birth of John the Baptist	Jerusalem (Temple)			1:5-25	
7/6BC	(2) Announcement of Jesus' Birth to Mary	Nazareth			1:26-38	
6/5BC	(3) Song of Elizabeth to Mary	Hill Country of Judah			1:39-45	
	(4) Mary's Song of Praise				1:46-56	
c.5BC	(5) Birth of John the Baptist, His Father's Song	Judea			1:57-80	
5BC	(6) Announcement of Jesus' Birth to Joseph	Nazareth	1:18-25			
5-4BC	(7) Birth of Jesus Christ	Bethlehem	1:24,25		2:1-7	
	(8) Proclamation by the Angels	Near Bethlehem			2:8-14	
	(9) The Shepherds Visit	Bethlehem			2:15-20	
	(10) Jesus' Circumcision	Bethlehem			2:21	
	(11) Witness of Simeon & Anna	Jerusalem			2:22-38	
	(12) Visit of the Magi	Jerusalem & Bethlehem	2:1-12			
	(13) Escape to Egypt & Murder of Babies	Bethlehem	2:13-18			
	(14) From Egypt to Nazareth with Jesus		2:19-23		2:39	
Afterward	(15) Childhood of Jesus	Nazareth			2:40,51	
7/8AD	(16) 12 year old Jesus Visits the Temple	Jerusalem			2:41-50	
Afterward	(17) Summary of Jesus' Growth to Adulthood	Nazareth			2:51,52	
<b>TRUTHS ABOUT JOHN THE BAPTIST</b>						
Date	Event	Location	Matthew	Mark	Luke	John
c.28-30AD	(1) John's Ministry Begins	Judean Wilderness	3:1	1:1-4	3:1,2	1:19-28
	(2) Man and Message		3:2-12	1:2-8	3:3-14	
	(3) His Picture of Jesus		3:11,12	1:7,8	3:15-18	1:26,27
	(4) His Courage		14:4-12		3:19,20	
<b>BEGINNING OF JESUS' MINISTRY</b>						
Date	Event	Location	Matthew	Mark	Luke	John
c.28-30AD	(1) Jesus Baptized	Jordan River	3:13-17	1:9-11	3:21-23	1:29-34
	(2) Jesus Tempted	Wilderness	4:1-11	1:12,13	4:1-13	
	(3) The First Disciples Called	Beyond Jordan				1:35-51
	(4) The First Miracle	Cana in Galilee				2:1-11
	(5) First Stay in Capernaum	Capernaum				2:12
30AD	(6) First Cleansing of the Temple	Jerusalem				2:13-22
	(7) Received at Jerusalem	Jerusalem				2:23-25
	(8) Teaches Nicodemus about Salvation	Judea				3:1-21
	(9) Co-Ministry with John the Baptist	Judea				3:22-30
	(10) Leaves for Galilee	Judea	4:12	1:14	4:14	4:1-4
	(11) Samaritan Woman at Jacob's Well	Samaria				4:5-42
	(12) Return to Galilee			1:15	4:15	4:43-45
<b>THE GALILEAN MINISTRY OF JESUS 30-32AD</b>						
Date	Event	Location	Matthew	Mark	Luke	John
30AD	(1) Healing of the Nobleman's Son	Cana				4:46-54
	(2) Rejected at Nazareth	Nazareth			4:16-30	
	(3) Moved to Capernaum	Capernaum	4:13-17			
	(4) Four Become Fishers of Men	Sea of Galilee	4:18-22	1:16-20	5:1-11	
	(5) Demonic Healed on the Sabbath Day	Capernaum		1:21-28	4:31-37	
	(6) Peter's Mother-in-Law Healed	Capernaum	8:14-17	1:29-34	4:38-41	
	(7) First Preaching Tour of Galilee	Galilee	4:23-25	1:35-39	4:42-44	
	(8) Leper Healed and Response Recorded	Galilee	8:1-4	1:40-45	5:12-16	
	(9) Paralytic Healed	Capernaum	9:1-8	2:1-12	5:17-26	
	(10) Call of Matthew and His Reception	Capernaum	9:9-13	2:13-17	5:27-32	
	(11) Disciples Defended via a Parable	Capernaum	9:14-17	2:18-22	5:33-39	
31AD	(12) Goes to Jerusalem for Second Passover; Heals Lame Man	Jerusalem				5:1-47
	(13) Plucked Grain Sabbath Controversy	En Route to Galilee	12:1-8	2:23-28	6:1-5	
	(14) Withered Hand Sabbath Controversy	Galilee	12:9-14	3:1-6	6:6-11	
	(15) Multitudes Healed	Sea of Galilee	12:15-21	3:7-12	6:17-19	
	(16) Twelve Apostles Selected	Near Capernaum		3:13-19	6:12-16	

	(17)	Sermon on the Mount	Near Capernaum	5:1-7:29		6:20-49	
	(18)	Centurion's Servant Healed	Capernaum	8:5-13		7:1-10	
	(19)	Widow's Son Raised	Nain			7:11-17	
	(20)	Jesus Encourages John the Baptist	Galilee	11:2-19		7:18-35	
	(21)	Woes Upon the Privileged		11:20-30			
	(22)	A Sinful Woman Anoints Jesus	Simon's House, Capernaum			7:36-50	
	(23)	Another Tour of Galilee	Galilee			8:1-3	
	(24)	Jesus Accused of Blasphemy	Capernaum	12:22-37	3:20-30	11:14-23	
	(25)	Jesus' Answer to a Demand for a Sign	Capernaum	12:38-45		11:24-26, 29-36	
31AD	(26)	Mother, Brothers Seek Audience	Capernaum	12:46-50	3:31-35	8:19-21	
	(27)	Famous Parables of the Kingdom	By Sea of Galilee	13:1-52	4:1-34	8:4-18	
	(28)	Calming the Sea	Sea of Galilee	8:23-27	4:35-41	8:22-25	
	(29)	Gadarene Demoniac(s) Healed	E. of Sea of Galilee	8:28-34	5:1-20	8:26-39	
	(30)	Jairus' Daughter Raised & Healing of a Woman with a Hemorrhage		9:18-26	5:21-43	8:40-56	
	(31)	Two Blind Men's Sight Restored		9:27-31			
	(32)	Mute Demoniac Healed		9:32-34			
	(33)	Nazareth's Second Rejection of Christ	Nazareth	13:53-58	6:1-6		
	(34)	The Twelve Sent Out		9:35-11:1	6:6-13	9:1-6	
	(35)	Fearful Herod Beheads John the Baptist	Galilee	14:1-12	6:14-29	9:7-9	
32AD	(36)	Return of 12, Jesus Withdraws, 5000 Fed	Near Bethsaida	14:13-21	6:30-44	9:10-17	6:1-14
	(37)	Walks on the Water	Sea of Galilee	14:22-33	6:45-52		6:15-21
	(38)	Healing at Gennesaret	Gennesaret	14:34-36	6:53-56		
	(39)	Peak of Popularity Passes in Galilee	Capernaum				6:22-71; 7:1
	(40)	Traditions Attacked		15:1-20	7:1-23		
	(41)	Short Journey to Phoenicia	Phoenicia	15:21-28	7:24-30		
	(42)	Afflicted Healed	Decapolis	15:29-31	7:31-37		
	(43)	4000 Fed	Decapolis	15:32-39	8:1-9		
	(44)	Pharisees Increase Attack	Magdala	16:1-4	8:10-13		
	(45)	Disciples' Carelessness Condemned; Blind Man Healed		16:5-12	8:14-26		
	(46)	Peter's Great Confession	Near Caesarea Philippi	16:13-20	8:27-30	9:18-21	
	(47)	Jesus Foretells His Death	Caesarea Philippi	16:21-26	8:31-37	9:22-25	
	(48)	Kingdom Promised		16:27,28	9:1	9:26,27	
	(49)	The Transfiguration	Unnamed Mountain	17:1-13	9:2-13	9:28-36	
	(50)	Epileptic Healed	Unnamed Mountain	17:14-21	9:14-29	9:37-42	
	(51)	Again Tells of Death & Resurrection	Galilee	17:22,23	9:30-32	9:43-45	
	(52)	Taxes Paid	Capernaum	17:24-27			
	(53)	Disciples Content About Greatness	Capernaum	18:1-35	9:33-50	9:46-50	
	(54)	Jesus Rejects Brothers' Advice	Galilee				7:2-9
Sept., 32AD	(55)	Galilee Departure & Samaritan Rejection		19:1		9:51-56	7:10
	(56)	Cost of Discipleship		8:18-22		9:57-62	

**LAST JUDEAN AND PEREAN MINISTRY OF JESUS 32-33AD**

Date	Event	Location	Matthew	Mark	Luke	John
Oct. 32AD	(1) Feast of Tabernacles	Jerusalem				7:2,11-52
	(2) Forgiveness of Adulteress	Jerusalem				7:53-8:11
	(3) Christ—the Light of the World	Jerusalem				8:12-20
	(4) Growing Conflict with the Devil's Sons	Jerusalem				8:21-59
	(5) The Man Born Blind	Jerusalem				9:1-41
	(6) The Good Shepherd	Jerusalem				10:1-21
	(7) The Service of the Seventy	Probably Judea			10:1-24	
	(8) Lawyer Hears the Good Samaritan story	Judea?			10:25-37	
	(9) Mary & Martha's Hospitality	Bethany			10:38-42	
	(10) Another Lesson on Prayer	Judea?			11:1-13	
	(11) Accused Connection with Beelzebul				11:14-36	
	(12) Judgment Against Lawyers and Pharisees				11:37-54	
	(13) Jesus Deals with Hypocrisy, Covetousness, Worry & Alertness				12:1-59	
	(14) Repent or Perish				13:1-5	
	(15) Barren Fig Tree				13:6-9	
	(16) Crippled Woman Healed on Sabbath				13:10-17	
	(17) Parables of Mustard Seed & Leaven	Probably Perea			13:18-21	
	(18) Feast of Dedication	Jerusalem				10:22-39
	(19) Withdrawal Beyond Jordan					10:40-42
	(20) Begins Teaching Return to Jerusalem with Special Words About Herod	Perea			13:22-35	
	(21) Meal with a Pharisee Ruler				14:1-24	
	(22) Demands of Discipleship	Perea			14:25-35	
	(23) Parables of Lost Sheep, Coin, The Prodigal Son				15:1-32	

	(24) Parables of Unjust Steward, Rich Man & Lazarus				16:1-31	
	(25) Lessons on Service, Faith, Influence				17:1-10	
	(26) Resurrection of Lazarus	Perea to Bethany				11:1-44
	(27) Reaction to Lazarus' Resurrection					11:45-54
33AD	(28) Begins Last Journey to Jerusalem via Samaria & Galilee	Samaria, Galilee			17:11	
	(29) Heals Ten Lepers				17:12-19	
	(30) Lessons on the Coming Kingdom				17:20-37	
	(31) Parables: Persistent Widow; Parisee & Tax Collector				18:1-14	
	(32) Doctrine on Divorce		19:1-12	10:1-12		
	(33) Jesus Blesses Children	Perea	19:13-15	10:13-16	18:15-17	
	(34) The Rich Young Ruler	Perea	19:16-30	10:17-31	18:18-30	
	(35) 11 <sup>th</sup> Hour Laborers		20:1-16			
	(36) Jesus Foretells Death & Resurrection	Near Jordan	20:17-19	10:32-34	18:31-34	
	(37) Ambition of James & John		20:20-28	10:35-45		
	(38) Blind Bartimeus Healed	Jericho	20:29-34	10:46-52	18:35-43	
	(39) Interview with Zaccheus	Jericho			19:1-10	
	(40) Parable of the Minas	Jericho			19:11-27	
	(41) Returns to Home of Mary & Martha	Bethany				11:55-12:8
	(42) Plot to Kill Lazarus	Bethany				12:9-11

**JESUS' FINAL WEEK OF WORK AT JERUSALEM Nisan 33AD**

Date	Event	Location	Matthew	Mark	Luke	John
Mon., Nisan 10 March 30 33AD	(1) Triumphal Entry	Jerusalem	21:1-9	11:1-11	19:28-44	12:12-19
Tue.	(2) Fig Tree Cursed and Temple Cleansed	Bethany to Jerusalem	21:10-19	11:12-18	19:45-48	
	(3) The Attraction of Sacrifice	Jerusalem				12:20-50
Wed.	(4) Withered Fig Tree Testifies	Bethany to Jerusalem	21:20-22	11:19-26		
	(5) Sanhedrin Challenges Jesus. Answered by Parables.	Jerusalem	21:23-22:14	11:27-12:12	20:1-19	
	(6) Tribute to Caesar	Jerusalem	22:15-22	12:13-17	20:20-26	
	(7) Sadducees Question the Resurrection	Jerusalem	22:23-33	12:18-27	20:27-40	
	(8) Pharisees Question Commandments	Jerusalem	22:34-40	12:28-34		
	(9) Jesus and David	Jerusalem	22:41-46	12:35-37	20:41-44	
	(10) Jesus' Last Sermon	Jerusalem	23:1-39	12:38-40	20:45-47	
	(11) The Poor Widow's Great Offering	Jerusalem		12:41-44	21:1-4	
	(12) Jesus Tells the Future	Mt. of Olives	24:1-51	13:1-37	21:5-36	
	(13) Parables: Ten Virgins, Talents, The Day of Judgment	Mt. of Olives	25:1-46			
	(14) Jesus Tells the Date of Crucifixion		26:1-5	14:1,2	22:1,2	
	(15) Anointing by Mary at Simon's Feast	Bethany	26:6-13	14:3-9		(12:2-8)
	(16) Judas Contracts the Betrayal		26:14-16	14:10,11	22:3-6	
Thu.	(17) Preparation for the Passover	Jerusalem	26:17-19	14:12-16	22:7-13	
	(18) Passover Eaten, Jealousy Rebuked	Jerusalem	26:20	14:17	22:14-16, 24-30	
	(19) Footwashing	Upper Room				13:1-20
	(20) Judas Revealed, Defects	Upper Room	26:21-25	14:18-21	22:21-23	13:21-30
	(21) Jesus Warns About Further Desertion	Upper Room	26:31-35	14:27-31	22:31-38	13:31-38
	(22) Institution of the Lord's Supper	Upper Room	26:26-29	14:22-25	22:17-20	
	(23) Last Speech to the Apostles and Intercessory Prayer	Jerusalem				14:1-17:26
Thu.-Fri.	(24) The Grief of Gethsemane	Mt. of Olives	26:30,36-46	14:26,32-42	22:39-46	18:1
	(25) Betrayal, Arrest, Desertion	Gethsemane	26:47-56	14:43-52	22:47-53	18:2-12
Fri. Nisan 14 April 3, 33AD	(26) First Examined by Annas	Jerusalem				18:12-14, 19-23
	(27) Trial by Caiaphas & Council	Jerusalem	26:57,59-68	14:53,55-65	22:54,63-65	18:24
	(28) Peter's Triple Denial	Jerusalem	26:58,69-75	14:54,66-72	22:54-62	18:15-18, 25-27
	(29) Condemnation by the Council	Jerusalem	27:1	15:1	22:66-71	
	(30) Suicide of Judas Iscariot	Jerusalem	27:3-10			
	(31) First Appearance Before Pilate	Jerusalem	27:2,11-14	15:1-5	23:1-7	18:28-38
	(32) Jesus Before Herod	Jerusalem			23:6-12	
	(33) Second Appearance Before Pilate	Jerusalem	27:15-26	15:6-15	23:13-25	18:39-19:16
	(34) Mockery by Roman Soldiers	Jerusalem	27:27-30	15:16-19		
	(35) Led to Golgotha	Jerusalem	27:31-34	15:20-23	23:26-33	19:16,17
	(36) 6 Events of First 3 Hours on the Cross	Golgotha	27:35-44	15:24-32	23:33-43	19:18-27
	(37) Last 3 Hours on the Cross	Golgotha	27:45-50	15:33-37	23:44-46	19:28-30
	(38) Events Attending Jesus' Death		27:51-56	15:38-41	23:45,47-49	
	(39) Burial of Jesus	Jerusalem	27:57-60	15:42-46	23:50-54	19:31-42
	(40) Tomb Sealed	Jerusalem	27:61-66		23:55,56	
Fri.-Sat.	(41) Women Watch	Jerusalem		15:47		

<b>THE RESURRECTION THROUGH THE ASCENSION</b>						
<b>Date</b>	<b>Event</b>	<b>Location</b>	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
Sun. April 5, 33AD Dawn	(1) Women Visit the Tomb	Near Jerusalem	28:1-10	16:1-8	24:1-11	
	(2) Peter & John See the Empty Tomb				24:12	20:1-10
	(3) Jesus' Appearance to Mary Magdalene	Jerusalem		16:9-11		20:11-18
	(4) Jesus' Appearance to the Other Women	Jerusalem	28:9,10			
	(5) Guards' Report of the Resurrection		28:11-15			
Sun. Afternoon	(6) Jesus' Appearance to Two Disciples on the Emmaus Road	Emmaus Road		16:12,13	24:13-35	
Sun. Late	(7) Jesus' Appearance to Disciples (Minus Thomas)	Jerusalem		16:14	24:36-43	20:19-25
One wk. later	(8) Appearance to Disciples (With Thomas)	Jerusalem				20:26-31
During 40 Days until Ascension	(9) Jesus' Appearance to Seven Disciples	Sea of Galilee				21:1-25
	(10) Appearance to 500 (1 <sup>st</sup> Cor. 15:6);					
	(11) Appearance to James (1 <sup>st</sup> Cor. 15:7).					
	(12) Great Commission		28:16-20	16:15-18	24:44-49	
	(13) The Ascension	Mt. of Olives		16:19,20	24:50-53	

The basic harmony was taken from Nelson's Complete Book of Bible Maps and Charts (electronic ed.) ©1996 Thomas Nelson Pub.

Revised dates taken from "Chronological Aspects of the Life of Christ," Harold W. Hoehner. Bibliotheca Sacra #520-525.

Corrected November, 2004. Corrected August, 2010.

# The Genealogy Of Jesus

	Luke (Lk. 3:23-38)	Fullest Genealogy	Masoretic Text	Matthew (Mt. 1:1-17)	
1	Adam	Adam	Adam		
2	Seth	Seth	Seth		
3	Enosh	Enosh	Enosh		
4	Cainan	Cainan	Cainan		
5	Mahalaleel	Mahalaleel	Mahalaleel		
6	Jared	Jared	Jared		
7	Enoch	Enoch	Enoch		
8	Methuselah	Methuselah	Methuselah		
9	Lamech	Lamech	Lamech		
10	Noah	Noah	Noah		
11	Shem	Shem	Shem		
12	Arphaxad	Arphaxad	Arphaxad		
13	Cainan	Cainan			
14	Shelah	Shelah	Shelah		
15	Heber	Heber	Heber		
16	Peleg	Peleg	Peleg		
17	Reu	Reu	Reu		
18	Serug	Serug	Serug		
19	Nahor	Nahor	Nahor		
20	Terah	Terah	Terah		
21	Abraham	Abraham	Abraham	Abraham	1
22	Isaac	Isaac	Isaac	Isaac	2
23	Jacob	Jacob	Jacob	Jacob	3
24	Judah	Judah	Judah	Judah	4
25	Perez	Perez	Perez	Perez	5
26	Hezron	Hezron	Hezron	Hezron	6
27	Ram	Ram	Ram	Ram	7
28	Admin	Admin			
29	Amminadab	Amminadab	Amminadab	Amminadab	8
30	Nahshon	Nahshon	Nahshon	Nahshon	9
31	Salmon	Salmon	Salmon	Salmon	10
32	Boaz	Boaz	Boaz	Boaz	11
33	Obed	Obed	Obed	Obed	12
34	Jesse	Jesse	Jesse	Jesse	13
35	David	David	David	David	14/1
36	Nathan	Nathan	Solomon	Solomon	2
37	Mattatha	Mattatha	Rehoboam	Rehoboam	3
38	Menna	Menna	Abijah	Abijah	4
39	Melea	Melea	Asa	Asa	5
40	Eliakim	Eliakim	Jehoshaphat	Jehoshaphat	6
41	Jonam	Jonam	Jehoram	Jehoram	7
42	Joseph	Joseph	Ahaziah	Ahaziah	
43	Judah	Judah	Jehoash	Jehoash	
44	Simeon	Simeon	Amaziah	Amaziah	
45	Levi	Levi	Azariah	Azariah	8
46	Matthat	Matthat	Jotham	Jotham	9
47	Jorim	Jorim	Ahaz	Ahaz	10
48	Eliezer	Eliezer	Hezekiah	Hezekiah	11
49	Joshua	Joshua			
50	Er	Er	Manasseh	Manasseh	12
51	Elmadam	Elmadam			
52	Cosam	Cosam	Amon	Amon	13
53	Addi	Addi	Josiah	Josiah	14
54	Melchi	Melchi	Jehoiakim	Jehoiakim	
55	Neri	Neri	Jeconiah	Jeconiah	1
56	Shealtiel	Shealtiel	Shealtiel	Shealtiel	2
57	Zerubbabel	Zerubbabel	Zerubbabel	Zerubbabel	3
58	Rhesa	Rhesa	Abuid	Abuid	4
59	Joanan	Joanan			
60	Joda	Joda	Eliakim	Eliakim	5
61	Josech	Josech			
62	Semein	Semein	Azor	Azor	6
63	Mattathias	Mattathias			
64	Maath	Maath	Zadoc	Zadoc	7
65	Naggai	Naggai			
66	Hesli	Hesli	Achim	Achim	8
67	Nahum	Nahum			
68	Amos	Amos	Eluid	Eluid	9
69	Mattathias	Mattathias			
70	Joseph	Joseph	Eleazar	Eleazar	10
71	Jannai	Jannai			
72	Melchi	Melchi	Matthan	Matthan	11
73	Levi	Levi			
74	Matthat	Matthat	Jacob	Jacob	12
75	Eli	Eli			
76	(Joseph)	(Mary)	Joseph	Joseph	13
77	Jesus	Jesus		Jesus	14

## Genealogy Principles

- A king must have a genealogy, a servant needs none. Matthew contains the Son of David's legal line to the throne of David, and Mark contains no genealogy at all.
- A man has a genealogy, God does not. Luke contains the Son of Man's physical line to Adam, and John contains no genealogy at all.

## Genealogy Promises

The seed of the woman (Gen. 3:15).

The line of Shem (Gen. 9:26,27).

The line of Abraham (Gen. 12:1-3).

The line of Isaac (Gen. 26:2-4).

The line of Jacob (Gen. 28:13-15).

The tribe of Judah (Gen. 49:10).

The house of David (2<sup>nd</sup> Sam. 7:12-16; 1<sup>st</sup> Chr. 17:11-14; 22:9,10).

A virgin (Isa. 7:14) in Bethlehem (Mic. 5:2).



# Introductions to Jesus Christ

## (1) *Luke's Introduction*

(Lk. 1:1-4)

1. Luke acknowledges numerous other “gospel” records of the Life of Christ (Lk. 1:1).
  - a. The legitimate Gospels would have included Matthew & Mark by this point of time. Following Luke, only the Gospel of John would be recognized by believers world-wide as being Divinely inspired Scripture.
  - b. Many apocryphal gospels were also being written. Gospel of Thomas, Gospel of Peter, Papyrus Fragments of Unknown Gospels, Jewish Christian Gospels, Gospel of the Egyptians, Secret Gospel of Mark, Birth & Infancy Gospels, Gospel of Nicodemus, Post Resurrection Revelations.
  - c. Other apocryphal works contained the term “gospel” in their title, but don’t contain material pertinent to the life and ministry of Jesus Christ.
  - d. Other early Christian traditions about the life and teaching of Jesus are contained in other forms of Christian literature that do not contain the term “gospel” in their title.
2. Luke recognizes that many of these compiled accounts are inaccurate, and strives to compile his own historical record based upon interviews with the eyewitnesses to the events.
3. Luke’s immediate recipient for this historical work is “Most Excellent Theophilus” κράτιστε Θεόφιλε (Lk. 1:3; Acts 1:1).
  - a. κράτιστος <sup>#2903</sup> superlative of κρατύς *strong, mighty*. Used only 4x (Lk. 1:3; Acts 23:26; 24:3; 26:25).
  - b. Θεόφιλος <sup>#2321</sup>: *friend of God*.

## (2) *Pre-incarnation Work of Christ*

(Jn. 1:1-18)

1. The Gospel of John begins with an “In the beginning” that precedes the Gen. 1:1 “In the beginning” (Jn. 1:1-5).
  - a. “The Word” ὁ λόγος is a title for God the Son, the Lord Jesus Christ.
  - b. “Was” in the imperfect tense (ἦν) expresses continuous action in the past—reflecting the eternal nature of God the Son (v.1a).
    - 1) His work with (before the face of) God the Father (v.1b).
    - 2) His very essence as God (v.1c).
    - 3) His unique position before God the Father (v.2).
  - c. God the Son, the Lord Jesus Christ, ὁ λόγος was the primary Member of Trinity to accomplish the creation (Jn. 1:3,10; Col. 1:16).
  - d. God the Son, the Lord Jesus Christ, ὁ λόγος was the Member of Trinity who furnished the light of life to the realm of humanity (Jn. 1:4; 5:26; 14:6).
  - e. The light of the gospel of the glory of Jesus Christ is Sovereign over the realm of darkness that attempts to blind the eyes of the unbelieving (Jn. 1:5; 2<sup>nd</sup> Cor. 4:4).
2. John summarizes the entire gospel as the witness to the Light followed by the Light (Jn. 1:6-13).
  - a. A faithful witness to the Light is designed to produce faith in the Light (vv.6-8).
  - b. Jesus Christ is the true Light, which provides for the universal offer of salvation (vv.9-13).
3. John summarized the work-assignment of the Word (Jn. 1:14-18).
  - a. “The Word became flesh” indicates the kenosis of Jesus Christ to come and identify with our weakness (v.14a).
  - b. The fullness of His ministry was not the condemnation of the Law, but the freedom of grace and truth (v.14b,17).
  - c. The Lord taught and explained grace and truth through the revelation of God the Father (v.18). The exegesis of God the Father explains the Paterological nature of John’s Gospel—particularly the revelation of God the Father to the world (Jn. 2-12) and the explanation of God the Father to the Apostles (Jn. 13-17).

## (3) *Genealogy of Jesus Christ*

(Matt. 1:1-17; Lk. 3:23-38)

(Covered in the introduction to the series)

# Birth, Infancy, and Adolescence of Jesus and John the Baptist

## *(1) Announcement of Birth of John the Baptist*

(Luke 1:5-25)

1. King Herod reigned from 37-4BC.
  - a. Born in the late 70sBC into an aristocratic Idumean (Edomite) family that had converted to Judaism in the reign of John Hyrcanus I.
  - b. Herod's father, Antipater, was advisor to Hyrcanus II. Both Antipater and Herod became loyal servants of Rome and were rewarded accordingly.
    - 1) Herod was nominated King of Judea by Mark Antony in 37BC. Octavius presented Herod to the Roman Senate and the Senate appointed Herod unanimously as King of the Jews.
    - 2) Hated by Cleopatra, and had many land disputes with Egypt.
    - 3) Appointment confirmed by Octavius (Augustus) in 30BC.
  - c. Married into the Jewish Hasmonean (high priest & ruling) dynasty, but was never accepted by the Jewish people.
2. Zacharias & Elizabeth are described with notable terms (Lk. 1:5-7).
  - a. Zacharias was of the priestly division of Abijah. This division was the 8<sup>th</sup> division of the 24 that David organized.
  - b. Elizabeth was also of the priestly line of Aaron.
  - c. They are described as righteous (δικαιος) and blameless (ἄμεμπτος). Only Noah is described in such terms (Gen. 6:9).
  - d. Elizabeth's barrenness and the miraculous baby are reminiscent of Sarah & Rebekah.
3. Gabriel appears to Zacharias as a response to his prayers (Lk. 1:11-17).
  - a. A son born by means of a miracle and named by the commandment of God (v.13).
  - b. A son born with a specific purpose in the Grace Eternal Plan of the Ages (vv.15-17; Mal. 4:5,6).
    - 1) The 1<sup>st</sup> Advent Forerunner (cf. Matt. 17:10-13).
    - 2) In the spirit and power of Elijah. Not the literal Elijah returned to announce 2<sup>nd</sup> Advent (Mal. 3:1-4).
  - c. John the Baptist would operate under a life-long Nazirite vow, and be blessed with the life-long indwelling of God the Holy Spirit—even before his personal salvation (v.15; cf. Num. 6:1-21). He is described as the greatest Old Testament saint (Matt. 11:11).

**(2) Announcement of Jesus' Birth to Mary**

(Lk. 1:26-38)

1. The land of Galilee was virtually ignored in the Old Testament.

- a. One significant prophecy addresses Galilee of the Gentiles (Isa. 9:1-7). Yet this prophecy appeared to contradict the Bethlehem prophecy (cf. Jn. 7:40-43; Mic. 5:2).
- b. Solomon didn't regard Galilean cities as worth keeping (1<sup>st</sup> Kgs. 9:11).
- c. The Pharisee likewise regarded Galilee with contempt (Jn. 7:52), and at least one Apostle had issues with the Galilean village of Nazareth (Jn. 1:46). [Side note: Elijah & Jonah were both prophets from Galilee attested in the Scripture. Later rabbis admitted that prophets arose from every tribe in Galilee.]

2. Gabriel comes to the virgin. παρθένος #3933: *virgin*.

- a. The מַלְאָכָה #5959 of Isa. 7:14 may be lexically applied to a young woman of marriageable age (virgin or not), but the παρθένος is most certainly a virgin.
- b. Mary specifically states that she “does not know a man” ἄνδρα οὐ γινώσκω (Lk. 1:34).

3. The Salutation (Lk. 1:28,29)

- a. Greetings, favored one! Χαῖρε, κεχαριτωμένη. Perf.pass.ptc. of χαριτόω #5487: *endowed with grace* (cp. Eph. 1:6).
- b. The Lord is with you. ὁ κύριος μετὰ σοῦ.
- c. Mary's confusion over the salutation led to much pondering (Lk. 1:29).

4. Gabriel announces that Mary's son would be the fulfillment of the Davidic Covenant promises (Lk. 1:31-33; 2<sup>nd</sup> Sam. 7:12-16; Isa. 9:6,7).

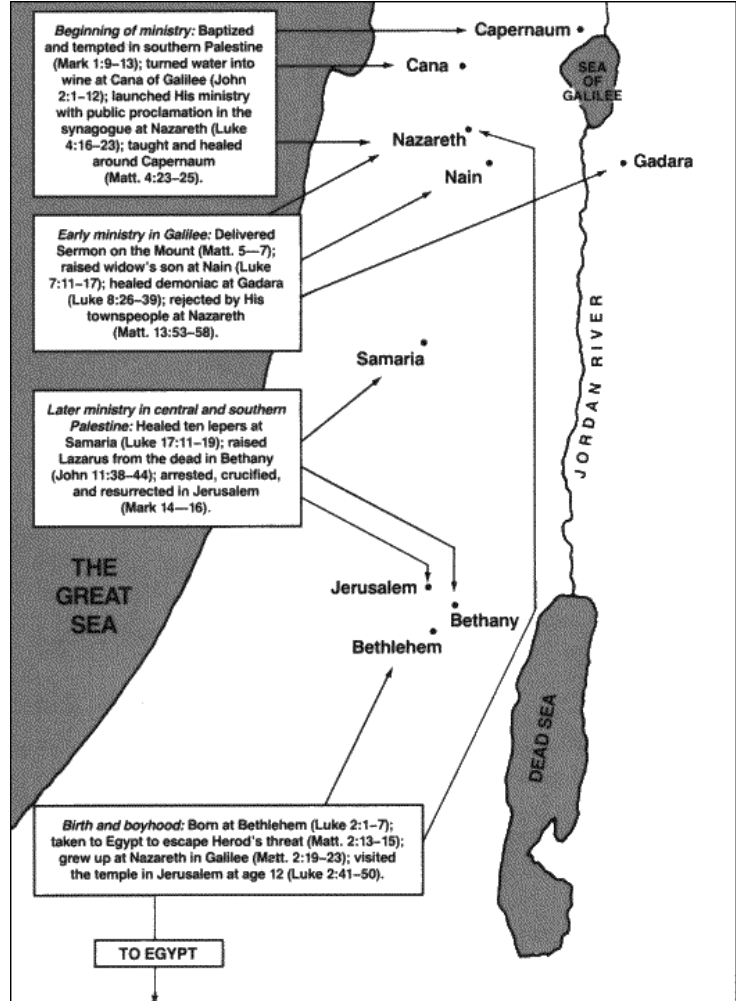
5. Mary's question does not reflect a sense of unbelief, but a sense of wonder (Lk. 1:34-38).

6. An exegesis of Lk. 1:35, correlated with Matt. 1:18,20.

- a. Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ (Lk. 1:35).
  - 1) Two things will happen to Mary.
    - a) The Holy Spirit will ἐπέρχομαι #1904 upon her. *come upon* (Lk. 1:35; Acts 1:8)
    - b) The Power of the Most High (δύναμις ὑψίστου) will ἐπισκιάζω #1982 her. *overshadow* (Lk. 9:34,35)
  - 2) Because of this, the holy Begotten One (τὸ γεννώμενον ἅγιον) will be called Son of God.
- b. εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου (Matt. 1:18). τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἅγιον (Matt. 1:20). In expressions which have to do with begetting and birth, *from, of, by*: ἐκ introduces the role of the male (Matt. 1:18,20; Rom. 9:10) or the female (Matt. 1:3,5).

7. The necessity of the Virgin Birth.

- a. To preserve the Davidic line (Matt. 1:1,6,12), and yet fulfill the curse of Jeconiah (Jer. 22:30).
- b. To give birth to Mighty God (Isa. 9:6; Jn. 1:34,49; Ps. 2:7,12).
- c. To give birth to true humanity (Jn. 1:14; Rom. 1:3; Heb. 2:11,14,17; 1<sup>st</sup> Jn. 4:2; 2<sup>nd</sup> Jn. 7).
- d. For His sinless perfection (2<sup>nd</sup> Cor. 5:21; 1<sup>st</sup> Pet. 1:19; 2:22; 1<sup>st</sup> Jn. 3:5).
- e. To give birth to the Last Adam (Rom. 5:14; 1<sup>st</sup> Cor. 15:45).



### ***(3) Song of Elizabeth to Mary***

(Lk. 1:39-45)

1. Mary was a Galilean from Nazareth, but her kinsmen Zacharias & Elizabeth lived in the hill country of Judah (Lk. 1:39).
2. John the βρέφος was filled with the Holy Spirit first (Lk. 1:15), followed by Elizabeth (v.41), followed by Zacharias (v.67).
  - a. As babes in Christ, Members of the Church are indwelt by God the Holy Spirit (1<sup>st</sup> Pet. 2:2).
  - b. We then grow in the grace and knowledge of Christ (2<sup>nd</sup> Pet. 3:18).
  - c. As mature men, we come to understand God the Father's grace eternal plan of the ages (Lk. 1:67-79).
3. Mary's fellowship with Elizabeth was centered in the revealed Word of God and provided mutual encouragement for their upcoming work assignments.
4. The content of Elizabeth's song communicates several important principles.
  - a. Any blessings (εὐλογία #2129) we possess are due to the blessings of Christ (Lk. 1:42; Eph. 1:3).
  - b. Privileges, and work-assignment responsibilities, are assigned by God on the basis of grace (Lk. 1:43).
    - 1) Bearing the Forerunner is a great privilege and work-assignment responsibility (Lk. 1:13-17).
    - 2) Ministering to the mother of the Christ is another great privilege and work-assignment responsibility (Lk. 1:56; Tit. 2:3-5).
  - c. Faith-acceptance of the promises of God and humble obedience to the commands of God produces personal happiness (μακαρία fem.sing. of μακάριος #3107) in the heart of believers (Lk. 1:45).

### ***(4) Mary's Song of Praise***

(Lk. 1:46-56)

1. Mary's song of praise is commonly referred to as the Magnificat. et ait Maria magnificat anima mea Dominum (Lk. 1:46 Vulg.).
2. Her song is similar to that of Hannah's in the Old Testament (1<sup>st</sup> Sam. 2:1-10).
3. Mary's song reflects an amazing Old Testament foundation.
  - a. The pairing of soul & spirit (Lk. 1:46,47; Ps. 77:2,3; Isa. 26:9).
  - b. God, the personal Savior (Lk. 1:47; Ps. 24:5; 25:5; Mic. 7:7; Hab. 3:18).
  - c. God's observance and vindication of faithful servants (Lk. 1:48; Ps. 18:20-24).
  - d. God, the Mighty One (Lk. 1:49; Ps. 24:8; Zeph. 3:17).
  - e. Holy is His name (Lk. 1:49; Ps. 111:9).
  - f. God's generational faithfulness (Lk. 1:50; Ps. 103:17).
  - g. God's opposition to the proud and grace to the humble (Lk. 1:51; Ps. 138:6).
  - h. God's victory in the Angelic conflict (Lk. 1:51-53; Ps. 89:10).
  - i. God's servant Israel (Lk. 1:54; Isa. 41:8,9; 44:1,21; 45:4).
  - j. The Abrahamic Covenant (Lk. 1:55; Gen. 12:1-3; 17:1-22).

**(5) Birth of John the Baptist, His Father's Song**

(Lk. 1:57-80)

1. Zacharias & Elizabeth obeyed the Lord's instructions by naming their son John (Lk. 1:57-66).
  - a. Ζαχαρίας <sup>#2197</sup> comes from זְכַרְיָהּ z<sup>e</sup>karyah <sup>#2148</sup>: YHWH remembers. The Wycliffe Bible Encyclopedia lists 32 Zechariahs in Scripture. The most significantly figured Zechariah is the prophet author of the Book of Zechariah.
  - b. Ἰωάννης <sup>#2491</sup> comes from יוֹחָנָן yowchanan <sup>#3110</sup>: YHWH has graced. WBE lists 10 Johanan in the OT. The most significantly figured Johanan is prominent in Jeremiah (Jer. 40-43).
  - c. The conclusion of Divine discipline afforded Zacharias the opportunity to praise God (Lk. 1:64).
    - 1) David responded to his Divine discipline with worship (2<sup>nd</sup> Sam. 12:20).
    - 2) Nebuchadnezzar responded to his Divine discipline with worship (Dan. 4:34-37).
    - 3) All believers can respond in such a way (Heb. 12:11).
2. Zacharias becomes the final member of his immediate family to receive the Holy Spirit, and sings a prophetic song of praise to the Lord (Lk. 1:67-79).
  - a. "Blessed be the Lord, the God of Israel" was the praise offered up by the son of David when he took his father's throne (1<sup>st</sup> Kgs. 1:48).
    - 1) They are the words of David himself (Ps. 41:13; 72:18,19).
    - 2) Ascribing εὐλογητὸς blessedness to God is a mature recognition of His matchless worth (Lk. 1:68a; 2<sup>nd</sup> Cor. 1:3; Eph. 1:3; 1<sup>st</sup> Pet. 1:3).
  - b. ὅτι <sup>#3754</sup> introduces three actions (verbs) that Zacharias praises God for doing (Lk. 1:68b,69).
    - 1) ἐπεσκέψατο v.aor.mid.ind. ἐπισκέπτομαι <sup>#1980</sup>: to visit, to look upon in order to help or to benefit (cf. σκοπέω <sup>#4648</sup>) (Acts 7:23; 15:36; Matt. 25:36,43; Jms. 1:27).
    - 2) ἐποίησεν λύτρωσιν aor.act.ind. ποιέω <sup>#4160</sup>: to do/make + fem.sing.acc. λύτρωσις <sup>#3085</sup>: ransoming, releasing, redemption (Lk. 1:68; 2:38; Heb. 9:12).
    - 3) ἤγειρεν κέρασ σωτηρίας aor.act.ind. ἐγείρω <sup>#1453</sup>: to arouse, cause to rise, lift up (Lk. 1:69; 3:8; Acts 13:22). κέρασ <sup>#2768</sup>: horn. σωτηρία <sup>#4991</sup>: salvation. See Ps. 132:17 for the faithful promise that Zacharias must have had in mind at this time.
  - c. Zacharias then relates these miracle babies to prophetic promises (Lk. 1:70-75).
    - 1) Lk. 1:71 cf. Ps. 106:10
    - 2) Lk. 1:72a cf. Mic. 7:20
    - 3) Lk. 1:72b,73 cf. Ps. 105:8-10
    - 4) Lk. 1:74 cf. Zeph. 3:15
    - 5) Lk. 1:75 cf. Ezek. 36:24-27
  - d. Zacharias celebrates the purpose and ministry of the forerunner (Lk. 1:76) and the Christ (Lk. 1:77-79).
    - 1) John the Baptist is the forerunner (Isa. 40:3; Mal. 3:1; 4:5,6).
    - 2) Jesus is the Christ (Jer. 31:34; Mal. 4:2; Isa. 9:2; Ps. 25:8-10).
3. John's upbringing is kept unrecorded, in privacy and seclusion until he is called to public service (Lk. 1:80).

## (6) *Announcement of Jesus' Birth to Joseph*

(Matt. 1:18-25)

1. During Joseph & Mary's engagement, Mary became pregnant & Joseph planned a discreet divorce (Matt. 1:18,19).
  - a. Aor.pass.ptc. μνηστεύω #3423: *to woo her and ask her in marriage* (Used 3x: Mt. 1:18; Lk. 1:27; 2:5).
  - b. "Before they came together" (πρὶν ἢ συνελθεῖν αὐτοῦς) may indicate they had not even met at this point.
2. Joseph was a believer (righteous man) who sought Mary's best interest.
  - a. Under the marriage contract Joseph is already legally Mary's husband. ἀνὴρ #435. This engagement period could have been for up to a year.
  - b. Joseph chose to divorce Mary secretly rather than exposing her to the public shame the Law required (Deut. 22:23,24). See below: "The Savior's Entry Into the World" (The Daily Study Bible series, W. Barclay, Ed.) for information regarding the betrothal practice.
3. Joseph's intentions were overruled by the faithfulness of God (Matt. 1:20,21).
  - a. ἐνθυμέομαι #1760: *to process information by thinking about it carefully, reflect on, consider, think* (Matt. 1:20; 9:4; Acts 10:19).
  - b. "An angel of the Lord" is not the Angel of the Lord.
  - c. In the dream message Joseph is addressed as Joseph, son of David (Ἰωσήφ υἱὸς Δαβίδ). Although more than 28 generations removed from the great king, a son of David is being called to witness the birth of the long-awaited Son of David. דָּוִד dawid #1732: *beloved*. The Hebrew letters d w d numerically add up to 14 (4+6+4).
4. The virgin birth of Jesus Christ is the fulfillment of Isaiah's prophecy (Matt. 1:22,23; Isa. 7:14).
  - a. Both Joseph and Mary are given the naming instructions regarding the name of Jesus (Matt. 1:21; Lk. 1:31).
  - b. Before Immanuel can undertake the work of Immanuel (Isa. 8:8,10) He must first undertake the work of Jesus.
    - 1) Ἰησοῦς #2424: YHWH is salvation.
    - 2) יְהוֹשׁוּעַ yehowshu' #3091: YHWH is salvation. יָשַׁע yasha' #3467: *to save, deliver*.
5. Joseph responded to the angel's message with unquestioning obedience (Matt. 1:24,25).
  - a. Joseph woke up and ended the betrothal period with a completed marriage ceremony rather than a divorce.
  - b. Joseph & Mary did not participate in marital sexual relations until after the birth of Jesus (Matt. 1:25). After this she and Joseph gave birth to four more sons and at least two daughters (Ps. 69:8; Matt. 13:55,56).

## (7) *Birth of Jesus Christ*

(Matt. 1:24,25; Lk. 2:1-7)

1. Caius Julius Caesar Octavianus Augustus ruled the Roman Empire from 27BC-14AD.
2. Publius Sulpicius Quirinius served as Governor of Syria from 6-9AD, but served Augustus in that region in various other capacities from 12BC-16AD.
3. Joseph & Mary returned to Bethlehem in order to register their Davidic property taxation (Lk. 2:4,5).
4. The perfect timing of God determined this moment for the birth of the Christ child (Lk. 2:6,7).
  - a. Jesus Christ was born in the fulness of the time (Gal. 4:4) in the perfection of the Father's plan (Isa. 25:1).
  - b. Bethlehem fulfills the geographic birthplace prophecy (Mic. 5:2; Mt. 2:4-6). Other geographic prophesies include Egypt (Hos. 11:1; Mt. 2:14,15), Galilee (Isa. 9:1; Mt. 2:22,23; Lk. 2:39), & Bozrah (Isa. 63:1-6; Rev. 19:13-16).
  - c. The Davidic lineage fulfilled the Davidic prophecy (2<sup>nd</sup> Sam. 7:12; Isa. 9:7; Ps. 132:11).
  - d. The virgin's son fulfilled the virgin prophecy (Isa. 7:14).
  - e. The child born & Son given prophecy is also fulfilled (Isa. 9:6).
  - f. The manger and cloth wrappings provided an immediate "sign" for the contemporary witnesses (Lk. 2:6,7,12).

## THE SAVIOUR'S ENTRY INTO THE WORLD

Matthew 1:18–25

The birth of Jesus Christ happened in this way. Mary, his mother was betrothed to Joseph, and, before they began man and wife, it was discovered that she was carrying a child in her womb through the action of the holy spirit. Although Joseph, her husband, was the man who kept the law, he did not wish publicly to humiliate her, so he wished to divorce her secretly. When he was planning this, behold, an angel of the Lord came to him in a dream. "Joseph son of David," said the angel, "do not hesitate to make Mary as your wife; for that which has been begotten within her has come from the Holy Spirit. She will bear a son, and you must call him Jesus, for it is he who will save this people from their sins. All this has happened that there might be fulfilled that which was spoken by the Lord through the prophet, 'Behold, the maiden will conceive and bear a son, and you must call his name Emmanuel, which is translated: God with us.'" So Joseph woke from his sleep, and did as the angel of the Lord had commanded him; and he accepted his wife; and he did not know her until she had borne a son; and he called his name Jesus. TO our western ways of thinking the relationships in this passage are very bewildering. First, Joseph is said to be *betrothed* to Mary; then he is said to be planning quietly to *divorce* her; and then she is called his *wife*. But the relationships represent normal Jewish marriage procedure, in which there were three steps.

(i) There was the *engagement*. The engagement was often made when the couple were only children. It was usually made through the parents, or through a professional match-maker. And it was often made without the couple involved ever having seen each other. Marriage was held to be far too serious a step to be left to the dictates of the human heart.

(ii) There was the *betrothal*. The betrothal was what we might call the ratification of the engagement into which the couple had previously entered. At this point the engagement, entered into by the parents or the match-maker, could be broken if the girl was unwilling to go on with it. But once the betrothal was entered into, it was absolutely binding. It lasted for one year. During that year the couple were known as man and wife, although they had not the rights of man and wife. It could not be terminated in any other way than by divorce. In the Jewish law we frequently find what is to us a curious phrase. A girl whose fiancée had died during the year of betrothal is called "a virgin who is a widow". It was at this stage that Joseph and Mary were. They were betrothed, and if Joseph wished to end the betrothal, he could do so in no other way than by divorce; and in that year of betrothal Mary was legally known as his wife.

(iii) The third stage was *the marriage proper*, which took place at the end of the year of betrothal.

If we remember the normal Jewish wedding customs, then the relationships in this passage are perfectly usual and perfectly clear.

So at this stage it was told to Joseph that Mary was to bear a child, that that child had been begotten by the Holy Spirit, and that he must call the child by the name Jesus. *Jesus* is the Greek form of the Jewish name *Joshua*, and *Joshua* means *Jehovah is salvation*. Long ago the Psalmist had heard God say, "He will redeem Israel from all his iniquities" (Psalm 130:8). And Joseph was told that the child to be born would grow into the Savior who would save God's people from their sins. Jesus was not so much The Man born to be King as The Man born to be Savior. He came to this world, not for his own sake, but for men and for our salvation.

**(8) Proclamation by the Angels**

(Lk. 2:8-14)

**(9) The Shepherds Visit**

(Lk. 2:15-20)

1. Shepherds were staying out in the fields (Pres.act.ptc. ἀγρουλέω <sup>#63</sup> Hapax. but see also Gen. 31:40) keeping watch (φυλάσσοντες φυλακὰς) over their flock by night (v.8).
  - a. The Jewish people anticipated the Messiah to be born in Bethlehem for Scriptural reasons (Mic. 5:2).
  - b. The Jewish people also anticipated the Messiah to be revealed from Migdal Eder, ‘the tower of the flock.’ (Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 1, p.186 citing Targum Pseudo-Jon. on Gen. 35:21). And Rahel died, and was buried in the way to Ephrath, which is Bethlehem. And Jakob erected a pillar over the house of burying: which is the pillar of the tomb of Rahel unto this day. And Jakob proceeded and spread his tent beyond the tower of Eder, the place from whence, it is to be, the King Meshiha will be revealed at the end of the days.
  - c. According to the Mishnah, the sheep in these fields were destined for temple-sacrifices (Sheqalim 7:4).
  - d. These very fields were plagued by lions and bears (1<sup>st</sup> Sam. 17:34-36).
2. An angel (not The Angel) of the Lord suddenly stood before them (cf. Lk. 1:11,19), and the glory of the Lord shone around them (Luke 2:9).
3. The angel’s message (Lk. 2:10-12).
  - a. Do not be afraid (Μὴ φοβεῖσθε) “stop being afraid” (cf. Lk. 1:13,30; also Dan. 9:21; 10:12,19).
    - 1) For behold, I bring you good news (εὐαγγελίζομαι ὑμῖν) of great joy (χαρὰν μεγάλην).
    - 2) Which will be for all the people. Not just for the Jewish people in terms of Jewish expectations.
  - b. For today in the city of David there has been born for you a Savior. (σωτήρ <sup>#4990</sup>)
    - 1) Who is Christ. ὅς ἐστιν Χριστός. Χριστός <sup>#5547</sup>: *anointed one, Christ*. מָשִׁיחַ <sup>#4899</sup>: *anointed one, Messiah*.
    - 2) The Lord. κύριος <sup>#2962</sup>: *lord, master, sir*. יהוה <sup>#3068</sup>: *LORD, Jehovah*.
  - c. Validating sign (evidence): a baby wrapped in cloths and lying in a manger.
4. The angel chorus: *Glory in the highest places to God, and upon earth peace among men of good will* (Lk. 2:13,14). This song serves to amplify the song Isaiah witnessed (Isa. 6:3).
5. The shepherds applied faith to the gospel message they had heard (Lk. 2:15-17).
  - a. The “unusual and distinguishing token of identification” (Wuest’s definition of “sign”) was indeed true.
  - b. Since the babe was indeed lying in a manger, the much more significant message must also be true—Christ the Lord has been born on this day as Savior.
  - c. The shepherds delighted in not only receiving good news, but in becoming witnesses to the Gospel as well.



**(10) Jesus' Circumcision**

(Lk. 2:21)

**(11) Witness of Simeon & Anna**

(Lk. 2:22-38)

1. Joseph & Mary were careful to obey all their angelic instructions, and observe all Mosaic Law commandments (Lk. 2:21).
  - a. They gave Him the name Jesus.
    - 1) Ἰησοῦς #2424: YHWH is salvation.
    - 2) יְהוֹשׁוּעַ y'howshu<sup>ac</sup> #3091: YHWH is salvation. יָשָׁע yasha<sup>c</sup> #3467: to save, deliver.
  - b. They circumcised Him on the 8<sup>th</sup> day (Gen. 17:12; Lev. 12:3).
  - c. They brought their firstfruit offering to the Lord (Lk. 2:22-24; Ex. 13:11-16; Lev. 12:6-8).
2. Two servants are standing by at the temple to testify to the birth of the Messiah (Lk. 2:25-38).
  - a. Simeon (Lk. 2:25-35)
    - 1) His description (v.25).
      - a) Righteous & devout. (δίκαιος καὶ εὐλαβὴς)
      - b) Looking for the consolation of Israel. (προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ)
      - c) The Holy Spirit was upon him.
    - 2) His promise (v.26). He would not physically die before seeing "the Lord's Christ" (τὸν Χριστὸν κυρίου).
    - 3) Legends about Simeon
      - a) Protevangelium of James 24:3-4 states that this Simeon was a high priest and the successor of Zechariah, John the Baptist's father.
      - b) Acts of Pilate 17:1 makes mention of Jesus later raising Simeon's two sons from the dead.
      - c) Cutler (Journal of Bible & Religion 34:29-35 (1966)) identifies this Simeon with Simeon the son of Hillel and father of Rabban Gamaliel the Elder. This is also the viewpoint of Matthew Henry's Commentary.
    - 4) Simeon took the baby Jesus into his arms, and blessed God (v.28). εὐλόγησεν τὸν θεόν.
    - 5) Simeon's message is referred to as the Nunc Dimittis (vv.29-35).
      - a) Simeon viewed his physical death as the release of a despot's slave (v.29). Nunc dimittis servum tuum Domine. Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα.
      - b) Though promised to see the Lord's Christ, Simeon declares that his eyes have seen the Lord's salvation (v.30). εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.
      - c) God's redemptive plan was for all the peoples (v.31), Gentiles & Jews alike (v.32).
  - b. Anna (Lk. 2:36-38)
    - 1) Her description (vv.36,37).
      - a) Prophetess. προφῆτις #4398: n.f. *prophetess* (Ex. 15:20; Jdg. 4:4; 2<sup>nd</sup> Kgs. 22:14; Isa. 8:3; Lk. 2:36; Rev. 2:20). [Acts 21:9 uses a fem.ptc. of προφητεύω #4395]
      - b) Tribe of Asher. 8<sup>th</sup> son of Jacob, 2<sup>nd</sup> son of Zilpah, the maid of Leah (Gen. 30:13). 1<sup>st</sup> numbering: 41,500 (ranking 9<sup>th</sup>); 2<sup>nd</sup> numbering: 53,400 men of war (ranking 5<sup>th</sup>). Territory: Mediterranean coast from Carmel northward. Manasseh on the S., Zebulun & Issachar on the SE, and Naphtali on the NE. The tribe became quite worldly in their association with the Phoenicians (Jdg. 1:31,32), and had no numbering among David's princes (1<sup>st</sup> Chr. 27:16-22).<sup>1</sup>
      - c) Advanced in years. προβεβηκέναι ἐν ταῖς ἡμέραις. Idiom common to Luke (1:7,18; 2:36).
      - d) Short marriage, long widowhood.
    - 2) Her devotion (v.37 cf. 1<sup>st</sup> Tim. 5:5).
      - a) Never left the temple.
      - b) Serving night and day (Ps. 134).
      - c) Fastings & prayers.
    - 3) Anna's speaking ministry was not for Joseph & Mary, but to all in the temple (v.38).

<sup>1</sup> The New Unger's Bible Dictionary ©1988 Chicago: Moody Press.

**(12) Visit of the Magi**

(Matt. 2:1-12)

1. Up to two years has gone by in between Matt. 1&2 (Matt. 2:7,16).
2. Magi (μάγοι) from the east arrived in Jerusalem for the purpose of worshipping the King of the Jews (Matt. 2:1-12).
  - a. Their number is not stated, nor does Scripture call them kings. The μάγοι were Babylonian & Persian astrologers who had tremendous influence in the eastern thrones (e.g. Dan. 2:2).
  - b. They came in response to “His star.” Likely an angel (commonly called stars). This star’s guidance led them to Jerusalem (not Bethlehem) for a public audience with Herod.
3. Herod—and all Jerusalem with him—was greatly troubled over the birth of a Jewish King (Matt. 2:3).
  - a. Aor.pass.ind. ταρασσω <sup>#5015</sup>: *to cause inward turmoil, stir up, unsettle*. Pass. *be troubled, frightened, terrified* (Matt. 2:3; 14:6; Mk. 6:50; Lk. 1:12; 24:38; Jn. 12:27; 14:1,27; 1<sup>st</sup> Pet. 3:14).
  - b. Herod's agitation was matched by “all Jerusalem” (πᾶσα Ἱεροσόλυμα) indicating where the Sanhedrin’s priorities were truly placed (cf. Matt. 6:21).
  - c. Herod knows that this coming King is the expected Christ/Messiah (Matt. 2:4).
    - 1) King of the Jews (v.2). βασιλεὺς τῶν Ἰουδαίων.
    - 2) Messiah (v.4). ὁ Χριστὸς.
  - d. The chief priests and scribes cooperated with Herod, and revealed to him the Bethlehem prophecy (Matt. 2:4-6).
  - e. Herod summoned the magi for a secret audience and the magi provide the two year time-frame (Matt. 2:7).
4. The Magi continued their journey to the Lord.
  - a. They did not need Herod’s directions, as they followed the “star” to the very house (οἰκία) where the child (παιδίον) was.
  - b. They worshiped Him, and presented Him with gifts.
    - 1) This does not fulfill Ps. 72:10,11 or other such OT passages.
    - 2) These gifts provided for travel and living expenses for Joseph’s family in Egypt.
  - c. They obeyed the dream warning to avoid Herod (v.12).

**(13) Escape to Egypt & Murder of Babies**

(Matt. 2:13-18)

**(14) From Egypt to Nazareth with Jesus**

(Matt. 2:19-23; Lk. 2:39)

1. After the Magi had obeyed their dream instructions, Joseph also received a dream (Matt. 2:13).
  - a. Four imperatives:
    - 1) Get up. Aor.pass.ptc.masc.sing.nom. ἐγείρω #1453: *to get up*.
    - 2) Take. Aor.act.imper. παραλαμβάνω #3880: *to take*.
    - 3) Flee. Pres.act.imper. φεύγω #5343: *to flee*.
    - 4) Remain. Pres.act.imper. εἶμι #1488: *to be*.  
 “Now, after they had returned, behold, an angel of the Lord appears in a dream to Joseph, saying, Having arisen, take at once under your care the young child and His mother and be fleeing into Egypt, and be there until I tell you.” WUEST NT
  - b. An explanation. Herod is going to search for the Child to destroy Him.
    - 1) ζητέω #2212: *to seek, crave, demand*.
    - 2) ἀπόλλυμι #622: *to destroy, ruin, perish*.
2. Joseph’s obedience was immediate (Matt. 2:14). He didn’t wait until morning, but left “while it was still night.”
  - a. Joseph got up (ἐγείρω), took (παραλαμβάνω), left (ἀναχωρέω #402: *to withdraw, retire, take refuge* [Mt. 2:12,13,14,22; 4:12; 12:15; 14:13; 15:21; Mk. 3:7; Jn. 6:15; Ac. 18:1; 23:19; 26:31]) & remained (εἶμι) (Matt. 2:14,15a).
  - b. Noun.Fem.Sing.Gen. νύξ #3571: *night*. Gen. *at night, in the night-time, by night*.
3. Joseph and family remained in Egypt until the death of Herod (Matt. 2:15).
  - a. Herod died in 4BC. The length of time Joseph & Mary remained in Egypt was likely under 1 year.
  - b. This event fulfilled what may otherwise not be understood to be a Messianic prophecy (Hos. 11:1).
4. Herod’s massacre of the babies (Matt. 2:16-18).
  - a. In his last years Herod was subject to some sort of insanity, and he became bloodthirsty. He executed (6 B.C.) Aristobulus and Alexander, his sons by Mariamne, granddaughter of Hyrcanus II. He executed (4 B.C.) Antipater, son of his first wife, when he found out that Antipater had instigated the intrigues that led to the execution of Aristobulus and Alexander. COLUMBIA ENCYCLOPEDIA
  - b. In Herod’s cosmic way of thinking, he had been “tricked” by the magi. Aor.pass.ind. ἐμπαίζω #1702: *to play with, mock, delude; to trick someone so as to make a fool of the person* (Jer. 10:15).
  - c. A wicked ruler is destructive to those he rules (Prov. 28:15).
  - d. Satan was the motivation behind Herod’s actions (Rev. 12:4 cf. 1<sup>st</sup> Jn. 3:12).
  - e. Even while allowing for Satanic and human negative volition to achieve unspeakable evil, God the Father continues to maintain His eternal purpose in fulfilling His Word (Matt. 2:17,18; Jer. 31:15). Note again: this event fulfilled what may otherwise not be understood to be a Messianic prophecy.
  - f. Bethlehem was a small village, and its population suggests ranges from 10-12 to 20-30 total children (boys) would have been killed in this brutal act.
5. Joseph’s obedience in returning to Israel (Matt. 2:19-23).
  - a. Herod’s death is gruesomely recorded by Josephus (Jos.Ant. XVII vi 5; XVII, viii 1).
  - b. Another dream instructs Joseph to get up (ἐγείρω), take (παραλαμβάνω), and go (πορεύομαι #4198) (Matt. 2:20), so Joseph got up (ἐγείρω), took (παραλαμβάνω), and went (εἰσερχομαι #1525) (Matt. 2:21).
  - c. An unexpected turn of events sparked fear, but Joseph’s faith-rest took his family to where they needed to be (Matt. 2:22,23). Note for the third time: this event fulfilled what may otherwise not be understood to be a Messianic prophecy. (The similarity of word sounds leads most commentators to make the following connection with Isaiah)
    - 1) Nazarene. Ναζωραῖος #3480: *an inhabitant of Ναζαράτ* #3478.
    - 2) נָצַר netser #5342: *branch* (Isa. 11:1).

The NT authors quote the OT in four different ways. Matt. 2 illustrates all four methods.<sup>2</sup>

The first is *literal prophecy plus literal fulfillment*. In this manner Matthew 2:5–6 quotes Micah 5:2. Micah's prophecy that the Messiah's birthplace would be in Bethlehem of Judah is literal in meaning. The term for a fulfillment of a literal prophecy in the New Testament is a *literal fulfillment*. Isaiah 7:14; 52:13–53:12; Zechariah 9:9; and others belong to this category.

The second is *literal plus typical*. Matthew 2:15's quotation of Hosea 11:1 illustrates. The original context is not prophetic, but refers to God bringing Israel (His national son) out of Egypt (the Exodus). Hosea referred to literal Israel, because the following verses speak of Israel quickly slipping into idolatry. The *literal* meaning in Hosea 11:1's context refers to the Exodus. Israel (God's national son) coming out of Egypt *typifies* the individual messianic Son of God leaving Egypt. The fulfillment was typical (not prophetic), since Hosea 11:1 was not prophetic. Matthew does not deny, change, or reinterpret the original literal meaning. The literal Old Testament event typifies a New Testament event. This is literal plus typical. Often, the Book of Hebrews cites Exodus and Leviticus similarly.

The third is *literal plus application*. Matthew 2:17–18 quotes Jeremiah 31:15 in this manner. Jewish young men going into the Babylonian captivity passed the town of Ramah. Rachel (the symbol of Jewish motherhood) was buried near the town. As the young men went, Ramah's Jewish mothers wept for sons they would never see again. Jeremiah's *literal* meaning pictures the scene as Rachel weeping for her children. The New Testament cannot change or reinterpret the contextual meaning. Rather, a New Testament event having one similarity to an Old Testament event *applies* it. The point of similarity is that once again Jewish mothers weep for sons they will never see again, applying an Old Testament passage to a New Testament event. Everything else is different. Jeremiah's event happens in Ramah (north of Jerusalem), but Matthew 2:17–18 occurs in Bethlehem (south of Jerusalem). In Matthew, they die, but in Jeremiah living sons go into captivity. This is literal plus application. The original text may be history (as with Jeremiah 31:15) or prophecy. A prophetic example is Acts 2:16–21's citation of Joel 2:28–32. Joel did not mention (speaking in tongues). Dreams, visions, the sun darkened, the moon turned into blood did not happen in Acts 2. Joel spoke of the outpouring of the Holy Spirit on the whole nation in the last days, while Acts 2 speaks of the outpouring of the Holy Spirit on people in the Upper Room. This is not Joel's *all flesh*, but one similarity, an outpouring of the Holy Spirit, had unusual manifestations. Acts 2 does not change or reinterpret Joel 2, nor does it deny that it will have a literal fulfillment when the Holy Spirit will be poured out on the nation. It applies one point of similarity to a New Testament event.

The fourth is *summation*. Matthew 2:23 illustrates: ... *that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene*. No such statement occurs in the Old Testament. The plural *prophets* points to at least two, yet not even one uses these words. Unlike the first three categories, *summation* gives a summary of teaching by the prophets. The plural *prophets* is a clue. First century Jews despised *Nazarenes*, a reference to reproach and shame (John 1:46). The term *Nazarene* summarizes the prophets' teaching that people would despise and reject the Messiah (e.g., Isaiah 53:3). Another example is Luke 18:31–33. Using the plural for prophet again, Jesus states that the time for climactic fulfillment has come: the Messiah will go to Jerusalem, be turned over to the Gentiles who will mock Him, treat Him shamefully, spit on Him, scourge Him, and kill Him, but He will rise again the third day. No single prophet ever said all this, but the prophets together did.

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<sup>2</sup> Arnold Fruchtenbaum, *Chafer Theological Seminary Journal*, Vol. 6, No. 3 (July 2000), pp.61–63. Fruchtenbaum cites David L. Cooper, *Messiah: His Historical Appearance* (Los Angeles: Biblical Research Society, 1958) for these four categories of OT quotations.

- (15) *Childhood of Jesus* (Lk. 2:40,51)
- (16) *12 year old Jesus Visits the Temple* (Lk. 2:41-50)
- (17) *Summary of Jesus' Growth to Adulthood* (Lk. 2:51-52)
1. Having "emptied Himself" (Phil. 2:7), the mortal humanity of Jesus required growth (Lk. 2:40,52).
    - a. The κένωσις of Jesus Christ means that He voluntarily laid aside His privileges (NASB margin).
      - 1) God the Son's **Immutability** does not allow Him to stop *being Omniscient, Omnipotent, Omnipresent*, etc.
      - 2) God the Son's **Sovereignty** allows Him to stop *exercising* His divine power.
    - b. By not exercising **Omnipresence**, God the Son required His activity within space and time to be limited to a mortal human body's operation within space and time.
    - c. By not exercising **Omniscience**, God the Son required the mortal humanity of Jesus' mind to learn.
    - d. By not exercising **Omnipotence**, God the Son required the mortal humanity of Jesus' body to grow.
  2. God the Father bestowed a particular Grace upon the mortal humanity of Jesus Christ during His childhood.
 

| And the little child kept on growing and kept on increasing in strength, being constantly suffused with wisdom. (Wuest)
  3. Joseph & Mary faithfully raised their family under the requirements of the Mosaic Law (Lk. 2:41ff.).
    - a. This particular Passover pilgrimage was unique among all the annual pilgrimages that their family ever undertook.
    - b. This Passover would be the last time Jesus of Nazareth would attend as a child. The Jewish boy was recognized as entering manhood at thirteen years of age. At that time, he became a "son of the Law," and was qualified to constitute a synagogue. (Ralph Gower, *New Manners and Customs of Bible Times*)
  4. The unusual event on this occasion actually occurred at the conclusion of the Passover week (Lk. 2:43).
    - a. Joseph & Mary returned to Nazareth in a caravan of relatives and acquaintances (Lk. 2:44).
    - b. The boy (ὁ παῖς #3816) Jesus remained (ὑπομένω #5278). *to stay in a place beyond an expected point of time, remain/stay (behind) while others go away* (Lk. 2:43; Acts 17:14).
      - 1) Sitting in the midst of the teachers. No mention of any other students.
      - 2) Listening (ἀκούω #191) to the teachers' instruction, and asking them questions (ἐπερωτάω #1905).
      - 3) Understanding (σύνεσις #4907), and giving answers (ἀποκρίσις #612).
      - 4) The temple teachers were amazed (ἐξίστημι #1839). *to lose one's mind, be out of one's senses* (Mk. 3:21; 2<sup>nd</sup> Cor. 5:13).
 

| And all who were listening to Him were astounded to the point of a mental imbalance at His grasp and comprehension, and His ability to give them answers which exhibited a discriminating private judgment. (Wuest)
    - c. Joseph & Mary were ignorant of Jesus' activity.
      - 1) They were unaware of His absence (Lk. 2:43). οὐκ ἔγνωνσαν. γινώσκω #1097.
      - 2) They supposed He was in the caravan (Lk. 2:44). νομίζω #3543: *to think*. To form an idea about something, but with some suggestion of tentativeness or refraining from a definitive statement: *think, believe, hold, consider*.
      - 3) They were astonished to see Him in the middle of the temple teachers (Lk. 2:48). Aor.pass.ind. ἐκπλήσσω #1605: *be amazed, overwhelmed* (Matt. 7:28; 13:54; 19:25; 22:33; Mk. 1:22; 6:2; 7:37; 10:26; 11:18; Lk. 2:48; 4:32; 9:43; Acts 13:12).
      - 4) Did not understand (Lk. 2:49,50).
        - a) Know. 2pl.pluperfect.act.ind. οἶδα #1492.
        - b) Understand. aor.act.ind. συνίημι #4920.
    - d. Jesus comprehended the necessity of His obedient service to God the Father (Lk. 2:49).
      - 1) Joseph & Mary did not have the same understanding (Lk. 2:50).
      - 2) Taking this into consideration, Jesus understood that the time was not yet appropriate for Him to step out of his parents' jurisdiction (Lk. 2:51).
  5. Jesus was continuously growing in the sight of God and man (Lk. 2:52).

## Beginning of Jesus' Ministry

### (1) *Jesus Baptized*

(Matt. 3:13-17; Mk. 1:9-11; Lk. 3:21-23; Jn. 1:29-34)

(Includes: Truths About John the Baptist Matt. 3:1-12; Jn. 1:19-28)

1. John the Baptist undertook a wilderness preaching ministry as the Herald of the Christ (Matt. 3:1-6).
  - a. His proclamation: “repent” (change your thinking) “for the Kingdom of Heaven has drawn near” (Matt. 3:2).
  - b. John’s clothing and diet were reminiscent of Elijah (Matt. 3:4; 11:8; 2<sup>nd</sup> Kgs. 1:8).
  - c. John enjoyed unparalleled response to his preaching, as great multitudes came out of Jerusalem, Judea and the Jordan region in order to be baptized (Matt. 3:5,6).
    - 1) Judaism’s baptism ritual of Gentile proselytes likely followed 70AD and bears no influence upon John’s baptism.
    - 2) The Qumran records of the Essenes do precede John’s activity, but their rites bear little resemblance to John’s mission.
2. When the religious/political leaders came to participate in the baptism ritual, John confronted them like Elijah before the prophets of Baal (Matt. 3:7-10).
3. John the Baptist understood that his ministry was temporary, and the One Who was Coming would perform a greater baptism (Matt. 3:11,12; Mal. 3:2,3; Joel 2:28,29).
4. The Herald fulfilled his purpose when the Christ appeared (Matt. 3:13-17).
  - a. Jesus Christ was sinless and perfect. He had no need to be baptized as a visible sign of His repentance. He did so anyway, in order to identify with His brethren (Isa. 53:12).
  - b. The Holy Spirit and God the Father testified to His Sonship (Matt. 3:16,17; Isa. 42:1).
  - c. John the Baptist continually exalted the Coming One, and denied any greatness for himself (Jn. 1:19-34; 3:22-36).
5. This unique baptism event was the public anointing of the Christ and marked the beginning of His earthly ministry (Isa. 61:1). In the Old Testament, the following offices were anointed:
  - a. Prophets (1<sup>st</sup> Kgs. 19:16).
  - b. Priests (Ex. 28:41).
  - c. Kings (1<sup>st</sup> Sam. 9:16; 16:3,12-13; 2<sup>nd</sup> Sam. 2:4; 5:3).

### (2) *Jesus Tempted*

(Matt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13)

1. After His baptism, Jesus Christ followed the Holy Spirit’s leading. It was the Holy Spirit’s purpose to allow Jesus to be tempted by the Devil. ὁ διάβολος <sup>#1228</sup>.
  - a. Matt. 4:1 aor.pass.ind. ἀνάγω <sup>#321</sup>; *to lead up*.
  - b. Mark 1:12 pres.act.ind. ἐκβάλλω <sup>#1544</sup>; *to cast out, drive out, send out*.
  - c. Luke 4:1 imperf.pass.ind. ἄγω <sup>#71</sup>; *to lead, guide, take with one*.
2. Jesus fasted forty days and forty nights *before* becoming hungry. His intense spiritual focus produced an unawareness of His physical lack of food.
3. The Tempter (ὁ πειράζων <sup>#3985</sup>) made a number of offers—three of which are recorded in Scripture—and the Lord answered all three with Deuteronomy quotations (Dt. 8:3; 6:16; 6:13 & 10:20).
  - a. Satan’s first recorded temptation acknowledged Jesus as the Son of God (Matt. 4:3).
    - 1) The trap was for the Son of God to use his Deity for selfish reasons, and to allow physical life needs to supercede spiritual life priorities (Matt. 6:33).
    - 2) The way of escape was for the Son of Man to rely upon the Word of God.
  - b. Satan’s second recorded temptation needed a public setting rather than a private setting.
    - 1) The trap was for the misapply the Word of God for personal glory (1<sup>st</sup> Pet. 5:6).
    - 2) The way of escape was for the Son of Man to walk humbly before the LORD.
  - c. Satan’s third recorded temptation betrayed his ultimate goal—to establish himself as an alternate god & father.
    - 1) The trap was to receive the crown without the cross (1<sup>st</sup> Pet. 1:6; Jas. 1:2).
    - 2) The way of escape was for the Son of Man to remain faithful to God.

**(3) The First Disciples Called**

1. Following the 40 days of temptation, Jesus returned to the area where John the Baptizer was ministering.
2. Jesus Christ will receive disciples according to the will of God the Father (Jn. 3:27; 5:30).
  - a. Given as a gift from the Father (Jn. 17:6,9-12).
  - b. Prophetically revealed (Jn. 1:48 cf. 1<sup>st</sup> Sam. 9:15-17; 10:2-6).
3. Jesus' first two disciples will come to Him from John's ministry (Jn. 1:35).
  - a. Andrew is specifically named (Jn. 1:40). Ἀνδρέας #406: *manly*.
  - b. The other is understood to be the Apostle John, who remains anonymous throughout his gospel. Ἰωάννης #2491: *grace of God, gift of God*. Fr. Heb. יְהוָה #3110: *Jehovah has graced*.
4. The Lord questioned these two men as to their motivation (Jn. 1:38a). Τί ζητεῖτε; What are you seeking?
  - a. Jesus needed to be cautious regarding those who would attach themselves to Him (Jn. 2:23-25).
  - b. Jesus needed to be cautious regarding those who would attach themselves to Him (Jn. 2:23-25).
5. Andrew & John gave an answer that indicated their positive volition (Jn. 1:38b).
  - a. They addressed Him as teacher.
    - 1) Rabbi. ῥαββί #4461 of Heb. origin. רַב #7227 *lord, master*. רַבִּי *my lord*. Properly a form of address, and so throughout our lit., then an honorary title for outstanding teachers of the law: *master, sir, rabbi* (Matt. 23:7,8).
    - 2) Teacher. διδάσκαλος #1320 *teacher*.
  - b. They desired more time to investigate His credentials.
6. Andrew & John spent the remainder of that day with Jesus, and became convinced of His being the Christ (Jn. 1:39,41).
  - a. Messiah. Μεσσίας #3323 of Heb. origin מְשִׁיחַ #4899 *anointed one*.
  - b. Christ. Χριστός #5547: *anointed one*.
7. Each went to find their brother (Jn. 1:41). Andrew's finding of Peter is mentioned, but John's finding of James is only inferred. Ἰάκωβος #2385: *supplanter, Jacob*. fr. Heb. יַעֲקֹב #3290: *supplanter*.
8. Andrew's brother, Simon is supplied a new name by Jesus Christ.
  - a. Cephas. Κηφᾶς #2786 of Aram. origin. כִּיפָא #3710: *rock, stone*.
  - b. Peter. Πέτρος #4074: *rock, stone*.
9. Jesus will gather two more disciples prior to departing for Galilee (Jn. 1:43-51).
  - a. Philip. Φίλιππος #5376: *lover of horses*.
  - b. Nathanael. Ναθαναήλ #3482: *gift of God*. of Heb. origin נְתַנְאֵל #5417: *given of God*. Found only in John (1:45,46,47,48,49; 21:2). Usually identified with Bartholomew in the synoptic gospels.
10. Nathanael's response indicates the messianic expectations that faithful believers had at that time (Jn. 1:49; Ps. 2:6,7,12).
  - a. The Son of God.
  - b. The King of Israel.

**(4) The First Miracle**

1. Jesus purposed to go into Galilee (Jn. 1:43), and His first stop was Cana (Jn. 2:1).
2. Both He and His disciples were invited (καλέω #2564) to a wedding being held there (Jn. 2:2).
  - a. Mary is not said to have been “invited,” but rather indicated as “being there” (Jn. 2:1).
  - b. Her specific responsibility in this wedding is not clear.
    - 1) She has a concern for the wine being served (Jn. 2:3), but refers to it as “their” problem rather than “our” problem.
    - 2) She has influence with the servant staff (Jn. 2:5).
  - c. Cana was also Nathanael’s home town (Jn. 21:2), so the disciples’ invitation may not have been due to their association with Jesus or His association with Mary.
3. Jesus’ words to Mary are the first recorded since Lk. 2:49.
  - a. Luke 2:49: “Why is it that you were looking for Me? Did you not know that I had to be in the things of my Father?”
  - b. Jn. 2:4: “What to me and to you, Woman? My hour has not yet come.”
  - c. Mary is neither rebuked nor discouraged by Christ’s answer (Jn. 2:4-5).
4. Τί ἐμοὶ καὶ σοί “what does that have to do with us?” may not necessarily be dismissive. It may be supportive. “Not a matter for you and I to be worried about!” or even “No problem!”
  - a. The Hebrew idiom is found twice in the OT (Jdg. 11:12; 2<sup>nd</sup> Sam. 16:10).
  - b. Demons use it (Mark 1:24; 5:7).
  - c. English translators have an awful time with it.

What have I to do with thee, woman? (Darby)

Woman, what have I to do with thee? (ASV, KJV)

Dear woman, what is that to you and to Me? [What do we have in common? Leave it to me.] (Amplified Bible)

Mother, my time hasn't yet come! You must not tell me what to do. (CEV)

Woman, what does this have to do with me? (ESV)

You must not tell me what to do. (GNT)

What has this concern of yours to do with Me, woman? (HCSB)

How does that concern us, woman? (ISV)

“I can't help you now,” he said. “It isn't yet my time for miracles.” (LB)

Jesus said, “Is that any of our business, Mother—yours or mine?”

This isn't my time. Don't push me.” (The Message)

Woman, how does your concern affect me? (NAB)

Woman, what does that have to do with us? (NASB95)

Woman, what do I have to do with you? (NASB)

Dear woman, why come to me? (NCV)

Dear woman, why do you involve me? (NIV)

Woman, what does your concern have to do with Me? (NKJV)

How does that concern you and me? (NLT)

Woman, what concern is that to you and to me? (NRSV)

What is that to me and to you, woman? (Wuest)

O woman, what have you to do with me? (RSV)

What—to me and to thee, woman? (YLT)

5. οὔπω ἔκει ἡ ὥρα μου “My hour has not yet come” is also not necessarily dismissive, but may also be supportive.
  - a. This passage is usually thought of as: My hour has not yet come so don't expect me to do any miracles. The problem with that understanding is that Jesus immediately follows that statement with a miracle.
  - b. This passage could also be thought of as: My hour has not yet come so there's no reason why I can't work a miracle.
    - 1) Repeatedly in John, the coming hour references the coming crucifixion (7:30; 8:20).
    - 2) That would indeed be a time for sorrow, but until that time the order of the day is to rejoice (Matt. 9:15; Mark 2:19; Lk. 5:33-35).
    - 3) Christ even spoke of His crucifixion as being a time of abstinence from wine (Matt. 26:29; Mark 14:25; Lk. 22:18).
  - c. Pastor Bob's expanded translation & paraphrase: “What is a little wine between us, Ma'am? I'm not going to the cross yet.”
  - d. Both phrases, taken supportively rather than dismissively would prompt the response we see Mary exhibiting (Jn. 2:5).
6. Mary urges the servants (δῶκονοι) to obey Christ (Jn. 2:5). They follow His instructions (Jn. 2:6-8) and the headwaiter (ἀρχιτρίκλιος) is impressed with the quality of the Lord's vintage (Jn. 2:9-10).
7. This event was the first of His miracles, and His disciples responded in faith (Jn. 2:11).



**(5) First Stay in Capernaum**

(John 2:12)

**(6) First Cleansing of the Temple**

(John 2:13-22)

1. Following the Cana wedding, Jesus spent a few days in Capernaum (Jn. 2:12).
  - a. He apparently established a place of residence for His earthly family (Mt. 4:13).
  - b. Capernaum will become His base of operations throughout His Galilean ministry (Mt. 9:1).
  - c. Capernaum means “village of Nahum” but its relationship to the OT writing Prophet by that name is unknown.
2. The Passovers recorded in the Gospel of John help us to establish a timeline for the ministry of Jesus Christ (Jn. 2:13; 6:4; 12:1 & probably 5:1).
3. This early cleansing of the Temple preceded the arrest of John the Baptist, and the Lord’s Galilean ministry. It is therefore not to be confused with the cleansing of the Temple He accomplished during His passion week (Matt. 21:12-16; Mk. 11:15-18; Lk. 19:45-47).
4. Jesus undoubtedly attended Passover every year, and did not stop doing so at the age of 12. This Passover however was His first as the Holy Spirit anointed Christ.
  - a. Before Jesus could ever reach a priest or a levite, the Lord encountered merchants and bankers.
  - b. Jesus as the Christ forcibly evicted the profiteers from the earthly place of God the Father’s personal residence. “My Father’s house.”
  - c. Stop making my Father’s house a house of merchandise. *μη ποιειτε τον οικον του πατρος μου οικον εμποριου.*
    - 1) *εμποριον* #1712: *a place where trade is carried on, esp. a seaport.* Used once (Jn. 2:16).
    - 2) *εμπορος* #1713: *one on a journey esp. for trade; a merchant* (wholesaler as opposed to retailer or tradesman). Used 5x (Mt. 13:45; Rev. 18:3,11,15,23).
    - 3) *εμπορευομαι* #1710: *to travel for business, to traffic, to trade.* Used 2x (Jas. 4:13; 2<sup>nd</sup> Pet. 2:3).
    - 4) *εμπορια* #1711: *merchandise.* Used once (Mt. 22:5).
5. The marketing of religion was nothing new, nor even of human origin (Ezek. 28:16,18).
6. The Spirit Anointed Christ was consumed by zeal for God the Father (Jn. 2:17; Ps. 69:9).
  - a. *κατεσθιω* #2719: *to devour, utterly consume.*
  - b. *אכל* 'akal #398: *to eat.*
  - c. This event and message was a Scriptural witness to His disciples 3 years later (Jn. 2:22).
7. The unbelievers demand for a sign, but what they need is salvation (Jn. 2:18-21).

**(7) Received at Jerusalem**

(John 2:23-25)

1. Jesus performed no signs for the adversaries, but He performed a variety of other signs for the benefit of other observers (Jn. 2:23).
2. The evidence of these things seen prompted a faith reaction on the part of many (*πολλοι*) (Jn. 2:23).
  - a. Faith does not require such things seen (Heb. 11:1).
  - b. Faith apart from seeing is a greater blessedness (Jn. 20:29).
3. The Lord demonstrated a shrewdness in not drawing these miracle-observing believers into His inner circle of trust (Jn. 2:24-25; Matt. 10:16).

**(8) Teaches Nicodemus about Salvation**

(John 3:1-21)

1. A Pharisee and Jewish ruler named Nicodemus came to Christ and received the greatest Gospel message in the entire Bible (Jn. 3:1-21).
  - a. The Pharisees were the most powerful political party at this time. They achieved their position and status through adherence to and expert knowledge of the Law.
  - b. Nicodemus. Νικόδημος <sup>#3530</sup>: *conqueror*. νίκος + δῆμος.
  - c. A ruler of the Jews. Not only a Pharisee, but a voting member of the Sanhedrin (Jn. 7:50).
2. Nicodemus confessed the Pharisees understanding of Christ's origin (v.2).
3. Jesus laid out the only issue that matters to this lost and dying world. With the heavenly credentials established, the heavenly message must be given: "you must be born again" (vv.3,7).
4. The second birth cannot be understood in natural, human terms (vv.4-6). It is a spiritual action that cannot be physically seen, but it can certainly be felt (v.8).
5. Academic Bible knowledge is not the total answer. We must humbly accept the heavenly message as it has been given (vv.9-13).
6. The crucifixion of Jesus Christ is the only means by which mankind might receive eternal life by means of grace through faith (vv.14,15).
7. In this Gospel message, Christ reveals the Father's Gift (vv.16,17).
8. Failure to believe results in death as the fallen estate of the natural man (v.18).
9. Light & darkness are in conflict even as the saved and the lost are in conflict (vv.19-21).

**(9) Co-Ministry with John the Baptist**

(John 3:22-30)

1. The earliest ministry of Jesus Christ with His disciples was a baptism ministry similar to that of John's (Jn. 3:22-24).
  - a. This was a foundational time for the Lord with the men He was training. "Spending time with them there." διέτριβεν μετ' αὐτῶν. imperf.act.ind. διατρίβω <sup>#1304</sup>: *to wear away, consume; spend, pass time*.
  - b. This was a baptism ministry, urging repentance on the part of unbelieving Israel. καὶ ἐβάπτισεν. imperf.act.ind. βαπτίζω <sup>#907</sup>: *to wash, purify; baptize*. Note: Jesus Christ supervised His disciples baptism ministry, but He Himself did not baptize (Jn. 4:2).
  - c. This ministry was co-located with John's continued baptism ministry (Jn. 3:23a).
  - d. This training ministry had success in terms of the positive volition of people coming to be baptized (Jn. 3:23b,26).
  - e. This co-located ministry was not described in the Synoptic Gospels (Jn. 3:24).
2. The co-located ministries of Jesus and John the Baptist prompted debate and comparison of the two ministries (Jn. 3:25).
3. The comparative questions led to John's disciples becoming alarmed at John's ministry declining (Jn. 3:26).
4. John the Baptist was not at all alarmed over these circumstances and details (Jn. 3:27-30).
  - a. True ministry blessings come from God the Father (Jn. 3:27; 6:65; Jas. 1:17; 1<sup>st</sup> Cor. 3:7; 4:7).
  - b. This is the great principle behind grace giving (1<sup>st</sup> Chr. 29:14).
  - c. John the Baptist understood that his purpose and work-assignment was to exalt the One coming after him (Jn. 3:28 cf. 1:23; Isa. 40:3; Mal. 3:1).
  - d. John the Baptist also understood his eschatological role as the Friend of the Bridegroom (Jn. 3:29).
  - e. John the Baptist recognized that the Will of God includes both increasing and decreasing (Jn. 3:30), giving and taking away (Job 1:21), opening and closing of doors (Rev. 3:7).
5. John the Baptist understood the message that Jesus Christ was delivering (Jn. 3:31-36).
  - a. Jesus Christ has a unique perspective for teaching (Jn. 3:31 cf. v.13).
  - b. Jesus Christ is a faithful witness to that which He has been entrusted to speak (Jn. 3:32 cf. v.11).
  - c. Jesus Christ bears the seal of God the Father (Jn. 3:33 cf. 6:27 & 8:26).
  - d. Jesus Christ is the Spirit filled Apostle of God the Father (Jn. 3:34 cf. v.17; Heb. 3:1).
  - e. God the Father loves Jesus Christ and has entrusted Him with all things (Jn. 3:35 cf. Jn. 5:20-23; 17:23,24,26).
  - f. Faith in Jesus Christ is the only means of salvation, but rejection of Jesus Christ leaves the unbeliever in the lost estate of death (Jn. 3:36 cf. v.18).

**(10) Leaves for Galilee**

(John 4:1-4)

1. Jesus became aware of the Pharisees hostile monitoring of His disciples training ministry (Jn. 4:1).
  - a. He supervised His disciples baptism ministry (Jn. 4:2).
  - b. This ministry was producing many repentant believers prepared for the kingdom. Along with the wide open door for ministry came the adversaries (1<sup>st</sup> Cor. 16:9).
2. Jesus chose to relocate to Galilee (Jn. 4:3). This decision was made in accordance with the Divine Guidance He constantly sought and received from God the Father (Jn. 5:30).
  - a. He chose the direct, rapid, and unusual route through Samaria (Jn. 4:4).
  - b. This "escape" from Judea coincided with John the Baptist's arrest (Matt. 4:12).
  - c. When the hour is at hand, Jesus will not hinder his arrest (Jn. 18:11-12), but until that time He will not permit Himself to be arrested (Jn. 7:30; 8:20).

**(11) Samaritan Woman at Jacob's Well**

(John 4:5-42)

1. What begins as an apparent "chance" encounter (Jn. 4:5-7), quickly becomes a very fruitful ministry (Jn. 4:40-43).
2. Sychar is identified with Shechem in the Old Testament (Gen. 33:18-20; 48:22; Josh. 24:32; Acts 7:16).
3. Jesus was physically tired due to the circumstances of His hasty travel out of Judea (Jn. 4:6). Perf.act.ptc. κοπιᾶω <sup>#2872</sup>: *to grow weary, tired, exhausted*.
4. A lone Samaritan woman came out to draw water (Jn. 4:7a). Another well on the west side of the city was closer. No other women are coming out with this woman.
5. The Samaritans were a mixed race of Gentiles and idolatrous Jews (2<sup>nd</sup> Kgs. 17:24-41 cf. 1<sup>st</sup> Kgs. 12:25-33; Ezra 4:2-3).
6. Jesus Christ engages in this conversation from the standpoint of prophetic foresight (Jn. 4:10). He knew that this woman would have positive volition to the Gospel message.
7. He asks her for a drink of water, and His willingness to ignore racial and gender barriers is of great interest to this woman (Jn. 4:7,9).
8. Jesus speaks to this woman in spiritual terms, but she only hears Him in earthly terms (Jn. 4:10-15).
9. Just as He did with Nicodemus, Jesus Christ is faithfully contrasting the earthly with the heavenly, as He describes the source of eternal life (Jn. 4:13-14 cf. Jn. 3:3-15).
10. The woman is skeptical and sarcastic, with no thought whatsoever in the spiritual realm (Jn. 4:15), so Jesus wakes her up with a prophetic dose of reality (Jn. 4:16-18).
11. The woman is neither offended nor alarmed at her immoralities being exposed.
  - a. She recognizes Jesus as a true prophet
  - b. She has an immediate and urgent question. Which mountain is the geographic will of God for approaching Him?
12. Jesus answered her with a prophetic (Jn. 4:21), and immediate application (Jn. 4:23). He also expressed two undeniable realities.
  - a. Israel is the steward nation for God on Earth (Jn. 4:22).
  - b. God's true worship occurs in the spiritual realm, and not in geographic terms (Jn. 4:24).
13. The Samaritan woman makes no indication that she comprehends what Jesus is saying, but she affirms that all her questions will be cleared up when the Messiah comes (Jn. 4:25).
14. The Samaritan woman is neither offended nor alarmed at Jesus' claim to be the Christ (Jn. 4:26).
  - a. She raced off in such haste that she left her waterpot (Jn. 4:28).
  - b. She summoned the men of Sychar to investigate for themselves (Jn. 4:29-30).
15. While the woman is in the city, Jesus has the opportunity to give His disciples a prophetic dose of reality (Jn. 4:31-38).
16. Such was the positive-volition revival in Samaria, that Jesus delayed His "escape" for two full days (Jn. 4:39-43).

## *(12) Return to Galilee*

(John 4:43-45)

1. Having concluded His passing ministry in Samaria, Jesus completed His journey to Galilee (Jn. 4:43).
2. The Prophet Without Honor Proverb is cited as a motivation for His Galilean relocation (Jn. 4:44).
  - a. The Synoptic gospels record this proverb after incidents of rejection (Matt. 13:57; Mk. 6:4; Lk. 4:24).
  - b. John records this proverb after an incident of acceptance (Jn. 4:41-42), and before another incident of acceptance (Jn. 4:45).
  - c. Some apply the "his own country" reference to Jerusalem (Jn. 4:1).
  - d. Some apply the "his own country" reference to Nazareth, and give this as an explanation for His settling at Capernaum.
    - 1) This would be consistent with the synoptic accounts.
    - 2) But this fails to acknowledge that Capernaum was also "His own" (Matt. 9:1) where He was "at home" (Mark 2:1).
3. The Prophet Without Honor Proverb demonstrates that Jesus was willing to obey the Father's will for a Galilean ministry even though He understood that it would entail conflict and rejection. Cf. the "had to" of John 4:4.
4. The Galilean reception was based upon their observation of His miracles in Jerusalem (Jn. 4:45,48).  
[The Genius of the Fourth Gospel](#) has an interesting comment on this passage.

# Galilean Ministry of Jesus

## (1) *Healing of the Nobleman's Son*

John 4:46-54)

1. Jesus returned to the scene of His first miracle—Cana of Galilee (Jn. 4:46; 2:1-11).
  - a. A private work of power for the manifestation of His glory to His disciples (Jn. 2:11).
  - b. Unobserved by most of the Galileans who would be impressed by the Jerusalem miracles (Jn. 2:23-25; 4:45,48).
2. A royal official. τις βασιλικὸς <sup>#937</sup>: of or belonging to a king; *royal; officer, courtier*. (βασιλεύς <sup>#935</sup>: *king*).
  - a. Not named specifically even though John was not hesitant to name names (Jn. 18:10).
  - b. Likely an official in the court of Herod (cf. Chuzas Lk. 8:3 & Manaen Acts 13:1).
3. The son of the Basilikos was sick in Capernaum.
  - a. He is a υἱός <sup>#5207</sup> (vv.46,47,50), παιδίον <sup>#3813</sup> (v.49), & παῖς <sup>#3816</sup> (v.51).
  - b. He is ἀσθενέω <sup>#770</sup>: without strength; *sick* (v.46) & at the point of ἀποθνήσκω <sup>#599</sup> *death* (vv.47,49).
4. The Basilikos was in a position to monitor Jesus' movements (Jn. 4:47 cf. 4:1), and demonstrated urgency by approaching Jesus at Cana.
5. Jesus expressed frustration with “you people” and their need to observe signs and wonders (Jn. 4:48; 1<sup>st</sup> Cor. 1:22).
6. The Basilikos would not abandon his prayer urgency until he received a direct answer (Jn. 4:49-50a). Once the answer was given, he rested in faith (Jn. 4:50b).
7. The Samaritans faith-response motivated them to remain with Jesus for two full days (Jn. 4:40-43), but the Basilikos' faith-response motivated him to immediately leave the Lord and evangelize his entire house (Jn. 4:51-53).

## (2) *Rejected at Nazareth*

(Luke 4:16-30)

1. Jesus now undertakes His first itinerate teaching ministry (Lk. 4:14-15). Note: no disciples are declared to be present at this time.
  - a. “In the power of the Spirit” (ἐν τῇ δυνάμει τοῦ πνεύματος) indicates His dependance on God's provision and not exercising His own Divine essence.
  - b. His teaching was universally “praised.” (δοξαζόμενος ὑπὸ πάντων)
  - c. He developed a pattern (custom) to His teaching (Lk. 4:16).
2. In the Nazareth synagogue Jesus read a selection from Isaiah and then proclaimed that selection to be presently fulfilled.
  - a. Luke 4:18-19 = Isa. 61:1-2a.
  - b. The portion of Isaiah omitted by Jesus (Isa. 61:2b&c-11) is 2<sup>nd</sup> Advent application.
3. Although other Galileans were praising His spirit-empowered and grace-oriented teaching, the Nazarenes could not overlook His earthly family and upbringing (Lk. 4:22).
4. Jesus concluded His message that day with an admonishment that the Nazarenes could not expect special privileges because He was one of them (Lk. 4:23-28).
  - a. Two typical proverbs (Lk. 4:23&24) illustrate His point.
  - b. Two typical prophets (Lk. 4:25-27) illustrate His point (1<sup>st</sup> Kgs. 17:9-24; 2<sup>nd</sup> Kgs. 5:1-14).
5. The Nazarenes were filled with pride (motivating rage) and driven to attempted murder (Lk. 4:28-30).

**(3) Moved to Capernaum**

1. Jesus established Capernaum as the headquarters for His Galilean ministry (Jn. 3:1-21).
  - a. He had previously spent “a few days” there (Jn. 2:12).
  - b. He now “settled” there, establishing a place of residence for His earthly family (Mt. 4:13).
  - c. Capernaum’s status as *headquarters* stems from its identification as “His own city” (Mt. 9:1).
  - d. “Village of Nahum” may be the etymology for Capernaum, but the precise connection with that prophet is unknown.
2. The Capernaum headquarters was established in fulfillment of OT prophecy (Isa. 9:1-2 (Isa. 8:23-9:1 BHS)).
  - a. Two tribes who did not have much impact in the Old Testament will see their land-grant territory become a scene for Divine illumination.
  - b. In Isaiah’s day, these northern territories were under Assyrian occupation.
  - c. In Jesus’ day, Galilee was a mix of Jewish, Greek, Roman, and other gentile populations.
  - d. The Isaiah prophecy indicates that the Great Galilean Light is a child and a son (Isa. 9:6 (v.5BHS)). He will break the gentile yoke, and bring in peace as the Davidic King (Isa. 9:2-7 (1-6 BHS)).
3. Thus, in Isaiah 9 we observe a similar prophetic shift to that which was observed in Isaiah 61. First advent and second advent fulfillments are presented together and must be “rightly divided.”
  - a. A child born = 1<sup>st</sup> Advent
  - b. A son given = 2<sup>nd</sup> Advent
  - c. The light shining = 1<sup>st</sup> Advent
  - d. The yoke breaking = 2<sup>nd</sup> Advent
4. The preaching ministry in Galilee was a Kingdom of Heaven at hand warning for repentance (Matt. 4:17).
  - a. This was John the Baptizer’s message as well (Matt. 3:2).
  - b. It is called the Gospel of God (Mk. 1:14-15).
  - c. The Twelve will carry this message forth (Mk. 6:12).
  - d. A time will come when this repentance message will be concluded (Matt. 11:20; 12:21).
  - e. The Tribulational ministry of Elijah will also be a warning for repentance (Mal. 4:5-6; Lk. 1:17).

**(4) Four Become Fishers of Men**

(Matt. 4:18-22; Mk. 1:16-20; Luke 5:1-11)

1. The Luke account is the fullest, but the Matthew and Mark records supply additional details.
2. The setting for this episode is the “Sea of Galilee” (Matt. 4:18; Mk. 1:16) or the “Lake of Gennesaret” (Lk. 5:1). Elsewhere this body of water is known as the “Sea of Tiberius” (Jn. 6:1; 21:1).
3. Nazareth featured an angry mob attempting to press Christ off of a cliff (Lk. 4:29). Capernaum featured a hungry mob pressing Christ for more teaching (Lk. 5:1).
4. Rather than attending Bible class, Peter, Andrew, James & John were busy working (Lk. 5:2,5; Mt. 4:18,21).
5. Jesus asks Peter to provide logistical assistance for His teaching ministry (Lk. 5:3).
6. After the public Bible class is over, Jesus has a private lesson for His future Apostles (Lk. 5:4-11).
  - a. Their secular work the previous night was fruitless (Lk. 5:4-5 cf. Ps. 127:2).
  - b. Simon’s partners (μέτοχοι and κοινωνοί) are about to become μέτοχοι and κοινωνοί of Jesus Christ.
    - 1) μέτοχος <sup>#3353</sup>: *partaker, partner* (Lk. 1:7; Heb. 1:9; 3:1,14; 6:4; 12:8).
      - a) μετέχω <sup>#3348</sup>: *to partake* (1<sup>st</sup> Cor. 9:10,12; 10:17,21,30; Heb. 2:4; 5:13; 7:13).
      - b) μετοχή <sup>#3352</sup>: *fellowship* (2<sup>nd</sup> Cor. 6:14).
      - c) συμμετοχος <sup>#4830</sup>: *joint partaker* (Eph. 3:6; 5:7).
    - 2) κοινωνός <sup>#2844</sup>: *partner, companion* (Matt. 23:30; Lk. 5:10; 1<sup>st</sup> Cor. 10:18,20; 2<sup>nd</sup> Cor. 1:7; 8:23; Philem. 17; Heb. 10:33; 1<sup>st</sup> Pet. 5:1; 2<sup>nd</sup> Pet. 1:4).
      - a) κοινωνέω <sup>#2841</sup>: *to enter into fellowship, be a partner* (Rom. 12:13; 15:27; Gal. 6:6; Phil. 4:15; 1<sup>st</sup> Tim. 5:22; Heb. 2:14; 1<sup>st</sup> Pet. 4:13; 2<sup>nd</sup> Jn. 11).
      - b) κοινωνία <sup>#2842</sup>: *fellowship* (Acts 2:42; Rom. 15:26; 1<sup>st</sup> Cor. 1:9; 10:16<sub>x2</sub>; 2<sup>nd</sup> Cor. 6:14; 8:4; 9:13; 13:14; Gal. 2:9; Phil. 1:5; 2:1; 3:1; Philem. 6; Heb. 13:16; 1<sup>st</sup> Jn. 1:3<sub>x2</sub>,6,7).
      - c) κοινωνικός <sup>#2843</sup>: *fellowship-able* (1<sup>st</sup> Tim. 6:18).
      - d) συγκοινωνέω <sup>#4790</sup>: *to become a partaker together with others* (Eph. 5:11; Phil. 4:14; Rev. 18:4).
      - e) συμμεκκοινωνός <sup>#4791</sup>: *joint partner* (Rom. 11:17; 1<sup>st</sup> Cor. 9:23; Phil. 1:7; Rev. 1:9).

As distinguished from κοινωνός, which suggests the idea of personal fellowship, μέτοχος describes participation in some common blessing or privilege, or the like. The bond of union lies in that which is shared and not in the persons themselves (Wscctt. on Heb. 3:1). Alfred Plummer, Commentary on the Gospel According to St. Luke.

  - c. Although thoroughly unworthy, these temporal fishermen will be transformed into eternal fishermen (Lk. 5:10).
    - 1) ἄλιεις ἀνθρώπων (Matt. 4:19; Mk. 1:17). ἄλιεύς <sup>#231</sup>: *fisherman* (Matt. 4:18,19; Mk. 1:16,17; Lk. 5:2).
    - 2) ἀπὸ τοῦ νῦν ἀνθρώπους ἔσθη ζωγρῶν (Lk. 5:10). ζωγρέω <sup>#2221</sup>: *to capture alive* (Lk. 5:10; 2<sup>nd</sup> Tim. 2:26).

**(5) *Demoniac Healed on the Sabbath Day***

(Mark 1:21-28; Luke 4:31-37)

1. This episode marks the first event with Jesus Christ involved in both a teaching and training ministry with full-time vocational disciples.
  - a. Setting aside secular careers marked a turning point (Lk. 9:57-62).
  - b. Training faithful men who will be able to train faithful men will become the pattern for the Dispensation of the Church (2<sup>nd</sup> Tim. 2:2).
2. This episode marks the first confrontation with demonic powers since Jesus' victory over Satan's temptations.
  - a. Satan had left Jesus until an "opportune time" (Lk. 4:13).
  - b. Opportunity was to be found in the synagogues.
    - 1) First in Nazareth (Lk. 4:28-30).
    - 2) Now in Capernaum (Mk. 1:21-28; Lk. 4:31-37).
3. A man in their synagogue with an unclean spirit (Mk. 1:23).
  - a. ἐν πνεύματι ἀκαθάρτῳ (Mk. 1:23). πνεῦμα <sup>#4151</sup> & ἀκάθαρτος <sup>#169</sup>.
  - b. ἔχων πνεῦμα δαιμονίου ἀκαθάρτου (Lk. 4:33). δαιμόνιον <sup>#1140</sup>. δαιμόνιον and δαίμων <sup>#1142</sup> are both translated as "demon." δαιμονίζομαι <sup>#1139</sup> *possessed by a demon*.
  - c. Other spirit terms:
    - 1) The spirit of God; the Holy Spirit (1<sup>st</sup> Cor. 12:3).
    - 2) Ministering spirits (Heb. 1:14).
    - 3) The Spirit of Antichrist (1<sup>st</sup> Jn. 4:3).
    - 4) The Spirit of Truth & Spirit of Error (1<sup>st</sup> Jn. 4:6).
  - d. In the Greek language, a demon was a "transcendent incorporeal being w. status between humans and deities" (BDAG). A δαιμόνιον was lower than any θεός, and included such creatures as nymphs, fauns & satyrs.
  - e. Satan is the ruler of demons, as the prince of the power of the air (Mt. 12:24,26; Eph. 2:2).
4. The demonic testimony is striking (Mk. 1:24).
  - a. What business do we have with each other? See The First Miracle, Jn. 2:4. Τί ἡμῖν καὶ σοί is nearly identical to Τί ἐμοὶ καὶ σοί.
  - b. The demon rightly identifies Christ as Jesus of Nazareth.
  - c. The demon fears destruction for himself and all his kind. ἀπόλλυμι <sup>#622</sup>.
  - d. The demon accurately identifies Christ as the Holy One of God (Lk. 1:35; Jn. 6:69; Acts 3:14).
5. Jesus cast out the demon by an authoritative command (Mk. 1:25).
  - a. The departure of the demon was violent for the human being involved.
  - b. The witnesses to the spiritual battle were impressed.
  - c. The term "miracle" is not used here.
  - d. The emphasis is "teaching with authority."
6. Other such demonic expulsions in Scripture.
  - a. David's soothing of Saul's demonic influences (1<sup>st</sup> Sam. 16:14-23; 18:10; 19:9).
  - b. Jesus Christ's demonic expulsions.
 

<ol style="list-style-type: none"> <li>1) Demoniac Healed on the Sabbath Day [GM5] (Mk. 1:21-28; Lk. 4:31-37).</li> <li>2) Large crowd [GM15] (Lk. 6:18).</li> <li>3) In the presence of the Baptist's disciples [GM20] (Lk. 7:21).</li> <li>4) Mary Magdalene and other women [GM23] (Lk. 8:1-3).</li> <li>5) Blind &amp; mute demoniac [GM24] (Mt. 12:22-29; Mk. 3:20-30).</li> <li>6) Gadarene Demoniac(s) [GM29] (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39).</li> </ol>	<ol style="list-style-type: none"> <li>7) Mute demoniac [GM32] (Mt. 9:32-34).</li> <li>8) Syrophenican Woman's daughter [GM41] (Mt. 15:21-28; Mk. 7:24-30).</li> <li>9) Epileptic healed [GM50] (Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-42).</li> <li>10) Mute demon [PM11] (Lk. 11:14-26).</li> <li>11) Crippled Woman [PM16] (Lk. 13:10-17).</li> <li>12) On the way to the cross in Jerusalem [PM20] (Lk. 13:32).</li> </ol>
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  - c. The Apostles' demonic expulsions.
    - 1) Given authority to do so by Jesus (Mt. 10:1; Mk. 3:14-15; Acts 5:16).
    - 2) An unknown person (Lk. 9:49-50).
    - 3) The 70 were likewise given such authority (Lk. 10:17,19).
    - 4) Philip the Evangelist (Acts 8:6-8).
    - 5) Slave girl at Philippi (Acts 16:16-18) & others (Acts 19:12).



**(6) Peter's Mother-in-Law Healed**

(Matt. 8:14-17; Mk. 1:29-34; Luke 4:38-41)

1. Peter & Andrew shared a home in Capernaum (Mk. 1:29).
  - a. Peter was married (as were most of the Apostles) (1<sup>st</sup> Cor. 9:5).
  - b. Peter's mother-in-law is the only apostolic family member in the Gospels. *πενθερά* <sup>#3994</sup>.
2. Peter's mother-in-law "suffered" from a high fever (Lk. 4:38), and was unable to get out of bed (Mt. 8:14).
3. Jesus "rebuked" the fever (Lk. 4:39), and she was healed. *ἐπετίμησεν τῷ πυρετῷ*. Jesus also rebuked:
  - a. Demons (Mk. 1:25 & often).
  - b. The winds and the sea (Mt. 8:26; Mk. 4:39; Lk. 8:24).
  - c. His own disciples (Mt. 16:20; Mk. 8:30; Lk. 9:21,55).
4. Her healing was accomplished that she might serve Christ (Mt. 8:15; Mk. 1:31; Lk. 4:39).
5. The healing of the crowds appeared indiscriminate and required no immediate service (Mk. 1:32-34).
  - a. Fulfilling OT prophecies (Mt. 8:17; Isa. 53:4).
  - b. In this instance, Jesus healed everybody, but in other instances some were not healed (Acts 3:1-10 cp. Lk. 4:25-27).
6. This event features miscellaneous demon expulsions in the course of the Lord's ministry.

**(7) First Preaching Tour of Galilee**

(Matt. 4:23-25; Mk. 1:35-39; Luke 4:42-44)

1. Jesus juggled a number of responsibilities.
  - a. Temporal family responsibilities (Mt. 4:13; Mk. 2:1; Jn. 2:12).
  - b. Disciple/Apostle training ministry (Mt. 4:19).
  - c. Public teaching ministry (Mt. 4:23; Mk. 1:38-39; Lk. 4:43).
  - d. Personal prayer ministry (Mk. 1:35).
2. Prayer to His Father was the most crucial element to starting His day.
  - a. Jesus made personal prayer a habit (Lk. 5:16). *Pres.act.ptc. ὑποχωρέω* <sup>#5298</sup>: *to withdraw* (Lk. 5:16; 9:10).
  - b. Jesus needed time away from the crowds, and time away from the disciples (Mt. 14:23; Mk. 6:46).
  - c. Even in the presence of His disciples, Jesus wrestled with personal prayers for their edification (Lk. 9:18).
  - d. Prayer must be taught by instruction & imitation (Lk. 11:1).
  - e. Intercessory prayer is vital in the angelic conflict (Lk. 22:32).
  - f. Petitionary prayer is vital in obeying the Will of God (Mt. 26:39).
  - g. The privilege of prayer is the greatest feature of our priesthood in Christ (Heb. 5:7).
3. The Capernaum crowds tried to keep Jesus local, but He had an itinerate ministry to pursue (Lk. 4:42; Mk. 1:37,38).
4. The preaching ministry was to announce the Gospel of the Kingdom (Matt. 4:23).
  - a. The Kingdom of God (Lk. 4:43). The Gospel of God is the good news that the Kingdom of God is at hand (Mk. 1:14,15).
  - b. The coming Kingdom is the primary message of eschatology (Dan. 2:44).
  - c. The Word of the Kingdom is the Gospel of Salvation with a Kingdom of Heaven focus (Matt. 13:11,19).
  - d. Preaching the Kingdom of God is an evangelism & edification message throughout the Church Age (Acts 20:25; 28:31).
  - e. The Gospel of the Kingdom will be the primary evangelism message of the Great Tribulation (Matt. 24:14).
5. This event also featured miscellaneous demon expulsions (Matt. 4:24; Mk. 1:39).

**(8) Leper Healed and Response Recorded**

(Mt. 8:1-4; Mk. 1:40-45; Luke 5:12-16)

1. The first of several lepers will find healing during this episode (Mt. 8:1-4; Mk. 1:40-45; Lk. 5:12-16).
  - a. λεπρός #3015: *leprous, affected with leprosy* (Used 9x: Matt. 8:2; 10:8; 11:5; 26:6; Mk. 1:40; 14:3; Lk. 4:27; 7:22; 17:12).
  - b. λέπρα #3014: *leprosy* (Used 4x: Matt. 8:3; Mk. 1:42; Lk. 5:12,13).
  - c. LXX has λεπρός (12x) & λέπρα (39x), plus λεπράω (3x) λεπρόομαι (3x) λεπρόν (1x).
  - d. תְּסָרָאֵת #6883: *leprosy* (35x). תְּסָרָא' #6879: *to be a leper, to have leprosy* (20x).
  - e. Lev. 13 & 14 are the primary texts for the disease of tsāra'ath.
  - f. Great article in [Unger's Bible Dictionary](#). identifying Biblical leprosy with what modern medicine terms [Hansen's disease](#).
2. The leper understood that his cleansing was dependent upon the will of God rather than the merit of man (Mt. 8:2; Mk. 1:40; Lk. 5:12).
3. Note: he asked for cleansing (καθαρίζω #2511) rather than healing (θεραπεύω #2323 Matt. 8:2; 10:8; 11:5; Mk. 1:40; Lk. 4:27; 5:12,13; 7:22; yet see *ιάομαι* #2390 Lk. 17:14&15).
4. Jesus' miracle was instantaneous, and yet the cleansed leper was instructed to follow the Mosaic legislation (Matt. 8:4; Mk. 1:44; Lk. 5:14).
5. The cleansing of leprosy would compound the fame that Jesus gathered by His miscellaneous demon expulsions (Mk. 1:45; Lk. 5:15,16).

**(9) Paralytic Healed**

(Matt. 9:1-8; Mk. 2:1-12; Luke 5:17-26)

1. Capernaum became the base from which the Galilean tours would go forth (Matt. 9:1; Mk. 2:1).
2. With the larger crowds and greater fame came increased scrutiny (Mk. 2:2; Lk. 5:17).
  - a. The Pharisees' previous scrutiny prompted the Galilean ministry in the first place (Lk. 5:17 cf. Jn. 4:1).
  - b. Teachers of the law (Lk. 5:17) = Scribes (Lk. 5:21).
3. The paralytic and his friends demonstrated their faith in Jesus by their willingness to do whatever necessary to come to Jesus (Matt. 9:2; Mk. 2:5; Lk. 5:20).
  - a. παραλυτικός #3885 in Matthew & Mark.
  - b. παραλελυμένος perf.pass.part. παραλύω #3886 in Luke. *Paralysis or palsy* (motor paralysis).
  - c. According to the Christopher & Dana Reeve Paralysis Resource Center ([paralysis.org](http://paralysis.org)), it is difficult to obtain an estimate of the total number of paralysis victims living in the United States today (total population 300,000,000). Paralysis today is caused by spinal cord injury, brain injury, multiple sclerosis, cerebral palsy, amyotrophic lateral sclerosis, spina bifida, stroke, transverse myelitis, post polio syndrome, certain ataxias and certain muscular dystrophies.
4. In the presence of these critical observers, Jesus turned the focus from physical healing to the forgiveness of sins (Matt. 9:2; Mk. 2:5; Lk. 5:20). ἀφίημι #863: *to let go, forgive*. To release from legal or moral obligation or consequence: *cancel, remit, pardon* (Mt. 18:27,32; Lk. 7:47-50; 1<sup>st</sup> Jn. 1:9).
  - a. The man's paralysis was likely Divine discipline for his sins (Ps. 103:3; Isa. 19:22).
  - b. Healing a man under Divine discipline might be viewed as a work contrary to God's will (Num. 12:14).
  - c. So, the forgiveness of sins is vital prior to the physical healing—as a public witness to the critical eyes (1<sup>st</sup> Tim. 3:16; 1<sup>st</sup> Cor. 2:8).
5. The logic of a fortiori is inescapable (Matt. 9:5; Mk. 2:9; Lk. 5:23; See also Rom. 8:32 for a fortiori logic).
6. The claim to forgiveness was indeed a claim of Deity (Mt. 9:3; Mk. 2:7; Lk. 5:21).
7. The act of healing paralytics (the lame walking) was a Messianic sign (Isa. 35:5-6; Matt. 11:4-6).
8. The result was praise and glorification (Matt. 9:8; Mk. 2:12; Lk. 5:25-26), and growing resentment (Jn. 11:48).

**(10) Call of Matthew and His Reception**

(Matt. 9:9-13; Mk. 2:13-17; Luke 5:27-32)

1. Matthew the tax collector is the name found in his own Gospel record of his calling (Matt. 9:9; 10:3; Mk. 3:18; Lk. 6:15).  
Μαθθαῖος <sup>#3156</sup>: *gift of God*. Fr. Heb. מַתְתָּהּ <sup>#4993</sup> *gift of YHWH*.
2. Levi the son of Alphæus is the name utilized in Mark (2:14) & Luke (5:27). Λευί <sup>#3017</sup>. Four Bible characters bear this name:
  - a. Jacob & Leah's 3<sup>rd</sup> son. The Tribe of Levi and the priesthood is named after him (Gen. 29:34).
  - b. A descendant of David in the maternal line of Christ prior to Zerubbabel (Lk. 3:29).
  - c. A descendant of David in the maternal line of Christ after Zerubbabel (Lk. 3:24).
  - d. [The Apostle Matthew](#).
3. The name in the "lists" of the 12 is consistently Matthew (Mt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13). No dodecapostologue contains any Levi.
4. Matthew's dodecapostologue is the only one to identify Matthew as "the tax collector." τελώνης <sup>#5057</sup>.
5. Tax collectors were considered traitors as employees in the service of the Roman government.
6. The Romans utilized two levels of tax collectors.
  - a. Publicani were the holders of tax-farming contracts.
  - b. Portitores were hired by the Publicani and were usually native to the province being taxed.
7. τελῶναι "tax collectors" as a class were considered to be unclean, and were rightly tied to the term ἁμαρτωλοὶ "sinners" (Mt. 9:10,11; 11:19; Mk. 2:15,16; Lk. 5:30; 19:2-10).
  - a. Everybody has sinned (Rom. 3:23 ἁμαρτάνω <sup>#264</sup>).
  - b. "Sinners" (ἁμαρτωλός <sup>#268</sup>) though are characterized by a manner of life that makes no attempt to do otherwise. Those who did not observe the Law in detail and therefore were shunned by observers of traditional precepts.
  - c. "Sinners" and Gentiles are placed in parallel (Lk. 6:32 cp. Mt. 5:47).
8. Matthew's call was identical to the call of Philip (Jn. 1:43) and the Galilean fishermen—follow Me (cf. Matt. 4:19; Mk. 1:17). ἀκολουθῆω <sup>#190</sup>: *to come after, follow*. Eng: acolyte (follower).
9. Matthew's response to his call was to host a series of dinner parties for many other tax collectors and sinners (Matt. 9:10-13; Mk. 2:15-17; Lk. 5:29-32).
10. δοχὴ <sup>#1243</sup>: *reception, banquet* (Lk. 5:29; 14:13; LXX Est. 1:3; Dan. 5:1).
11. Pres.mid.ptc. ἀνάκειμαι <sup>#345</sup>: *to lie, recline; (at a table) dine*.
12. Imperf.mid.ind. συνανάκειμαι <sup>#4873</sup>: *to eat with*.
13. The Scribes & Pharisees continued to monitor Jesus' public ministry and private eating habits.
14. The Pharisees viewed sinners as those who needed to be shunned.
15. The Lord viewed sinners as those who needed to be saved.
16. The Lord admonishes them to study Hosea (Hos. 6:6).
17. The Pharisees won't do their homework (Matt. 12:7).

***(11) Disciples Defended via a Parable***

(Matt. 9:14-17; Mk. 2:18-22; Luke 5:33-39)

1. The questioners in this episode are the disciples of John the Baptist (Matt. 9:14), the Scribes & Pharisees (Lk. 5:30,33), all of the above (Mark 2:18).
2. The legalistic disapproval of Jesus' eating habits is beginning to spread.
3. Fasting and feasting don't mix (cf. Ecc. 3:4).
  - a. Legalistic fasting was a supposed mark of righteousness.
  - b. In the flawed logic of legalism, since Jesus and His disciples didn't fast they must not be righteous.
4. Fasting was featured in the Old Testament.
  - a. In the period of the Judges (Jdg. 20:26; 1<sup>st</sup> Sam. 7:6).
  - b. In the period of the Kings (2<sup>nd</sup> Sam. 12:16ff.).
  - c. Fasting & prayers could be a corporate exercise in seeking God's will and favor (Ezra 8:23; Neh. 1:4; Est. 4:16).
  - d. Fasting and feasting could be a phony exercise as well (Zech. 7:5,6).
  - e. Jesus taught on fasting, with a primary application for Kingdom Law (Matt. 6:16-18).
  - f. Baker Encyclopedia of the Bible has a good article on [fasting](#).
5. Fasting was inappropriate for the Dispensation of Israel, Age of the Incarnation (Matt. 9:15a; Mk. 2:19; Lk. 5:34).
6. Fasting will once again become appropriate for difficult times of sadness (Matt. 9:15b; Mk. 2:20; Lk. 5:35; *the present distress* 1<sup>st</sup> Cor. 7:26).
7. The Lord then utilized the parable method of instruction to communicate truth (Matt. 9:16-17; Mk. 2:21-22; Lk. 5:36-39).
  - a. One parable is given, with two illustrative forms.
  - b. New and old don't mix—both are ruined.
  - c. Human nature clings to the old and resists the new.
  - d. William Barclay's Daily Study Bible Series (Gospel of Luke) has a great [commentary](#).

**(12) Goes to Jerusalem for Second Passover; Heals Lame Man**

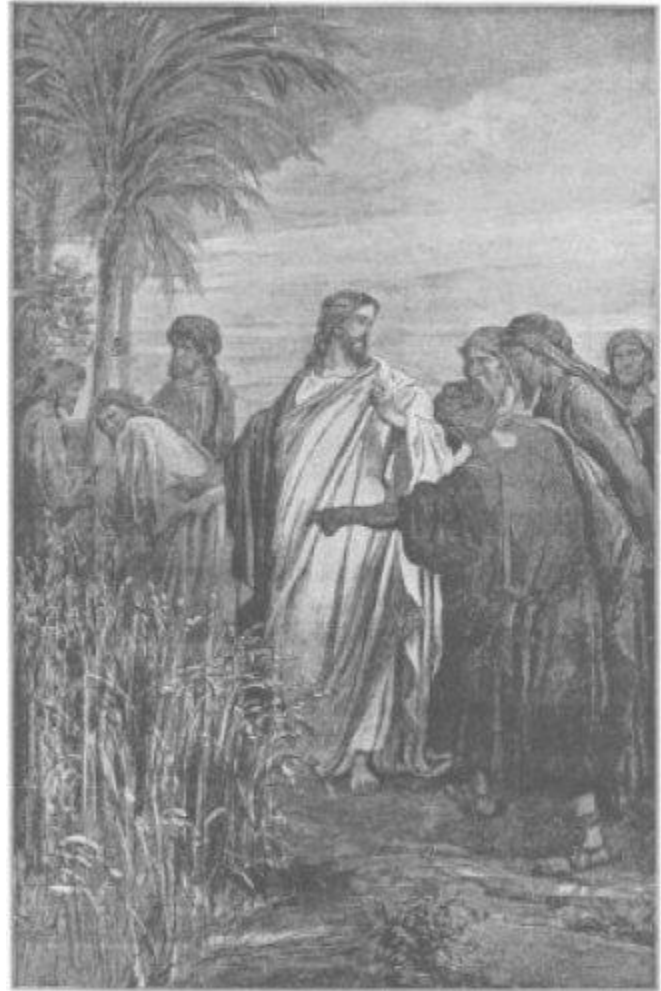
(Jn. 5:1-47)

1. The feast of John 5 is almost certainly a Passover feast.
  - a. This is the Passover of 31AD, two years before the cross.
  - b. In our Harmony of the Gospels, 11 events came between John 4 & John 5, and 24 events come in between John 5 & John 6.
2. The third recorded sign/miracle in the gospel of John is the healing an invalid at the Pool of Bethesda (Jn. 5:1-9a).
  - a. The pool of Bethesda (**ⲟ**, A, C, *f*<sup>13</sup>), Bethsaida (**Ⲡ**<sup>66,75</sup>, B, vg), Bethzatha (**ⲙ**, (L) 33, it, NA27, UBS4) is a good text criticism exercise.
  - b. The inclusion/omission of vv.3b,4 is another good text criticism exercise. Majority text includes it (**ⲙ**), UBS critical texts omit it (NA27, UBS4).
3. These 5 porticoes were daily packed with multitudes in need of healing (Jn. 5:3).
  - a. The illnesses were various.
  - b. The healing was intermittent.
  - c. The venue was not prestigious.
    - 1) The critics were not on-hand to observe the miracle (Jn. 5:10-13).
    - 2) The Lord was accustomed to finding obscure entrances to cities (Mk. 1:45; 2:1).
4. Although there were multitudes present, Jesus was focused on one particular man in need of repentance (Jn. 5:6,8,14).
  - a. Why 38 years?
  - b. Why now?
  - c. Why not others?
5. The healed man was criticized for breaking the sabbath (Jn. 5:9b,10), but he was obeying the Lord of the Sabbath (Jn. 5:11-13; Matt. 12:8).
  - a. Carrying a pallet did not violate any Mosaic Law Sabbath restrictions (Mk. 2:27; Ex. 20:8; 23:12; 31:13-16; Num. 15:32-36; Neh. 13:15-21; Jer. 17:21-22).
  - b. Carrying a pallet violated the traditions of the elders (cf. Matt. 15:2,3).
    - 1) Nothing could intentionally be carried from a public to a private place on the Sabbath ([Shabbat 7:2 L](#)).
    - 2) By Jesus' day, the Jewish leaders had 39 different classifications of work ([Shabbat 7:2 A](#)).
6. When Jesus was identified as the One Who had done the miracle, He was criticized for doing so on the Sabbath (Jn. 5:14-16).
  - a. The Lord does not let the healing go by without the follow-up for spiritual life application (Jn. 5:14).
  - b. The healed man is delighted at the follow-up. He now knows who His savior is, and wants to share that good news with others (Jn. 5:15).
  - c. The Jews determined that Jesus' activity on the Sabbath warranted persecution (Jn. 5:16). Imperf.act.ind. διώκω <sup>#1377</sup>: *to pursue, persecute*.
7. The Lord's public teaching at that point revealed the Father's Work (Jn. 5:17-23).
  - a. The message of the Father and the Son is a message that produces the greatest Satanic opposition imaginable.
  - b. The Father's work was to demonstrate that work to the Son in love, and to motivate the Son to accomplish the Father's good pleasure.
8. This occasion also provides the open-door opportunity for evangelism (Jn. 5:24-29).
9. Christ concludes His message by declaring His testimony to be the final witness in the Father's gospel call (Jn. 5:30-47).
  - a. The Baptizer was a witness (vv.33-35).
  - b. Christ's miracles were witnesses (v.36).
  - c. God the Father is an abiding witness within believers after salvation (vv.37,38).
  - d. The Scriptures are an eternal witness—both for Christ, and against those who reject the gospel message (vv.39-47).

**(13) Plucked Grain Sabbath Controversy**

(Matt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5)

1. The location of the grain fields is not known, but the Lord and His disciples are apparently enroute back to Galilee (cf. Mk. 3:7).
2. The food monitors (Pharisees) observed the disciples' grain consumption, and filed an indictment against them (Matt. 12:2).
  - a. The Pharisees jumped on them as soon as they "began" to pick and eat.
  - b. The Pharisees declare the disciples' activity to be unlawful. Yet, it was perfectly lawful! (Deut. 23:25)
3. Jesus answered the Pharisees' question with a question of His own (Matt. 12:3; Mk. 2:25; Lk. 6:3).
4. The example of David was undeniable and to the Pharisees inexplicable (Matt. 12:3-4; Mk. 2:25-26; Lk. 6:3-4; cf. 1<sup>st</sup> Sam. 21:6 & Lev. 24:5-9).
5. The example of the temple priests is likewise definitive (Matt. 12:5-6).
6. The principle of grace is a defense against condemnation legalism (Matt. 12:7 cf. 9:13 & Hos. 6:6).
7. The priority of man over the Sabbath (Mk. 2:27) establishes that the Son of Man is Lord of the Sabbath (Mk. 2:28; Matt. 12:8; Lk. 6:5).

**(14) Withered Hand Sabbath Controversy**

(Matt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11)

1. This confrontation takes place even before the miracle is accomplished.
  - a. In the Pool of Bethesda incident the confrontation took place after the miracle.
  - b. In the Plucked Grain incident the confrontation took place as the activity unfolded.
  - c. In this incident the confrontation precedes the activity.
2. The divergent details.
  - a. Mark & Luke do not record the Pharisees' question to Jesus.
    - 1) In these two Gospels Jesus phrases a question to them in terms of doing good versus doing harm (Mk. 3:4; Lk. 6:9).
    - 2) In these two Gospels Jesus "looks around at them" (Mark: in anger) and proceeds with the miracle (Mk. 3:5; Lk. 6:10).
  - b. Matthew's record details a question the Pharisees offer, and the Lord's reply contrasts men with sheep (Mt. 12:10), and affirms the Sabbath's appropriateness for doing good (Mt. 12:11-12).
3. The identical result: Jesus Christ defiantly healed the man even though the scribes and Pharisees disapproved (Matt. 12:13; Mk. 3:5-6; Lk. 6:10-11).
4. The Lord's anger (Mk. 3:5) and the Pharisees' anger (Mt. 12:14; Mk. 3:6; Lk. 6:11) are quite a contrast.

**(15) Multitudes Healed**

(Matt. 12:15-21; Mk. 3:7-12; Lk. 6:17-19)

1. This episode bears more content than passing observations might allow.
  - a. The synoptic gospels are remarkably different in what they record.
  - b. The particular episode they describe is likely typical of many such episodes throughout the Galilean ministry.
  - c. The principles contained in this episode establish context for subsequent episodes.
2. Matthew's account.
  - a. The episode begins with a "withdrawl" (Mt. 12:15a). ἀναχωρέω <sup>#402</sup>. Already studied in the "escape" to Egypt (Mt. 2:14).
  - b. Many followed, and all were healed (Mt. 12:15b). Their healing caused them to know Jesus as the Christ.
    - 1) Immediate context will identify this crowd as mainly gentile (Mt. 12:18,21).
    - 2) Mark's parallel specifically identifies Idumeans, Tyrians, and Sidonians (Mk. 3:8).
    - 3) Just as in the case of the Samaritan woman, and the men of the Samaritan town, Jewish opposition is contrasted with Gentile recognition (Jn. 4:42).
    - 4) These Gentiles are warned to keep their testimony quiet (Mt. 12:16).
  - c. Matthew's burden is to record this event and detail the Old Testament fulfillment (Mt. 12:17-21 cf. Isa. 42:1-4).
    - 1) Just as with the Isa. 61:1-3 fulfillment, there is a distinction which must be observed between First Advent and Second Advent.
    - 2) The Lord's First Advent ministry to the Gentiles was rather limited and anticipated His future Second Advent fulfillment of this Isa. 42:1-4.
3. Mark's account.
  - a. Mark also terms this event as a "withdrawl" (Mk. 3:7).
  - b. Mark specifies the Gentile crowds (Mk. 3:8).
  - c. Mark also specifies how difficult it was becoming to arrange the logistical assistance for Jesus' travels, and security considerations (Mk. 3:9-10).
  - d. Mark records how many of the healings were actually demonic expulsions (Mk. 3:11).
  - e. The demons were also admonished to keep His identity quiet (Mk. 3:12).
4. Luke's account.
  - a. The setting in Luke is a stage-setting for the Sermon on the Mount (Lk. 6:17-19 cf. vv.20-49).
  - b. The conditions are similar to Mark's record.
    - 1) Primarily a Gentile audience (Lk. 6:17).
    - 2) Healings and demon expulsions (Lk. 6:18).
    - 3) Overcrowding circumstances (Lk. 6:19).

**(16) Twelve Apostles Selected**

(Mk. 3:13-19; Lk. 6:12-16)

1. Mark and Luke each record a dodecapostologue (list of the twelve Apostles) after a night of prayer.
  - a. Matthew's gospel also contains a dodecapostologue (Mt. 10:1-4), but not until The Twelve are sent out on a training assignment [GM34] (Matt. 10:5-11:1).
  - b. Luke also includes a dodecapostologue (minus Judas Iscariot) in the Book of Acts (Acts 1:13).
2. In the morning, Jesus summoned "His disciples" (Lk. 6:12); "those whom He Himself wanted" (Mk. 3:13). The number is unknown, but may have been nearly 100 (Lk. 10:1-17).
3. Many were summoned (Mk. 3:13 προσκαλέω <sup>#4341</sup>) or called (Lk. 6:13 προσφωνέω <sup>#4377</sup>). Twelve were chosen (Lk. 6:13 ἐκλέγομαι <sup>#1586</sup>), and appointed (Mk. 3:14,16 ποιέω <sup>#4160</sup>) to ministry as Apostles.
4. The ministry of οἱ δώδεκα was two-fold (Mk. 3:14-15).
  - a. To be with Him.
  - b. To be sent out.
    - 1) To preach.
    - 2) To cast out the demons.

5. The list:
  - a. Every dodecapostologue can be broken down into groups of four.
  - b. Apostle #1, 5, & 9 are always Peter, Philip, and James of Alphæus—likely the leaders of their “third.”
  - c. “The Twelve” is a proper name for these Apostles of the Lamb (Mt. 10:1,2,5; 11:1; 19:28; 20:17; 26:14,20,47; Mk. 3:14,16; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10,17,20,43; Lk. 6:13; 8:1; 9:1,12; 18:31; 22:3,30,47; Jn. 6:67,70,71; 20:24; Acts 6:2; 15:5; Rev. 21:14).
  - d. After the death of Judas Iscariot, they were known as the Eleven (Mt. 28:16; Mk. 16:14; Lk. 24:9,33) and they required a replacement to bring their number to completion (Acts 1:26; 2:14).
6. There will be additional Apostle beyond The Twelve in the Dispensation of the Church, but these men had stewardship responsibilities in the Dispensation of Israel prior to their role as Apostles to the Church.

**The Four Dodecapostologues of the New Testament**

Matthew 10:2-4	Mark 3:16-19	Luke 6:14-16	Acts 1:13
Simon, who is called Peter Σίμων ὁ λεγόμενος Πέτρος	Simon (to whom He gave the name Peter)	Simon, whom He also named Peter	Peter
Andrew his brother Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ	James, <i>the son</i> of Zebedee	Andrew his brother	John
James <i>the son</i> of Zebedee Ἰάκωβος ὁ τοῦ Ζεβεδαίου	John the brother of James (to them He gave the name Boanerges, which means, “Sons of Thunder”)	James	James
John his brother Ἰωάννης ὁ ἀδελφὸς αὐτοῦ	Andrew	John	Andrew
Philip Φίλιππος	Philip	Philip	Philip
Bartholomew Βαρθολομαῖος	Bartholomew	Bartholomew	Thomas
Thomas Θωμᾶς	Matthew	Matthew	Bartholomew
Matthew the tax collector Μαθθαῖος ὁ τελώνης	Thomas	Thomas	Matthew
James <i>the son</i> of Alphæus Ἰάκωβος ὁ τοῦ Ἀλφαίου	James <i>the son</i> of Alphæus	James <i>the son</i> of Alphæus	James <i>the son</i> of Alphæus
Thaddæus Θαδδαῖος	Thaddæus	Simon who was called the Zealot	Simon the Zealot
Simon the Zealot Σίμων ὁ Καναναῖος	Simon the Zealot	Judas <i>the son</i> of James	Judas <i>the son</i> of James
Judas Iscariot, the one who betrayed Him. Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν	Judas Iscariot, who betrayed Him	Judas Iscariot, who became a traitor	

Notes on these names:

Bartholomew is likely a surname of Nathanael (Nathanael Bartholomew)

Thomas is called Didymus (Jn. 11:16; 20:24; 21:2). Aram. ܕܝܕܝܡܘܿܿ *twin* → Greek Θωμᾶς #2381 Δίδυμος #1324 *twin*.

Matthew is also known as Levi, the son of Alphæus (Mk. 2:14).

James the son of Alphæus may also be called James the Less (Mk. 15:40).

Lebbæus, Thaddæus, Judas (not Iscariot) *son* of James



**(17) Sermon on the Mount**

(Matt. 5:1-7:29; Lk. 6:20-49)

Material Taken from *One Year Through the Bible* 2002 Austin Bible Church—expanded for the Life of Christ series.

1. Chapters 5-7 form the first lengthy discourse in Matthew—the Sermon on the Mount. Five great discourses in Matthew:
  - a. Sermon on the Mount (Matt. 5:1-7:29).
  - b. Mission of the Disciples (Matt. 9:35-10:42).
  - c. Parables of the Kingdom (Matt. 13:1-53).
  - d. Parables of Discipleship (Matt. 18:1-18:35).
  - e. Mt. Olivet Discourse (Matt. 24:1-25:46).
2. Jesus primarily taught His disciples (Matt. 5:1b), but the crowds were also in audience (Matt. 5:1a; 7:28,29).
  - a. μαθητής <sup>#3101</sup>: *learner, pupil, disciple*.
  - b. οἱ ὄχλοι masc.pl. ὄχλος <sup>#3793</sup>: *crowd, throng, multitude*.
3. The Lord began His sermon with the Beatitudes (Matt. 5:3-12). μακάριος <sup>#3107</sup>: *blessed, happy*.
  - a. The Beatitudes are centered on the Kingdom of Heaven. They are descriptive of the comfort and mercy the believers will receive after the Tribulation when the Earth is inherited at the beginning of the Millennium.
  - b. The shift from “they” to “you” highlights the circumstances the Disciples/Apostles would experience prior to the Kingdom of Heaven appearing on Earth.
4. The Beatitudes are followed by the Similitudes (Matt. 5:13-17).
  - a. Salt represents the ministry of believers in temporal-life as a seasoning and preservative element in society.
  - b. Light represents the ministry of believers as spiritual-life witnesses to God’s work in and through us.
5. Jesus gave the longest portion of the Sermon as an explanation of how the Old Testament will be applied in the Kingdom (Matt. 5:17-46).
  - a. The work-assignment of Jesus Christ in His 1<sup>st</sup> & 2<sup>nd</sup> Advents was not (and will not be) to abolish the Law or the message of the prophets (Matt. 5:17).
  - b. The passing of the Law will occur with the passing away of heaven & earth (Matt. 5:17; 24:35; Heb. 8:13).
  - c. The work-assignment of Jesus Christ in His 1<sup>st</sup> & 2<sup>nd</sup> Advents was (and will be) to fulfill the Law and the Prophets.
  - d. Rank in the Kingdom of Heaven is established as a reward for faithful obedience to the Law’s commandments, but the standard for righteousness will surpass the standard of the scribes and Pharisees (Matt. 5:19,20).
  - e. Kingdom Law will be an intensification of Mosaic Law to include the mental attitude sins which produce the overt activity sins of commission and omission (Matt. 5:21-47).
6. The summary statement: our goal is the Father’s perfection (Matt. 5:48; cp. Lev. 19:2). τέλειος <sup>#5046</sup>: *finished, perfect, mature*.
7. Chapter 6 continues the Sermon on the Mount with practical messages for believers to live their “perfect” life.
8. Our greater-than-Pharisaical-righteousness is to be practiced before God in Heaven (Matt. 6:1-18).
  - a. In giving (Matt. 6:2-4).
  - b. In prayer (Matt. 6:5-8).
  - c. In fasting (Matt. 6:16-18).
9. The (so-called) Lord’s Prayer (Matt. 6:9-15) is actually the new disciple’s prayer. It establishes prayer-principles for new believers to follow.
  - a. Adoration before the Heavenly Father.
  - b. Anticipation of His coming kingdom.
  - c. Assent to His will.
  - d. Acceptance of His daily provision.
  - e. Awareness of His forgiveness.
  - f. Abstinence from evil.
10. Our heart should be focused on Heaven, where our treasure is stored up (Matt. 6:19-21).
11. Our perspective should be kept clear as we serve the LORD and reject the master of darkness (Matt. 6:22-24).
12. Our temporal-life circumstances & details are in the Father’s hands, so we can relax and concentrate on spiritual matters as we walk by faith day-by-day (Matt. 6:25-34).
13. The Sermon on the Mount continues with the message that we are not called upon to sit in judgment over one another (Matt. 7:1-5).
14. Neither are we to sit in judgment over unbelievers (Matt. 7:6). They don’t need the holy pearls of God’s Word; they need the simple Gospel message. Until they are redeemed and transformed they will hate the holy pearls of God’s Word.
15. Our prayer life is guaranteed by a loving Heavenly Father Who delights in providing for us (Matt. 7:7-11).

16. The Sermon on the Mount also featured many other well-known teachings of Christ (Matt. 7:12-20):
  - a. The Golden Rule (v.12).
  - b. The narrow & broad gates (vv.13,14).
  - c. Wolves in sheep's clothing (v.15).
  - d. Know them by their fruit (vv.16-20).
17. The Sermon closes with two warnings (Matt. 7:21-27).
  - a. Entrance into the Kingdom of Heaven is not based upon what we have done for the Lord, but what He has done for us (vv.21-23).
  - b. The strength of our house is dependent upon living the Word of God (vv.24-27).
18. The crowds were stunned by the teachings of Jesus because they had never heard the Word taught with such authority (Matt. 7:28,29).

**(18) Centurion's Servant Healed**

(Mt. 8:5-13; Lk. 7:1-10)

1. This synoptic episode is perhaps the most difficult one to harmonize.
  - a. Matthew's account describes the Centurion appearing personally (Mt. 8:5).
  - b. Luke's account describes the Centurion sending representatives and not appearing personally (Lk. 7:3,6).
  - c. This study will utilize a great harmonization presented by Zane Hodges in October, 1964 ([BibSac Vol.121 #o484, pp.321-332](#)).
2. The basic harmonization:
  - a. The outline:
    - 1) The slave boy falls sick (Lk. 7:2).
    - 2) The Centurion sends Jewish elders to Jesus (Lk. 7:3-5).
    - 3) The Centurion sends friends to Jesus (Lk. 7:6-8).
    - 4) The Centurion comes himself (Mt. 8:5-9).
  - b. Matthew's Gospel purpose needed no mention of the messengers preceding the Centurion.
  - c. Luke's Gospel purpose needed no mention of the Centurion's change of heart and personal appearance before Christ.
  - d. Neither account fatally contradicts the veracity of the other.
3. The details (Lk. 7:2-8; Mt. 8:5-9) and the Lord's response (Lk. 7:9; Mt. 8:10-13).
  - a. ἑκατοντάρχος or ἑκατοντάρχη<sup>#1543</sup>: commander of 100, *centurion* (20 or 21x NA27 or  $\mathfrak{M}$ ). Also κεντυρίων<sup>#2760</sup>: *centurion* (3x: Mk. 15:39,44,45).
  - b. δοῦλος<sup>#1400</sup>: *slave* (Lk. 7:2,3,10). παῖς<sup>#3816</sup>: boy (Lk. 7:7; Mt. 8:6,8,13). ἔντιμος<sup>#1784</sup>: *highly regarded, precious* (Lk. 7:2; 14:8; Phil. 2:29; 1<sup>st</sup> Pet. 2:4,6).
  - c. Sick and about to die (κακῶς ἔχων ἡμελλεν τελευτᾶν) (Lk. 7:2). Lying paralyzed at home and fearfully tormented (βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος) (Mt. 8:6).
  - d. Relative perspectives on worthiness.
    - 1) He is worthy (Lk. 7:4-5). ἄξιός<sup>#514</sup>.
    - 2) I am not worthy (Lk. 7:6-7). οὐ γὰρ ἰκανός (Lk. 7:6 also Mt. 8:8). οὐδὲ ἑμαυτὸν ἠξίωσα (Lk. 7:7).
  - e. "I will come" or "shall I come?" (Mt. 8:7).
  - f. Under authority and authority over (Mt. 8:9; Lk. 7:8). The Centurion's appreciation for chain of command equipped him to appreciate God's nature and work through the orderly application of authority power.
  - g. The Lord's testimony accurately portrayed the Centurion's statements as a manifestation of faith beyond any proportion He had yet witnessed among the Jews (Mt. 8:10; Lk. 7:9).
4. The Prophecy (Mt. 8:11-12).
  - a. Come from east and west (Isa. 43:6; 45:22; Mal. 1:11; Mt. 24:31).
  - b. Dine with Abraham, Isaac, & Jacob (and all the prophets) (Lk. 13:28-30). Is this the same as:
    - 1) Eating & drinking at the Lord's table in the Lord's Kingdom (Lk. 22:30). Or:
    - 2) The Marriage Supper of the Lamb (Rev. 19:9; Matt. 22:1-14; Lk. 14:15-24). Or:
    - 3) A Feast of Fat Things (Isa. 25:6-9). A systematic study of eschatological eating events is greatly needed.
  - c. Outer darkness (Mt. 8:12; 22:13; 25:30). Not the same as the black darkness (2<sup>nd</sup> Pet. 2:4,17), which is reserved forever (Jude 6,13).
  - d. Weeping & gnashing of teeth (Matt. 8:12; 13:42,50; 22:13; 24:51; 25:30; Lk. 13:28).
    - 1) Used 7x in the NT. 6x in parables. Matt. 8:12 is the only non-parable application.
    - 2) Definite articles highlight the unique and extreme character of this activity. ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
    - 3) The sense of sorrow and loss is magnified by the unnecessary nature of it. Each participant could've, should've, and now wishes they would've made different decisions in their Christian walk.
5. The epilogue.
  - a. The Centurion did not immediately go (Mt. 8:13).
  - b. The Centurion's messengers did go (Lk. 7:10).

**(19) Widow's Son Raised**

(Lk. 7:11-17)

1. A city called Nain (Lk. 7:11). Shunem? (2<sup>nd</sup> Kgs. 4). Whether they are the same location or different locations nearby, the parallel is unmistakable.
2. A dead man (Lk. 7:12). τεθνηκώς Perf.act.ptc.masc.sing.nom. θνήσκω #2348: *to die*.
3. An only-begotten son (μονογενής υἱός) of a widow (Lk. 7:12).
4. "The Lord" felt compassion (Lk. 7:13a).
  - a. This is Luke's first narrative use of "the Lord" as a referent to Jesus. ὁ κύριος || הוהוּ & יהוהוּ.
  - b. Aor.pass. σπλαγχνίζομαι #4697: *have compassion, be moved*. Also σπλάγγων #4698: *inward parts, bowels, affection*.
5. Stop weeping (Lk. 7:13b). The imperative to the mother.
6. Arise! (Lk. 7:14). The imperative to the son. ἐγέρθητι Aor.pass.imper. ἐγείρω #1453: *to wake, rouse, awaken*.
7. Fear gripped them (Lk. 7:16).
  - a. Glorifying God (Mt. 5:16; 9:8; 15:31; Lk. 2:20; 13:13; 23:47).
  - b. A great prophet has arisen (Deut. 18:15; Acts 3:22).
  - c. God has visited His people (Lk. 1:68; 19:44).
8. The report concerning Him went out (Lk. 7:17 cf. v.22).  
[Edersheim's Life and Times of Jesus the Messiah](#) is an enjoyable read on this episode.

**(20) Jesus Encourages John the Baptist**

(Mt. 11:2-19; Lk. 7:18-35)

1. The parallel accounts in Matthew and Luke.
  - a. Matt. 11:2-11 || Lk. 7:18-28.
  - b. Matt. 11:16-19 || Lk. 7:31-35.
  - c. Matt. 11:12-15 is unique to Matthew.
  - d. Lk. 7:29-30 is unique to Luke.
2. John the Baptist maintained a network of students to report to him concerning Jesus' activities (Mt. 11:2; Lk. 7:18).  
 μαθητής #3101: *learner, pupil, disciple*.
3. John's question.
  - a. Are you the Expected One, or shall we (do we) look for someone else? (Mt. 11:3; Lk. 7:19). The Coming One.  
 ὁ ἐρχόμενος fr. ἔρχομαι #2064: *to come*.
    - 1) The Coming One was understood as the Prophet (Jn. 6:14).
    - 2) The Coming One was understood as the Christ, the Son of God (Jn. 11:27).
    - 3) The Coming One was understood as the One bringing peace and justice (Heb. 10:37).
    - 4) Note the distinction between being born, and coming into the world (Jn. 18:37).
    - 5) The Coming One is now awaited in terms of His second "coming" (Mt. 10:23; 16:27,28; 24:30; 25:31; Acts 1:11; 1 Cor. 4:5; 11:26; 2 Th. 1:10.).
  - b. προσδοκῶμεν Pres.act.ind.(or subj.) προσδοκάω #4328: *to give thought to something that is viewed as lying in the future, wait for, look for, expect*. The context indicates whether one does this in longing, in fear, or in a neutral state of mind.
  - c. ἕτερος #2807: *other* (of a different kind) (Mt. 11:3) or ἄλλος #243: *another* (of the same kind) (Lk. 7:19). Gal. 1:6&7.
4. The legitimate consideration: the seemingly contradictory sufferings and glories present two potential harmonizations.
  - a. The same Coming One will come twice: once to suffer and once again for glory.
  - b. Two Coming Ones will come. The first Coming One will be the suffering Christ. The second Coming One will be the glorious Christ.
5. The debate was a matter of person (Option 4b above) or time (Option 4a above) (1<sup>st</sup> Pet. 1:10).
6. The Lord's examination of the crowds concerning John (Matt. 11:7-11; Lk. 7:24-28).
  - a. The Lord asks the crowds three questions concerning John in parallel with the three questions that the Pharisees' messengers had when they interrogated John (Jn. 1:19-25).
  - b. The Lord asks who do the people think John is in parallel with a question He will soon put to His disciples: Who do you think that I AM? (Matt. 16:13-20).
7. Matthew's Recorded detail (Matt. 11:12-15). Unique to Matthew in this event, but Luke does record this content in another event [PM24]; Lk. 16:16).
  - a. Jesus made a comment pertaining to current events among God's stewards. "From the days of John the Baptist until now" references the Dispensation of Israel: Age of the Incarnation.

- b. The Kingdom of Heaven suffers violence. Pres.pass.ind. βιάζω #971: to inflict violence on, *dominate, constrain* (Used 2x Matt. 11:12; Lk. 16:16; LXX Ex. 19:24 “break through” Deut. 22:25 “forces” v.28 “seizes” Est. 7:8 “assault”).
  - c. Violent men (βίασται) take it by force. Pres.act.ind. ἄρπάζω #726: *to snatch, grab* (Matt. 11:12; 12:29; 13:19; Jn. 6:15; 10:12,28,29; Acts 8:39; 23:10; 1<sup>st</sup> Thess. 4:17; 2<sup>nd</sup> Cor. 12:2,4; Jude 23; Rev. 12:5; 41x LXX incl. 2<sup>nd</sup> Sam. 23:21).
  - d. John is the conclusion to all the prophets and the Law—the last foretelling witness to the coming Christ. The actions of the Pharisees and Sadducees were then inconsistent with the message of the prophets and the Law (Matt. 23:13).
  - e. A conditional statement—if you are willing to accept, then John himself is the coming Elijah.
  - f. Jesus’ message will only be understood by those regenerate individuals who have spiritual ears.
8. Luke’s recorded detail (Lk. 7:29–30).
- a. The Lord’s message produced two opposite responses.
  - b. The people and tax collectors “acknowledged God’s justice” (Lk. 7:29).
    - 1) Aor.act.ind. δικαίωω #1344: *to show justice, do justice, justify, vindicate*.
    - 2) They were equipped to do this by virtue of their previous water baptism & identification with the ministry of John the Baptist.
  - c. The Pharisees and the Lawyers rejected the plan (βουλή #1012) of God (Lk. 7:30).
    - 1) Aor.act.ind. ἀθετέω #114: *to reject something as invalid, declare invalid, nullify, ignore* (Mk. 6:26; 7:9; Lk. 7:30; 10:16<sub>x4</sub>; Jn. 12:48; 1<sup>st</sup> Cor. 1:19; Gal. 2:21; 3:15; 1<sup>st</sup> Thess. 4:8x2; 1<sup>st</sup> Tim. 5:12; Heb. 10:28; Jd. 8).
    - 2) They were predisposed to doing this by virtue of their previous rejection of John the Baptist’s ministry.
  - d. The either/or contrast is **either** justify God **or** reject Him (His wisdom, His plan).
9. The never-satisfied brats (Matt. 11:16–19; Lk. 7:31–35).
- a. The perspective of the people and tax collectors is likened to wisdom’s children (Matt. 11:19; Lk. 7:35).
  - b. The perspective of the Pharisees and Lawyers is likened to never-satisfied brats (Matt. 11:16–19; Lk. 7:31–34).
    - 1) The brats expect others to dance in a manner consistent with the tune the brats select.
    - 2) The brats were disappointed with John the Baptist’s “dancing.” John wouldn’t play by their rules and they found grounds to criticise him based upon his ascetic lifestyle & ministry.
    - 3) The brats were disappointed with Jesus’ “dancing.” Jesus wouldn’t play by their rules either and they found grounds to criticise him based upon His libertarian lifestyle & ministry.

**(21) Woes Upon the Privileged**

(Mt. 11:20-30)

1. Jesus Christ pronounced messages of woe consistent with His prophetic office. οὐαί <sup>#3759</sup>: interjection denoting pain or displeasure: *woe, alas*. הוי <sup>#1945</sup>: *ah! alas!* & ווי <sup>#188</sup>: *woe!* (Num. 21:19; 24:23; 1<sup>st</sup> Sam. 4:7,8; Prov. 23:29; Isa. 3:9,11; 6:5; 24:16; Jer. 4:13,31; 6:4; 10:19; 13:27; 15:10; 45:3; 48:46; Lam. 5:16; Ezek. 16:23; 24:6,9; Hos. 7:13; 9:12).
2. He “denounced” the most accountable cities (Mt. 11:20a). ὀνειδίζω <sup>#3679</sup>: *to revile, mock, reproach, reprimand* (Used 9x: Matt. 5:11; 11:20; 27:44; Mk. 15:32; 16:14; Lk. 6:22; Rom. 15:3; Jas. 1:5; 1<sup>st</sup> Pet. 4:14). ὀνειδισμός <sup>#3680</sup>: *reproach* (Used 5x: Rom. 15:3; 1<sup>st</sup> Tim. 3:7; Heb. 10:33; 11:26; 13:13).
3. These cities were subject to reproach “because they did not repent” (Mt. 11:20b). ὅτι οὐ μετενόησαν. Aor.act.ind. μετανοέω <sup>#3340</sup>: *to change one’s mind, repent*.
4. Chorazin, Bethsaida, and especially Capernaum were subject to the greatest reproach because they had witnessed the greatest testimony.
5. The unrepentant of Tyre & Sidon and Sodom will bear reproach in the day of judgment, but to a lesser degree than the unrepentant of Chorazin, Bethsaida, and Capernaum. ἀνεκτότερον comp. of ἀνεκτός <sup>#414</sup>: *bearable, endurable* (Used 5x, all compar. Matt. 10:15; 11:22,24; Lk. 10:12,14).
6. The omniscient foreknowledge of God is aware of all realities & unrealities; actualities & potentialities (Matt. 11:21,23).
  - a. God knows the reality of what happened, what is happening, and what will happen. Remember: the distinctions of time are always from the relative perspective of finite beings.
  - b. Illustration: God knew that Ninevah would repent when He sent Jonah, and He knew that Ninevah would not repent when He sent Nahum.
  - c. God also knows the potentialities of what will happen and how those happenings change in response to other circumstances and details of His plan.
  - d. Illustration: If Abraham, Lot, or some other servant of the Lord would have undertaken a prophetic-power ministry in Sodom then the unbelievers of Sodom would have responded with repentance.
  - e. Question: Who’s fault is it that Sodom was destroyed? Was it Sodom’s fault for not repenting? Was it God’s fault for not arranging the circumstantial conditions that would’ve resulted in them repenting?
  - f. Tyre & Sidon were destroyed as a consequence of their own evil actions (Isa. 23:1-18; Jer. 25:22; 27:1-11; Ezek. 26:1-28:10,20-24; Joel 3:4-8; Amos 1:9-10).
  - g. The realities of the second-class conditional statements. [Treasury of Scripture Knowledge](#).
    - 1) Chorazin and Bethsaida failed to repent under circumstantial conditions which would’ve resulted in Tyre and Sidon repenting.
    - 2) Capernaum failed to repent under circumstantial conditions which would’ve resulted in Sodom repenting and abiding for a period of more than 2000 years.
7. Judgment upon the wicked will be proportional (Job 34:11; Ps. 28:4; 62:12; Jer. 17:10; 21:14; 32:19; Matt. 16:27; Rom. 2:6; 1<sup>st</sup> Cor. 3:8; 4:5; 2<sup>nd</sup> Thess. 1:6-9; Rev. 2:23; 20:12,13).
8. The message of “woe” is followed by messages of “praise,” “come,” and “take” (Matt. 11:25-30).
  - a. Praise (v.25). ἐξομολογέω <sup>#1843</sup>: *confess, profess, acknowledge openly & joyfully, praise* (Matt. 11:25 || Lk. 10:21; Phil. 2:11).
    - 1) Praise-confession is a statement of agreement with the glory of God’s plan.
    - 2) Jesus Christ praise-confessed that the Father’s design in hiding and revealing was well-pleasing.
    - 3) The Father hides/reveals the Son and the Son hides/reveals the Father (Matt. 11:27).
  - b. Come (v.28). δεῦτε <sup>#1205</sup>: adv./adj./conj./interj./ptc./imper. “mostly as horatory particle” *come here! come on!* (Matt. 4:19; 11:28; 22:4; 25:34; Mk. 1:17; 6:31).
  - c. Take (v.29). Aor.act.imp. αἴρω <sup>#142</sup>: *to raise up, lift up; to take upon one’s self and carry what has been raised up, to bear*. This imperative is tied to the imperative to learn. Aor.act.imp. μαθήσθε <sup>#3129</sup>: *to learn*.
  - d. The Lord’s response to believers volitionally coming is to provide rest (cf. Jer. 6:16).
  - e. The motivation for believers volitionally taking the yoke of Christ is the “easy” and “light” conditions for those who do so.
9. God’s sovereign actions of hiding and revealing do not alter man’s accountability to come and take.

### **Principles of Second-class Conditional Statements contained in Scripture:**

- Accountability is the just principle of decisional consequences (Gal. 6:7).
- God's omniscient awareness of what potential decisions would be under different potential circumstantial conditions does not alter the just consequences of what the actual decisions are under the actual circumstantial conditions faced.
- For every volitional decision ever made, God's omniscience and omnipotence could have crafted circumstantial conditions which would have resulted in the opposite volitional decision being made. God could have but did not craft such circumstantial conditions as the outworking of His own Sovereign will.
- The Sovereign will of God in crafting one set of circumstantial conditions and not crafting any other circumstantial conditions absolutely proves His Sovereignty is not limited by any volitional creatures or actions.
- Decisional consequences are not administered for circumstantial conditions that are not faced (2<sup>nd</sup> Cor. 8:12).
- These principles affirm the Sovereignty of God. These principles affirm the free will of man.

**(22) A Sinful Woman Anoints Jesus**

(Lk. 7:36-50)

1. The Affair (Lk. 7:36). A dinner party presents an opportunity for evangelism. This is the first of three meal invitations that brings Jesus into conflict with Pharisees (Lk. 7:36-50; 11:37-54; 14:1-24).

Christ had been invited by a Pharisee to have dinner at his home, but the host's attitude was condescending. As the guests ate the meal a woman whose sinful life was well known entered the dining area. This would not have been unusual in a culture in which hospitality was considered a virtue, especially if the guest were considered inferior to the host. For such an occasion as this a Pharisee would set the table in an open place, perhaps in the courtyard. The host would leave open the front gate so that passers-by might not only observe the hospitality of the host, but even enter the courtyard to view the food that the host had provided for the guests. The more sumptuous the provision of the Pharisee, the more honor that would be heaped on that one as a host.

Thus the custom of that day made it possible for this sinful woman to come into the place where Christ was reclining at the meal. However, this woman did not come to observe but to pay homage to the Lord. She brought with her an alabaster jar of perfume. This very costly ointment possibly was purchased with her ill-gotten gains. The woman showed the attitude of her heart toward Christ by standing at His feet, which He would have extended away from the table in His reclining position. The woman began to bathe His feet with her tears. This was her way of telling Christ that she had repented. She was acknowledging her sinfulness and confessing her need of forgiveness from sin. Since the Messiah was the One who was to put away sin (Isa. 53:6; Zech. 13:1), the woman's tears not only were a sign of her sinfulness but of her faith in Christ as the Messiah. She had come seeking His forgiveness. After wetting His feet with the abundance of her tears, she used her hair as a towel and dried His feet. Then she showed her affection for Christ by kissing His feet. This suggests that she was confident that she already had received His forgiveness. She showed her adoration for His person by pouring perfume from the alabaster jar on His feet.

Pentecost, J. D. (1998). *The parables of Jesus : Lessons in life from the Master Teacher*.

2. The Actors.
  - a. Simon the Pharisee. One of nine NT Simons. Not elsewhere mentioned. No firm information apart from this text. According to Edersheim "possibly the most common Jewish name of this time."
  - b. A woman in the city who was a sinner. See the information in [GM10] The Call of Matthew for the term "sinner."

3. The Anointed (Lk. 7:37-38).

- a. The sinner learned where the savior could be found.
- b. The sinner came to the savior with a costly gift—correctly prioritizing earthly and heavenly values.
- c. The sinner observed an opportunity for service to the savior.
- d. Wuest's translation:

Now a certain one of the Pharisees was asking Him to dine with him. And having come into the home of the Pharisee, He reclined at the dinner table. And behold, there was a woman of the city who was in character a sinner stained with vice, and having come to know that He was taking dinner in the home of the Pharisee, having brought an alabaster cruse of a fragrant ointment, she stood behind Him beside His feet, weeping audibly. With her tears falling like rain she began to be wetting His feet, and she dried them with the hairs of her head. And she kissed His feet tenderly again and again, and began applying the fragrant ointment.

4. The Annoyed (Lk. 7:39).

- a. Simon the Pharisee engages in a faulty logic application of a second-class conditional statement.
- b. If this man were a prophet—assumes the condition to be untrue.
- c. He "would know" completes the assumption that the conditional statement is second-class (untrue).
  - 1) Who.
  - 2) What sort of woman. ποταπός #4217 interrogative reference to class or kind, *of what sort* or *kind?* Used 7x6vv. (Matt. 8:27; Mk. 13:1<sub>x2</sub>; Lk. 1:29; 7:39; 2<sup>nd</sup> Pet. 3:11; 1<sup>st</sup> Jn. 3:1).
- d. The faulty logic is that having a sinner touching you is unthinkable. ἄπτω #680 *to touch, cling to*.
  - 1) Mosaic Law proscribed touching a, b, & c as despoiling ceremonial cleanness (Lev. 5:2,3; 15:2ff.).
  - 2) Pharisaic legalism added d through z and then some as despoiling Pharisaic cleanness.
  - 3) There is a legitimate principle of separation in the Old Testament (Num. 16:21,26; 19:11,16; Isa. 52:11; Dan. 1:8) and the New Testament (2<sup>nd</sup> Cor. 6:17), but this principle can be abused by false legalistic teaching (Col. 2:21; Rom. 14:14).
- e. Simon concluded that Jesus couldn't be a prophet because He apparently didn't know the woman's heart. Jesus' message though makes it very clear that He thoroughly knows Simon's heart!



5. The Analogy (Lk. 7:40-47).
  - a. In a striking parallel to Nathan the Prophet in convicting King David (2<sup>nd</sup> Sam. 12:1-12), Jesus presents Simon with a parable.
  - b. Simon the Pharisee pronounces his own evaluation.
6. The Absolution (Lk. 7:48-50).
  - a. The love that the woman demonstrated was evidence of the faith she had already placed in Christ.
  - b. The Lord's forgiveness of sins is one of the clearest implicit statements of Deity in the Gospels.
7. The Application.
  - a. [Scofield](#)'s note on justification by works and justification by faith.
  - b. [Edersheim](#)'s exposition.
  - c. [McGee](#)'s exposition.

### ***(23) Another Tour of Galilee***

(Lk. 8:1-3)

1. This stage of the Lord's ministry featured a pricey peregrination.
2. διώδευεν v.3s.imperf.act.ind. διοδεύω #1353; *go, travel through, go about* (2x NT Lk. 8:1; Acts 17:1; 20x LXX Gen. 12:6; 13:17 cf. Num. 13:17-24).
3. From city to village. κατὰ πόλιν καὶ κώμην. κατὰ #2596 prep. w. acc. marker of spatial aspect: of places viewed serially, distributive use w. acc., x by x or from x to x (Acts 2:46b; 5:42; 8:3; 20:20; 22:19). Also *in every city* Acts 15:21; 20:23; Tit. 1:5.
4. A pair of present participles portrays the precise promulgation practiced in this pricey peregrination.
  - a. κηρύσσω #2784; to make an official announcement, *announce, make known*, be an official herald (Lk. 8:1; 9:2; Acts 20:25; 28:31).
  - b. εὐαγγελίζω #2097; *to bring good news; announce good news*.
  - c. The Kingdom of God. τὴν βασιλείαν τοῦ θεοῦ. The common theme for previous itinerate ministries (Matt. 4:17,23-25; Mk. 1:14-15; Lk. 4:43).
5. οἱ δώδεκα "The Twelve" were with Him.
  - a. These particular disciples became the Twelve Apostles of the Lamb (Rev. 21:14).
  - b. Unlike later Apostles in the Dispensation of the Church, these men were placed in apostolic office during the Dispensation of Israel (Lk. 6:13).
  - c. These Dispensation of Israel Apostles will have an eschatological function with Israel (Matt. 19:28; Lk. 22:30).
6. "Certain Women" were also with Him.
  - a. Mary
    - 1) The one called Magdalene. Magdala was a village in Galilee.
    - 2) From whom seven demons had gone out.
  - b. Joanna: wife of Chuza (Herod's steward).
  - c. Susanna.
  - d. Many others. These women were not (yet) Members of the Church with a spiritual gift, but their ministry prefigures the Dispensation of the Church spiritual gift of server/minister.
7. Christ was the One in ministry; the Twelve were in training; the Women provided logistical support (Lk. 8:3b).
  - a. διακονέω #1247; *serve, minister* (Lk. 8:3; 10:40; 12:37; 17:8; 22:26-27).
  - b. ὑπάρχω #5225 (ptc. #5224); *property, possessions, private means* (Lk. 8:3; 11:21; 12:15,33,44; 14:33; 16:1; 19:8; Acts 4:32; 1<sup>st</sup> Cor. 13:3; Heb. 10:34).

**(24) Jesus Accused of Blasphemy**

(Mt. 12:22-37; Mk. 3:20-30; Lk. 11:14-23)

Note: The Luke passage is a parallel passage here for doctrinal development and study, but it is also placed later in the Harmony for chronological study. [PM11] Accused Connection with Beelzebub.

1. This episode takes place in Capernaum—described as “home” (Mk. 3:20-21).
  - a. The demands of the gathered crowds were such that no personal time remained in any given day (Mk. 3:20).
  - b. Jesus’ earthly family thought that the entire ministry was out of control and that Jesus needed to come back to reality (Mk. 3:21).
2. Jesus heals a demoniac and the resultant criticism opens a door of opportunity for teaching angelic conflict principles (Mt. 12:22ff.; Mk. 3:22ff.; Lk. 11:14ff.).
  - a. Matthew: Jesus healed a blind and mute demoniac. Pres.mid.ptc. δαιμονίζομαι #1139: *one possessed by a δαιμόνιον*.
  - b. Luke: Jesus cast out a mute demon. δαιμόνιον #1140: *demon*. A “transcendent incorporeal being w. status between humans and deities” (BDAG). A δαιμόνιον was lower than any θεός, and included such creatures as nymphs, fauns & satyrs. See notes at [GM5] Demoniac Healed on a Sabbath Day.
3. The Lord’s authority in casting out demons prompted some to consider Him as being the Son of David (Matt. 12:23), but their question is a skeptical one, and some wanted more miracles as proof (Lk. 11:16).
4. The brood of vipers accuses the Lord of being possessed (Mk. 3:22a) and using Satanic power to cast out Satan (Matt. 12:24; Mk. 3:22b; Lk. 11:15).
5. Beelzebul.
  - a. Βεελζεβούλ #954. Used 7x7vv. (Matt. 10:25; 12:24,27; Mk. 3:22; Lk. 11:15,18,19).
  - b. זְבוּב בַּעַל ba’al z’ebuwb #1176; Beelzebub, Lord of the Fly. 2<sup>nd</sup> Kgs. 1:2,3,6,16. בַּעַל #1168: *Baal, lord*; זְבוּב #2070: *fly*. Acc. to Ug. and other lit.: Lord of the air, heaven, temple. זְבֻל z’būl #2073: *exalted residence, lofty abode*. 1<sup>st</sup> Kgs. 8:13; Isa. 63:15; Hab. 3:11.
  - c. The ruler (ἄρχων #758) of the demons (τὰ δαιμόνια). Jesus specifically identifies Beelzebub with Satan (Matt. 12:26; Mk. 3:23-26; Lk. 11:18).
6. Jesus answers His critics with three lines of thinking.
  - a. Kingdoms, cities and houses with internal divisions are doomed (Matt. 12:25-26; Mk. 3:23-26; Lk. 11:17-18).
  - b. Pharisaical exorcists might actually use such methods—consult them for their testimony (Matt. 12:27; Lk. 11:19).
  - c. If this is the Holy Spirit at work then Israel is presently beholding the “at hand” Kingdom of God (Matt. 12:28-30; Mk. 3:27; Lk. 11:20-23).
7. The attribution of Satanic power rather than the Holy Spirit’s power for the work of Jesus Christ constitutes “the Unpardonable Sin” (Matt. 12:31-32; Mk. 3:28-30; also Lk.12:10).
  - a. The use of “Spirit of God” (v.28), “the Spirit” (v.31), and the Holy Spirit (v.32) help to frame the context for this difficult passage.
  - b. With victory over diabolical forces the Kingdom of God is not only “at hand” (Matt. 3:2; 4:17; 10:7) but literally “upon you” (Matt. 12:28).
  - c. Acceptance versus rejection of Christ is an absolute either/or decision. With versus against. Gather with Christ versus scattering (Matt. 12:30 cp. Isa. 2:10-21; Mic. 7:17; Lk. 23:30; Rev. 6:12-17).
  - d. Any sin—even blasphemy is forgivable (Matt. 12:31a,32a) for those who accept the Anointed Christ. (They are with Him and will be gathered to Him).
  - e. Although forgivable, sin is not forgiven (Matt. 12:31b, 32b) for those who reject the Anointed Christ. (They are against Him and will be scattered away from Him in judgment).
  - f. Blaspheming the Holy Spirit is a rejection of His Anointing of Jesus as the Christ (Matt. 12:22-29) and therefore a rejection of the Holy Spirit’s conviction ministry (Jn. 16:8-11).
8. The Lord concluded His message to the Pharisees with a repeat of a message He gave to conclude the Sermon on the Mount (Matt. 12:33-37).
  - a. Trees and fruit emphasize being over doing (Matt. 12:33 cf. 7:16ff.).
  - b. “Making the tree” will have consequences in “making the fruit.” Aor.act.imper. ποιέω #4160: *to do, to make*. How would a Pharisee “make” a bad tree? Matt. 23:13,15
  - c. The brood of vipers by their intrinsic evil nature cannot produce any Divine good (Matt. 12:34; Isa. 64:6).

- d. The Lord's work of "casting out" a demon was an illustration for what each one of us "casts out" (v.35).
  - 1) The good man has a good treasury from which he "casts out" good things.  
ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ
  - 2) The evil man has an evil treasury from which he "casts out" evil things.  
ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.
  - 3) The concept of treasures was previously taught in terms of "storing up" (Matt. 6:19-21).
    - a) In this teaching, the treasures are "cast out." θησαυρίζω #2343 θησαυρός #2344.
    - b) The believer's proper orientation to treasure is a feature of our Divine perspective in the Christian Way of Life (Matt. 2:11; 6:19-21; 12:35; 13:44,52; 19:21; Lk. 12:21; 2<sup>nd</sup> Cor. 4:7; Col. 2:3; Heb. 11:26).
- e. Words mean things (Matt. 12:36-37).
  - 1) They externally manifest the internal reality.
  - 2) They will be called into account at the final judgment.
  - 3) They form a standard for temporal justification.

### *(25) Jesus' Answer to a Demand for a Sign*

(Mt. 12:38-45; Lk. 11:24-26,29-36)

1. The Scribes and Pharisees set the table for Jesus' next message when they asked Him to manifest a sign for their viewing (Matt. 12:38; Lk. 11:29 cf. v.16).
  - a. σημεῖον #4592: *sign, token, indication*. Used 77x.
  - b. ἰδεῖν aor.act.inf. εἶδον used as the 2aor. of ὁράω #3708: *to see, experience, behold*.
  - c. The signs of Jesus were not for their own sake, but were evidence of His paternal mission (Jn. 3:2) and were instructive of His gift (Jn. 20:30-31).
2. Observing a sign is not wrong, but craving additional signs after previous signs have been given indicates an evil-adulterous culture (Matt. 12:39a; Lk. 11:29).
  - a. πονηρός #4190: *morally or socially worthless; wicked, evil, bad*. Opp. of "good" (Matt. 12:35).
  - b. μοιχαλῖς #3428: *adulteress*. Used as adj. Matt. 12:39; 16:4; Mk. 8:38. Fem. from μοιχός #3432. Verb μοιχεύω #3431.
3. For the unbeliever there is only one sign that matters. Their one need is for salvation by grace through faith in Jesus Christ (Matt. 12:39b-40; Lk. 11:29b-30).
  - a. The sign of Jonah indicates that the story of Jonah is typology for Jesus Christ.
  - b. Three days and three nights = on the third day (Mark 8:31 = Matt. 16:21 & Lk. 9:22).
  - c. Great article by [Harold Hoehner](#) examines the apparent discrepancy.
4. Believers will have a speaking role at the Great White Throne judgment of unbelievers (Matt. 12:41-42; Lk. 11:31-32).
5. Jesus observes this evil generation and He is struck by their worsening state (Matt. 12:43-45; Lk. 11:24-26).

**(26) Mother, Brothers Seek Audience**

(Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19-21)

1. This episode features the first glimpse of Jesus' human mother since the Lord relocated her and her other children to Capernaum just after the Cana wedding (Jn. 2:12).
2. It is not known what Mary and her children wanted, and it is not important to this episode.
  - a. They "wished to see" Him (Lk. 8:20).
  - b. They "wished to speak" with Him (Matt. 12:47).
  - c. They were unable to get inside because of the crowded conditions (Lk. 8:19).
  - d. They sent and called (Mk. 3:31). Inside, it was reported to Him (Lk. 8:20).
3. Jesus had four brothers and plural sisters (Matt. 13:55-56; Mk. 6:3).
  - a. Mary was only kept virgin until the birth of Jesus (Matt. 1:25).
  - b. Jesus was her "firstborn" son (Lk. 2:7).
  - c. These brothers were not even saved until after the resurrection (Jn. 7:5; Acts 1:14), but became Apostles during the Dispensation of the Church (Matt. 28:10; 1<sup>st</sup> Cor. 9:5).
  - d. James, Ἰάκωβος, יַעֲקֹב. James = Jacob by virtue of the Latin dialectal variants Jacobus/Jacomus. (Norman French was Gemmes).
    - 1) A pillar in Jerusalem (Gal. 2:9; Acts 12:17; 15:13-21).
    - 2) Called as an Apostle (1<sup>st</sup> Cor. 9:5; 15:7; Gal. 1:19).
    - 3) Author of the Book of James.
  - e. Joseph, Ἰωσήφ, יוֹסֵף. Named for his father, nothing else is known of him. Could he be the Joseph called Barsabbas (also called Justus) (Acts 1:23)?
  - f. Judas, Ἰούδας, יְהוּדָה. Author of the Book of Jude.
  - g. Simon, Σίμων, שִׁמְעוֹן. Nothing is known of him.
  - h. Descendants of these brethren were referred to as Desposyni in the early Church (Hegesippus c.110-180; Eusebius H.E. 3.20). Two grandsons of Jude were brought before Emperor Domitian.
4. Jesus used the circumstances of His earthly family's arrival to teach the principle of our heavenly family.
  - a. Whoever does the will of God (Mk. 3:33) the Father (Matt. 12:50) by hearing the Word and applying it (Lk. 8:21) is a part of our heavenly family.
  - b. This can only apply to believers (Jn. 6:29).
  - c. This is not limited to any particular dispensation (Heb. 2:11).
    - 1) Jesus delivered this message during the Dispensation of Israel: Age of the Incarnation.
    - 2) This principle will be important in the Dispensation of Israel: Age of Tribulation (Matt. 25:40).
    - 3) This principle is taught in the Dispensation of the Church where our heavenly family relationship is a royal family (Acts 1:15-16; 1<sup>st</sup> Tim. 5:1-2; 1<sup>st</sup> Pet. 2:9).
5. The vital doctrine of heavenly family relationship is an encouragement for both time and eternity (Mk. 10:29-31).

**(27) Famous Parables of the Kingdom**

(Mt. 13:1-52; Mk. 4:1-34; Lk. 8:4-18)

1. Although not the first parable recorded (see [GM11] Disciples Defended via a Parable: Matt. 9:14-17), this passage is the first lengthy discourse to utilize parabolic teaching.
  - a. παραβολή<sup>#3850</sup>: a narrative or saying of varying length, designed to illustrate a truth especially through comparison or simile, *comparison, illustration, parable, proverb, maxim*. The parable was well known and appreciated by Aristotle (Rhet. 2,20,2ff).
  - b. The LXX translates מִשְׁלַּח<sup>#4911</sup> mashal with παραβολή 28 of its 33 occurrences. Mashal represents proverbs, maxims, similes, allegories, fables, comparisons, riddles, taunts, and stories embodying some truth. Thus it has a wide range of meanings (Dt. 28:37; 1<sup>st</sup> Sam. 24:14; Ezek. 17:2; 21:5; 24:3; Isa. 14:4). מִשְׁלַּח שְׁלֹמֹה = proverbs of Solomon.
  - c. This is also the second time that excessive crowds have prompted Him to deliver a boat to shore message (Lk. 5:3 [GM4] Four Become Fishers of Men).
  - d. He reveals the Kingdom for the first time in “mystery” (Matt. 13:11). The Apostles are the recipients of mystery doctrine and will be entrusted with revealing mystery doctrine in New Testament Scripture (Matt. 13:16,17; 1<sup>st</sup> Pet. 1:10-12; Eph. 3:1-12).
  - e. Due to the rejection of the Christ in His 1<sup>st</sup> Advent, the Kingdom of Heaven emphasis is changed.
    - 1) It is no longer “at hand.” It is now “not of this world” (Jn. 18:36).
    - 2) The Kingdom of Heaven is now limited on Earth to a Mystery State until it is physically manifest at 2<sup>nd</sup> Advent.
    - 3) The term Kingdom of Heaven (Mystery State) KoH(MS) references the time-frame between Israel’s rejection of Christ and ultimate acceptance of Christ. Dispensationally, KoH(MS) encompasses the Dispensation of the Church and the Dispensation of Israel: Age of Tribulation.
2. Reason for parabolic teaching (Matt. 13:10-17,34-35).
  - a. The Lord communicates in parables so that unbelieving Israel will not comprehend His message (Matt. 13:13-15,34,35; Isa. 6:9,10; Ps. 78:1-4).
  - b. Unbelieving Israel will become jealous at believing Jews and Gentiles in the Church (Rom. 10:19; 11:11).
  - c. Ecclesiastical jealousy and Tribulational affliction will work together for the Good of Israel’s national salvation (Rom. 11:25-27).
3. Parable #1: The Sower (Matt. 13:3-9). Explained (Matt. 13:18-23).
  - a. The roadside believer is carnal and cannot understand the Word of God. The agents of the Adversary snatch away the seeds that have gone forth.
  - b. The rocky believer is immature without the soil capacity to endure affliction.
  - c. The thorny believer is entangled by circumstances & details of life, destroying their capacity to bear fruit.
  - d. The good soil believer is the only believer prepared and capable to bear fruit.
  - e. The underlying principle of the KoH(MS) is the principle of learning the Word of God and bearing fruit.
4. Parable #2: Tares and Wheat (Matt. 13:24-30). Explained (Matt. 13:36-43).
  - a. The wheat are the born-again believers placed precisely where the Lord wants them.
  - b. The tares are the counterfeit believers placed precisely where the Devil wants them—right alongside the true believers.
  - c. The underlying circumstances of the KoH(MS) are the circumstances of diabolical infiltration.
5. Parable #3: The Mustard Seed (Matt. 13:31-32).
  - a. The Parables of the Mustard Seed (Matt. 13:31,32), and the Leaven (Matt. 13:33) are not explained by the Lord, but their principles are obvious in light of the first two parables.
  - b. The Parable of the Mustard Seed teaches two principles.
    - 1) The extraordinary growth of the mustard seed illustrates the phenomenal growth of the redeemed in the KoH(MS) (both in the Dispensation of the Church and in the Dispensation of Israel: Age of Tribulation).
    - 2) The nesting activity of the “birds” illustrates the attention that Satan’s angels pay to the assemblies of born-again believers.
6. Parable #4: Leaven (Matt. 13:33).
  - a. The Parable of Leaven teaches the pervasiveness of sin throughout the KoH(MS).
  - b. Sin has been common in every dispensation and age, but throughout the KoH(MS) sin will work in a particularly leavenish manner in order to poison/corrode believers from within.
7. Parable #5: Hidden Treasure (Matt. 13:44), Parable #6: The Pearl of Great Price (Matt. 13:45-46), & Parable #7: The Dragnet (Matt. 13:47-50).
  - a. These last three parables have no explicit interpretation. Their principles become obvious in the light of the first two parables.

- b. The Hidden Treasure and the Pearl represent two similar (but not identical) purchases that the buyer obtains through a total expenditure of all personal wealth.
    - 1) The Hidden Treasure represents Israel, Redeemed by the blood of the Lamb, but hidden away for a period of time.
    - 2) The Pearl represents the Church, redeemed by the blood of the Lamb, and obtained for immediate good pleasure.
  - c. In the KoH(MS), the Lord's plan for Israel is temporarily hidden while He completes the Father's plan for the Church.
  - d. The Dragnet shows the great spiritual fishing ministries to the Gentiles during the KoH(MS).
    - 1) The Church in the Church Age, and Redeemed Israel in the Tribulation of Israel will gather many Gentile fish.
    - 2) At the end of the age (KoH(MS)) the fish will be sorted.
8. Christ concludes His message to the disciples, and informs them that their new ministry will be to bring forth treasures new and old (Matt. 13:51,52).
- a. The disciples claimed to have understood all the Lord's parables.
  - b. The role of disciples in the KoH(MS) is to accurately teach the Truth of God's Word through a synthesis of the New & Old Testaments. Note the term: scribes.

## *(28) Calming the Sea*

(Mt. 8:23-27; Mk. 4:35-41; Lk. 8:22-25)

1. Slipping away.
  - a. Crowds and would-be followers were becoming distractions (Matt. 8:18-22).
  - b. Go over to the other side.
    - 1) Gaulanitis and Decapolis were the regions to the east of the Sea of Galilee.
    - 2) Gaulanitis was ruled by Philip the Tetrarch from his capital of Caesarea Philippi.
    - 3) Decapolis was a group of largely autonomous Greek cities administered by the Romans through the province of Syria.
  - c. Just as He was (Mk. 4:36 cf. 4:1) meaning that His exit from the Bible class was swift and direct.
2. Storming away.
  - a. Great storm (σεισμὸς μέγας). The boat was being covered by the waves (τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων) (Matt. 8:24).
  - b. Fierce gale of wind (λαῖλαψ μεγάλη ἀνέμου). The boat was filling up (γεμίζεσθαι τὸ πλοῖον) (Mark 4:37).
  - c. Fierce gale of wind. They began to be swamped and to be in danger (συνεπληροῦντο καὶ ἐκινδύνευον) (Luke).
3. Sleeping away (καθεύδω Matt. & Mark; ἀφουπνῶ Luke).
  - a. He must have been exhausted to sleep through such a storm.
  - b. His time was in such short supply that He caught naps whenever and wherever He could.
4. Save us!
  - a. Lord (κύριος) (Matt), Teacher (διδάσκαλος) (Mark), Master Master (ἐπιστάτης) (Luke).
  - b. Save us (aor.imper. σῶσον) (Matt.)
  - c. We are perishing (ἀπολλύμεθα) (Matt., Mark, Luke).
  - d. Don't you care? (οὐ μέλει σοι) (Mark).
  - e. Of course He cares. He has come into the world in order to "save" those who are "perishing."
5. Silencing the tempest(s).
  - a. The disciples' temptest. Little or absent faith had left the disciples afraid. Failure to fear the Lord led to carnal fear.
  - b. The weather condition. The circumstantial conditions for the failed test were brought to an end.
  - c. Were these natural winds or spirit beings? Ps. 104:4
  - d. Was this Divine authority, Messianic authority, or Adamic authority?
6. Surprising Success.
  - a. Failure in the application led to additional learning.
  - b. Little or absent faith requires a greater understanding and appreciation for God's sovereignty.
  - c. This understanding and appreciation is developed through a more intimate personal relationship with Jesus Christ.

**(29) Gadarene Demoniac(s) Healed**

(Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39)

1. The harmonization.
  - a. Matthew gives the shortest account. He does not name Legion, and refers to two demoniacs. Matthew does not reference the healed man (men) being given speaking ministries to their native region.
  - b. Mark and Luke give lengthier accounts. They both name Λεγεῶν (Legion), and refer to “a man” with unclean spirits or demons. They both reference a speaking ministry the healed man is given.
  - c. Mark and Luke are not untruthful when they emphasize the demoniac named Legion. Their reference to one demoniac never states or infers that he was the *only* one.  
 Illustration: A newspaper story summarizing a Texas Longhorns football game refers to only four Longhorns by name. A box score for that same game refers to an additional ten players and presents the game stats for all fourteen. A team roster of active players for that same game lists a total of one hundred twenty-seven players. Are these sources contradictory or complementary?
2. The region.
  - a. Gadarenes. Γαδαρινός <sup>#1046</sup> (Matt. 8:28 B C\* CR; Mk. 5:1 A C *f*<sup>13</sup> *W* sy<sup>p,h</sup>; Lk. 8:26,37 A W *f*<sup>13</sup> *W* sy).
  - b. Gerasenes. Γερασηνός <sup>#1086</sup> (Matt. 8:28 892 latt sy<sup>hmg</sup> sa mae; Mk. 5:1 *W*\* B D latt sa CR; Lk. 8:26,37 *W*<sup>75</sup> B D latt CR).
  - c. Gergesenes. Γεργεσηνός <sup>#1086</sup> (Matt. 8:28 *W*\* L W *f*<sup>1,13</sup> *W* bo; Mk. 5:1 *W*\* L *f*<sup>1</sup> 33 sy<sup>s</sup> bo; Lk. 8:26,37 *W*\* L *f*<sup>1</sup> 33).
  - d. Gazarenes. (Matt. 8:28 *W*\*).
  - e. Gerasa was one of the leading cities of Decapolis, largely autonomous, having trading relations with Nabateans to the south.
3. The demoniac(s).
  - a. Two men who were demon-possessed. δύο δαιμονιζόμενοι (Matt. 8:28). δαιμονίζομαι <sup>#1139</sup> to be possessed by a δαιμόνιον.
  - b. A man with an unclean spirit. ἐν πνεύματι ἀκαθάρτῳ (Mark 5:2).
  - c. A man who was possessed with (having) demons. ἔχων δαιμόνια (Lk. 8:27).
4. Their fear.
  - a. What business do we have with each other, Son of God? Have you come here to torment us before the time? (Matt. 8:29).
  - b. What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me (Mark 5:7). He began to implore Him earnestly not to send them out of the country (Mk. 5:10).
  - c. What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me (Lk. 8:28). They were imploring Him not to command them to go away into the abyss (Lk. 8:31).
  - d. The idiomatic question was featured in the Water to Wine miracle (Jn. 2:4) [BoJM 4]. The Hebrew idiom is found twice in the OT (Jdg. 11:12; 2<sup>nd</sup> Sam. 16:10).
5. The swine.
  - a. Unclean animals, being tended by an unclean people, and now possessed by unclean spirits.
  - b. Animal possession is preferable to being disembodied for these δαιμόνια.
  - c. Why did the swine drown? What’s the connection between drowning in H<sub>2</sub>O and the dimensional torment of the abyss? (ἄβυσσος Lk. 8:31; Rom. 10:7; Rev. 9:1,2,11; 11:7; 17:8; 20:1,3).
6. The locals.
  - a. The native Gerasenes (Gadarenes, etc.) were accustomed to the demoniacs, but afraid of Jesus.
  - b. A land can become acclimated to demonic presence and oppression (Isa. 13:21,22; 34:14; Rev. 18:2).

***(30) Jairus' Daughter Raised & Healing of a Woman with a Hemorrhage***

(Mt. 9:18-26; Mk. 5:21-43; Lk. 8:40-56)

1. Mark's account is the fullest, so this outline will follow his record with supplementary information from Matthew and Luke.
2. With the evangelist formerly known as Legion commissioned on the eastern shore of the Sea of Galilee (Mk. 5:19-20), Jesus and His disciples returned to the Capernaum side (Mk. 5:21).
3. The growing crowds kept Jesus near the water, but Jairus sought Him out (Mk. 5:21-24).
  - a. ἀρχισυνάγωγος <sup>#752</sup>. A synagogue leader; an official whose duty it was to take care of the physical arrangements for the worship services (Heb. ). Jairus, Crispus & Sosthenese by name.
  - b. Jairus. Ἰάϊρος <sup>#2383</sup>: "whom God enlightens." Jair. Heb. <sup>2971#</sup> יַאִיר. (Num. 32:41; Jdg. 10:3-5; Est. 2:5).
  - c. Jairus' daughter is his θυγάτριον <sup>#2365</sup> (Mk. 5:23) dim. of θυγάτηρ <sup>#2364</sup> daughter (Mt. 9:18; Lk. 8:42).
  - d. Jairus only daughter was twelve years old (Lk. 8:42). θυγάτηρ μονογενής.
4. Enroute to Jairus' house, the Lord bears fruit without even identifying it ahead of time (Mk. 5:25-34).
  - a. A woman in the crowd appropriated the power of Christ for her own need. Christ was the object of her belief and the value of that faith was not in her work but in His merit.
  - b. Every medical avenue had been explored (Mk. 5:25-26), and with information regarding Jesus she made an application of faith (Mk. 5:27-28,34).
  - c. Her condition made her ritually unclean (Lev. 15:25-27) so she was only willing to touch His garment rather than Him (cf. Mk. 3:10).
  - d. When God the Father works in and through us for His good pleasure (Phil. 2:13) we don't even need to know that it's happening (Mk. 5:30-32; Lk. 8:45-46).
5. The woman left in peace, but Jairus' house was full of chaos (Mk. 5:35-43).
  - a. Flute-players and noisy disorder. θορυβέω <sup>#2350</sup> & θόρυβος <sup>#2351</sup> are two worthwhile word studies.
  - b. Why trouble the teacher? σκύλλω <sup>#4660</sup>.
  - c. The miracle was only to be witnessed by two parents and three disciples.
  - d. Talitha kum! τάλιθα κουμ. קַיָּוּמָא אֲתִיבָא Great word study for Aramaic, Hebrew & Greek comparisons. Translated rather than transliterated produces τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
6. This miracle was not to be published (Mk. 5:43; Lk. 8:56), but it was (Matt. 9:26).
  - a. This pattern is common in the gospels (Mk. 1:43; 3:12; 5:43; 7:36).
  - b. The Lord intended to minister with gentleness and humility and not be a self-promoter (Matt. 12:19 cf. Isa. 42:2).

***(31) Two Blind Men's Sight Restored***

(Mt. 9:27-31) &amp;

***(32) Mute Demoniac Healed***

(Mt. 9:32-34)

1. Following the raising of Jairus' daughter, two blind men sought out the Son of David (Matt. 9:27).
  - a. This is Matthew's first written healing of the blind.
  - b. Previous chronological healings of the blind include mention made by Christ to John the Baptist (Matt. 11:5; Lk. 7:21-22), mention made by Christ in His Scripture reading (Lk. 4:18), and the demon expulsion from a blind and mute demoniac (Matt. 12:22).
2. Their address to Him as the Son of David entails an understanding of the promised Messiah as the coming King (Matt. 9:27 cp. 1:1; 12:23; 15:22; 20:30,31; 21:9,15; 22:42; 2<sup>nd</sup> Sam. 7:12; Ps. 89:3; 132:11; Acts 2:29-36).
3. Jesus delays speaking to them until He reaches the privacy of the house He was headed to (Matt. 9:28).
  - a. Jesus asks them to profess their faith, and heals their blindness "according to" their faith (Matt. 9:28-29).
  - b. Jesus once again gives instructions for His miracle to not be proclaimed (Matt. 9:30-31).
4. As the formerly blind men departed, a mute demoniac is brought in (Matt. 9:32-34).
  - a. His need was spiritual rather than physiological.
  - b. Freed from the demon, the man was able to speak.
  - c. The crowds were amazed and recognize the significance of the Lord's activities.
  - d. The Pharisees publish disinformation to discredit and diminish the perceived significance of the Lord's activities. This episode comes first in Matthew's written record, but chronologically after Matt. 12:22-24.



**(33) Nazareth's Second Rejection of Christ**

(Mt. 13:53-58; Mk. 6:1-6)

1. Jesus came to his hometown (πατρίς #3968) for the second recorded time since His ministry began.
  - a. See [GM2: Rejected at Nazareth] for the first episode in Jesus' hometown.
  - b. The last time He made them so angry they tried to kill Him (Luke 4:16-30).
2. Jesus teaching ministry caused astonishment. ἐκπλήσσω #1605.
  - a. Teaching with authority produced repeated astonishment (Matt. 7:28; 22:33; Mk. 1:22; 11:18; Lk. 4:32; Acts 13:12 cf. [Mpol 7:3](#)).
  - b. Wisdom (ἡ σοφία #4678).
  - c. Powers (αἱ δυνάμεις #1411).
3. His fellow Nazarenes could not overcome their subjectivity (Mt. 13:55-57; Mk. 6:3-4).
  - a. The carpenter's son (Matt. 13:55) the carpenter (Mk. 6:3).
  - b. Mother Mary and four brothers by name.
  - c. Sisters (plural) "all with us" (Matt. 13:56) "here with us" (Mark 6:3).
4. The outcome of their subjectivity was an active unbelief.
  - a. They took offense (Matt. 13:57; Mk. 6:3). Imperf.pass. σκανδαλίζω #4624: cause to stumble, be led into sin. See Rom. 9:33; 1<sup>st</sup> Pet. 2:8 and Rom. 14:13,21; 1<sup>st</sup> Cor. 8:9,13 for "stumbling block" principles.
  - b. He performed not many miracles because of their unbelief (Mt. 13:58; Mk. 6:5-6). ἀπιστία #570. See also ἀπιστέω #569 & ἄπιστος #571. It is important to note that the text says both He "did not" (Matt. 13:58) and that He "could not" (Mark 6:5).

**(34) *The Twelve Sent Out***

(Mt. 9:35-11:1; Mk. 6:6-13; Lk. 9:1-6)

1. Another Galilean tour is once again summarized (Matt. 9:35 cf. 4:23) and at this time Jesus is able to expand the ministry (Matt. 9:36-38).
  - a. His ministry was focused on teaching (Matt. 9:35).
  - b. His ministry was oriented to the imminent Kingdom.
  - c. His ministry featured signs and wonders which complemented His focus and orientation.
  - d. His ministry was burdened by the shepherdless insufficiency of His generation and society (Matt. 9:36).
2. Jesus had large crowds that followed Him, but twelve of them were special gifts from God the Father, and these were The Twelve who went from Disciples to Apostles (Matt. 10:1-4).
3. The Twelve (See [GM16: Twelve Apostles Selected] for more information on The Twelve)
4. Jesus sent The Twelve out into Judah & Galilee with specific power and instructions (Matt. 10:1,5-42; Mk. 6:6-13; Lk. 6:1-6).
  - a. His commission authorized The Twelve to cast out unclean spirits (demons) and to heal every kind of disease and sickness (v.1), even to restore physical life to the physically dead (v.8).
  - b. His commission established their jurisdiction as the lost sheep of the house of Israel (vv.5,6).
  - c. His commission confirmed their message: the Gospel of the Kingdom of Heaven (v.7).
  - d. His commission designated the grace financial policy they were to operate under (vv.9-15).
  - e. His commission included a warning of persecution and the need for shrewdness (vv.16-20).
5. The Lord's instructions for His Apostles not only addresses their immediate circumstances, but prophetically looks ahead to the Tribulation (Matt. 10:21-23).
  - a. Rather than a close-knit family, clan, and tribe atmosphere, the setting for this portion of text is fixed in a time of complete family disassociation (Matt. 10:21).
  - b. Universal hatred for the name of Jesus Christ leads to a time of persecution (Matt. 10:22a) wherein endurance "to the end" results in deliverance (Matt. 10:22b-23).
6. The principle of kosmos hatred is clearly established. Servants of the Lord will be hated because the Lord Himself is hated (Matt. 10:24,25).
7. Occupation with the Father and a faithful witness for the Son are the means by which believers may not have fear when facing the angelic conflict (Matt. 10:26-33).
8. The Lord described the family conflicts that can arise because of a believer's new spiritual family relationship (Matt. 10:34-39).
9. The Lord concludes His commissioning message to the Twelve (Matt. 10:40-42).
  - a. He instructed them that they represent Him, even as He represents the Father (v.40).
  - b. He taught them that the basis of eternal reward is our service to the Father and the Son through our treatment of His representatives (vv.41,42).
10. Having sent off The Twelve to their own ministries, Jesus resumed His own teaching and preaching (Matt. 11:1).

**(35) Fearful Herod Beheads John the Baptist**

(Mt. 14:1-12; Mk. 6:14-29; Lk. 9:7-9)

1. The synoptic Gospels all record Herod's fear as a "flashback" to his execution of John the Baptist.

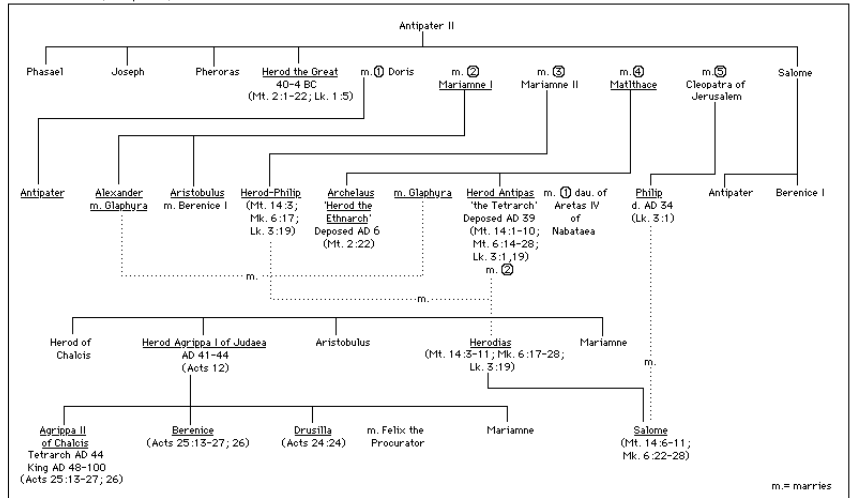
a. Herod the Tetrarch. Herod Antipas, son of Herod the Great and Malthace (a Samaritan). Tetrarch of Galilee and Perea (Lk. 3:1). Married the daughter of Aretas IV (King of Nabataea), but divorced her in order to marry his brother's wife.

b. Herod Philip, private citizen living in Rome. Son of Herod the Great and Mariamne II. Not to be confused with Herod Philip the Tetrarch, who would later marry Salome.

c. Herodias. Daughter of Aristobulus and Bernice. Accompanied Herod Antipas into Gaul when Caligula exiled him.

d. Salome. Daughter of Herod Philip of Rome and Herodias. Danced for her step-father's political ambitions and married her ½ uncle Philip the Tetrarch.

Herod's family tree simplified. The names underlined are those principally discussed in the article HEROD. (NBD p. 480)



2. The growing public acclaim for Jesus sparked rumors.

a. Rumor #1: John the Baptist had returned (Mk. 6:14; Lk. 9:7).

b. Rumor #2: Elijah had arrived (Mk. 6:15a; Lk. 9:8a).

c. Rumor #3: He is a prophet like one of the prophets of old (Mk. 6:15b).

d. Rumor #4: He is one of the prophets of old returned (Lk. 9:8b).

e. Herod's guilt over executing John the Baptist led him to insist upon Rumor #1 (Mk. 6:16; Mt. 14:2).

3. The Flashback.

a. John the Baptist had made a public proclamation against Herod's marriage to Herodias (Mt. 14:4; Mk. 6:18).

**Principle:** Prophets of Israel were specifically accountable to the Lord for the rebuke of kings in His earthly theocracy (1<sup>st</sup> Sam. 15:1-3,10-35; 2<sup>nd</sup> Sam. 7:5; 12:1ff.; Isa. 7:3ff.; 37:5-7,21-35). John the Baptist's rebuke of Herod is in keeping with that precedent. Dispensation of the Church application for such activity however is not established by New Testament Scripture.

b. Herod arrested John, but kept him in custody and enjoyed listening to him (Mk. 6:20).

c. Herod feared the spiritual (Mk. 6:20) and political consequences of executing John (Mt. 14:5).

d. Herodias schemed to have John put to death, and Salome was her tool for this manipulation (Mt. 14:8,11; Mk. 6:19,24,28).

e. Salome was also Herod's tool for the entertainment and manipulation of his nobles (Mt. 14:6,7,9; Mk. 6:21-23,26).

Origin comments on [The Dancing of Herodias](#) with reference to Herodias' daughter. Barclay comments on [An Evil Woman's Revenge](#) in his commentary on Mark.

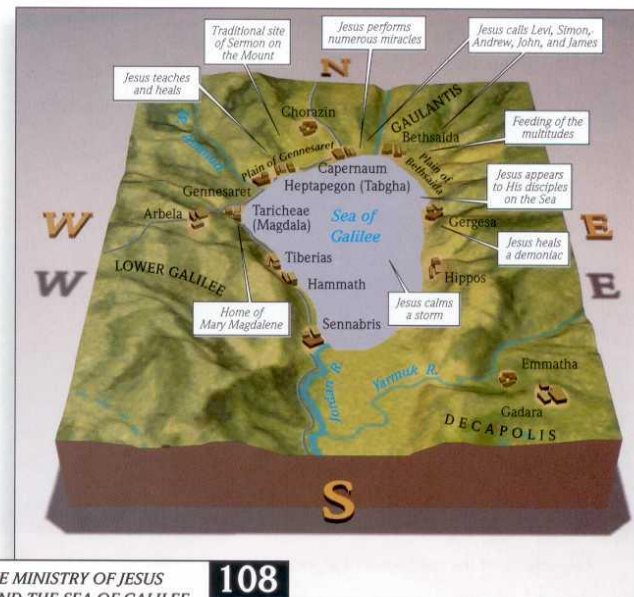
**(36) Return of 12, Jesus Withdraws, 5000 Fed** (Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14)

1. The setting for this episode is the Passover one year before the crucifixion (Jn. 6:4).
  - a. The Passovers recorded in the Gospel of John help us to establish a timeline for the ministry of Jesus Christ (Jn. 2:13; 6:4; 12:1 & probably 5:1).
  - b. This marks the first Passover that Jesus failed to appear in Jerusalem (cf. Lk. 2:41).
  - c. In the fall there would be much speculation that Jesus will skip the Feast of Tabernacles as well (Jn. 7:1-2,10-13).
2. The report of John the Baptist's death prompted the Lord to withdraw into "seclusion" (Matt. 14:13).
  - a. John accomplished the Father's purpose for his life, and remained faithful until death.
  - b. Jesus accomplished the Father's purpose for His life, and the Passover season became a huge test in anticipating His coming death.
3. The return of His Apostles presented additional opportunities for their training (Mk. 6:30-32; Lk. 9:10; Jn. 6:6).
  - a. They had to give an account for their ministry (Lk. 9:10 cf. Rom. 14:12; 1<sup>st</sup> Pet. 3:15; 4:5).
  - b. They needed their own seclusion, rest, and food (Mk. 6:30-32).
  - c. They needed to learn the 24/7 nature of their ministry (Jn. 6:6).
4. The seclusion did not last long as crowds from the cities followed them.
  - a. They followed the Lamb to His secluded place rather than taking their passover lambs to Jerusalem.
  - b. They brought nothing for themselves and received what only He could provide.
  - c. When His rest was cut short by additional demands of ministry the Lord felt compassion for the needs of others (Matt. 14:14; Mk. 6:34), and welcomed them (Lk. 9:11).
  - d. The crowds needed healing (Mt. 14:14; Lk. 9:11) and teaching (Mk. 6:34; Lk. 9:11). They came because they observed the signs of His Divine commission (Jn. 6:2,14) but will lose that perspective after this event (Jn. 6:15,26).
5. When evening came the disciples wanted the crowds to fend for themselves (Mt. 14:15; Mk. 6:35-36; Lk. 9:12).
  - a. They had just completed a training assignment where as workers they were worthy of their "hire" and took no bread for themselves (Mt. 10:10; Mk. 6:8; Lk. 9:3).
  - b. In this episode they will learn that providing earthly food is entirely appropriate after the provision of spiritual food (Mt. 14:16; Mk. 6:37; Lk. 9:13; Jn. 6:5; cf. Jas. 2:15-16).
6. The crowd of 5,000 men plus women and children would have cost 200 denarii for the meal (Mt. 14:21; Mk. 6: 44; Lk. 9:14). The total crowd with women and children may have been 20,000.
  - a. The disciples could only think in earthly terms of what they could afford (Mk. 6:37; Lk. 9:13; Jn. 6:7).
  - b. Christ illustrated that the Father is not limited to what we can afford.
  - c. Our resources are insufficient, but it is our resources that the Father makes use of.
  - d. The "lad" that Andrew brings forward has barley loaves—food for the poor. *παιδάριον* <sup>#3808</sup> (Jn. 6:8 cf. 2<sup>nd</sup> Kgs. 4:38-44).
7. The Father's provision of bread in the wilderness reminded the crowds of Moses and the promised Prophet that was to come (Dt. 18:15-19; Ps. 132:15).

**(37) Walks on the Water**

(Mt. 14:22-33; Mk. 6:45-52; Jn. 6:15-21)

1. The Lord's most public miracle was followed by a crucial private miracle.
  - a. The crowds response to the feeding of 5000 is indicated (Jn. 6:14,15).
  - b. The disciples' response is not recorded but was of such a nature that Jesus "immediately" sent them back to the water (Mt. 14:22; Mk. 6:45a).
  - c. With the Twelve safely away, the Lord then dismissed the crowds (Mt. 14:23; Mk. 6:45b).
2. Before scaring His disciples, Jesus bathed this work assignment in prayer (Mt. 14:23; Mk. 6:46).
3. This storm is the second such storm to terrify the disciples ([GM28 Calming the Sea] (Mt. 8:23-27; Mk. 4:35-41; Lk. 8:22-25)). This time though the Lord is not in the boat!
4. Divine Sovereignty prevented them from reaching the other side and ensured this Bible class to administer maximum impact (Mt. 14:24-25; Mk. 6:47-48; Jn. 6:18-19).
5. Harmonizing and sequencing the incident.
  - a. While still on land at 3am Jesus observed the disciples struggling in the middle of the sea (Mk. 6:47-48a).
  - b. Jesus intended to pass by them (Mk. 6:48b). As a guide? As a test?
  - c. The disciples are afraid of ghosts φάντασμα #5326 (Mt. 14:26; Mk. 6:49).
  - d. Jesus exhorts them.
    - 1) Take courage. θαρσεῖτε 2pl.pres.act.imper. θαρσέω #2293: *be enheartened, be courageous.*
    - 2) I am. ἐγώ εἰμι.
      - a) One of the Gospel of John's great "I AM" statements (Jn. 4:26; 6:20,35,41,48,51; 8:12,18,24,28,58; 9:9; 10:7,9,11,14; 11:25; 13:19; 14:6; 15:1,5; 18:5,6,8) recorded by both Matthew and Mark in this instance.
      - b) The doctrine of "I AM" identifies the Lord (ὁ κύριος) Jesus Christ with the LORD God of Israel (יהוה אלהי ישראל) and specifically with the most sacred memorial name of YHWH (Ex. 3:14).
    - 3) Do not be afraid. μὴ φοβείσθε. Stop fearing. Pres.pass.imper. φοβέω #5399: *to be afraid.*
  - e. Peter's faith is only recorded by Matthew (Mt. 14:28-31).
    - 1) Lord, since it is you (1<sup>st</sup> class condition), command me.
    - 2) Jesus commanded and Peter came. Note: eleven others (or more) stayed in the boat!
    - 3) Once on the water, Peter took his eyes off the Lord and his fear returned.
    - 4) You (sing.) of little faith. Why did you (sing.) doubt? What went unstated was You (plur.) of no faith. Why are you (plur.) still in the boat?
  - f. When the Lord stepped into the boat the following things took place.
    - 1) He entered the boat only upon the disciples' willingness to receive Him (Jn. 6:21).
    - 2) The wind immediately stopped (Mt. 13:32; Mk. 6:51).
    - 3) The boat and all occupants were teleported to their destination (Jn. 6:21).
    - 4) The disciples were astonished as a consequence of their hardened hearts (Mk. 6:52).
    - 5) The disciples worshiped God the Son (Mt. 14:32).
6. This lesson was necessary because the Twelve failed to learn from the feeding of the 5000 (Mk. 6:51b-52).
  - a. Had not gained insight. οὐ γὰρ συνήκαν. 3pl.aor.act.ind. συνήημι #4920.
  - b. Their heart was hardened. αὐτῶν ἡ καρδία πεπωρωμένη. Perf.pass.ptc. πωρόω #4456.
  - c. The danger of a hardened heart was particularly strong at this apprenticeship stage of their training (Mk. 4:41; 6:52; 8:17; Eph. 4:17-18; Heb. 2:1-3; 3:8,10,12,13,15; 4:11).



**THE MINISTRY OF JESUS  
AROUND THE SEA OF GALILEE**

MATT. 5-7; 9:1-9  
MARK 1:21-34; 2:1-14; 4-41; 5:1-20; 6:45-52  
LUKE 7:1-10; 9:12-17  
JOHN 6:1-25

City  
Road

108

**(38) Healing at Gennesaret**

(Mt. 14:34-36; Mk. 6:53-56)

1. Gennesaret refers to the northwest coast of the Sea of Galilee (Sea of Gennesaret) from Capernaum to Magdala.
  - a. Josephus described the region in detail ([Wars III x 8](#)).
  - b. [Baker Encyclopedia of the Bible](#) has a good summary.
2. Jesus and His disciples “moored to the shore” (anchored in a safe harbor) (Mk. 6:53).
  - a. προσορμίζω <sup>#4358</sup>: *to bring a ship to moorings, come to anchor* (ὄρμος).
  - b. A safe haven is supposed to be a place for rest, but no sooner is the Lord anchored then the workload explodes.
3. Peter already learned that getting out of the boat requires faith. When the Lord got out of the boat He had to keep His eyes fixed firmly on His work assignment.
  - a. Great fame could promote internal pride (Ezek. 28:16-17).
  - b. Severe demands could exhaust patience (Num. 20:10).
4. The inhabitants of Gennesaret “recognized” Jesus with an ἐπιγινώσκω <sup>#1921</sup> full knowledge (Matt. 14:35; Mark 6:54).
  - a. The inhabitants of Gennesaret “ran about” and carried the afflicted “here and there” (Mk. 6:55).
  - b. Their sense of urgency prompted fast action (Mk. 6:56a).
  - c. Their recognition of His itinerary triggered their geographic adjustments within an overall proximity.
    - 1) They did not cross to the eastern shore chasing after Him.
    - 2) During the time of His being near they maximized the opportunity (cf. Jn. 12:35; Gal. 6:10).
    - 3) They sought to minimize His inconvenience by limiting His involvement to just being touched (Matt. 14:36; Mk. 6:56b cf. Matt. 9:20-21). κάθ <sup>#2579</sup>: *even if, if only, at least*.

**(39) Peak of Popularity Passes in Galilee**

(Jn. 6:22-71; 7:1)

1. The crowd that ate of the loaves and was filled (C.A.L.F.) hunted down Jesus (Jn. 6:22-25).
  - a. They had chased Jesus from the western side to the eastern side of the Sea of Galilee (Mk. 6:33; Jn. 6:2).
  - b. By nightfall they were committed to making Him their king (Jn. 6:15).
  - c. The next morning they could not explain His absence based on human reasoning (Jn. 6:22).
  - d. A fleet of small boats from Tiberias provided speedy transport back to Capernaum (Jn. 6:23-25).
2. The C.A.L.F. didn’t need any more physical food; they needed salvation (Jn. 6:26-29 cf. 2:18-21).
  - a. They were filled. χορτάζω <sup>#5526</sup> (from χόρτος <sup>#5528</sup> *grass*) *to feed, to fill* (Matt. 6:6; 14:20; 15:33,37; Mk. 6:42; 7:27; 8:4,8; Lk. 6:21; 9:17; 16:21; Jn. 6:26; Phil. 4:12; Jas. 2:16; Rev. 19:21).
  - b. The Exodus generation also ate bread to the full (Ex. 16:3,8,12). <sup>7646#</sup> שָׂבַע: *to be satisfied, sated*.
  - c. The Wilderness generation was also tested in this regard (Num. 11).
  - d. Jesus ordered the C.A.L.F. to “work” for the right kind of bread (Jn. 6:27) and then defines that “work” as faith alone in Christ alone (Jn. 6:28-29).
3. The C.A.L.F. made a startling admission when they asked for a sign (Jn. 6:30-34).
  - a. They suggest that a sign would be necessary for them to accept the Divine origin of His message and they helpfully offer a recommended sign for Him to perform (Jn. 6:30-31).
  - b. This brazen request comes despite having seen numerous signs on previous days (Jn. 6:2) and that very sign they were requesting the night before (Jn. 6:14,26).
  - c. Their continuous demands for a sign are quite telling (Matt. 12:39).
4. Jesus delivered His great I AM the Bread of Life message (Jn. 6:35-65).
  - a. Jesus delivered the first stage of the Bread of Life message (Jn. 6:35-40). The universal offer of food for eternal life is consistent with a grace through faith salvation offer (Prov. 9:1-6; Isa. 55:1-3a,6-11).
  - b. The C.A.L.F. are at this point unmasked as “Jews” by their grumbling (Jn. 6:41-42).
  - c. Jesus delivered the second stage of the Bread of Life message—speaking of His flesh (Jn. 6:43-51).
  - d. The Jews turn from grumbling to arguing (Jn. 6:52).
  - e. Jesus delivered the third stage of the Bread of Life message—speaking of His flesh and blood (Jn. 6:53-58).
  - f. At this point even His disciples took the grumbling step on the way to anger on the way to abandonment (Jn. 6:59-60).
  - g. Jesus delivered the fourth stage of the Bread of Life message—speaking of His betrayer (Jn. 6:61-65).
  - h. The end result of four stages of the Bread of Life message was that grumbling led to arguments led to abandonment led to attack-mode against Him (Jn. 6:66; 7:1).
5. The Twelve (Jn. 6:67-69) and others (Acts 1:21-23) stayed loyal, but in Judas’ case it was only to betray Him (Jn. 6:70-71).

**(40) Traditions Attacked**

(Mt. 15:1-20; Mk. 7:1-23)

1. The Lord's peaking popularity and absence from Jerusalem prompted the Pharisees to dispatch a criticizing delegation to his location (Mt. 15:1; Mk. 7:1).
2. The Pharisees observed that "some" of Jesus' disciples did not observe traditional purification rituals (Mt. 15:2; Mk. 7:2).
  - a. Mosaic Law stipulated purification rituals for skin diseases (Lev. 13-14), sexual discharges (Lev. 15) and contact with a dead body (Num. 19:11-19).
  - b. Jewish traditions amplified and expanded Mosaic Law into a systematized and intensive structure for maintaining ritual (ceremonial) cleanness. The sixth division of the Mishnah is focused on purities in twelve lengthy sections.
  - c. [A.T. Robertson](#) has a good citation for this matter in Matt. 15:2.
3. Christ answered them by not answering them. He did not explain why His disciples failed to live up to the Pharisees' expectations. The Lord highlighted how the Pharisees failed to live up to God the Father's expectations (Mt. 15:3-9; Mk. 7:6-13).
  - a. The Pharisees were the living embodiment of Isaiah's message against Israel (Isa. 29:13).
  - b. The Pharisees exchanged God's commandment for man's tradition (Mt. 15:3; Mk. 7:8). They were actually "experts" in this activity (Mk. 7:9).
  - c. Their practice of Corban violated Ex. 20:12; & 21:17 (Mt. 15:4-6; Mk. 7:10-13).
    1. κορβᾶν<sup>#2878</sup>.
    2. <sup>7133#</sup> קֶרְבַּן.
4. The Lord then used the occasion of this accusation to teach Divine viewpoint regarding personal defilement (Mt. 15:10-20; Mk. 7:14-23).
  - a. "Listen and understand" forms the great imperative for disciples (believers under teaching) (Mk. 7:14).
  - b. The Pharisees were paranoid over ritual obedience to guarantee ceremonial cleanness. Jesus described the reality of mental-attitude sin for personal defilement (Mt. 15:11; Mk. 7:15).  
Twin Principles: [1] Behavior does not determine clean vs. unclean. [2] Behavior is a reflection of a clean vs. unclean mental attitude.
  - c. The Pharisees were offended (Matt. 15:12). They heard, but did not understand. They were not the Father's planting, and they are not our responsibility to deal with.
  - d. The disciples required additional explanation and the Lord patiently re-taught the principles (Matt. 15:15-20; Mk. 7:17-23).
  - e. Temporal life issues are temporal. Spiritual life issues are eternal.

**(41) Short Journey to Phoenicia**

(Mt. 15:21-28; Mk. 7:24-30)

1. Following the conflict with the Pharisees over their traditions, Jesus departed for Phoenicia.
  - a. This was a “withdrawal” (Matt. 15:21; Mk. 7:24). ἀναχωρέω <sup>#402</sup>: *withdraw, retire, take refuge*. Used 14x (10x in Matt. See comment at Matt. 4:2).
  - b. He could not escape notice (Mark. 7:24). λανθάνω <sup>#2990</sup>: *escape notice*; succeed in avoiding attention or awareness (Used 6x: Mk. 7:24; Lk. 8:26; Heb. 13:2; 2<sup>nd</sup> Pet. 3:5,8).
2. Tyre and Sidon were among the most ancient locations founded after the flood (Gen. 10:15-19). Canaan was the youngest son of Ham. Sidon was the firstborn of Canaan.
3. The woman in this episode is described as a Canaanite (Mt. 15:22), and a Greek of the Syrophenician race (Mk. 7:26). (Inhabitants of Carthage were called Libyphoenicians).
4. Despite her Gentile background she has a significant spiritual perspective.
  - a. She correctly identifies the Divine provision for mercy (ἐλεέω <sup>#1653</sup>).
  - b. She correctly identifies Jesus as Lord (κύριος <sup>#2962</sup>) and Son of David (υἱὸς Δαβίδ).
  - c. She correctly identifies her daughter’s physical condition as being a consequence of demon possession (κακῶς δαιμονίζεται Mt. 15:22; πνεῦμα ἀκάθαρτον Mk. 7:25; δαιμόνιον Mk. 7:26).
5. Jesus is reluctant to act.
  - a. The disciples request for Jesus to send her away is apparently intended for Him to send her away with her request granted (Mt. 15:23).
  - b. Jesus is silent towards the woman, and explains to the disciples that He is not prepared to perform a miracle in this location because His purpose is to minister to the lost sheep of Israel (Mt. 15:24).
6. The woman has not yet received a “no” from the Lord so she continues her request (Mt. 15:26-28; Mk. 7:26-30).
  - a. Jesus moves from silence to parable. It is important to observe that His statement to her is not a rejection.
  - b. The use of a parable is designed to ascertain what has “been granted” (Mt. 13:10-11; Lk. 8:10).
  - c. The woman indeed sees and understands and embraces her estate as a dog (κυνάριον <sup>#2952</sup>).
    1. κυνάριον is a diminutive for κύων <sup>#2965</sup>.
    2. All she’s asking for are “little crumbs” which the children weren’t going to eat anyway. ψιχίον <sup>#5589</sup> is a diminutive for ψίξ.
  - d. The woman’s faith and understanding of the parable tells the Lord that “it shall be done” according to her will which is consistent with the Father’s will (Mt. 15:28).

**(42) Afflicted Healed**

(Mt. 15:29-31; Mk. 7:31-37)

1. The Lord’s “retreat” in the region of Tyre moved on through Sidon and Decapolis (Mk. 7:31). Decapolis was the region where the Evangelist Formerly Known as Legion ministered (Mk. 5:20).
2. Matthew highlights the large crowds that gathered for healing (Mt. 15:30).
  - a. This episode shows a great parallel with Isa. 35:5-6 and demonstrates the nature of the Lord’s Second Advent.
  - b. These gentile crowds glorified the God of Israel (Mt. 15:31).
3. Mark highlights one particular deaf and speech-impaired man (Mk. 7:32-36).
  - a. κωφὸν καὶ μογιλάλον. κωφός <sup>#2974</sup>: *mute, deaf*. μογιλάλος <sup>#3424</sup>: *difficult of speech*; used only here and Isa. 35:6 LXX.
  - b. Jesus isolated the man and provided one on one sign-language instruction (Mk. 7:33).
  - c. The command for healing was uttered in the Aramaic language (Mk. 7:34). ἐφραθά <sup>#2188</sup> translated by the aor.pass.imper. διανοίγω <sup>#1272</sup>: *be opened*.
4. More Decapolis evangelists are sparked by virtue of this event (Mk. 7:36-37).



**(43) 4000 Fed**

(Mt. 15:32-39; Mk. 8:1-9)

1. All four Gospels record the feeding of the 5000 ( $\text{F}5^k$ ), but only Matthew and Mark record the feeding of the 4000 ( $\text{F}4^k$ ).
2. Liberal theologians view this event as a conflation of two separate incidents<sup>3</sup> but Jesus specifically used both events as an instruction opportunity (Matt. 16:9-10; Mark 8:19-20).
3. The  $\text{F}5^k$  crowd was predominantly Jewish, but the  $\text{F}4^k$  crowd is largely Gentile.
4. The  $\text{F}4^k$  is noteworthy for its duration (3 days) over the  $\text{F}5^k$  (1 day) (Mt. 15:32; Mk. 8:2).
5. The  $\text{F}5^k$  CALF became obsessed with the miracle repetition and desired to make Jesus their King. The satisfaction of their earthly appetite was their whole priority (Jn. 6:26).
6. The  $\text{F}4^k$  CALF disregarded their earthly appetite for three entire days of feeding on the Word. They are hungry ( $\nu\eta\sigma\tau\iota\varsigma$  #3523) and in danger of fainting ( $\acute{\epsilon}\kappa\lambda\acute{\upsilon}\omega$  #1590).
7. The disciples who participated in the  $\text{F}5^k$  express skepticism at the  $\text{F}4^k$ .
  - a. Are they truly that dense? Are they prejudiced by the Gentile crowd?
  - b. Are they actually having fun and joking with the Lord?
  - c. Are they playing a part for the sake of the crowd?
  - d. What have the disciples been eating? What has Jesus been eating?
8. As before the disciples are the table waiters (Matt. 15:35-36 cf. 14:19; Mk. 8:6-7 cf. 6:40-41). Again the meal is satisfying and leftovers are gathered up (Mt. 15:37 cf. 14:20; Mk. 8:8 cf. 6:42-43).
9. The  $\text{F}4^k$  miracle was less miraculous than the  $\text{F}5^k$  miracle.
  - a. 5 loaves fed 5000 with 12 baskets remaining.
  - b. 7 loaves fed 4000 with 7 baskets remaining.
  - c. These incidents serve to illustrate the *a fortiori* logical argument of our redemption.

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3 Although it is of course not impossible that there were two similar, miraculous feedings, the data surveyed above seem more consistent with the hypothesis of one original event that came to be transmitted in two different versions, each with its own symbolism. Hagner, Donald A. Vol. 33B, *Word Biblical Commentary : Matthew 14-28*. Word Biblical Commentary. Dallas: Word, Incorporated, 2002.

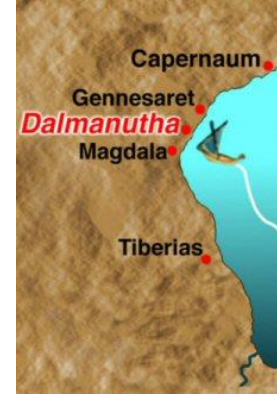
**(44) Pharisees Increase Attack**

(Mt. 16:1-4; Mk. 8:10-13)

**(45) Disciples' Carelessness Condemned; Blind Man Healed**

(Mt. 16:5-12; Mk. 8:14-26)

1. Matthew records that this incident is a cooperative work of the Pharisees and Sadducees (Mt. 16:1) but Mark only records the Pharisees' involvement (Mk. 8:11).
2. The region of Magadan (Mt. 15:39) and the district of Dalmanutha (Mk. 8:10) were on the western shore of the Sea of Galilee.
3. The Pharisees' were repeatedly demanding Christ to show His evidence no matter how many times He plainly did so (Mt. 16:1 cf. Jn. 2:18; Mt. 12:38).
  - a. Despite the undeniable evidence the religious leaders still resisted His message (Jn. 3:2; 11:47).
  - b. Signs in themselves are not the end-all for prophetic ministry (Mt. 24:24; Mk. 13:22).
  - c. The real issue was not Jesus' failure to exhibit signs but the Pharisees' failure to believe (Jn. 12:37).
4. The objective for the sign request was to tempt Jesus into disobeying the Father (Mt. 16:1; Mk. 8:11).
  - a. πειράζω <sup>#3985</sup>: to tempt or snare into a downfall. It is often the great contrast with δοκιμάζω <sup>#1381</sup>: to test for approval.
  - b. In this activity they demonstrate their parentage as ὁ πειράζων is the Tempter (Mt. 4:3; 1<sup>st</sup> Thess. 3:5).
5. Human wisdom had provided proverbs for weather forecasts (Mt. 16:2-3).
  - a. Such axioms are readily accepted by human wisdom. [Wikiproverbs](#) has a large collection.
  - b. God's principles are often subject to infinite skepticism.
  - c. Tremendous human effort is expended in ascertaining the future. For the farmer wanting to plant crops, for the merchant about to send ships on trade, foreknowledge of tomorrow's circumstances might mean the difference between success and failure.
  - d. God's Word has revealed the future and placed before mankind the expectations of obedience.
6. Jesus repeated His earlier message regarding an evil and adulterous generation (Mt. 16:4 & Mk. 8:12 cf. [GM25: Jesus' Answers to a Demand for a Sign] Mt. 12:39 & Lk. 11:29).
7. In re-re-crossing the Sea of Galilee the disciples forgot/neglected to bring any bread. ἐπιλανθάνομαι <sup>#1950</sup>: to forget, be inattentive to, neglect, overlook, care nothing about.
  - a. The disciples' preoccupation with temporal matters made them forgetful/negligent concerning spiritual matters.
  - b. Men of little faith (Mt. 16:8).
  - c. Hardened heart (Mk. 8:17).
8. Bewaring the "leaven" of the Pharisees is their teaching (Mt. 16:12) in the context of repeated demands for signs from heaven (Mt. 16:1-4).
9. The blind man outside Bethsaida is unique to Mark (Mk. 8:22-26). The provision of blurred vision followed by clear vision illustrated the stages through which the disciples themselves perceived Jesus' message.



**(46) Peter's Great Confession**

(Mt. 16:13-20; Mk. 8:27-30; Lk. 9:18-21)

1. The Lord tested His disciples with a two-part question (Mt. 16:13,15; Mk. 8:27,29; Lk. 9:18,20).
  - a. What is the understanding of (οἱ ἄνθρωποι) the people?
  - b. What is your understanding? The contrast is a strong contrast designed to demonstrate the value of divine viewpoint and the worthlessness of public opinion based on human viewpoint.
2. The two questions centered on the identity of Jesus.
  - a. I am (Mt. 16:15; Mk. 8:27,29; Lk. 9:18,20).
    - 1) The specific identity of Jesus as the Messiah/Christ is non-negotiable for Him to be understood as the promised coming one (Mt. 16:16 cf. 11:3; Jn. 4:25-26,29,42; 11:27).
    - 2) The expected Prophet was another debate. Was the expected Moses-like Prophet to be identified with the Elijah/Forerunner or with the Messiah/Christ? (Jn. 1:20-21; 6:14; 7:40)
    - 3) The Son of Man was a stumbling block (Jn. 12:34). The title "Son of Man" did not fit with the Jewish expectations for the "Son of David" Messiah/Christ (Mt. 22:42).
  - b. The Son of Man (Mt. 16:13). The Son of Man (84x in the Gospels: Mt. 8:20; 9:6; 10:23; 11:19; 12:8,32,40; 13:37,41; 16:13,27,28; 17:9,12,22; 19:28; 20:18,28; 24:27,30,37,39,44; 25:31; 26:2,24,45,64 cf. Dan. 7:13; 8:17 & 93x in Ezek.).
3. The confusion of the people.
  - a. John the Baptist (Mt. 16:14; Mk. 8:28; Lk. 9:19). The fear of John the Baptist's return was spawned by Herod's guilt over his execution (Mt. 14:2; Mk. 6:14).
  - b. Elijah (Mt. 16:14; Mk. 8:28; Lk. 9:19). Elijah the coming Forerunner was expected for centuries (Mal. 3:1; 4:5; Isa. 40:3; Jn. 1:20-21).
  - c. Jeremiah (Mt. 16:14) or one of the Prophets (Mk. 8:28) of old who has risen again (Lk. 9:19). Moses promised a prophet like him to arise (Deut. 18:15-18) and many rabbinic traditions designated Jeremiah as that anticipated great prophet.
4. The certainty of Peter.
  - a. The Christ, the Son of the Living God (Mt. 16:16); the Christ (Mk. 8:29); The Christ of God (Lk. 9:20).
  - b. <sup>4899#</sup> מָשִׁיחַ: *anointed*, Messiah (2<sup>nd</sup> Sam. 23:1; Ps. 45:7; Dan. 9:25; Isa. 45:1).
  - c. Χριστός <sup>#5547</sup>: *anointed*, Christ.
  - d. Anointing was the action for the office of prophet (Isa. 61:1), priest (1<sup>st</sup> Sam. 2:35), and king (2<sup>nd</sup> Sam. 22:51; 23:1).
  - e. The anticipated Messiah was understood to be a King: the Son of David (Ps. 72).
  - f. The anticipated Messiah was understood to be a King-Priest: of the order of Melchizedek (Ps. 110:4).
  - g. Sonship was an accurate hermeneutical conclusion (Psa. 2:7,11,12; 89:26,27; 1<sup>st</sup> Chr. 17:13; Isa. 9:6; Hos. 11:1).
5. The celebration of Jesus (Matt. 16:17).
  - a. "Blessed are you" μακάριος εἶ. cf. Matt. 5:3-11.
  - b. Peter understood truth because God the Father had provided the instruction (Matt. 16:17 cf. Isa. 54:13).
6. The "Church" (Matt. 16:18-19 cf. Matt. 18:17-20; Jn. 20:23).
  - a. "I will build" fut.act.ind. οἰκοδομέω <sup>#3618</sup>.
  - b. "My Ekklesia" ἐκκλησία <sup>#1577</sup>.
    - 1) Without knowledge of mystery doctrine what would Peter's understanding be?
    - 2) LXX has 103 uses of ἐκκλησία in 96vv.
      - a) High concentration in Chronicles, Ezra-Nehemiah, Joel & Sirach.
      - b) The usage is largely secular rather than spiritual.
      - c) ἐκκλησία typically translates לְקָהָל qahal <sup>#6951</sup> but qahal also finds itself translated by συναγωγή <sup>#4864</sup>.
  - c. The gates of Hades is an OT idiom for physical death (Job 38:17; Ps. 9:13; 107:18; Isa. 38:10; Jon. 2:6).
  - d. Binding and loosing are work responsibilities accomplished through entrusted keys (Matt. 16:19; 18:18).
    - 1) The human activity is accomplished on earth in the subjunctive mood.
    - 2) The Divine activity is accomplished in heaven as a periphrastic future perfect participle.
    - 3) Binding and loosing are idiomatically understood in the sense of *forbidding* or *allowing*. No other terms were in more constant use in Rabbinic canon-law than those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office (Marvin Vincent, *Word Studies in the New Testament*).
    - 4) What is spoken in the singular to Peter (Mt. 16:19) is repeated in the plural to the Apostles (Mt. 18:18).
    - 5) The entrusted keys speak of authority and do not communicate "access" as much as they communicate "stewardship." See [UBS Handbook on the Gospel of Matthew](#).
7. The warning not to reveal this (Mt. 16:20; Mk. 8:30; Lk. 9:21).

**(47) Jesus Foretells His Death**

(Mt. 16:21-26; Mk. 8:31-37; Lk. 9:22-25)

**(48) Kingdom Promised**

(Mt. 16:27-28; Mk. 9:1; Lk. 9:26-27)

**(49) The Transfiguration**

(Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36)

1. “From that time” indicates that Peter’s Great Confession marks a turning point in the earthly ministry of Jesus Christ (Mt. 16:21).
2. The plan of God clearly has a variety of potentialities (Mt. 11:21,23), but at this stage of His ministry Jesus identified the necessity of the reality of His coming passion (Lk. 24:26; Acts 3:18,21; 17:3).
  - a. δεῖ <sup>#1163</sup> to be under necessity of happening, *it is necessary*, denoting compulsion of any kind.
  - b. Go to Jerusalem (Mt. 16:21 cf. 23:37).
  - c. Suffer many things (Mt. 16:21; Mk. 8:31; Lk. 9:22).
  - d. Be rejected (Mk. 8:31; Lk. 9:22).
    - 1) Elders. The family, clan and tribal elders demonstrated the political rejection of the Christ.
    - 2) Chief Priests. The priesthood leadership demonstrated the spiritual rejection of the Christ.
    - 3) Scribes. The educational leadership demonstrated the academic rejection of the Christ.
  - e. Be killed (Mt. 16:21; Mk. 8:31; Lk. 9:22).
  - f. Be raised up on the third day (Mt. 16:21; Mk. 8:31; Lk. 9:22).
3. Peter played the useful idiot for Satan’s efforts to discourage Jesus (Mt. 16:22-23; Mk. 8:32-33).
  - a. Jesus kept his mind focused on the things of God (which produced His conviction of the reality).
  - b. Peter kept his mind focused on the things of man (which dwells on alternate potentialities).
4. Jesus followed his rebuke of Peter with a challenging metaphor for all disciples to take up their cross (Mt. 16:24-26; Mk. 8:34-37; Lk. 9:23-25).
  - a. Coming/going (aor. ἔρχομαι <sup>#2064</sup>) after Christ requires following (pres. ἀκολουθεῖω <sup>#190</sup>) Him.
  - b. Following Christ requires taking up a personal cross.
  - c. Taking up our cross requires a denial of self.
  - d. Denying self means we identify the Savior and the saved for all three phases of salvation.
5. The reality of the delayed crown creates the necessity of the present cross (Mt. 16:27-28; Mk. 8:38-9:1; Lk. 9:26-27).
6. The Transfiguration episode is the Kingdom preview for the most intimate disciples (Mt. 17:1-13; Mk. 9:2-13; Lk. 9:28-36).
  - a. Jesus promised “some” of His disciples a “vision” of His kingdom (Mt. 16:28; Mk. 9:1; Lk. 9:27).
  - b. Jesus then took Peter, James and John to a high mountain for the Transfiguration Display.
  - c. Jesus was transformed. μεταμορφώω <sup>#3339</sup>.
  - d. Moses and Elijah appeared “in glory” and spoke to Jesus concerning His imminent exodus (Lk. 9:31).
  - e. The disciples woke up in time to see the display (Lk. 9:32).
  - f. Peter came up with a triple tabernacle plan but God the Father silenced that stupid idea immediately (Mt. 17:4-6; Mk. 9:5-7; Lk. 9:33-36).
  - g. After this incident the disciples will be able to resolve their John the Baptist vs. Elijah confusion (Mt. 17:9-13).

**(50) Epileptic Healed**

(Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-42)

1. This event features the inability of the disciples to cast out a demon and provide for the healing of an individual.
  - a. It also provides the most thorough and descriptive account for in-depth studies on demonology.
  - b. The title for this episode is unfortunate as the demonization of the youth has nothing to do with epilepsy.
2. While Jesus, Peter, James and John were up on the mount of transfiguration, Andrew and the remaining disciples encountered a spiritual battle of their own.
  - a. A demon resistant to their casting out.
  - b. Scribes resistant to their teaching.
3. Like the Syro-Phoenician woman (Matt. 15:22), the father of the demoniac boy makes his appeal on the basis of mercy (Matt. 17:15).
4. The son.
  - a. Called a son (υἱός #5207) (Mt. 17:15, Mk. 9:17; Lk. 9:38) the only-begotten (μονογενής #3439) (Lk. 9:38). Called a boy (παῖς #3816 Mt. 17:18; Lk. 9:42), (παιδίον #3813 Mk. 9:24).
  - b. Matthew's details (Mt. 17:15).
    - 1) He is a lunatic (moonstruck). σεληνιάζομαι #4583: *to experience epileptic seizures* (Mt. 4:24; 17:15); from σελήνη #4582: *moon*. The construction is similar to the demonized/afflicted by a demon concept.
      - a) Cat(a)logus Cod(icum) Astr(ologorum Graecorum)/CCAG, 12 vols. 1898–1953 mentions demoniacs, epileptics, and seleniacs (CCAG IX/2 p.156, 10f).
      - b) Classical Greek recognized epilepsy and had numerous word forms for it: ἐπιληπτεύομαι, ἐπιληπτιζώ, ἐπιληπτικός, and ἐπιληπτος.
        - (1) These terms are well attested by Hippocrates (v. BC), Agathinus (i. AD), and Galenus (ii. AD). The LXX uses ἐπιληπτος in 1<sup>st</sup> Sam. 21:15(16).
        - (2) An interesting account of the treatment of epilepsy by Rufus of Ephesus in the second century a.d. indicates a purely physical understanding of both cause and treatment.
      - c) The English “lunatic” corresponds to the moon (Latin *lunaticus*) and is preferable to epileptic medical terminology.
    - 2) He is very ill (κακῶς πάσχει). Suffers severely (cf. Matt. 15:22).
    - 3) Often falls into both fire and water. While epilepsy is one cause for such seizures, it is not the only cause, and the Bible presents this case as spiritual rather than medical (Matt. 17:18).
  - c. Mark's details (Mk. 9:17–18).
    - 1) Possessed with a spirit (Mk. 9:17). ἔχοντα πνεῦμα ἄλαλον Lit. *having a mute spirit*.
    - 2) The spirit “seizes” him. καταλαμβάνω #2638 (Mk. 9:18; Jn. 8:3–4; 12:35; Phil. 3:12<sub>x2</sub>,13; 1<sup>st</sup> Thess. 5:4).
    - 3) Throws him down, foams (at the mouth), grinds his teeth, and withers away.
  - d. Luke's details (Lk. 9:39) largely agree with Mark's but provide a more medically oriented commentary.
5. The disciples.
  - a. The disciples had previously been given authority to cast out demons and heal the sick (Matt. 10:1).
  - b. They were unsuccessful in this instance (Mt. 17:16; Mk. 9:18b; Lk. 9:40).
6. The frustration.
  - a. Jesus becomes frustrated by His unbelieving and perverted generation.
  - b. His ministry towards them was one of “putting up with” them.
7. The expulsion.
  - a. Jesus uses the expulsion episode to provide instruction on faith to the boy's father (Mk. 9:22–24) and ultimately the disciples (Mt. 17:20).
  - b. All things are possible to him who believes (Mk. 9:23).
  - c. Present faith still needs help in order to prevent unbelief from regaining control (Mk. 9:24; Rom. 4:19–20).
8. The explanation. Two reasons are given for the disciples failed efforts:
  - a. Littleness of their faith (Mt. 17:20 cf. 21:21–22). ὀλιγοπιστία #570.
  - b. Failure to pray (Mt. 17:21 ☩; Mk. 9:27).
  - c. “This kind” of demon supplies a remarkable observation regarding spiritual genera.

**(51) Again Tells of Death & Resurrection**

(Mt. 17:22-23; Mk. 9:30-32; Lk. 9:43-45)

1. The pending work of the cross was a difficult message to communicate (Mt. 17:22-23).
  - a. The content was simple enough (Mt. 17:22-23a).
  - b. The difficulty came in accepting it (Mt. 17:23b). ἐλυπήθησαν σφόδρα. λυπέω #3076 + σφόδρα #4970. These terms are combined 3x (Mt. 17:23; 18:31; 26:22).
2. This series of messages was delivered during an incognito tour of Galilee (Mk. 9:30-32).
  - a. Jesus didn't want anyone to know about His Galilee itinerary (Mk. 9:30). Aor.subj. γινώσκω #1097.
  - b. The disciples were ignorant of His message (Mk. 9:32a). Imperf.act.ind. ἀγνοέω #50.
  - c. The disciples' fear prevented them from remedying their ignorance (Mk. 9:32b).
3. This series of messages required time to "sink in" (Lk. 9:44-45).
  - a. The disciples' ignorance is described as a deliberate concealment (Lk. 9:45).
  - b. The periphrastic participle ἦν παρακεκαλυμμένον (from παρακαλύπτω #3871<sub>Hapax</sub>) does not indicate the agent behind the concealment.
  - c. The purpose clause for the participle stresses a designed lack of perception. ἵνα μὴ αἰσθῶνται αὐτό. Aor.mid.subj. αἰσθάνομαι #143<sub>Hapax</sub>.
  - d. It is the glory of God to conceal a matter (Prov. 25:2) and reserve it's unfolding until the proper time (Deut. 29:29; Eph. 3:5,9,10; 1<sup>st</sup> Pet. 1:10-12).

**(52) Taxes Paid**

(Mt. 17:24-27)

1. This episode is unique to the narrative of Matthew the Tax Collector (ὁ τελώνης).
2. The Didrachma Receivers (δίδραχμα λαμβάνοντες) approached Peter rather than Jesus (Mt. 17:24).
3. The δίδραχμα receivers asked Peter if Jesus paid (completed, τελέω #5055) the δίδραχμα. Peter stated that Jesus did indeed participate in the activity they were concerned about.
4. The δίδραχμα tax in Capernaum is of an uncertain nature, but most likely referred to the annual Jewish temple tax.
  - a. The didrachma was equal to the Roman denarius and represented one day's pay for the common laborer. The silver stater was also known as a tetradrachma. The mina equalled 100 drachma.
  - b. The annual Jewish temple tax (cf. Ex. 30:11-16) would be an equal amount (1 didrachma = ½ shekel), but the timing (fall) and location (Capernaum) is not consistent with the temple tax.
  - c. Secular writers reference a δίδραχμα tax in support of the temple of Suchus, which was paid upon a sale of house property.
5. Jesus spoke to Peter before Peter even mentioned anything (Mt. 17:25). Jesus uses common knowledge regarding the world system in order to illustrate the irony in asking the Son to pay the δίδραχμα.
  - a. Worldly kings collect customs or poll-taxes (τέλη ἢ κῆνσον) from foreigners and not sons.
  - b. Sons are free from tariffs and duties.
  - c. The United States Constitution originally called for all federal revenue to be raised by means of tariffs and duties on foreign imports.
6. Jesus provides instructions by which Peter can pay for two (Mt. 17:27). [Bible and Spade \(1997\) Volume 10](#) contains an interesting account regarding a cache of silver coins discovered on Mount Carmel in 1960.

**(53) Disciples Contend About Greatness**

(Mt. 18:1-35; Mk. 9:33-50; Lk. 9:46-50)

1. This single “episode” is actually a series of events which all center on the need for humility.
2. Matthew’s Events.
  - a. Disciples argue about greatness (Mt. 18:1; Mk. 9:33-35; Lk. 9:46).
    - 1) Who is the greatest in the Kingdom of Heaven? μείζων <sup>#3187</sup> compar. of μέγας, μεγάλη, μέγα <sup>#3173</sup>.
    - 2) Modern American English is rather fond of the mega prefix (megabit, megabyte, megacorporation, megahertz, megalomania, megamerger, megaphone, megapixel, megaplex, megaton, megawatt).
    - 3) Christ had previously taught His disciples regarding Kingdom Greatness (Mt. 5:19; 11:11) and will have to do so again (Mt. 18:2-6) and again (Mt. 20:25-28) and again (Mt. 23:11-12).
    - 4) The disciples conversation regarding greatness was out of Jesus’ earshot, but not His awareness (Mk. 9:33-34; Lk. 9:47). The diligence He manifest through His prophetic office and ministry is significantly geared towards spotting the roots of pride and working on them immediately.
  - b. Christ illustrates with a child (Mt. 18:2-5; Mk. 9:36-37; Lk. 9:47-48).
    - 1) Application #1: become childlike (Mt. 18:3). Aor.pass. στρέφω <sup>#4762</sup> & Aor.mid. γίνομαι <sup>#1096</sup>. Conversion is necessary for entrance into the Kingdom.
    - 2) Application #2: become humble (Mt. 18:4). Fut.act. ταπεινώω <sup>#5013</sup>. Humility is necessary for exaltation within the Kingdom.
    - 3) Application #3: receive such childlike brethren (Mt. 18:5; Mk. 9:37; Lk. 9:48). Our treatment of Christ through the treatment of others is an essential feature of the Kingdom of Heaven—Mystery state (cf. Matt. 25:40,45).
  - c. Christ warns about stumbling blocks (Mt. 18:6-10; Mk. 9:42-48).
    - 1) Following three positive applications, Jesus delivers one very strong warning: do not cause such childlike brethren to stumble (Mt. 18:6). Aor.act. σκανδαλίζω <sup>#4624</sup>.
      - a) The Divine discipline consequences for permitting and/or producing such stumbling blocks are only comparable to an unthinkable alternative.
      - b) One way in which we might cause a childlike brother to stumble is to despise them (Mt. 18:10a).
      - c) “Their angels in heaven” are an interesting subject for study (Mt. 18:10b). Even better than a guardian-angel personal bodyguard is a servant-messenger with continuous access to God the Father.

A difficult verse; but perhaps the following may be more than an illustration:—Among men, those who nurse and rear the royal children, however humble in themselves, are allowed free entrance with their charge, and a degree of familiarity which even the highest state ministers dare not assume. Probably our Lord means that, in virtue of their charge over His disciples (Heb 1:13; Jn 1:51), the angels have *errands* to the throne, a *welcome* there, and a *dear familiarity* in dealing with “His Father which is in heaven,” which on their own matters they could not assume.

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- 2) The κόσμος receives a “woe” proclamation for its “σκανδαλous” nature (Mt. 18:7a).
  - a) The perfect plan of God in creating volition beings and permitting the exercise of that volition in a manner contrary to His directive will creates a situation in which stumbling blocks are inevitable (Mt. 18:7b).
  - b) Individuals who are the tools for the κόσμος become individual objects for God the Father’s “woe” proclamation (Mt. 18:7c).
- 3) Metaphoric self-amputation is only comparable to an unthinkable alternative (the lake of fire).
  - a) Hands, feet, and eyes are important, but a person can live without them if they had to. It may hurt to cut off our stumbling blocks, but that hurt is only comparable to an unthinkable alternative.
  - b) “Their worm does not die and the fire is not quenched” is a remarkable textual criticism exercise followed by a notable hermeneutics exercise and an interesting homiletic exercise (Mk. 9:44,46,48).
    - (1) Verses 44&46 are scribal insertions from verse 48. MT keeps all three, NA/UBS does not.
    - (2) Gehenna is perhaps the most vivid description of the eternal fire (Jer. 7:31; 19:5-6; 32:35; 2<sup>nd</sup> Kgs. 23:10; Isa. 66:24).
- d. The Ninety and Nine (Mt. 18:12-14).
  - 1) This message is also given in Luke’s parable triad of Luke 15 [PM23: Parables of Lost Sheep, Coin, The Prodigal Son]. It is likely that the Lord delivered this message repeatedly to His disciples during this time (cf. Jn. 21:15-17).
  - 2) The question “what do you think” and the manner in which it is asked lead the disciples to only one possible answer.
  - 3) Humanity may be content with a 99% retention rate, but God the Father’s standard is 100% safe and secure.

- 4) The parable pictures a wandering believer.  $\pi\lambda\alpha\nu\acute{\alpha}\omega$  <sup>#4105</sup> used three times in this passage (Mt. 18:12,13).
  - 5) Leaving the ninety-nine “on the mountains” does not risk them in the man’s absence. They are presumably in a secure sheepfold with a doorkeeper (Jn. 10:7-10).
  - 6) Bringing back the lost is a prime shepherding activity (Ps. 23; Jer. 40:6-7; Ezek. 34:1-16; Mt. 12:11-12; Jn. 10:11-18; 1<sup>st</sup> Pet. 2:25).
  - 7) Rejoicing “more” is not a license for wandering! (Lk. 15; Rom. 6:1-2)
  - 8) [The Ninety and Nine](#) is a beautiful hymn described in [101 Hymn Stories](#).
- e. Corporate Discipline (Mt. 18:15-20).
- 1) Although Matthew recorded these written words during the Dispensation of the Church, Jesus Christ spoke these words during the Dispensation of Israel (32AD).
    - a) Matthew’s written word in Greek was  $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$  <sup>#1577</sup>. What was Jesus’ spoken word? See comments in [GM46] Peter’s Great Confession for  $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$  &  $\sigma\upsilon\nu\alpha\gamma\omega\gamma\acute{\eta}$  <sup>#4864</sup> in the LXX for the Hebrew term  $\text{קָהָל}$  qahal <sup>#6951</sup>. Another consideration is the Aramaic term  $\text{ܩܗܠܐ}$ . See [TDNT](#) vol. 3, pp.518-526.
    - b) “Brother” and “assembly” were Mosaic-Jewish terms before “brother” and “church” became ecclesiastical terms (Lev. 19:17-18; Deut. 31:10). The terms “Gentile” and “tax collector” were never pejorative in ecclesiastical terms.
  - 2) The fundamental principle of corporate discipline is to “win” a brother with the least amount of involvement.
    - a) A one on one rebuke may be sufficient (v.15).
    - b) A two or three delegation may be sufficient (v.16).
    - c) A unified congregational stand may be required (v.17a).
    - d) Separation is the last resort (v.17b).
  - 3) The like-mindedness of two or three, and the unity of mind throughout a congregation, is a reflection of the divine attitude concerning the matter (vv.18-20 cf. Matt. 16:19 [GM46]).
- f. Seventy times Seven (Mt. 18:21-22).
- 1) In response to the teaching about corporate discipline, Peter wanted to know how far the forgiveness should extend (Mt. 18:21 cf. v.15).
  - 2) The rabbis used Amos 1:3; 2:6 to teach a three times forgiveness pattern. Peter probably felt that seven times forgiveness would be a righteousness that exceeds the scribes and Pharisees (Mt. 5:20).
  - 3) The idiom Jesus uses comes from Gen. 4:24 and speaks of an uncountable number.
- g. An Old Account Settled (Mt. 18:23-35).
- 1) The series of messages on humility concluded with an unlimited call for forgiveness (Mt. 18:21-22) and wrapped it up with a powerful parable on forgiveness (Mt. 18:23-35).
  - 2) Humility is required for entrance into the kingdom (Mt. 18:1-6), and that humility is evidenced by forgiveness for others (Mt. 18:21-35).
  - 3) The parable king desired to settle accounts ( $\sigma\upsilon\nu\acute{\alpha}\rho\omega$  <sup>#4868</sup>) (Mt. 18:23,24 cf. 25:19).
    - a) Accounts are settled when the servant is indebted. This pictures the unbeliever who can only have his debts released by grace.
    - b) Accounts are also settled when the servant is entrusted with a stewardship. This pictures the believer who is expected to be productive with the master’s wealth.
  - 4) The two debts in this parable are incomparable to each other (Mt. 18:24,28). Debt between slaves is insignificant when contrasted with the infinite eternal debt the one slave had to the king.
  - 5) The first slave is forgiven for his impossible debt (Mt. 18:24-27).
    - a) The king felt compassion ( $\sigma\pi\lambda\alpha\gamma\chi\nu\acute{\iota}\zeta\omicron\mu\alpha\iota$  <sup>#4697</sup>), released him ( $\acute{\alpha}\pi\omicron\lambda\acute{\upsilon}\omega$  <sup>#630</sup>) and forgave him ( $\acute{\alpha}\phi\acute{\eta}\mu\iota$  <sup>#863</sup>).
    - b) Yet, the slave remained a slave (Mt. 18:32) and remained in debt (Mt. 18:34).
    - c) This parable does not describe a substitute who pays the slave’s debt in full. It simply presents a king’s compassion & forgiveness without that king’s satisfaction or the payment made.
    - d) So, the slave’s “release” was not an emancipation and the king’s “forgiveness” was not based on propitiation through a sufficient redemption.
    - e) The slave asked for patience (Mt. 18:26) so he could work for his own release. The king is indeed patient (2<sup>nd</sup> Pet. 3:9), but his compassion cannot violate his righteousness (Rom. 3:25; 1<sup>st</sup> Jn. 2:2).



3. Mark & Luke's Additional Items.
- a. A non-follower was casting out demons (Mk. 9:38-41; Lk. 9:49-50).
    - 1) The apostle John was concerned over what a non-follower was doing in Jesus name (Mk. 9:38; Lk. 9:49).
      - a) The ἐκβάλλων isn't named but Pastor Bob calls him Tina. The apostles saw τινὰ casting out (pres.act.ptc. ἐκβάλλω #1544) plural demons.
      - b) "We tried to prevent him" indicates that John wasn't the only disciple who had a problem with what Tina was doing. 1p.pl.imperf.act.ind. κωλύω #2967: *hinder, prevent, forbid*.
    - 2) This episode is similar to a concern that Joshua had for Moses' reputation (Num. 11:27-30).
    - 3) The disciples weren't bothered by the activity itself but were unwilling to accept an outsider doing what they were authorized to do.
    - 4) In their minds, Tina was not an acolyte of Jesus, because Tina was not in their group.
    - 5) Although the disciples repeatedly hindered Tina, Jesus ordered them to stop hindering him (Mk. 9:39; Lk. 9:50).
    - 6) "He who is not against us is for us." This grace orientation serves believers well today in terms of Biblical ecumenicalism.
    - 7) Miracles in Jesus' name and ministry to Jesus' followers will be key features in the coming Tribulation of Israel (Mk. 9:39,41 cf. Mk. 13:22; Mt. 24:9-13,23-24; 25:40,45).
  - b. Salted with fire (Mk. 9:49-50).
    - 1) This doctrinal principle can be found in Matthew (5:13) and Luke (14:34), but is unique to Mark as an epilogue to the self-amputation Gehenna message (cf. Mk. 9:42-48).
    - 2) ἀλίζω #233 (Mt. 5:13; Mk. 9:49) and ἄλας #217 (Mt. 5:13<sub>x2</sub>; Mk. 9:50; Lk. 14:34<sub>x2</sub>; Col. 4:6) are boring word studies but important for application.
    - 3) Lev. 2:13 influences our interpretation of salt and also influenced the manuscript tradition. As a hermeneutical guide, we observe the connection between salt and fire in every offering.
    - 4) Since the destruction of Gehenna's fire is not for our destruction (cf. Jdg. 9:45), the refining fire of our testing in time is for our seasoning (1<sup>st</sup> Pet. 1:7; 4:12).
    - 5) The seasoning of the believers' salt is a grace application (Col. 4:6) for the production of peace (Mk. 9:50).

**(54) Jesus Rejects Brothers' Advice**

(Jn. 7:2-9)

1. The Feast of Booths was drawing near (Jn. 7:2).
  - a. This time-marker pinpoints the conclusion to the Galilean ministry six months prior to the crucifixion.
  - b. The Feast of Booths was the third required pilgrimage feast (Deut. 16:13-16) and it had particular kingdom (2<sup>nd</sup> Advent) emphasis (Zech. 14:16-19).
2. The brothers of Jesus are James, Joseph, Simon, and Judas (Mt. 13:55)—sons of Joseph and Mary after Jesus was born (Mt. 1:25). See [GM26: Mother, Brothers Seek Audience]
3. Jesus' brothers had advice for Him based upon their unbelieving viewpoint (Jn. 7:5).
4. Their advice was for Jesus to abandon Galilee (Jn. 7:3). μεταβαίνω <sup>#3327</sup>: *transfer, pass on*.
  - a. In comparison with the great public exposure Judea offered, Galilee could only offer obscurity.
    - 1) No one works a thing in secret. ἐν κρυπτῷ. κρυπτός <sup>#2927</sup>: *hidden, secret*.
    - 2) Seeks himself to be in the sphere of publicity. ἐν παρρησίᾳ. παρρησία <sup>#3954</sup>: *openness, frankness*.
    - 3) The Sermon on the Mount established the benefits of ministering in secret (Mt. 6:4).
  - b. These unbelievers are concerned for the Judean disciples continued interest (Jn. 2:23-25). “Manifest yourself to the κόσμος.”
5. Jesus rebuffed His brothers and highlighted the difference between Him and them (Jn. 7:6-8).
  - a. Jesus' time for exaltation is not yet. Unbelievers can always exalt themselves.
  - b. Unbelievers cannot be the object of κόσμος hatred (Jn. 15:19; 1<sup>st</sup> Jn. 4:5).
    - 1) Non-disciple believers do not typically draw such hatred either (cf. Jas. 4:4).
    - 2) Faithful believers who communicate divine viewpoint will always draw such hatred (Jn. 15:18; 17:14; 1<sup>st</sup> Jn. 3:13).

**(55) Galilee Departure & Samaritan Rejection**

(Mt. 19:1; Lk. 9:51-56)

1. Jesus' brothers were focused on the subservience of Gentile kings (Jn. 7:2-4 cf. Zech. 14:16-19), but Jesus was fixed on His return to God the Father (Lk. 9:51; Dan. 7:13-14).
  - a. The days of His ascension. ἀνάλημις <sup>#354</sup> <sub>Hapax</sub>. ἀναλαμβάνω <sup>#353</sup> used 13x13vv. (Mk. 16:19; Acts 1:2,11,22; 7:43; 10:16; 20:13,14; 23:31; Eph. 6:13,16; 1<sup>st</sup> Tim. 3:16; 2<sup>nd</sup> Tim. 4:11).
  - b. Were approaching. συμπληρώω <sup>#4845</sup>: *to fill completely* (Lk. 8:23) fig. of time to arrive as the timely moment for an event to take place, *fulfill, approach, come* (Lk. 9:51; Acts 2:1). LXX usages & cognates mainly in relation to God's dealings with Israel (Jer. 25:12; 2<sup>nd</sup> Chr. 36:21; Dan. 9:2).
2. Jesus sent ἄγγελοι ahead of Him to arrange the logistics of His journey to Jerusalem (Lk. 9:52).
3. The Samaritans evidently only sold goods to northbound Jews (Lk. 9:43 cf. Jn. 4:8). Josephus records some of the hostility between Samaritans and Galileans ([Wars 2.232](#), [Ant.20.118](#)).
4. James and John evidently learned nothing from the humility lessons of Matt. 18.
  - a. Commanding fire was reminiscent of Moses (Ex. 9:23-24; Lev. 9:24) or Elijah (1<sup>st</sup> Kgs. 18:36-38; 2<sup>nd</sup> Kgs. 1:9-16), and reflects the disciples continued preoccupation with their own definition of greatness (Mt. 17:3; 18:1).
  - b. Significant mss. add ὡς και Ηλιας εποιησεν “even as Elijah did” to v.54 (A C D W Θ Ψ f <sup>1.13</sup> 33 ℣ it sy<sup>p,h</sup> bo<sup>pt</sup>). The NA27 follows Ϝ<sup>45.75</sup> ⋈ B L Ξ 579 700\* 1241 *pc* lat sy<sup>s,c</sup> sa bo<sup>pt</sup>.
  - c. Jesus rebuked them for their suggestion (Lk. 9:55-56).
    - 1) The content of Jesus' rebuke has somewhat less mss. evidence than v.54 (D K Γ Θ f<sup>1.13</sup> 700 2542 *pm* it vg sy bo<sup>pt</sup>). The variants in this constructed text are significant as well.
    - 2) Whether or not the words are legitimate in this passage there was clearly some spirit that prompted the idea of fire from heaven and it obviously wasn't God the Holy Spirit.
      - a) Their own wicked hearts (Mt. 12:34).
      - b) Whispered suggestions (Jn. 13:2,27 cf. 1<sup>st</sup> Chr. 21:1).

**(56) Cost of Discipleship**

(Mt. 8:18-22; Lk. 9:57-62)

1. This episode features three follower candidates.
  - a. The uncalled volunteer.
  - b. The called procrastinator.
  - c. The called hindsight.
2. A scribe expressed his unconditional willingness to follow Christ (Mt. 8:19; Lk. 9:57). Fut.act.ind. ἀκολουθέω <sup>#190</sup>: *accompany, go along with, follow*.
  - a. As a 1<sup>st</sup> person singular, future active indicative, this statement is an “I Will” statement.
  - b. An “I Will” statement may be a self-exalting diabolical rebellion (Isa. 14:13-14).
  - c. An “I Will” statement may be a prideful disregard for the plan of God (Jas. 4:13-15).
  - d. An “I Will” statement may be followed by regrets (Lk. 14:28-30).
3. Temporal-life impoverishment is a stumbling block for certain followers (Lk. 9:58).
  - a. Loss of possessions and homelessness may be the perfect will of God the Father for the believer’s life (Jn. 6:38).
  - b. The apostles followed the example of Christ in this regard (1<sup>st</sup> Cor. 4:11).
4. Jesus turned to one who had not expressed such a willingness, and commanded him to follow unconditionally (Lk. 9:59-60).
  - a. This man was willing to follow “someday.”
  - b. The uncertainties of “someday” turn first things into only things.
  - c. Jesus Christ contrasted the dead with their “somedays” and the living with today’s urgency for evangelism (Lk. 9:60).
5. Slightly different from the “someday” follower is the “timeout” follower (Lk. 9:61-62).
  - a. This man allowed the second man to influence his thinking (1<sup>st</sup> Cor. 15:33). He’s already serving, but comes to think of his previous goodbyes as insufficient (Phil. 3:13).
  - b. This man has not yet begun plowing, but has put his hand to the plow (Lk. 9:62).
    - 1) An intention has been stated and a good work begun, but the follow through must take place (2<sup>nd</sup> Cor. 8:6).
    - 2) An accurate recognition of the price to pay must take place (Lk. 14:25-33).
  - c. The initial feel for the implements of divine labor may spark a longing for what was let go (Mt. 19:27; Mk. 10:28).

**Follow Me by Ira Stanphill**

I traveled down a lonely road,  
 And no one seemed to care,  
 The burden on my weary back  
 Had bowed me to despair;  
 I oft complained to Jesus  
 How folks were treating me.  
 And then I heard Him  
 say so tenderly:

"My feet were also weary  
 Upon the Calv'ry road,  
 The cross became so heavy,  
 I fell beneath the load,  
 Be faithful, weary pilgrim,  
 The morning I can see  
 Just lift your cross  
 and follow close to Me."

verse 2

"I work so hard for Jesus,"  
 I often boast and say  
 "I've sacrificed a lot of things  
 to walk the narrow way;  
 I gave up fame and fortune  
 I'm worth a lot to Thee!"  
 And then I hear Him gently say to me:

"I left the throne of glory  
 And counted it but loss,  
 My hands were nailed in anger  
 Upon a cruel cross;  
 But now we'll make the journey  
 With your hand safe in Mine,  
 So lift your cross  
 and follow close to me."

verse 3

O Jesus, if I die upon  
 A foreign field some day,  
 'Twould be no more than love demands  
 No less could I repay;  
 "No greater love hath mortal man  
 Than for a friend to die"  
 These are the words He gently spoke to me;

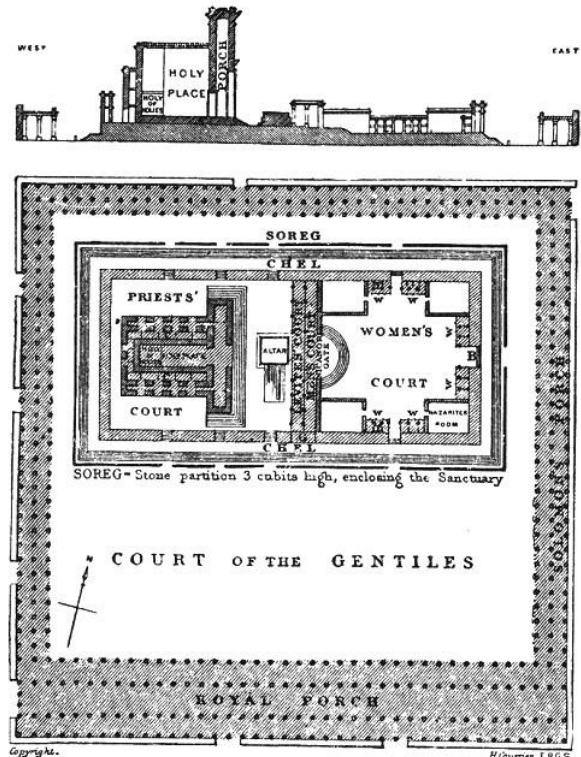
"If just a cup of water  
 I place within your hand,  
 Then just a cup of water  
 is all that I demand."  
 But if by death to living  
 They can Thy glory see,  
 I'll take my cross and follow close to Thee."

# Last Judean and Perea Ministry of Jesus

## (1) Feast of Tabernacles

(John 7:2,11-52)

1. Jesus followed His unbelieving brothers to the Feast of Tabernacles (Jn. 7:5,10). They had been dismissive of His “secret” ministry (Jn. 7:4), but on this occasion secrecy was in order (Jn. 7:10ff.).
2. “The Jews” were seeking and the crowds were grumbling (Jn. 7:11-13).
  - a. The Jews. οἱ Ἰουδαῖοι #2453: in this context, Mosaic Law observant religious Jews—the theocratic rulers in Jerusalem.
  - b. The crowds. οἱ ὄχλοι #3793: crowd, throng, multitude. Some crowds testified to Jesus’ personal goodness. Other crowds accused Him of false teaching. This dichotomy perfectly illustrates 1<sup>st</sup> Peter 2:12.
3. At some point mid-week Jesus taught a public Bible class in the temple (Jn. 7:14). [Logos Deluxe Map Set](#).
  - a. The feast was a week long event (Lev. 23:34-44).
  - b. The Jews were shocked that Jesus could be educated (γράμματα οἶδεν) without being schooled (μὴ μεμαθηκώς) (Jn. 7:15). Later, the same crowd will call His disciples illiterate idiots (ἀγράμματοι καὶ ἰδιῶται) (Acts 4:13).
4. Jesus explained why His credentials were incomparable (Jn. 7:16-18) and asks how the Jews could be so well educated and yet unemployed (Jn. 7:19).
  - a. No one carries out the law. The law is summarized with positive actions (Matt. 22:34-40; Deut. 6:5 + Lev. 19:18).
  - b. They sought His death instead.
5. The crowds are shocked by His statement (Jn. 7:20).
  - a. They are clearly under the Jewish religious leaders influence (Mt. 9:34; 11:18).
  - b. The crowds are unaware of the hatred and murder their leaders were intending, but some inhabitants of Jerusalem knew of it (Jn. 7:20 cf. v.25).
6. Jesus rebukes the Jews for their failure to respond to His previous rebuke (Jn. 5:39-47; 7:21-24).
  - a. “One deed” is a reference to Jesus most recent work of power in Jerusalem in healing the man by the pool of Bethesda (Jn. 5:39-47).
  - b. True obedience to God in one aspect of the Christian Way of Life is not disobedience to God in any other aspect of the Christian Way of Life (Jn. 7:22-23).
  - c. Judging with righteous judgment means that an instructed believer makes a righteous decision in life based upon a comprehensive and mature knowledge of God Himself (Jn. 7:24).
7. Jesus’ faithfulness to minister in the face of conflict resulted in a faith harvest (Jn. 7:25-31).
  - a. The inhabitants of Jerusalem begin to wonder if their religious leaders know the truth concerning Christ (Jn. 7:25-26).
  - b. The statement “no one knows” is a telling ignorance for the Jerusalemites (Jn. 7:27) compared with others from the crowds (Jn. 7:41-42).
  - c. Jesus’ teaching ministry in the temple continued with clear statements of His origin and purpose (Jn. 7:28-29).
  - d. Although attempts were made to arrest Him (Jn. 7:30), Jesus’ message produced a faith response (Jn. 7:31).
8. The religious leaders fear overpowered their other fear (Jn. 7:32-36).
  - a. While under the threat of arrest, Jesus continued with clear statements of His finished work and departure (Jn. 7:32-34).
  - b. The earthly-minded Jews had no frame of reference to understand His message (Jn. 7:35-36).
9. The last day of the feast was occasion for the free offer of living water (Jn. 7:37-44).
  - a. The last day of the feast moved the emphasis from day seven to the eighth day (Lev. 23:36).
  - b. Jesus frequently employed the metaphor of drinking for the reality of believing (Jn. 4:10,14; 6:35; 7:37-38).



PLAN OF THE TEMPLE IN THE TIME OF OUR LORD.

- c. The full pneumatological–doctrinal understanding of this message was only comprehended by the Apostle John afterwards during the Dispensation of the Church (Jn. 7:39).
- d. The crowd became divided over Jesus’ message primarily because of their doctrinal backgrounds (Jn. 7:40–44).
- 10. The aftermath of this episode provides a remarkable insight into the Adversary’s minions (Jn. 7:45–52).
  - a. Cooperation between chief priests and Pharisees was itself very noteworthy.
  - b. The police officers testimony: Never before has a man spoken in this manner (Jn. 7:46). οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος’.
  - c. The Pharisees’ arrogance is reflected in several ways (Jn. 7:47–49).
    - 1) They assume that anybody listening to Jesus is being led astray. Perf.pass.ind. πλανῶ #4105.
    - 2) They assume that solidarity among rulers and Pharisees is proof enough for the masses.
    - 3) They scornfully despise “this crowd” Mosaic Law ignoramuses as accursed (cf. Deut. 27:26; 28:15). ἐπάρατος #1944. Deissman [LAE](#) article.
  - d. Nicodemus speaks up in God the Father’s perfect timing (Jn. 7:50–52).
    - 1) He rightly stipulates that they cannot condemn Him without a Biblical examination (Jn. 7:50–51 cf. Deut. 1:16–17).
    - 2) His peers can only impugn his upbringing and lie about the Scriptures (Jn. 7:52 cf. Deut. 18:15; 2<sup>nd</sup> Kgs. 14:25; Isa. 9:1; Nah. 1:1).
    - 3) History will repeat itself when Gamaliel attempts to inject rational thought into an irrational mob (Acts 5:34–39).

**(2) Forgiveness of Adulteress**

(John 7:53-8:11)

A separate study on the Pericope de Adultera examines this text and concludes it to be unbiblical.

**(3) Christ—the Light of the World**

(John 8:12-20)

- 1. This light message follows a number of previous light messages in John.
  - a. The witness to the light and the true light (Jn. 1:4,5,7,8,9).
  - b. The judgment against the rejected light (Jn. 3:19,20,21).
  - c. The lamp light (Jn. 5:35).
- 2. Additional light messages follow this one.
  - a. The nearly departed light (Jn. 9:5).
  - b. Light for a stumble-free walk (Jn. 11:9,10).
  - c. Sons of Light (Jn. 12:35,36,46).
- 3. Genitive generalities (Jn. 8:12).
  - a. Possible understandings:
 

1) Possessive genitive	3) Objective genitive	5) Genitive of relationship	7) Genitivus materiae	9) Ablative genitive
2) Partitive genitive	4) Subjective genitive	6) Genitive of quality	8) Genitivus epexegeticus	10) Genitive of comparison
  - b. Light of the world. This is the light which is “for” the illumination of those within the (otherwise dark) world.
  - c. Light of life. This is the light which is “from” the source of eternal life.
- 4. The Pharisees ongoing and on-growing rejection of Jesus’ messages attempts to dismiss His ministry as illegitimate (Jn. 8:13).
- 5. Their growing opposition becomes increasingly paterological (Jn. 7:16–18,28–30,33; 8:16–20,26–30,37–47,49,53–56).
- 6. Jesus denies being a sole-self witness but points out the irony of His qualifications to be a sole-self witness (Jn. 8:14).
- 7. Jesus also denies executing a judicial function but points out the irony of His qualifications to do so (Jn. 8:15–16).
- 8. Jesus claims God the Father for His validation in both witness–testimony and judicial function (Jn. 8:17–18).
- 9. The Pharisees’ ignorance of God the Father and God the Son indicated their lack of divine fellowship (Jn. 8:19 cp. 1<sup>st</sup> Jn. 1:3). Christological intimacy is prerequisite for paterological intimacy (cf. Jn. 14:8–9).

**(4) Growing Conflict with Devil's Sons**

(John 8:21-59)

1. Jesus repeats His departure message from chapter seven (Jn. 7:32-36) but intensifies it with a soteriological rebuke (Jn. 8:21-24).
  - a. The theme of the soon departure continues throughout the subsequent chapters in John (Jn. 12:35; 13:33; 14:19; 16:16-19).
  - b. The soteriological rebuke spotlights His adversaries' lost estate. You will die in your sin(s) (Jn. 8:21,24).
    - 1) 2pl.Fut.mid.ind. ἀποθνήσκω <sup>#599</sup>: *to die*.
    - 2) ἐν τῇ ἁμαρτίᾳ ὑμῶν (v.21). ἐν ταῖς ἁμαρτίαις ὑμῶν (twice v.24). The use of both the singular and the plural indicates that the unbeliever dies in the estate of sin (singular) and with unforgiven sins (plural).
  - c. The contrast between “below” and “above” was true for Christ (Jn. 3:13,31; 8:23) and becomes true for us as well (Jn. 17:14,16). The contrasts of above and below wisdom (Jas. 3:15-17) and ways (Isa. 55:8-9) are critical for believers to understand.
  - d. The one and only remedy for this default condemnation is faith in Jesus Christ “I Am” YHWH (Jn. 8:24).
2. By turning His departure warning soteriological, interest was sparked to investigate more fully who He actually was (Jn. 8:25-30).
  - a. The testimony of Jesus Christ has remained unchanged since the beginning (Jn. 8:25).
    - 1) Of His earthly ministry since the Jordan River baptism.
    - 2) Of His earthly ministry since the manger birth.
    - 3) Of His eternal ministry since the Beginning (Jn. 1:1-3).
  - b. Although Jesus would love to communicate more concerning the things of fallen man, He must remain faithful and speak the things of God (Jn. 8:26).
  - c. Jesus also pointed out that many of His hearers would come to knowledge, but still not come to faith even after the cross (Jn. 8:27-29).
  - d. Ironically, a message of condemnation results in salvation for many in the crowd (Jn. 8:30).
3. Jesus' message of truth and freedom was meant specifically for the believing ones within the crowd, but was verbally responded to by the predominantly unbelieving ones (Jn. 8:31-33).
  - a. Believing in Christ turns an unbeliever into a believer. This is the work of evangelism.
  - b. Abiding in the Word of God turns a believer into a true disciple. μένω <sup>#3306</sup>: *remain, dwell, abide*. μαθητής <sup>#3101</sup>: *pupil, apprentice, disciple*.
  - c. The Great Commission is to make disciples (Mt. 28:18-20). μαθητεύω <sup>#3100</sup>: *make a disciple*.
  - d. Intimacy with the truth provides freedom from sin for the true disciple. “Knowing” the truth can be thought of in the metaphoric context of sexual intimacy. Cleaving to the Lord or His Word is often communicated in such language (Prov. 1:2; 2:1; 4:6,8,13; 7:4; Ps. 119:11; Deut. 10:20; 11:22; 13:5; 30:20; Josh. 22:5; 23:8; Ps. 63:9).
4. The freedom Jesus spoke of is the daily freedom from personal sin enslavement (Jn. 8:34-41a).
  - a. The volitional decision to commit a personal sin is a voluntary personal subjection of slavery to the sin nature (Jn. 8:34; Rom. 6:1-2,11-14,16-19; 2<sup>nd</sup> Pet. 2:18-20; Ex. 21:1-6). Practicing sin is contrasted with practicing truth—characteristic of spiritual birth (Jn. 3:21).
  - b. Slavery is inferior to sonship (Jn. 8:35). Inferior position & inferior duration.
  - c. The only and true emancipation from sin is through the Son (Jn. 8:36).
  - d. Despite their biological paternity, the unbelieving crowds manifested their diabolical paternity as a contrast to Jesus Christ's theological paternity (Jn. 8:37-41a).
5. The crowds reacted with an angry defense of their legitimate birth (Jn. 8:41b-48).
  - a. Theological paternity generates love for His Word (Jn. 8:42).
  - b. Diabolical paternity blocks the hearing of God's Word (Jn. 8:43 cf. 2<sup>nd</sup> Cor. 4:4).
  - c. Paternity promotes propitiatory pleasure (Jn. 8:29,38,44).
  - d. The Devil's κόσμος generates and sustains its own “reality” which is at odds with God's true reality (Jn. 8:45-47).
  - e. Hebrews presents a blessed essay regarding the legitimacy and birthright of all God's children (Heb. 12:7-8).
6. Jesus concludes with a summary message of honor and glory in the present enjoyment of eternal life (Jn. 8:49-59).
  - a. Jesus Christ continuously honored the Father (Jn. 8:49). τιμάω <sup>#5091</sup>: to set a price on, *estimate, value*; to show high regard for, *honor, revere*. Include τιμή <sup>#5092</sup> *honor* & τίμιος <sup>#5093</sup> *precious* for a comprehensive word study.
  - b. The hostile sons of the devil dishonored the Son in violation of Ps. 2. ἀτιμάζω <sup>#818</sup>. This word family includes ἀτιμάω <sup>#818\*</sup>, ἀτιμία <sup>#819</sup>, ἄτιμος <sup>#820</sup> and ἀτιμώω <sup>#821</sup>.
  - c. Honoring the Father requires a walk of humility (Jn. 8:50 cf. Mt. 23:12; Lk. 1:52; Jas. 4:10; 1<sup>st</sup> Pet. 5:6).

- d. Keeping the word of the Son and keeping the word of the Father consists of a present abiding in doctrine with an eternal focus (Jn. 8:51,54-56). Abraham did this, Jesus did this, but the unregenerate cannot even comprehend the doctrinal issues.
- e. The unregenerate revered Abraham and the prophets for their “greatness” and never understood the humility that Abraham and the prophets exemplified (Jn. 8:52,53).
- f. The hostile crowd mocked Jesus’ professed friendship with Abraham (Jn. 8:57). This gave Jesus a final “I AM” testimony (Jn. 8:58-59).

## ***(5) The Man Born Blind***

(John 9:1-41)

1. The man born blind episode demonstrates how one person’s test can provide instruction to a multitude of individuals.
2. Instruction opportunity #1: Jesus’ disciples (Jn. 9:1-5).
  - a. The disciples were under the false-teaching perspective that all physical infirmities were consequences of sin.
    - 1) Sometimes blindness was an application of divine discipline (Gen. 19:11; Deut. 28:28-27; 2<sup>nd</sup> Kgs. 6:18-19; Acts 9:8; 13:11).
    - 2) Sometimes blindness was a consequence of demonic affliction (Mt. 12:22; Lk. 7:21).
    - 3) Assumption of personal guilt does not edify (Job 4:7).
  - b. Children face consequent circumstances because of their parents’ sins but not divine discipline (Ex. 20:5 cp. Ezek. 18:2,19-20).
  - c. Jesus taught that some afflictions are not divine discipline but rather undeserved suffering for the manifestation of God’s faithfulness (Jn. 9:3).
  - d. The recognition of the Father’s ongoing work is a motivation for our own continued working (Jn. 9:4) especially when we become convicted of the shortness of our time here (Jn. 9:5).
3. Instruction opportunity #2: the man born blind (Jn. 9:6-7).
  - a. The man born blind heard the title Rabbi (Jn. 9:2) and the testimony as the Light of the World (Jn. 9:5).
  - b. The man’s instruction opportunity was an illustration of obedience (Jn. 9:7).
    - 1) A mechanism was sovereignly designated and the procedure was volitionally obeyed.
    - 2) The miracle came into effect upon the volitional obedience to the sovereignly designated mechanism.
  - c. The man does not question who the Light of the World rabbi thinks he is (cf. Jn. 8:53), nor does he balk at the instructions he’s been given (cf. 2<sup>nd</sup> Kgs. 5:11-14).
  - d. After receiving his sight, Ἀναβλέψας \* returned to find that the Light of the World rabbi had departed. \*(Pastor Bob’s nickname for “one who received sight”)
    - 1) Ἀναβλέψας knew that the Light of the World rabbi was a prophet (Jn. 9:17).
    - 2) Ἀναβλέψας also knew that His personal name was Jesus (Jn. 9:11).
    - 3) Ἀναβλέψας undoubtedly heard the Lord’s message during the feast (Jn. 8:12).
4. Instruction opportunity #3: his neighbors and associates (Jn. 9:8-12).
  - a. The neighbors and others weren’t quite sure he was who they thought he was (Jn. 9:8-9).
  - b. The benefit he received became the testimony he had to offer (Jn. 9:10-11).
  - c. The testimony should also include guidance as to where the Lord can be found (Jn. 9:12).
  - d. Remember at this point the man’s only benefit is in terms of physical health. He is still an unbeliever (Jn. 9:38).
5. Instruction opportunity #4: the Pharisees (Jn. 9:13-17).
  - a. Some of the Pharisees are handicapped by their theology (Jn. 9:16a). To them, Jesus was a sabbath-breaker.
  - b. Others accepted the testimony of the sign (Jn. 9:16b).
  - c. As the only “eye witness” available, the man born blind was asked to evaluate the sinning sabbath-breaker (Jn. 9:17). His answer shows the incomplete & finite understanding of one who is still being brought to faith.
6. Instruction opportunity #5: his parents (Jn. 9:18-23).
  - a. The parents were faithful synagogue attendees, but they feared the Jews more than they feared the Lord (Jn. 9:22).
  - b. The parents knew the truth but their testimony would have consequences they were unwilling to bear (Jn. 9:23).
7. Instruction opportunity #6: the man born blind learns from the angelic conflict manipulations of the adversary (Jn. 9:24-34).
  - a. The Pharisees couch their evil schemes in religious vocabulary: give glory to God (Jn. 9:24).
  - b. Everybody has sinned (Rom. 3:23 ἀμαρτάνω #264).

- 1) “Sinners” (ἁμαρτωλός #268) to the Pharisees in the Gospels are characterized by a manner of life that makes no attempt to do otherwise.
  - 2) Those who did not observe the Law in detail and therefore were shunned by observers of traditional precepts. They are contrasted with those who are God-fearing (Jn. 9:31).
  - c. Ἀναβλέψας refused to characterize Jesus’ spiritual walk, but repeatedly testified to Jesus’ spiritual fruit (Jn. 9:25).
  - d. The Pharisees pursued a tactic of repeated questioning. Military police interrogation tactics call this the “repetition method.” Jesus cited the methodology positively in terms of prayer diligence (Lk. 18:1-8).
  - e. Ἀναβλέψας won’t change his answer, but he tweaks the Pharisees greatly with his suggestion that they want to become disciples of Jesus (Jn. 9:27).
    - 1) The Pharisees angrily defend their Mosaic orthodoxy (Jn. 9:28-29).
    - 2) Ἀναβλέψας happily restates his testimony, and his convictions based on that testimony (Jn. 9:30-33).
    - 3) The Pharisees final conclusion is to evict Ἀναβλέψας from their presence (and likely ban him from synagogue participation as well) (Jn. 9:34 cf. v.22).
8. Instruction opportunity #7: the man born blind learns but the Pharisees are more blind than he ever was (Jn. 9:35-41).



**(6) The Good Shepherd**

(John 10:1-21)

1. Jesus introduces the Good Shepherd discourse with an introduction to Thieves and Robbers (Jn. 10:1-6).
  - a. The venue for thieves and robbers is the sheepfold. αὐλή<sup>#833</sup>: *courtyard, court, walled house*.
  - b. κλέπτῃς<sup>#2812</sup>. Fr. κλέπτω<sup>#2813</sup>. The contrast of shepherd and thief is noted by Homer ([Il. 3:11](#)). NT passages: Mt. 6:19,20; 19:18; 24:43; 27:64; 28:13; Mk. 10:19; Lk. 12:33,39; 18:20; Jn. 10:1,8,10; 12:6; Rom. 2:21; 13:9; 1<sup>st</sup> Cor. 6:10; Eph. 4:28; 1<sup>st</sup> Thess. 5:2,4; 1<sup>st</sup> Pet. 4:15; 2<sup>nd</sup> Pet. 3:10; Rev. 3:3; 16:15. LXX parallels גַּנָּב<sup>#1589</sup> ganab and גַּנָּב<sup>#1590</sup> gannab.
  - c. ληστής<sup>#3027</sup>: *robber, highwayman, bandit, revolutionary, guerrilla*. Well attested by Soph., Hdt., Jos. Plato used the term for sea robbers that later became πειρατής. NT passages: Mt. 21:13; 26:55; 27:38,44; Mk. 11:17; 14:48; 15:27; Lk. 10:30,36; 19:46; 22:52; Jn. 10:1,8; 18:40; 2<sup>nd</sup> Cor. 11:26.
  - d. [Trench](#) develops a study on thieves and robbers.
  - e. The thief's purpose in the fold is to steal, kill and destroy (Jn. 10:10). κλέπτω<sup>#2813</sup>, θύω<sup>#2380</sup>, ἀπόλλυμι<sup>#622</sup>. This is consistent with the woe message that Ezekiel leveled on the faithless shepherds of Israel (Ezek. 34:1-10).
  - f. The doorkeeper (θυρωρός<sup>#2377</sup> Mk. 13:34; Jn. 10:3; 18:16ff.) opens the door for each shepherd (Jn. 10:3-6).
    - 1) Each shepherd has personal ownership over certain sheep but not others. "His own" (vv.3,4).
    - 2) Each shepherd has personal names for each individual sheep.
    - 3) Sheep from multiple flocks can be penned together at night, but will self-segregate in the morning as each shepherd leads them out.
2. I AM the Door (Jn. 10:7-10).
  - a. Jesus' "I AM the Door" message is the first to reference previous messianic claimants.
  - b. Theudas and Judas of Galilee are mentioned by Gamaliel as short-term messianic celebrities (Acts 5:36-37). Josephus mentions a subsequent Theudas who cannot be the same as this one. Acts also mentions a certain Egyptian (Acts 21:37) who would cause trouble later on.
  - c. [Edersheim](#) mentions the general messianic hopes that were thriving at this time in Israel's history. Dictionary of Jesus and the Gospels also includes a good [article](#).
  - d. Jesus' function as the Door introduces a new metaphor where believers can more fully operate in greater fulfillment of Hebrew scripture shepherding passages (Jn. 10:9 cf. Ps. 23).
    - 1) David understood the faithfulness of יהוה to personally shepherd him.
    - 2) David could not understand the positional truth of being "in Christ" or the paterological truth of coming to the Father through the shepherding Son (Jn. 10:9; 14:6).
    - 3) The Door principle is further developed as the Veil principle in Hebrews 10.
3. I AM the Good Shepherd (Jn. 10:11-18).
  - a. The Good, Great, and Chief Shepherd titles for Jesus Christ form a trinity of shepherding passages (Jn. 10:11-18; Heb. 13:20; 1<sup>st</sup> Pet. 5:4).
  - b. The essence of shepherding is soul sacrifice (Jn. 10:11 cf. 15:13) in the ultimate expression of ἀγάπη (1<sup>st</sup> Jn. 3:16).
  - c. Shepherding is not for hirelings (Jn. 10:12-13).
  - d. The shepherd/sheep intimacy is equated with the Father/Son intimacy (Jn. 10:14-15).
  - e. Other sheep. Jesus 1<sup>st</sup> advent ministry was to Israel (Mt. 10:6; 15:24), but the Gentile sheep (cf. Acts 17:26; Deut. 32:8) will soon be conjoined with the Jewish sheep into one flock.
  - f. God the Father has eternally loved God the Son (Jn. 3:35; 5:20; 15:9,10; 17:26) but a particular love is manifested in view of the Son's volitional participation in the Father's plan (Jn. 10:17; Prov. 8:30-31).
  - g. The Good Shepherd's soul is that which He lays down (Jn. 10:18a), pours out (Isa. 53:12), and takes up again (Jn. 10:18b). It is His spirit that is committed to the Father at the point of physical death (Lk. 23:46).
4. Jewish leaders Go Schizo (Jn. 10:19-21).
  - a. The contrast between divine viewpoint and human viewpoint caused some to doubt Jesus' sanity.
  - b. The undeniable miracles left others without answers.

**(7) The Service of the Seventy (Seventy-two)**

(Luke 10:1-24)

1. In a similar fashion as the Twelve (Lk. 9:1-6 cf. Mk. 6:7), the Seventy are sent forth two by two (Lk. 10:1-12). [GM34: The Twelve Sent Out]
  - a. There is a text-criticism issue regarding the number of disciples.
    - 1) Seventy-two.  $\text{P}^{75}$  B D 0181 *pc lat sy<sup>s.c</sup> sa bo<sup>ms</sup>*; Ad.
    - 2) Seventy.  $\text{A C L W } \Theta \Xi \Psi \text{ } \rho^{1.13}$  *M f q sy<sup>p.h</sup> bo*; *I<sup>lat</sup> Cl Or*.
  - b. Their mission begins with a full-harvest identification and fervent prayer (Lk. 10:2).
  - c. Their mission recognized angelic conflict difficulties (Lk. 10:3).
  - d. Their mission relied on grace hospitality support (Lk. 10:4-7).
  - e. Their mission featured grace dietary liberty (Lk. 10:8).
  - f. Their mission featured Kingdom signs and wonders (Lk. 10:9).
  - g. Their mission featured mixed acceptance/rejection (Lk. 10:10-12).
2. The Seventy-two are to deliver the Lord's Woe messages, which He first taught His disciples during the Galilean ministry (Lk. 10:13-16 cf. Mt. 11:21-23). [GM21: Woes Upon the Privileged]
  - a. Accountability increases when revelation increases.
  - b. Accountability is undiminished by divine foreknowledge of volitional rejection.
  - c. Sovereignty fixes the conditional circumstances each city/generation/person faces.
  - d. Volition generates the consequences each city/generation/person faces.
3. The Seventy-two missed the point for their victories over demons (Lk. 10:17-20).
  - a. The Twelve were explicitly given authority over demons (Lk. 9:1).
  - b. The Seventy discovered their corresponding empowerment before the Lord spelled out their authority (Lk. 10:17-19).
  - c. Jesus Christ observed Satan falling from heaven in a context related to the mission of the Seventy-two (Lk. 10:18).
    - 1) A vision of the past? Satan's original fall? (Ezek. 28:16)
    - 2) A vision of the present? Satan's crucifixional fall? (Col. 2:15)
    - 3) A vision of the future? Satan's eschatological fall? (Rev. 12:7-12)
  - d. The disciples' motivation for rejoicing should be in what they have received by grace through faith and not in what they can now do by grace through faith (Lk. 10:20).
4. The Lord concluded this episode with a dispensational evaluation (Lk. 10:21-24).
  - a. This accolade is a Holy Spirit prompted confession by Jesus Christ to the glory of the Father's plan.
  - b. The Father's plan included a hiding then revealing personal intimacy with God the Father and God the Son.
  - c. Wise and intelligent prophets and kings were passed over in deference to infant disciples.
5. The Seventy(two) are ripe for ecclesiastical traditions. Eusebius includes an article on the subject in his ecclesiastical history ([H.E. XII](#)).
  - a. Clement of Alexandria, Str. 2.20 cites Barnabas as being of the Seventy.
  - b. Eusebius, HE 1:12 cites Mathias and Judas Barsabbas as being of the Seventy.
  - c. John Mark, Parmenas, Prochorus, Thaddeus, Bartholomew, Timon, John the Presbyter, Hermes, Tychicus, Artemas, Agabus.

**(8) Lawyer Hears the Good Samaritan Story**

(Luke 10:25-37)

1. This episode follows (and illustrates) the Lord's comments contrasting the wise and intelligent with the babes to whom God the Father unveiled His plan (Lk. 10:21,25).
2. Nomikos Tis takes his stand to put the Lord his God to the test (Lk. 10:25).
  - a. νομικός #3544: an expert in Mosaic Law. Used 9x9vv. (Mt. 22:35; Lk. 7:30; 10:25; 11:45,46,52; 14:3; Tit. 3:9,13). Largely parallel to the term "scribe" the lawyer was expert in the Law of Moses for Jewish observance (see Mark 12:28 || Lk. 10:25; Mt. 22:35).
  - b. ἐκπειράζω #1598: to put to the test, *tempt*. Mt. 4:7; Lk. 4:12 || Dt. 6:16.
3. The Lawyers question is similar to the Philippian Jailer's but with a contrary motivation.
  - a. Doing what? Aor.act.ptc. ποιέω #4160: to make, do.
  - b. Inherit eternal life. Fut.act.ind. or Aor.act.subj. κληρονομέω #2816: *acquire, inherit*.
4. Jesus replied to the Lawyer by appealing to the Law and the Lawyer's own recitation of it (Lk. 10:26).
  - a. The Lawyer's answer is a doctrinal synthesis of Deut. 6:5 & Lev. 19:18.
  - b. The doctrinal synthesis was correct in itself but also contained a logical fallacy.
    - 1) Flawed premise with a bare assertion fallacy: Adherence to the Law produces worthiness to earn eternal life (Heb. 10:1; Gal. 3:17-25).
    - 2) Beyond the flaw in this premise is the inability of man to keep the whole Law 100% perfectly for an entire human life (Mt. 5:48).
    - 3) Actual truth: Perfect fulfillment of the Law demonstrates worthiness to provide eternal life (Heb. 5:9; Rom. 10:3-5; Gal. 4:4,5).
  - c. Jesus affirmed the Lawyer's doctrinal synthesis and let the fallacy continue for the moment. The Lawyer's own shortcomings were about to be exposed through the illustration of "love your neighbor."
5. The Good Samaritan parable illustrates unconditional, sacrificial, integrity love in a timeless manner.
  - a. The Good Samaritan transcends dispensations and ages. This principle of love is applicable under law and grace (plus innocence, conscience, promise, tribulation, kingdom, etc.).
  - b. The Good Samaritan spans every conceivable interpersonal relationship.
6. The parable specifics.
  - a. A certain man fell among (περιπίπτω #4045) robbers (λησταί #3027) and was beaten half-dead (ἡμιθανής #2253).
  - b. By chance (κατὰ συγκυρίαν #4795) a priest & a Levite passed by (ἀντιπαρέρχομαι #492) (Lk. 10:1-32).
    - 1) Both the priest and the Levite should be expected to fulfill the essence of the Law.
    - 2) This "chance" is a sovereignly designated testing condition.
  - c. A Samaritan on a journey (ὁδεύω #3593) felt compassion (σπλαγχνίζομαι #4697) (Lk. 10:33).
    - 1) The Samaritan is under no obligation whatsoever to adhere to the Mosaic Law, but applies the God fearing principles nevertheless (Rom. 2:14-16).
    - 2) Ἀγάπη may not take merit into account, but it certainly is not devoid of emotion.
  - d. Neighborly caring goes beyond first aid to in-patient treatment and rehab-therapy (Lk. 10:34).
  - e. When the Samaritan left the victim in the inkeeper's care, we see a picture of stewardship and recompense (Lk. 10:35).
7. The parable imperative: Go and do likewise. Our standard of evaluation at the judgment?

**(9) Mary & Martha's Hospitality**

(Luke 10:38-42)

1. A certain woman named Martha welcomed Jesus into her home (Lk. 10:38).
  - a. Μάρθα #3136 fr. מרתָ marta' "mistress."
  - b. ὑποδέχομαι #5264: to receive hospitably, *receive, welcome, entertain as a guest* (Lk. 10:38; 19:6; Acts 17:7; Jas. 2:25).
2. Martha had a sister called Mary (Lk. 10:39).
  - a. Μαρία or Μαριάμ #3137 fr. מרים miryam. 1 of 6 NT Marys. Sister of Martha and Lazarus (Jn. 11:1-12:8).
  - b. παρακαθίζομαι #3865: *sit beside*. Mary was sitting beside Jesus' feet and listening to His word. This was the place to be as far as the Rabbis were concerned [Abot 1:4](#)., but not available to women as a rule. See TDNT's article on [γυνή](#).
3. Martha was distracted (Lk. 10:40).
  - a. Imperf.pass.ind. περισπάζω #4049: to be pulled away from a reference point, *be pulled/dragged away*; to have one's attention directed from one thing to another, *become distracted, quite busy, overburdened*.
    - 1) Josephus has interesting military uses for περισπάζω ([Wars 1.232](#)).
    - 2) Shepherd of Hermas has an interesting use as well ([Herm.Sim.IV.5](#) cf. 2<sup>nd</sup> Tim. 2:4).
  - b. Martha's distraction led her to conclude that the Lord did not care (οὐ μέλει σοι).
  - c. Martha is abandoned (καταλείπω #2641) and demands help (συναντιλαμβάνομαι #4878 used only here and Rom. 8:26).
4. The Lord's rebuke to Martha (Lk. 10:41-42).
  - a. You are worried (μεριμνάω #3309) and bothered (θορυβάζω #5182).
  - b. So many worrisome, bothersome, and distracting things are a sharp contrast with one necessary thing.
  - c. Martha's distraction was a mental pulling/dragging by so many things she lost sight of the one necessary thing: orientation to the person of Jesus Christ (1<sup>st</sup> Cor. 2:2).
  - d. Mary has chosen the good part, which shall not be taken away.
    - 1) Mary's focus on the one necessary thing (occupation with the person of Jesus Christ) produced no distraction, worry or bother.
    - 2) She becomes the illustration of Isa. 26:3.

**(10) Another Lesson on Prayer**

(Luke 11:1-13)

1. This episode seems to duplicate earlier teachings in the Sermon on the Mount [GM17].
  - a. Lk. 11:2-4 || Matt. 6:9-13 in the disciples' prayer outline.
  - b. Lk. 11:9-13 || Matt. 7:7-11 in the Father's faithful provision.
  - c. Luke's account does not contradict Matthew's SotM record. The Lord repeated numerous discourses to various groups of disciples at different stages of His ministry.
2. A certain disciple wanted instructions on prayer (Lk. 11:1).
  - a. This certain disciple was familiar with the Baptizer's ministry but not a part of it.
  - b. This certain disciple was not present for the SotM.
3. The prayer given here is shorter than Matthew's recorded SotM prayer, but conveys the same general pattern.
  - a. Adoration before the Heavenly Father.
  - b. Anticipation of His coming kingdom.
  - c. Assent to His will.
  - d. Acceptance of His daily provision.
  - e. Awareness of His forgiveness.
  - f. Abstinence from evil.
4. Jesus expanded His prayer discourse with a parable (Lk. 11:5-8).
  - a. Prayer is not based on rapport friendship.
  - b. Successful requisition is obtained through shamelessness (Darby, CEV, GNT), importunity (KJV, ASV, RSV, YLT), impudence (ESV), boldness (NIV), persistence (NRSV, NKJV, NASB, HCSB, ISV, TLB), sheer persistence (Net), shameless persistence (NLT). ἀναίδεια #335.
  - c. Shameless impudence rightly describes our prayer to God the Father.
    - 1) One-way friendship (v.5 cf. v.8) with more important friends (v.6).
    - 2) Immediate satisfaction demanded (v.5).
    - 3) Specific quantities expected (v.5).
    - 4) Arrogant and empty promises of repayment (v.5).
    - 5) Failure to prepare (v.6).
    - 6) Failed attempt to provide (v.6).
    - 7) Disregard for convenience or pleasure (v.7).
    - 8) Disregard for family (v.7).
    - 9) Disregard for ability (v.7).
    - 10) Despite a friendship deficiency, shameless impudence motivates total provision for every need (v.8).
5. Matthew's loaf/stone, fish/snake illustrations become Luke's fish/snake, egg/scorpion illustrations (Lk. 11:9-13).
  - a. The parable of prayer teaches a trinitarian principle: ask, seek, knock.
  - b. Ask. αἰτέῖτε pres.act.imper. αἰτέω #154. Material obtainment.
  - c. Seek. ζητεῖτε pres.act.imper. ζητέω #2212. Wisdom obtainment.
  - d. Knock. κρούετε pres.act.imper. κρούω #2925. Service obtainment.
  - e. C.H. Spurgeon: Faith asks, hope seeks, and love knocks.
6. Baby prayers are formulaic, adolescent prayers are impudent, mature prayers are fervent & effectual.

**I got up early one morning  
And rushed right into the day;  
I had so much to accomplish  
That I didn't have time to pray.**

**Problems just tumbled about me,  
And heavier came each task;  
"Why doesn't God help me?" I wondered.  
He answered, "You didn't ask."**

**I wanted to see joy and beauty,  
But the day toiled on gray and bleak;  
I wondered why God didn't show me.  
He said, "But you didn't seek."**

**I tried to come into God's presence;  
I used all my keys in the lock.  
God gently and lovingly chided,  
"My child, you didn't knock."**

**I woke up early this morning,  
And paused before entering the day;  
I had so much to accomplish  
That I had to take time to pray.**

**Author unknown**

**(11) Accused Connection with Beelzebub**

(Luke 11:14-36)

1. This episode revisits a number of previous accusations and consequent teachings.
  - a. Luke 11:14-15 || Matt. 9:34; 12:24.
  - b. Luke 11:16 || Matt. 12:38 [GM 25] Jesus' Answer to a Demand for a Sign
  - c. Luke 11:17-23 || Matt. 12:25-30; Mk. 3:23-27 [GM24] Jesus Accused of Blasphemy.
  - d. Luke 11:24-26 || Matt. 12:43-45 [GM25] Jesus' Answer to a Demand for a Sign.
  - e. Luke 11:29-32 || Matt. 12:39-42 [GM25] Jesus' Answer to a Demand for a Sign (reversed order)
  - f. Luke 11:33 || Matt. 5:15; Mk. 4:21; Lk. 8:16 [GM27] Famous Parables of the Kingdom.
  - g. Luke 11:34-36 || Matt. 6:22-23 [GM17] Sermon on the Mount.
2. Repeated accusations are useful tools of the adversary for reinforcing misperceptions.
  - a. The patience of Jesus Christ to repeatedly testify to the truth is noteworthy for our emulation.
  - b. Previously the scribes and Pharisees levelled these accusations. Now it appears to be the word on the street as it is the crowds who are hostile to Jesus' miracles (Lk. 11:14 cf. Matt. 12:23-24 & Mk. 3:22).
3. A preview of the coming Mariolatry is immediately rejected (Lk. 11:27-28).
  - a. The proposed proverb is contrary to the Lord's declaration (Lk. 11:28).
  - b. The proposed proverb is also contrary to the Lord's prophesied parable (Lk. 23:29).
4. Even without the aspects of Mariolatry being in view, anyone with a μακάριος misorientation is facing trouble in temporal life.
  - a. Happiness and blessings are interrelated and inseparable.
    - 1) Happiness terms.
      - a) μακαρίζω #3106 2x, μακάριος #3107 50x, μακαρισμός #3108 3x.
      - b) אֲשֵׁרִי 'ashrey from אֲשֵׁר 'esher #835 44x.
    - 2) Blessing terms.
      - a) εὐλογέω #2127 41x, εὐλογητός #2128 8x, εὐλογία #2129 16x.
      - b) בָּרַךְ barak #1288 327x, 71 <sup>1293#</sup> בָּרַךְ.
  - b. Rapid survey of happiness and blessing passages.
    - 1) Happiness passages: Deut. 33:29; 1<sup>st</sup> Kgs. 10:8; Job 5:17; Ps. 1:1; 2:12; 32:1-2; 33:12; 84:4,5,12; 119:1-2; 127:5; 128:1-2; Matt. 5:3-11; 13:16; 16:17; 24:46; Lk. 1:45,48; 11:27,28; 23:29; Acts 20:35; 26:2; Rom. 4:6,7,8,9; 14:22; Tit. 2:13; Jas. 1:12,25; 5:11; 1<sup>st</sup> Pet. 3:14; 4:14; Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14.
    - 2) Blessing passages: Gen. 1:22,28; 2:3; 5:2; 9:1,26; 12:2,3; 14:19,20; 17:16,20; 18:18; 22:17,18; 24:1,11,27,31,35,48,60; 25:11; 26:3,4,12,24,29; 27:4,7,10,12,19,23,25,27,29,30,31,33,34,35,36,38,41; 28:1,3,4,6,14; 30:27,30; 31:55; 32:26,29; 33:11; 35:9; 39:5; 47:7,10; 48:3,9,15,16,20; 49:25,26,28; Deut. 28:2,3,4,5,6,8,12; Ps. 103:1,2,20,21,22; Rom. 12:14; 1<sup>st</sup> Cor. 4:12; 1<sup>st</sup> Pet. 3:9. Also 2<sup>nd</sup> Cor. 1:3; Eph. 1:3; 1<sup>st</sup> Pet. 1:3.

**(12) Judgment Against Lawyers and Pharisees**

(Luke 11:37-54)

1. A Pharisee invited Jesus to lunch and was surprised by many things (Lk. 11:37-38).
  - a. His first surprise was that Jesus did not ceremonially purify Himself before eating.
  - b. His second surprise came when Jesus launched into a diatribe against Phariseeism.
2. The requirements of Mosaic Law for ceremonial purity did not include lunch at a Pharisee's house. See the notes in [GM40] Traditions Attacked.
3. Jesus' primary diatribe against Phariseeism was not the external cleanliness they emphasized, but the internal wickedness they never realized (Lk. 11:39-41).
  - a. Internally filled with robbery and wickedness was a vivid description of those who were dedicated in their service to Satan (Lk. 11:39 cp. Ezek. 28:16).
  - b. Robbery ἀρπαγή <sup>#724</sup>: the act of plundering, robbery, seizure (Heb. 10:34). Fr. ἀρπάζω <sup>#726</sup>: 1<sup>st</sup> Thess. 4:17.
  - c. Wickedness πονηρία <sup>#4189</sup>: state or condition of πονηρός <sup>#4190</sup>: *evil, wicked, bad*.
  - d. Regardless of the translation—Robbery & wickedness (NASB); greed & evil (HCSB); greed & wickedness (NKJV, NIV, ESV); ravaging & wickedness (KJV); rapina et iniquitate (Vul)—they all testify to the Lord's messages in Galilee [GM24] (Matt. 12:33-35), [GM40] (Mt. 15:15-20).
4. Jesus prescribes the antidote to Phariseeism: internalized almsgiving (Lk. 11:41).
  - a. The heart-attitude of snatching converts to a heart-attitude of giving when the heart is transformed.
  - b. Internal fruit from a good tree is the best "charity" that we can give to the needy.
5. Jesus then pronounced three woes upon the Pharisees who will not take His prescription.
  - a. They major in the minors and neglect the major elements of worship (Lk. 11:42).
  - b. They love human approbation and neglect to love the Lord their God (Lk. 11:43).
  - c. They are the embodiment of Proverbs 14:12 & 16:25 (Lk. 11:44).
6. The Lawyers were also struck by Jesus' hubris (Lk. 11:45), so Jesus pronounced three more woes upon the Lawyers (Lk. 11:46-52). See [LjaPM8] for information on these Lawyers. νομικός <sup>#3544</sup>: an expert in Mosaic Law.
  - a. They free themselves from the religious burdens they impose on others (Lk. 11:46).
  - b. They claim one heritage but in reality they manifest a different heritage (Lk. 11:47-48).
  - c. They claim a special knowledge but in reality they hinder true knowledge (Lk. 11:52).
7. "This generation" is the generation of Jesus Christ's incarnation ministry (Lk. 11:49-51).
  - a. Jesus is not quoting any known Scripture. This appears to be a spoken declaration of God the Son's in eternity past quoted by God the Son in the temporal present.
  - b. Sending prophets (John, Jesus) and apostles (the Twelve) references primarily the Dispensation of Israel: Age of the Incarnation, but also incorporates the first generation of the Dispensation of the Church: Age of the Apostles.
  - c. An important examination of context differentiates applications of "this generation" (Lk. 11:50 || Matt. 23:36 cp. Lk. 21:32 || Matt. 24:34).
8. The consequence of this event is open hostility in addition to continued hidden plots (Lk. 11:53-54).
  - a. ἄρχω <sup>#756</sup> to initiate an action, process, or state of being, *begin*.
  - b. δεινῶς ἐνέχειν καὶ ἀποστοματίζειν. δεινῶς <sup>#1171</sup> adv. an extreme negative point on a scale relating to values, *terribly* + ἐνέχω <sup>#1758</sup> act. have a grudge against someone, bear ill-will (Mk. 6:19; Lk. 11:53).
  - c. ἀποστοματίζω <sup>#653</sup> *question closely, interrogate, quiz* is not certain. Since Plato, *dictate for recitation or repeat from memory* Plato Euth. [276c](#), [277a](#). Used to interrogate, catechize Pl.ap.Pollianus Epigrammaticus. 1.102.
  - d. ἐνεδρεύω <sup>#1748</sup> to conceal oneself in a suitable position for surprise attack, *lie in wait* (Lk. 11:54; Acts 23:21).
  - e. θηρεύω <sup>#2340</sup> *to hunt, catch*.

**(13) Jesus Deals with Hypocrisy, Covetousness, Worry & Alertness**

(Luke 12:1-59)

1. The Outline Bible divides this chapter into a decalog of ten emphases. With increased demonic opposition, Jesus launches His teaching ministry into high gear.
2. Increased hostility by the religious leaders prompted myriads of tramps (Lk. 12:1). μυριάς #3461 + καταπατέω #2662. Despite the presence of these huge numbers, Jesus kept His first focus on His true disciples.
3. Emphasis #1 Hypocrisy (Lk. 12:1-3). || Mt. 16:6,11; Mk. 8:15 [GM45: Disciples' Carelessness Condemned]
  - a. Beware (προσέχω #4337) the leaven (ζύμη #2219) which is hypocrisy (ὑπόκρισις #5272) (Lk. 12:1). Delivered to the disciples in the Dispensation of Israel, this principle is also one for Church application (Rom. 12:9; 2<sup>nd</sup> Cor. 6:6; 1<sup>st</sup> Tim. 1:5; 2<sup>nd</sup> Tim. 1:5; Jas. 3:17; 1<sup>st</sup> Pet. 1:22).
  - b. This message distinguishes between anonymity and secrecy (Lk. 12:2-3). || Mt. 10:26-27 [GM34 The Twelve Sent Out]
    - 1) Hyocritical cover-ups will be apocalyptic. Angels presently witness them, and the fire of the Judgment Seat of Christ (or the coming Wilderness Judgment of Israel) will expose them as wood, hay & stubble.
    - 2) Hidden faithfulness will become known. God the Father sees in secret and will repay (Mt. 6:4,6).
    - 3) Words spoken in darkness will be judged (Mt. 12:36), but private testimonies for Christ will be publicly celebrated. The Judgment Seat of Christ will expose them as gold, silver & precious stones.
4. Emphasis #2 True Fear (Lk. 12:4-5). || Mt. 10:28 [GM34 The Twelve Sent Out]
  - a. Jesus addresses this message to His φίλοι (friends) (Lk. 12:4). He tells them not to be afraid of temporal affliction. If persecution is a matter of physical life or death then it's not truly critical!
  - b. True Fear is the godly reverence (יִרְאַת ה' yir'ath) of God (אֱלֹהִים אֱלֹהֵינוּ), the Almighty (יְהוָה יְהוָה), or the Lord (יְהוָה יְהוָה) (Lk. 12:5; Prov. 1:7). Spiritual life and death is the critical realm.
    - 1) Although believers no longer fear being cast into hell we must never lose our fear of the One with authority to do so (see Heb. 12:28-29).
    - 2) The Fear of the Lord was a dominant theme for Israel in their stewardship, but it also has a tremendous emphasis for the Church in our stewardship as well (2<sup>nd</sup> Cor. 5:11; 7:1; Phil. 2:12; Eph. 5:21; Heb. 12:28-29).
5. Emphasis #3 God's Care (Lk. 12:6-7). || Mt. 10:29-31 [GM34 The Twelve Sent Out]
  - a. Sparrows may be a dime a dozen but God's lovingkindness takes care of them (Lk. 12:6). [LAE](#) has a good article on this passage.
  - b. Precise numeration of hair follicles may seem trivial, but God's grace plan incorporates all things to both their infinitesimal and infinite extents (Lk. 12:7).
  - c. Our value to God is proportionately beyond His "disproportionate" care for "worthless" sparrows. διαφέρω #1308 (Mt. 6:26; 10:31; 12:12; Lk. 12:7,24). Believers are not only valuable, but essential (Rom. 2:18; Phil. 1:10).
6. Emphasis #4 Acknowledging Christ (Lk. 12:8-12).
  - a. Confession of Christ produces paterological and angelical recognition in heaven (Lk. 12:8-9). || Mt. 10:32-33 [GM34 The Twelve Sent Out]
    - 1) Confession of Christ in a salvific sense.
    - 2) Confession of Christ in a witnessing sense.
  - b. Blasphemy against the Holy Spirit is a rejection of His convicting ministry concerning Jesus Christ and the divine provision for salvation (Lk. 12:10). || Mt. 12:31-32; Mk. 3:28-29 [GM24 Jesus Accused of Blasphemy; see especially 7.a-f in those notes]
  - c. Maintaining a confession in the face of persecution requires the faith-rest reliance upon the Holy Spirit for verbal plenary instigation (Lk. 12:11-12). || Mt. 10:19-20 [GM34 The Twelve Sent Out]
7. Emphasis #5 The Poverty of Riches (Lk. 12:13-21). Unique to Luke in the NT, however the apocryphal Gospel of Thomas repeats these stories ([GT 63,72](#)).
  - a. A certain man from the crowd interrupted Jesus' Bible class to urge Christ to arbitrate his inheritance (Lk. 12:13). His address as "teacher" (Rabbi, Jn. 1:38) is an admission of Jesus' role.
  - b. Jesus Christ immediately and firmly rejected a role He had not been assigned (Lk. 12:14).
  - c. Jesus faithfully executed the role He had been assigned and warned this man to beware of his greed (Lk. 12:15).
  - d. The twin principles (v.15) are taught in the parable (Lk. 12:16-21).
    - 1) Principle #1: beware (ὀρατε καὶ φυλάσσεσθε) every form of greed (πάσης πλεονεξίας). πλεονεξία #4124 (Mk. 7:22; Lk. 12:15; Rom. 1:29; 2<sup>nd</sup> Cor. 9:5; Eph. 4:19; 5:3; Col. 3:5; 1<sup>st</sup> Thess. 2:5; 2<sup>nd</sup> Pet. 2:3,14).
      - a) Greed will train the heart to a terrible end (2<sup>nd</sup> Pet. 2:14).
      - b) Greed works against the heart training that Bible doctrine achieves (Ps. 119:36).



- 2) Principle #2: ζῶν life does not consist of possessions. Materialistic humanity must reorient to the immaterial (Job 2:4; Ps. 37:16; Prov. 15:16; 16:16; 23:4; Ecc. 4:6-8; 5:10-16; 1<sup>st</sup> Tim. 6:6-8).
- e. The parable.
  - 1) A rich man's χῶρα experienced εὐφορία (Lk. 12:16). εὐφορέω <sup>#2164</sup><sub>Hapax</sub>. Aor.act.ind. shows the punctiliar nature of this fertility.
  - 2) The rich man claims to have “no place” for storage (Lk. 12:17), yet he has multiple barns (Lk. 12:18).
  - 3) The man's dissatisfaction with storage capacity reflects the core issue of greed (Lk. 12:18).
    - a) Greed destroys capacity to identify “sufficiency” or be content with sufficiency.
    - b) Greed destroys capacity to share with others, because greed never sees an excess.
  - 4) Temporal thinking must reorient to eternal thinking (Lk. 12:19).
    - a) Years of security cannot replace eternal security.
    - b) The purpose for wealth is not for eating, drinking and merrymaking (1<sup>st</sup> Tim. 6:17-19).
  - 5) Greed is foolish (Lk. 12:20) and selfish (Lk. 12:21) and sadly fails to give glory to the One who provided the wealth in the first place (1<sup>st</sup> Cor. 4:7).
8. Emphasis #6 Worry (Lk. 12:22-34). || Mt. 6:25-33, also vv.19-21 [GM17 Sermon on the Mount]
  - a. Food and clothing are the two necessities for contentment (1<sup>st</sup> Tim. 6:8) but we don't have to be anxious about attaining them (Lk. 12:22-23). μεριμνάω <sup>#3309</sup> (Mt. 6:25,27,28,31,34<sub>x2</sub>; Mt. 10:19; Lk. 10:41; 12:11,22,25,26; 1<sup>st</sup> Cor. 7:32,33,34; 12:25; Phil. 2:20; 4:6).
  - b. Ravens and lillies are the Lord's illustrations (Lk. 12:24-28).
  - c. Food and drink are not the search objects (ζητέω <sup>#2212</sup>), so don't go meteoric over them (Lk. 12:29). μετεωρίζομαι <sup>#3349</sup><sub>Hapax</sub>.
  - d. Apart from a relationship with God, temporal life provision is a very real endeavor. For those with a relationship with God, the real seeking takes place in spiritual life (Lk. 12:30-31). Temporal life becomes a matter of course.
  - e. God the Father's decision to provide the Kingdom is a good pleasure choice (Lk. 12:32). εὐδοκέω <sup>#2106</sup> 21x & εὐδοκία <sup>#2107</sup> 9x are essential concepts for believers to embrace (Mt. 3:17; 11:26; 12:18; 17:5; Mk. 1:11; Lk. 2:14; 3:22; 10:21; 12:32; Rom. 10:1; 15:26,27; 1<sup>st</sup> Cor. 1:21; 10:5; 2<sup>nd</sup> Cor. 5:8; 12:10; Gal. 1:15; Eph. 1:5,9; Phil. 1:15; 2:13; Col. 1:19; 1<sup>st</sup> Thess. 2:8; 3:1; 2<sup>nd</sup> Thess. 1:11; 2:12; Heb. 10:6,8,38; 2<sup>nd</sup> Pet. 1:17).
  - f. Heavenly minded believers have the grace orientation to be truly charitable (Lk. 12:33-34).
9. Emphasis #7 Watchfulness (Lk. 12:35-48). This will be a dominant theme in the Mt. Olivet Discourse.
  - a. Loins and lamps illustrate the mental attitude of preparedness (Lk. 12:35). The periphrastic imperative is an imperative of being. Ἔστωσαν 3pl.pres.act.imper. εἰμί <sup>#1510</sup>. “Let them be.”  
Note: this is not a Dispensation of the Church message for primary application. Only so far as the imminency principle applies to the Rapture do we find secondary application from this text.
  - b. Israel's simile for imminency is dispensationally instructive (Lk. 12:36).
    - 1) They are not entitled to attend the wedding feast (γάμος <sup>#1062</sup>) their master is attending.
    - 2) They are to be prepared for his welcome homecoming after the wedding feast.
    - 3) Happy-blessed (μακάριοι) are the slaves whom the master will discover to be watchful. γρηγορέω <sup>#1127</sup> <sub>23x</sub>; *be watchful, be on the alert* (Mt. 24:42,43; 25:13; 26:38,40,41; Mk. 13:34,35,37; 14:34,37,38; Lk. 12:37; Acts 20:31; 1<sup>st</sup> Cor. 16:13; Col. 4:2; 1<sup>st</sup> Thess. 5:6,10; 1<sup>st</sup> Pet. 5:8; Rev. 3:2,3; 16:15).
    - 4) The master girds himself to serve the slaves (Lk. 12:37). Israel will go from slavery to freedom in the millennial kingdom.
    - 5) The second or third watch demonstrates both imminency and inevitability (Lk. 12:38).
  - c. Jesus commands His audience to know the burglary maxim (Lk. 12:39-40). || Mt. 24:43-44 γινώσκετε Pres.act.imper. γινώσκω <sup>#1097</sup>. Alternatively, Jesus relates the indicative mood of what everybody knows. The 22 uses of γινώσκετε leave many passages open to interpretation.
    - 1) Foreknowledge of misfortune allows for prevention. The οἰκοδεσπότης can prevent κλέπτῃς the from διορύσσω activity in his οἶκος.
    - 2) Foreknowledge of rescue allows for endurance (Heb. 10:34; 2<sup>nd</sup> Pet. 1:14; 3:17-18).
  - d. Peter's request for clarification provides additional dispensational instruction (Lk. 12:41-46). || Mt. 24:45-51
    - 1) A faithful steward must be sensible first of all. ὁ πιστὸς οἰκονόμος ὁ φρόνιμος. φρόνιμος <sup>#5429</sup> pert. to understanding associated w. insight and wisdom, *sensible, thoughtful, prudent, wise* (Mt. 7:24; 10:16; 24:45; 25:2,4,8,9; Lk. 12:42; 16:8; Rom. 11:25; 12:16; 1<sup>st</sup> Cor. 4:10; 10:15 2<sup>nd</sup> Cor. 11:19).
    - 2) A faithful steward must be a feeder. σιτομέτριον <sup>#4620</sup><sub>Hapax</sub>. τροφή <sup>#5160</sup> in Mt. 24:45.

- 3) A faithful steward must not grow brutal in the dereliction of their duties (Lk. 12:45-46). This occurs when the steward loses track of imminency and accountability.
- 4) Faithful and faithless stewards will be assigned their proper places. πιστός #4103 v.42 vs. ἄπιστος #571 v.46.
- e. Accountability increases with increased responsibility (Lk. 12:47-48).
  - 1) Willful negligence is harshly disciplined, ignorant negligence faces a more limited lashing (Lk. 12:47-48a).
  - 2) Slaves are given responsibilities and required to be faithful. Sons are given more than responsibilities because they are also entrusted with the Father's will (Lk. 12:48b). See Hebrews 3:5-6 for the contrast in metaphors.
10. Emphasis #8 Jesus Mission (Lk. 12:49-53). || Mt. 10:34-36 [GM34 The Twelve Sent Out]
  - a. Jesus is eager to initiate the baptism of fire, but must first endure His own baptism of the cross (Lk. 12:49-50; Matt. 3:11 cf. Joel 2:28-29 & Mal. 3:2-3; Mk. 10:38-39).
  - b. Peace on Earth is a valid Christmas theme (Lk. 2:14), but must wait for the culmination of world division (Lk. 12:51-53). διαμερίζω #1266 & διαμερισμός #1267 fr. μερίζω #3307 & μέρος #3313.
  - c. World division will not be exhibited on a national basis, but household by household internally (Lk. 12:52-53).
11. Emphasis #9 Perception (Lk. 12:54-56). || Mt. 16:2-3 [GM45 Disciples' Carelessness Condemned]
  - a. Secular wisdom develops comprehensive temporal-life forecasts: financial markets, weather, demographics, actuarial statistics, etc. (Lk. 12:54-55).
  - b. Divine wisdom develops an accurate dispensational focus (Lk. 12:56).
  - c. Viewing life exclusively through human viewpoint is hypocritical. ὑποκριταί
12. Emphasis #10 Reconciliation (Lk. 12:57-59). || Mt. 5:25-26 [GM17 Sermon on the Mount]
  - a. Divine viewpoint also equips believers to achieve temporal reconciliation (Lk. 12:57).
  - b. Out of court settlements are always preferable (Lk. 12:58-59).
  - c. Similar admonitions are even more applicable for the Church (1<sup>st</sup> Cor. 6:1-8).

## ***(14) Repent or Perish***

(Luke 13:1-5)

1. On the occasion of these emphases (esp. Perception & Reconciliation) certain ones present chose to notify Jesus concerning a political atrocity (Lk. 13:1).
  - a. Evidently, this occasion was “opportune” for them (cf. Lk. 4:13 & Jn. 7:6).
  - b. Pontius Pilate executed some Galileans on an occasion of their bringing sacrifices to Jerusalem. This specific event is not recorded elsewhere in Scripture or in secular history.
  - c. Scripture does record a general antagonism between Pilate and Herod (Lk. 23:12), and this episode may be a part of that.
  - d. Josephus records ample testimony to Pilate's cruelty and disregard for Jewish religion (Ant. [XVIII. iii 2](#)).
  - e. A Roman massacre of Galileans is surely a cause that a devout Son of David would rally behind!
2. Jesus' reply exposed the accusers true feelings regarding the Galileans (Lk. 13:2).
  - a. These accusers considered the massacred Galileans to be deserving of their suffering by virtue of their great sinfulness. This was the flawed logic of Job's accusers (Job 4:7-9).
  - b. This view fails to comprehend undeserved suffering (Heb. 2:18; 5:8; 1<sup>st</sup> Pet. 2:20-21).
  - c. This view succumbs to the κόσμος wisdom of relative righteousness (Col. 2:20-23; Matt. 7:21-23; Lk. 18:11-12; Gal. 1:14).
3. Jesus' rebuke was immediate and harsh: these accusers were in urgent need of repentance (Lk. 13:3,5 cf. Matt. 3:2; 4:17; Mk. 1:15; Lk. 10:13; 11:32; 15:7,10; 16:30; Acts 17:30; 26:20).
4. Jesus doubles the illustration and the application when He uses the example of the tower of Siloam falling (Lk. 13:4-5).
  - a. Once again, this specific event is not recorded elsewhere in Scripture or in preserved historical documentation—but it was known to these accusers.
  - b. Neither Judeans nor Jerusalemites were any better than any other sinners in need of salvation. This prideful attitude was directly the opposite of reality (see also Ezek. 11:1-12 & Jer. 24).

**(15) Barren Fig Tree**

(Luke 13:6-9)

1. The admonition to repent for perish (Lk. 13:1-5) is illustrated with this parable (Lk. 13:6-9).
2. Fig trees (συκῆ #4808) will be used as illustrations at later points of Jesus' ministry as the crucifixion draws nearer (Mt. 21:19-21; 24:32; Mk 11:13,20; 13:28; Lk. 21:29).
3. The parable features a conversation between a man and a gardener.
  - a. The man had been waiting three years for his fig tree to produce figs.
  - b. Three years was sufficient time for fig production.
  - c. The gardener begs for just one more year and promises diligent cultivation.
4. The imminency of God's wrath is such that gardeners ought to do their work with the utmost diligence (see also Lk. 3:9 at the beginning of Jesus' ministry).
  - a. Requesting mercy is "who knows?" faith-prayer (2<sup>nd</sup> Sam. 12:22; Est. 4:14; Joel 2:13; Jon. 3:9-10).
  - b. This parable is consistent with Old Testament messages (Ps. 80:8-19; Isa. 5:1-7).
  - c. This metaphor is also consistent with Church application (1<sup>st</sup> Cor. 3:6-9).

**(16) Crippled Woman Healed on Sabbath**

(Luke 13:10-17)

1. Dr. Luke provides a vivid diagnosis for this woman's condition (Lk. 13:11).
  - a. Her sickness was a spiritual sickness (πνεῦμα ἔχουσα ἀσθενείας) with a physical manifestation (συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές).
  - b. She required freedom as well as healing (Lk. 13:12-13).
    - 1) 2p.sing.perf.pass.ind. ἀπολύω #630. You have been released.
    - 2) Aor.act.ind. ἐπιτίθημι #2007. He laid His hands on her.
      - a) Immediately she was straightened up. παραχρῆμα ἀνωρθώθη. Aor.pass.ind. ἀνορθώω #461.
      - b) Continually she glorified God. Imperf.act.ind. δοξάζω #1392. This woman was a believer with capacity to communicate her high regard for the work of God in her life (see also Daughter of Abraham θυγατέρα Ἀβραάμ v.16).
2. Then Answered the Angry Archisynagogos. ἀποκριθεὶς δὲ ὁ ἀρχισυναγωγος, ἀγανακτῶν. ἀγανακτέω #23 only here in Luke, but three times in Matthew (Mt. 20:24; 21:15; 26:8) with Mark parallels (Mk. 10:14,41; 14:4).
  - a. The synagogue official was angry at Jesus' sabbath healing, but focused his anger towards the crowds.
  - b. The synagogue official held to the doctrine that "getting healed" should be considered "working" (Lk. 13:14 cf. Mt. 12:9-14).
3. Jesus labeled all such synagogue attitudes as hypocritical (Lk. 13:15). They treat their animals better than they treat their Bible students (cf. Matt. 12:11-12 & Lk. 14:5).
4. This woman has been under Satanic bondage for 18 years. δέω #1210 & δεσμός #1199.
  - a. Even one more day is one day too long.
  - b. The Sabbath day is quite appropriate for spiritual freedom.
  - c. Satan has angels (Matt. 25:41; Rev. 12:9), and demons (Mt. 9:34; 12:24) at his disposal for achieving his purposes. Both angels and demons are termed spirits which causes many pastors to equate them.
5. Jesus' opponents were being humiliated while the crowd was rejoicing (Lk. 13:17).
  - a. Pres.mid.ptc. ἀντίκειμαι #480 (Lk. 13:17; 21:15; 1<sup>st</sup> Cor. 16:9; Gal. 5:17; Phil. 1:28; 2<sup>nd</sup> Thess. 2:4; 1<sup>st</sup> Tim. 1:10; 5:14).
  - b. Imperf.pass.ind. κατασχύνω #2617. This is a consequence for slanderers (devils) in the face of Christ-like behavior (1<sup>st</sup> Pet. 3:16).

**(17) Parables of Mustard Seed & Leaven**

(Luke 13:18-21)

1. Mustard Seed (Lk. 13:18-19) & Leaven (Lk. 13:20-21) are two parables that were given in Matt. 13:31-32,33. See [GM27] Famous Parables of the Kingdom.
2. Luke records these various parables at various times in Jesus' ministry (Lk. 8:4-18) and clearly testifies to the multiple occasions and settings in which such messages were delivered.

**(18) Feast of Dedication**

(John 10:22-39)

1. τὰ ἑγκαίνια is the festival of rededication (Jn. 10:22-23). חַנּוּכָּה ch<sup>a</sup>nukkah #2597 & #2598. is the Hebrew equivalent in various LXX applications. The annual festival by this name was inaugurated (sorry!) between the OT and the NT and recorded in First Maccabees (1<sup>st</sup> Macc. 4:36-59).
  - a. The significance of the feast and season helps us to pinpoint chronology for the ministry of Jesus.
  - b. The winter (Chislev) Hanukkah time-frame places this event within 4 months of the crucifixion.
2. The Jews demand Jesus make a plain claim of being the Messiah (Jn. 10:24). The Jews. οἱ Ἰουδαῖοι #2453: in this context, Mosaic Law observant religious Jews—the theocratic/nomocratic adherents of Judaism.
  - a. They besieged around Him. κυκλώω #2944: Lk. 21:20; Jn. 10:24; Acts 14:20; Heb. 11:30; Rev. 20:9.
  - b. Their “soul” is lifted up. Single soul, multiple people.
  - c. Tell us openly. [A.T. Robertson](#) has a good paragraph on this expression. His last plain spoken claim to being the Christ was an I AM statement that motivated their stoning him (Jn. 8:58-59).
3. Jesus reveals the Jews’ unbelief in one of the most precious messages He ever gave (Jn. 10:25-30).
  - a. They did not believe in spite of the message delivered and in spite of the miracles done (Jn. 10:25,38 cf. 5:36).
  - b. They did not believe because they were not His sheep (Jn. 10:4,26,27 cf. Jn. 6:37,44,45,65; 8:47).
    - 1) It is true to assert both this statement and its inverse:
      - a) They did not believe because they were not His sheep.
      - b) They were not His sheep because they did not believe.
    - 2) This specific passage does not assert the inverse but rather affirms the sovereign election of God the Father (cf. Jn. 3:16 & 17:2-3).
    - 3) Jesus Christ claims shepherding ownership of “His” sheep and promises intimate shepherding leadership (Jn. 10:27).
    - 4) Jesus Christ received His sheep as a gift from God the Father (Jn. 10:29a).
  - c. Jesus Christ does three things for His sheep (Jn. 10:28).
    - 1) He gives His sheep eternal life (Jn. 10:28a).
    - 2) He promises them never to perish (Jn. 10:28b).
    - 3) He promises to keep them securely held in His hand (Jn. 10:28c).
  - d. Although the Father gives the sheep to Jesus Christ, the Father maintains a secure handhold (Jn. 10:29).
  - e. I and the Father are One communicates a paradoxical positional truth (Jn. 10:30,38). Neut.sing. ἓν. Not one person cf. Gal. 3:28, but one “thing” (essence or nature, purpose or endeavor).
    - 1) Jesus desired for the Twelve to have oneness even as He and the Father are One (Jn. 17:11).
    - 2) Oneness is defined as mutual, reciprocal abiding (Jn. 17:21), mutual, reciprocal glorification (Jn. 17:22), and the fellowship of the Father and Son for a witness to the κόσμος (Jn. 17:23 cf. 1<sup>st</sup> Jn. 1:1-4).
    - 3) Oneness is taught by the Apostle Paul in the coordinated working of various members (1<sup>st</sup> Cor. 3:8).
4. Even as the Jews attempted to murder Him, Jesus repeated His message in even stronger terms (Jn. 10:31-39).
  - a. Oneness with the Father was a “blasphemous” claim of deity which Mosaic-Law observant religious (nomocratic) Jews could not tolerate (Jn. 10:31,33 cf. 5:18; 8:59) as it grated on their adherence to Deut. 6:4.  
The reader should realize by now that Jesus was exactly who He claimed to be, one with the Father and more than a mere mortal. A man was not making Himself out to be God, but God had made Himself a man (Jn. 1:1,14,18).  
Tom Constable.
  - b. Jesus employed sarcastic rhetoric (Socratic irony) and exegetical teaching in the face of their intended execution (Jn. 10:32,34).
    - 1) The exegetical passage was Psalm 82:6. I (myself) have said you are gods. אֲנִי-אָמַרְתִּי אֱלֹהִים אַתֶּם. ἐγὼ εἶπα Θεοὶ ἐστέ.
    - 2) Only God is uncreated, eternally self-existent I AM.
    - 3) Created beings are referred to as gods (אֱלֹהִים #410, אֱלֹהִים #426, אֱלֹהִים #433, אֱלֹהִים #430) in various contexts. This emphasizes their beyond-earthly power but does not make any claim to their uncreated eternally self-existent “peer” status with the Most High.
  - c. If Psalm 82:6 is unbreakably true Law/Scripture, then Jesus’ sanctified apostolic mission cannot be blasphemous (Jn. 10:35-36).
  - d. The miracles He performed were His credentials from God the Father (Jn. 10:37-38).
    - 1) Jesus is not entitled to belief/trust without the miracles (Jn. 10:37).

- 2) Jesus offers the miracles as an alternative object for faith. Since their subjective religiosity would not allow them to believe Him, perhaps their objective humanity would be persuaded by works of God (Jn. 10:38a).
- 3) Believing the miracles would enable the Jews to know and believe the oneness of God the Father and the Lord Jesus Christ—i.e. receive eternal life and be saved (Jn. 17:3).
5. Subjectivity defeated objectivity and religion defeated faith in the souls of the Jews who were dedicated to Jesus' death (Jn. 10:39).

### ***(19) Withdrawal Beyond Jordan***

(Jn. 10:40-42)

1. Beyond the Jordan is the region of Perea. This was the first region in which John the Baptist ministered and announced the coming Christ (Jn. 10:40 cf. Jn. 1:28).
2. This short episode presents a very sharp contrast between the Judeans and Pereaans.
  - a. The Judeans would not believe either the message or the miracles (Jn. 10:25-26).
  - b. The Pereaans believed the message despite the noted lack of miracles (Jn. 10:41-42 cf. 20:29).
3. Everything John said about Jesus was true (Jn. 10:41b).
  - a. Not worthy to untie the thong of His sandal (Jn. 1:27).
  - b. The Lamb of God who takes away the sin (singular) of the world (Jn. 1:29,36).
  - c. Pre-eminent in time and glory (Jn. 1:30).
  - d. Identified by the dove descending at His baptism (Jn. 1:31-33).
  - e. The Son of God (Jn. 1:34).
  - f. John's message regarding Jesus' person (Jn. 1:19-34) set the table for John's message regarding Jesus' work (Jn. 3:25-36).

**(20) Begins Teaching Return to Jerusalem with Special Words About Herod** (Lk. 13:22-35)

1. Jesus' journey "to Jerusalem" has several iterations in the Gospel of Luke (Lk. 9:51,53; 13:22; 17:11; 18:31; 19:11,28).
2. Jesus is asked a question regarding the relative numbers of folks being saved (Lk. 13:23).
  - a. Are there a few who are being saved? Evidently in response to earlier messages (Mt. 7:13-14) or in view of Jesus' current dwindling popularity.
  - b. The narrow door was spoken of before, but this time the imperative is to "strive" (Lk. 13:24). ἀγωνίζομαι agonizomai<sup>#75</sup>; (Lk. 13:24; Jn. 18:36; 1<sup>st</sup> Cor. 9:25; Col. 1:29; 4:12; 1<sup>st</sup> Tim. 4:10; 6:12; 2<sup>nd</sup> Tim. 4:7).
    - 1) Jesus is the Door unto salvation (Jn. 10:7,9).
    - 2) Present striving is contrasted with future seeking. Future seeking has a promised inability.
  - c. Agonizing is imperative because the closed door is imminent (Lk. 13:25).
    - 1) Entrance is denied because the Lord does not know the too-late seekers (Lk. 13:25,27; cf. Mt. 7:23; 25:12).
    - 2) Social life and locality are insufficient grounds for entrance (Lk. 13:26).
  - d. Weeping and gnashing of teeth is characteristic of the furnace of fire (Mt. 13:42,50) and the outer darkness (Mt. 8:12; 22:13; 24:51; 25:30; Lk. 13:28).
    - 1) Some pastors lock in on the weeping and gnashing of teeth activity and identify the outer darkness with the furnace of fire (hell).
    - 2) Others explain it as an earthly setting, with hell-like regrets, but distinguish the outer darkness as being different from the furnace of fire (hell).
    - 3) Pastor Bob believes that exclusion from the feasting table is the same as exclusion from the kingdom and the weeping & gnashing of teeth takes place in hell for those excluded from the kingdom and its promised feast.
    - 4) Still to be evaluated is the timing of this feast in relation to the judgments at the beginning of the millennium. Is this feast prior to the 1000 years? Early in the 1000 years? Midway through? Near the end?
3. Some (sympathetic?) Pharisees warned Jesus regarding Herod (Lk. 13:31).
  - a. Herod Antipas was ruler of Galilee and Perea. Jesus' prolonged ministry in Galilee discounts potential danger coming from a brief ministry in Perea (Lk. 23:8-12). More likely that Pharisees were luring Jesus to Jerusalem.
  - b. Jesus has a message for "that fox" (Herod and/or Satan).
    - 1) Jesus remains engaged in the angelic conflict to the very end (Lk. 13:32-33).
    - 2) The idiom does not require literal three day time-span but it does reveal the time-span that is heavy on Jesus' heart and mind, and likely foreshadows His literal three days in the grave (cf. Hos. 6:2).
  - c. Jesus lament over Jerusalem is similar to Jeremiah's (Lk. 13:34-35; Lam. 5:18), and will be delivered at least once more before His death (Mt. 23:37-39).
    - 1) Jerusalem is guilty of killing/stoning the προφήται/ἀπεσταλμένοι (prophetai/apestalmenoi). Jesus Christ Himself will be the greatest Prophet (Deut. 18:15) and Apostle (Heb. 3:1) put to death in Jerusalem.
    - 2) God's will is one thing, but Jerusalem's negative volition is another.
    - 3) The desolation of Jerusalem is a common prophetic theme (Lev. 26:31-32; 1<sup>st</sup> Kgs. 9:8; Jer. 12:7,11; Ezek. 36:34,35,36; Dan. 9:26-27; 11:31; 12:11).
    - 4) The pronouncement "you will not see me" speaks of His ascension and session until such time as Israel repents and receives the King and Kingdom by faith (Ps. 118:26; Mt. 21:9 cp. 23:39).

**(21) Meal with a Pharisee Ruler**

(Lk. 14:1-24)

1. Having dismissed the Pharisees' warning regarding Herod (Lk. 13:31), Jesus dines with a Pharisee ruler (Lk. 14:1). ἄρχων archōn <sup>#758</sup><sub>37x</sub>. Used to describe Sanhedrin members, priests, scribes, & Pharisees, and synagogue officials (Mt. 9:18,23; Lk. 8:41; 14:1; 18:18; 23:13,35; 24:20; Jn. 3:1; 7:26,48; 12:42). Also used to describe angelic beings (1<sup>st</sup> Cor. 2:6-8; Eph. 2:2).
  - a. Jesus was there to eat bread.
  - b. The Pharisees were there to find fault. παρατηρέω paratēreō <sup>#3906</sup><sub>ox</sub> (Mk. 3:2; Lk. 6:7; 14:1; 20:20; Acts 9:24; Gal. 4:10).
2. Dr. Luke diagnoses this patient as having “dropsy” or “edema.” This condition featured fluid in the tissues with significant swelling. Typically could have indicated cancer, heart, liver or kidney problems.
3. Jesus challenges His critics as He has done before (Lk. 14:3-6 cf. 6:6-11; 13:15-17), then proceeds to preach a pair of parables on pride (Lk. 14:7-14).
  - a. Social embarrassments illustrate an eternal principle (Lk. 14:7-11 cf. Prov. 29:23; Jas. 4:10).
  - b. Grace hospitality makes grace gifting occasions an imitation of God the Father (Lk. 14:12-14). One of Jesus' fellow table guests understood this parable and its relationship to the Kingdom (Lk. 14:15).
4. In response to the mention of the Kingdom, Jesus presented an additional parable in a Kingdom Dinner context (Lk. 14:16-24). This parable is given later in Matthew with even stronger terminology related to the Father's wedding feast for His Son (Mt. 22:2-14).
  - a. The original invitees have every excuse to not accept the invitation (Lk. 14:16-20).
    - 1) Israel was God's vested steward, entrusted with the oracles of God (Rom. 3:1-2).
    - 2) The religious leaders were then the recipients of the written kingdom dinner invitations.
  - b. The streets and lanes provide “underprivileged” invitees to join the “privileged” class in accepting the free grace offer (Lk. 14:21-22).
  - c. The highways and hedges urgent heralding provides for gentile acceptance of the invitation (Lk. 14:23-24). ἀναγκάζω anankazō <sup>#315</sup><sub>9x</sub> can have a weakened sense where a “compelling” case is made for something (Mt. 14:22; Mk. 6:45). This is compatible with Paul's concept of evangelistic “begging” (2<sup>nd</sup> Cor. 5:20).

**(22) Demands of Discipleship**

(Lk. 14:25-35)

1. As the crowds started to increase once again, Jesus delivered some tough talk on discipleship.
2. In John 8, one qualification for true discipleship is given (Jn. 8:31). In Luke 14 five expectations for discipleship are detailed (Lk. 14:26-33).
  - a. Temporal-life living must be placed in absolute context against spiritual-life living (Lk. 14:26; Mt. 10:37,39; Deut. 13:6-8).
  - b. Discipleship demands total obedience. We cannot draw a line in the sand and fix a point beyond which we will not cross (Lk. 14:27 cf. 9:23; Mt. 10:38; 16:24).
  - c. Discipleship carries a price to calculate as a project that demands completion (Lk. 14:28-30). This calculation is much more important than the beast numerology of Rev. 13:18.
  - d. Discipleship involves warfare against greater numbers (Lk. 14:31-32; Prov. 20:18).
  - e. Discipleship entails total surrender of ownership “rights” (Lk. 14:33; 18:22,23,28-30; Phil. 3:7,8; 2<sup>nd</sup> Tim. 4:10).
3. Meeting the five expectations of discipleship results in operational saltiness (Lk. 14:34-35; Matt. 5:13 & Lev. 2:13).
  - a. Faith, hope, & love are operational functions in the Christian Way of Life. Grace is a seasoning function—the season of salt (Col. 4:6).
  - b. Becoming tasteless = being made foolish. μωραίνω mōrainō <sup>#3471</sup><sub>4x</sub>. Abandoning discipleship expectations equals abandoning grace equals desalinization.

*(23) Parables of Lost Sheep, Coin, The Prodigal Son*

(Lk. 15:1-32)

1. Three parables teach and emphasize the grace of God in restoring the lost.
  - a. The tax collectors and sinners had ears to hear (Lk. 14:35; 15:1).
  - b. The Pharisees & scribes mouths to grumble (Lk. 15:1-2).
  - c. The conflict centered on relationship and fellowship—receives sinners and eats with them.
  - d. “This parable” (Lk. 15:3) has three episodes.
2. Lost Sheep (Lk. 15:4-7).
  - a. An address to the men speaks to their work and livelihood.
  - b. 1% loss of sheep is unacceptable to a good shepherd (Lk. 15:4; Jn. 6:37,39; 10:28; 17:12; 18:9).
  - c. Trained for fighting wild beasts (1<sup>st</sup> Sam. 17:34-37), the shepherd brings back whatever he can salvage (Am. 3:12). The live sheep is the ultimate for rejoicing (Ezek. 34:11-16; Lk. 15:5-6).
  - d. The parable has a heavenly reality (Lk. 15:7).
    - 1) Heavenly joy exists for the righteous in fellowship.
    - 2) Heavenly joy is greater for the restoration of the sinner to fellowship.
    - 3) No heavenly joy for the destruction of unrepentant (Ezek. 18:21-32).
3. Lost Coin (Lk. 15:8-10).
  - a. An address to the women speaks to their home and heart-treasure.
  - b. [Barclay](#) describes the precious nature of the 10-drachma headpiece for a married woman.
  - c. Again, the heavenly joy is described as the reality for this episode.
4. Lost Son (Lk. 15:11-32).
  - a. The third telling of this principle has three main characters (Lk. 15:11). Πατήρ, Νεώτερος, and Πρεσβύτερος. “Strictly speaking, both the sons here sketched are lost,—the one through the unrighteousness that degrades him, the other through the self-righteousness which blinds him.” LANGE
  - b. The younger ordered his share of the Father’s estate. The Father divided his livelihood to both sons.
    - 1) Premature estate distribution was discouraged by secular wisdom literature (Sir. 33:19-23) and regulated by Jewish traditions (Baba Batra 8:7).
    - 2) Νεώτερος was parting from Πατήρ in a manner similar to Abraham’s dismissal of all his sons but Isaac (Gen. 21:14; 25:5-6).
  - c. Νεώτερος converted his inheritance into cash and headed off to a life of luxury in a dissipation nation (Lk. 15:13-20a).
  - d. The reunion disunion (Lk. 15:20b-32) teaches the fundamental doctrine for this entire chapter.



**(24) Parables of Unjust Steward, Rich Man & Lazarus**

(Lk. 16:1-31)

1. The parable from chapter fifteen gives way to additional parables (Lk. 16:1-18) and a true illustration (Lk. 16:19-31).
  - a. “Squandering” gives us our text link between the chapters (Lk. 15:13 cf. 16:1).
  - b. Heavenly rejoicing parallels (Lk. 15) heavenly reward (Lk. 16).
2. The unrighteous steward teaches a spiritual truth (Lk. 16:1-9).
  - a. The steward manages another’s household. οἰκονόμος oikonomos <sup>#3623</sup><sub>10x</sub>.
    - 1) See Joseph.Antiq. 12.196ff. or Joseph in Potiphar’s house (Gen. 39).
    - 2) Stewardship demands faithfulness (1<sup>st</sup> Cor. 4:2).
  - b. The rich lord gives the steward a deadline for dismissal and accountability (Lk. 16:2), which caused the steward to consider his post-stewardship circumstances (Lk. 16:3-4).
  - c. The steward negotiated shrewd business deals ahead of his accountability deadline (Lk. 16:5-7).
    - 1) The lord praised the steward for his shrewdness (Lk. 16:8a). φρόνιμος phronimos <sup>#5429</sup><sub>14x</sub> & φρονίμως phronimōs <sup>#5430</sup><sub>1x</sub>.
    - 2) Jesus explained that the unrighteous (unbelievers) are more suited to the unrighteous business dealings of this unrighteous world than believers (Lk. 16:8b). Our use of this world is limited (1<sup>st</sup> Cor. 7:31).
    - 3) The Lord used the unrighteous steward’s example for our righteous application (Lk. 16:9).
      - a) The unrighteous steward financially benefitted those with whom he intended to enjoy post-stewardship hospitality and fellowship.
      - b) Our temporal friendship spending should likewise benefit those with whom we will enjoy post-stewardship eternal hospitality and fellowship.
3. Fundamental principles of stewardship are then detailed (Lk. 16:10-13).
  - a. Stewardship is a contrast between faithfulness and unrighteousness in proportionate terms (Lk. 16:10).
  - b. Stewardship is a contrast in temporal/eternal terms (Lk. 16:11).
  - c. Stewardship is a contrast between that which others own and that which we own (Lk. 16:12).
  - d. God and Mammon are mutually exclusive objects of (Lk. 16:13).
4. The Pharisees scoffed at His teaching, but Jesus dismissed them with four short points (Lk. 16:14-18).
  - a. Self-justification is the evil substitution of human viewpoint for divine viewpoint (Lk. 16:15).
  - b. The Gospel of the Kingdom of God is a matter for grace invitation, not forceful entry (Lk. 16:16).
  - c. The Gospel of the Kingdom of God does not nullify the Law (Lk. 16:17).
  - d. Kingdom Law is even more impossible than Mosaic Law (Lk. 16:18).
5. The rich man and Lazarus illustrate the realities of life and death (Lk. 16:19-31).
  - a. Paradise (Abraham’s Bosom) & Torments were two compartments within Sheol/Hades. A great chasm was fixed between them and no crossing was possible. שׂוּלַם sh’owl <sup>#7585</sup><sub>31x</sub> ἄδης hadēs <sup>#86</sup><sub>11x</sub>.
  - b. Both compartments feature conscious awareness of post-mortem conditions. Both compartments feature capacity for observations and communication.
  - c. In Hades, the rich man was in torment (βάσανος basanos <sup>#931</sup><sub>3x</sub>) & agony (ὀδυνάω hodunao <sup>#3600</sup><sub>4x</sub> Lk. 2:48; 16:24,25; Acts 20:38). The agony is caused by flames (φλόξ phlox <sup>#5395</sup><sub>7x</sub>).
  - d. Personal soul-recognition and life stories were immediately known between Abraham & the rich man.
  - e. Lazarus had no desire to speak even one word to the rich man, but Abraham indicated there were others on the paradise side with a sacrificial love and desire to minister to those on the torment side of Sheol/Hades.
  - f. Though not yet in resurrection bodies, Abraham had a bosom, Lazarus had a finger and the rich man had eyes and a tongue. The soul either takes a shape for itself or an “interim body” is crafted by God.
  - g. The Word of God is sufficient message for eternal life (Lk. 16:29), and people negative to Truth will not be persuaded by miracles (Lk. 16:31).

**(25) Lessons on Service, Faith, Influence**

(Lk. 17:1-10)

1. As this phase of ministry winds down, four common messages are recapped by Luke. Similar messages were delivered at the end of the Galilean ministry as well.
2. Stumbling blocks are inevitable (Lk. 17:1-2 || Mt. 18:7,6).
  - a. In Matthew's text, stumbling blocks "must" come. In Luke's text, it is impossible for them not to. σκανδαλίζω skandalizō <sup>#4624</sup><sub>30x</sub> & σκάνδαλον skandalon <sup>#4625</sup><sub>15x</sub> (Mt. 5:29,30; 13:21,41,57; 18:6,7,8,9; 26:31,33<sub>x2</sub>; Lk. 17:1,2; Rom. 9:23; 11:9; 14:13; 16:17; 1<sup>st</sup> Cor. 1:23; 8:13; 2<sup>nd</sup> Cor. 11:29; Gal. 5:11; 1<sup>st</sup> Pet. 2:8; 1<sup>st</sup> Jn. 2:10).
  - b. That being said, be that as it may, nevertheless, (πλήν plen <sup>#4133</sup><sub>31x</sub>) woe (οὐαί ouai <sup>#3759</sup><sub>47x</sub>, LXX ויֵהוּ howy <sup>#1945</sup><sub>52x</sub> or ויֵהוּ 'owy <sup>#188</sup><sub>24x</sub>) to the one through whom the stumbling block arrives.
  - c. The instrument of stumbling would profit more through their own horrible execution (cf. Deut. 13:11; 17:13; 19:20; 21:21; Acts 5:5,11; 1<sup>st</sup> Tim. 5:20).
3. Disciples in spiritual combat must be alert to forgiveness opportunities (Lk. 17:3-4 || Mt. 18:15,22).
  - a. The Christian heart must be put on daily: compassion, kindness, humility, gentleness & patience (Col. 3:12). This allows for genuine Christ-motivated forgiveness (Col. 3:13) and also provides for our adornment with agape love (Col. 3:14).
  - b. Since love bears all things (1<sup>st</sup> Cor. 13:4-8a), forgiveness has no numerical limit (Mt. 18:22).
  - c. Failure to forgive demonstrates an unforgiving heart (Mt. 6:15; 18:35). Such a heart is prepared for Satan's manipulations (2<sup>nd</sup> Cor. 2:10-11).
4. Disciples under increased attack in combat require increased faith (Lk. 17:5-6 || Mt. 17:20; Mk. 9:23,24).
  - a. Faith can wax and wane (Ps. 138:3; Mk. 9:24; Lk. 22:31-32; Rom. 4:19-21).
  - b. Strong in faith = spiritual maturity (1<sup>st</sup> Cor. 16:13; Acts 6:5,8; ch. 7; 11:24).
5. Forgiveness & faith are illustrated by unworthy slaves (Lk. 17:7-10).
  - a. The illustration uses an outdoor slave (plowing or shepherding) completing his daily assignment (v.7a).
  - b. The slave owner does not honor the slave with a rewarding meal or serve the slave in any way (v.7b).
    - 1) The slave owner even goes so far as to add to the work load of the outdoor slave by assigning him duties of an indoor slave (v.8a).
    - 2) The outdoor slave must delay his own sustenance until his (unfair?) assignments above and beyond the call of normal duty are fulfilled (v.8b).
  - c. The slave is unworthy of the owner's gratitude (v.9). The slave is simply doing what he has been commanded to do. He's functioning under a "have to" rather than a "want to" and is not expecting any reward.
  - d. Believers who lay hold of an increased faith for additional forgiveness assignments are the equivalent of these unworthy (NASB) good-for-nothing (HCSB) slaves.
  - e. Principle: Forgiving one another is a "have to" in the Christian Way of Life, even in situations above and beyond "normal" duties.

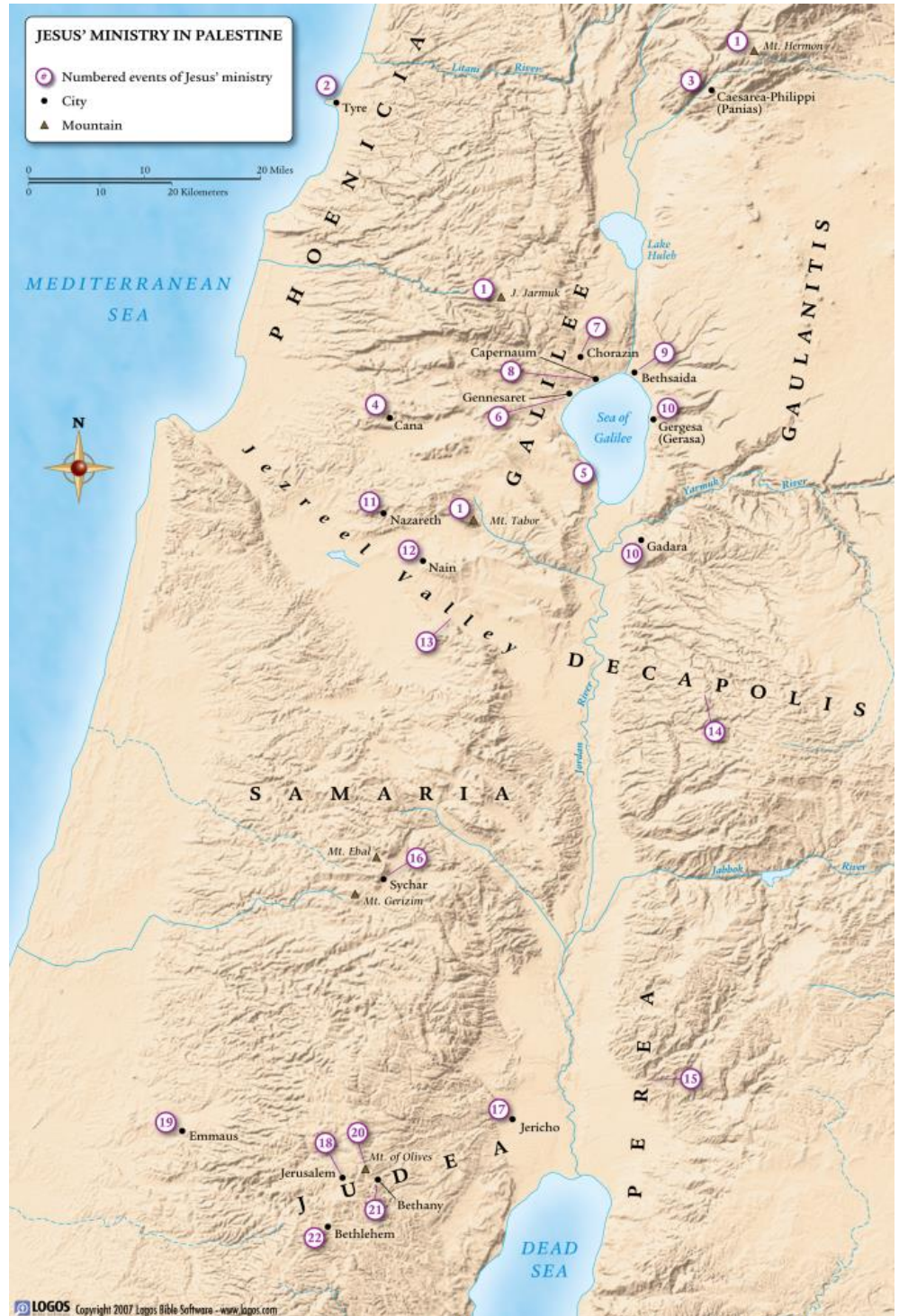
**(26) Resurrection of Lazarus**

(Jn. 11:1-44)

1. Lazarus (English, fr. Latin) fr. Λάζαρος (Greek) fr. לֵאזָרֵר Lazar (Aramaic rabbinic abbreviation) of אֵלְעָזָר Eleazar (Hebrew).
  - a. Lazarus “of Bethany” distinguishes him from the poor leper who died and stayed dead (Lk. 16:19ff.) [PM24].
  - b. “He whom Jesus loved” (Jn. 11:3,5,11,36) sparks consideration and comparison with the Apostle John (Jn. 13:23; 19:26; 20:2; 21:7,20).
2. Mary & Martha are known from Lk. 10:38-42 [PM9]. Jesus loved these sisters and their brother (Jn. 11:5).
3. Jesus received the human message, but was already briefed on the divine assignment (Jn. 11:3-4). God receives the δόξα glory when God’s Son is δοξάζω glorified.
4. Jesus remained two days longer in the Perea region, motivated by His love and His desire to not arrive too soon (Jn. 11:5-6 cf. vv.21,32,37).
5. Jesus notified His disciples that they were returning to Judea (Jn. 11:7-16).
  - a. The Disciples were concerned for His/their safety in Judea (Jn. 11:8 cf. 8:59; 10:31).
  - b. Jesus was more concerned that His disciples would stop walking in the light (Jn. 11:9-10 cf. Mt. 6:22-23).
  - c. The disciples were too earthly minded to understand Jesus’ wakeup metaphor (Jn. 11:11-16 cf. Mt. 9:24 & Acts 20:10). In these cases the souls may very well be literally sleeping.
6. Four days in the tomb allowed for Lazarus to exceed the timeframe for the Jonah/Jesus resurrection pattern (Jn. 11:17-37).
  - a. All previous physical life resuscitations were unburied, recently deceased individuals (1<sup>st</sup> Kgs. 17:17-23; 2<sup>nd</sup> Kgs. 4:32-37; 13:21; Lk. 7:12-15; 8:49-55).
  - b. The grieving process for Lazarus was made worse because the sisters viewed it as unnecessary.
  - c. The sisters’ counterfactual declarations betray their blame (Jn. 11:21,32). This attitude was picked up by the crowd as well (Jn. 11:37).
  - d. What we view as unnecessary is often quite necessary in God’s plan for the greater glory of the Lord Jesus Christ and the increased faith of those who mourn (Jn. 11:15,26,27,40,42).
7. I Am the Resurrection and the Life properly distinguishes between Physical and Spiritual life (Jn. 11:25-27).
  - a. Anastasia and Zoë are two special girls names that teach this I AM message of Resurrection & Life. ἀνάστασις anastasis<sup>#386</sup> & ζωή zōe<sup>#2222</sup>.
  - b. Spiritual life does not end with physical death.
  - c. Spiritual death can only precede spiritual life. It can never follow spiritual life because spiritual life is eternal life.
8. Jesus was “deeply moved” and “troubled Himself” (Jn. 11:33,38).
  - a. ἐμβριμάομαι embremaomai<sup>#1690</sup><sub>5x</sub>: *warn, scold, snort*, to feel strongly about something, *be deeply moved*. Here and Dan. 11:30 LXX are the only internal uses.
  - b. ταρασσω tarassō<sup>#5015</sup><sub>17x</sub>: *stir, shake, disturb* (Mt. 2:3; 14:26; Mk. 6:50; Lk. 1:12; 24:38; Jn. 5:7; 11:33; 12:27; 13:21; 14:1,27; Acts 15:24; 17:8,13; Gal. 1:7; 5:10; 1<sup>st</sup> Pet. 3:14).
  - c. Jesus’ soul turmoil produce physical tears (Jn. 11:35). δακρύω dakruō<sup>#1145</sup><sub>Hapax</sub>. δάκρυον dakruon<sup>#1144</sup><sub>10x</sub> (Lk. 7:38,44; Acts 20:19,31; 2<sup>nd</sup> Cor. 2:4; 2<sup>nd</sup> Tim. 1:4; Heb. 5:7; 12:17; Rev. 7:17; 21:4). Contrast with κλαίω klaiō<sup>#2799</sup><sub>40x</sub> (Mt. 2:18; 26:75; Lk. 7:38; 19:41; 22:62; Jn. 11:31,33<sub>x2</sub>; 16:20; 20:11<sub>x2</sub>,13,15; Rom. 12:15).
  - d. In the context of the shortest verse of the English Bible, we see Jesus application for the shortest verse in the Greek Bible—rejoice always (1<sup>st</sup> Thess. 5:16-18) when He set aside His soul turmoil to praise the Father’s perfect plan (Jn. 11:40-42).

**(27) Reaction to Lazarus' Resurrection**

1. Many believed (Jn. 11:45) but some betrayed (Jn. 11:46).
  - a. This episode featured a reversal of the usual proportions for the many and the few (cf. Mt. 7:13-14).
  - b. The hand of God in special places at special times through special means is always miraculous (2<sup>nd</sup> Chr. 30:12; 1<sup>st</sup> Pet. 5:6).
2. A coalition of chief-priests and Pharisees united together in their opposition to Christ (Jn. 11:47-48).
  - a. Traditional opponents united together when they “synagogued a sanhedrin” (convened a council).
  - b. An ad hoc sanhedrin could be convened for particular judicial purposes, or the entire Sanhedrin would convene for major decisions.
  - c. The Great Sanhedrin was the supreme Jewish court in Jerusalem. The Roman Empire permitted them to rule over religious matters but they could not legally put anyone to death.
3. Caiaphas became an unwitting prophetic voice (Jn. 11:49-52).
  - a. Josephus provides good information regarding Joseph Caiaphas (Ant. XVIII, ii 2).
  - b. “Y'all don't know nothing” (ὅμεις οὐκ οἴδατε οὐδέν humeis ouk oidate ouden) communicates strongly the prideful superiority of Caiaphas (Jn. 11:49). Know-it-all think of others as know-nothings.
  - c. Caiaphas' earthly natural demonic wisdom (cf. Jas. 3:15) was grounded on expediency (Jn. 11:50). συμφέρω *sumpherō* #4851: to be advantageous, *be profitable/useful* (Mt. 5:29,30; 18:6; Jn. 11:50; 16:7; 18:14; Acts 20:20; 1<sup>st</sup> Cor. 6:12; 10:23; 12:7; 2<sup>nd</sup> Cor. 8:10; 12:1).
  - d. The Apostle John understood Caiaphas' message as being divinely inspired (Jn. 11:51-52).
4. The murderous plots were previously strategic (Jn. 5:16,18; 7:1). At this point they became tactical (Jn. 11:53).
5. Jesus engaged in His own tactical maneuvers in order to remain alive until the Father's appointed day for His death (Jn. 11:54).



## ***(28) Begins Last Journey to Jerusalem via Samaria & Galilee***

(Lk. 17:11)

1. This is the third mention of the journey to Jerusalem in Luke's travelogue (Lk. 9:51,53; 13:22; 17:11; 18:31; 19:11,28).
2. "Through the middle of" Samaria & Galilee is an awkward grammatical construction. "Along the boundary" of Samaria & Galilee illustrates the cautious travel route selected (Jn. 11:54).
3. The Jezreel Valley provided a borderland crossroads between Samaritans, Jews, Romans, Greeks & Phoenicians. "Ephraim" (Jn. 11:54) is either Orphah of Benjamin (1<sup>st</sup> Sam. 13:17) or Orphah of Manasseh (Jdg. 6:11).

## ***(29) Heals Ten Lepers***

(Lk. 17:12-19)

1. The unnamed village has a group of lepers near its gate (cf. Lev. 13:45-46; 2<sup>nd</sup> Kgs. 7:3-10).
2. They address Jesus by name and call Him "master." ἐπιστάτης epistatēs #1988<sub>7x</sub>. Unique to Luke.
3. Jesus instructs the ten lepers to appear before the priests (Lk. 17:14a cf. Lev. 13&14).
4. Obedience to Jesus' instructions produced healing benefit while still enroute to the priests (Lk. 17:14b).
5. Nine lepers continued on, but one leper turned back.
  - a. Nine Jews were intent on Levitical procedures.
  - b. One Samaritan was saved by faith and gave glory to God. ἀλλογενής allogēnēs #241<sub>Hapax</sub>. (OGI 598 [I a.d.], the famous Jerus. temple ins μηδένα ἀλλογενῆ εἰσπορεύεσθαι).

## ***(30) Lessons on the Coming Kingdom***

(Lk. 17:20-37)

1. Themes from this message are repeated in the Olivet Discourse (Mt. 24; Mk. 13) but Luke's record here should be understood separately (Lk. 17:23; 21:8).
2. Kingdom doctrine must rightly develop Kingdom of God (66x: 4,14,32,2 in M,M,L,J; 6 in Acts, 8 by Paul), Kingdom of Heaven (32x all in Matt.), & Kingdom of Israel distinctions (1<sup>st</sup> Sam. 15:28; 24:20; Acts 1:6).
  - a. Related studies must develop Throne of God (Matt. 5:34; Heb. 12:2), Throne of God and the Lamb (Rev. 22:1,3), Throne of David (2<sup>nd</sup> Sam. 3:10; Isa. 9:7; Lk. 1:32) distinctions.
  - b. Related studies also must develop the Son of God (Jn. 3:18), Son of Man (Jn. 3:13,14; 12:34), Son of David (10x in Matt. incl. esp. Mt. 22:42) distinctions.
3. Pharisee questions persisted even in His efforts to remain incognito (Lk. 17:20a). Jesus offers them a cryptic answer:
  - a. Jesus tells the Pharisees there will be no observations (παρατήρησις paratērēsis #3907) of the Kingdom (Lk. 17:20b) despite the subsequent exhortation (Lk. 17:22-37) and many other messages and passages which demand numerous signs (Lk. 21:7ff. etc.).
  - b. Jesus affirmed that the kingdom was neither here nor there, but right where they were (Lk. 17:21). Literally "within you" means that the kingdom goes wherever kingdom citizens go.
  - c. This message reflects the delayed manifestation of the visible kingdom on earth in a similar way to His words for Pontius Pilate (Jn. 18:36).
4. The Lord then presented an eschatological prophecy for His disciples (Lk. 17:22-37).
  - a. A coming day of unseen eschatology (Lk. 17:22).
  - b. False Messiahs will arise, but will have finite geographic impact (Lk. 17:23).
  - c. When Christ returns, His arrival will be globally undeniable (Lk. 17:24 cf. Mt. 24:30).
  - d. The Kingdom is no longer at hand, as the rejection of the King requires a second advent and an intercalation between the two advents (Lk. 17:25).
  - e. The Days of Noah (Lk. 17:26-27) & Days of Lot (Lk. 17:28-29) teach important principles regarding kosmos societal conditions in the years prior to the second advent.
  - f. The Day of the Revelation of the Son of Man will be a day of sudden judgment. This suddenness of judgment will require immediate rapid evacuation (Lk. 17:30-33).
  - g. A global taking and leaving event (παραλαμβάνω paralambanō #3880, ἀφήμι aphēmi #863) occurs at the revelation of the Son of Man (Lk. 17:34-35).
    - 1) This is not a snatching event (ἄρπάζω harpazō #726) and MUST NOT be confused with the Rapture of the Church (1<sup>st</sup> Thess. 4:17).
    - 2) The better identification is the removal of tares before the wheat is gathered into the barn (Mt. 13:24-30).
  - h. The Lord's reference to vultures makes clear that the taken ones are carrion (Lk. 17:37; Rev. 19:17-18).

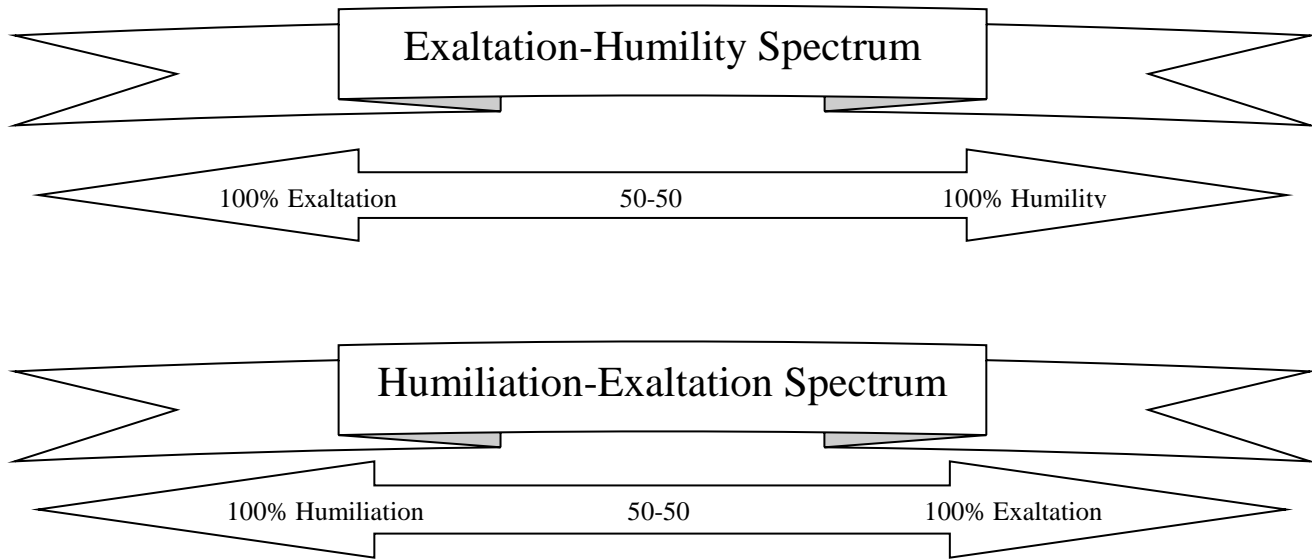
**(31) Parables: Persistent Widow; Pharisee & Tax Collector**

(Lk. 18:1-14)

1. The Parable of the Persistent Widow teaches continuous communication with heaven (Lk. 18:1-8).
  - a. Prayer needs to be taught (Lk. 11:1) and shown (Lk. 18:1).
  - b. If prayer is always the focus (Lk. 11:5-8; Gen. 32:24-26; Isa. 62:6,7; Acts 10:2; Rom. 12:12; Eph. 6:18; Phil. 4:6; Col. 4:2,12; 1<sup>st</sup> Thess. 5:17), losing heart is never the result (2<sup>nd</sup> Cor. 4:1,16; Gal. 6:9; Eph. 3:13; 2<sup>nd</sup> Thess. 3:13).
  - c. The unrighteous judge feared a black eye if he continued to frustrate the widow (Lk. 18:5).
  - d. The unrighteous judge is maladjusted both regarding spiritual and temporal issues (Lk. 18:2,4). God is neither.
  - e. God may delay, but He won't delay long (Lk. 18:7). His justice will come quickly (Lk. 18:8 cf. Rev. 22:20).
  - f. Prolonged night & day communication with heaven is an application of faith—one that will grow more rare in the last days (Lk. 18:8).
2. The Parable of the Pharisee & Tax Collector teaches continuous humility on earth (Lk. 18:9-14).
  - a. The parable is addressed to those having-been-self-persuaded righteous types. Perfect active ptc. *πειθῶ* *peithō* <sup>#3982</sup><sub>52x</sub>.
  - b. These self-persuaded “righteous” types viewed others with contempt. *ἐξουθενέω* *exoutheneō* <sup>#1848</sup><sub>11x</sub> (Lk. 18:9; 23:11; Acts 4:11; Rom. 14:3,10; 1<sup>st</sup> Cor. 1:28; 6:4; 16:11; 2<sup>nd</sup> Cor. 10:10; Gal. 4:14; 1<sup>st</sup> Thess. 5:20).

Principle: Trusting self motivates contempt, but trusting the Lord motivates courageous evangelism (Phil. 1:14), and is the most vital consideration in enduring affliction (2<sup>nd</sup> Cor. 1:9).

  - c. The Pharisee thanked God that his works made him unlike others (Lk. 18:11-12).
  - d. The Tax Collector pleaded for God's mercy despite his works (Lk. 18:13).
  - e. God's judicial evaluation of our exaltation-humility spectrum produces an inversely proportionate humiliation-exaltation spectrum (Lk. 18:14).



**(32) Doctrine on Divorce**

(Matt. 19:1-12; Mark 10:1-12)

1. Pharisee questions were normally designed to trap the Lord, but in this instance one division of Pharisees was hoping to use the Lord to resolve their in-house debate concerning divorce (Mt. 19:3).
  - a. The school of Shammai (50BC-30AD) taught that a man could only divorce his wife for a sexual offence.
  - b. The school of Hillel (60BC-20AD) permitted divorce for almost any reason.
    - The Mishnah, Gittin 9:10
    - 9:10**
      - A The House of Shammai say, "A man should divorce his wife only because he has found grounds for it in unchastity,
      - B "since it is said, *Because he has found in her indecency in anything* (Dt. 24:1)."
      - C And the House of Hillel say, "Even if she spoiled his dish,
      - D "since it is said, *Because he has found in her indecency in anything*.
      - E R. Aqiba says, "Even if he found someone else prettier than she,
      - F "since it is said, *And it shall be if she find no favor in his eyes* (Dt. 24:1)."
2. Jesus used Genesis to demonstrate that divorce is never the directive will of God (Mt. 19:4-6 cf. Gen. 2:24).
  - a. Previously (Mt. 5:31-32), Jesus referenced Deut. 24:1-4 in His messages pertaining to marriage after the fall.
  - b. On this occasion, Jesus took His message back to marriage before the fall.
    - 1) Humanity was biologically designed for male/female partnership.
    - 2) Humanity was psychologically designed for father/mother childraising.
    - 3) Humanity was generationally designed for leaving & cleaving.
    - 4) Cleaving (life-long marital commitment) precedes copulation (one flesh).
    - 5) Intercourse is an outer-man & inner-man activity (Gen. 34:2-4,8-12; Song. 1:7; 3:1-4; 1<sup>st</sup> Cor. 6:16-17).
  - c. The joining of two into one is something God Himself accomplishes (Mt. 19:6). The directive will of God then is for man to not divide one into two.  
Principle: "Do not" does not equal "can not." It actually admits "can" as a real possibility that ought not be realized. Similar constructions in Matt. 6:3; 24:17,18; Jn. 14:1,27; Rom. 14:3,16; 1<sup>st</sup> Cor. 7:12,13; 2<sup>nd</sup> Pet. 3:8.
3. The Pharisees objected to Jesus reference to Genesis by misquoting Deuteronomy (Mt. 19:7-9).
  - a. Jesus' divorce statement in application of Genesis (v.6) is even more restrictive than the Shammai position.
  - b. The Pharisees' took Moses' divorce statement as a command (Matt. 19:7 cf. Deut. 24:1-4).
  - c. Jesus rejected Moses' divorce statement as a command, but described it as a permitted concession in a hardness of heart context. Important notes:
    - 1) God's Word through Moses never commanded divorce.
    - 2) God's Word through Moses never prohibited remarriage after divorce.
    - 3) God's Word through Moses did prohibit reconciliation of a marriage once a remarriage took place to someone else.
  - d. Jesus expands His first divorce statement with a second divorce statement (Matt. 19:6,9)
    - 1) Consistent with His previous divorce teaching (Matt. 5:32) Jesus stipulates fornication as a basis for permitted divorce (Matt. 19:9).
    - 2) Jesus nails one particular divorce motivation: another woman (Matt. 19:9; Mk. 10:11-12; Lk. 16:18). The close linkage between the verbs highlights that one was the motivational cause for the other.
    - 3) Jesus twin statements plus Moses' divorce statement form the essence of Paul's synthesis on the subject (1<sup>st</sup> Cor. 7:10-11).
4. The disciples reaction (Mt. 19:10-12).
  - a. Jesus' disciples reacted strongly to Jesus' tough stance on marriage. "It is better not to marry" (Mt. 19:10) runs contrary to it is not good for the man to be alone (Gen. 2:18).
  - b. Jesus rejects the disciples' opinion. Only a select few "have been given" a celibate way of life (Mt. 19:11; 1<sup>st</sup> Cor. 7:7-9).
  - c. Three conditions of deliberate non-marriage are based upon castration.
    - 1) Birth defects of emasculation (Lev. 21:20; Deut. 23:1a).
    - 2) Slavery castration (Deut. 23:1b; Isa. 39:7; Dan. 1:3,4).
    - 3) Kingdom of Heaven self-castration (metaphoric) (1<sup>st</sup> Cor. 7:26,32; Rev. 14:4).

**(33) Jesus Blesses Children**

(Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17)

1. Children (Mt. 19:13; Mk. 10:13), even babies (Lk. 18:15), were brought for hands-on prayer blessings (Mk. 10:16).
2. Every gospel record demonstrates the volition of the parents on behalf of their children in this activity.
  - a. The parents were “bringing” their children. προσφέρω prosperō #4374<sub>47x</sub>.
  - b. This activity is paralleled in every gospel record as the children “coming.” ἔρχομαι erchomai #2064<sub>630x</sub>.
3. The disciples rebuked the parents for unstated reasons (Mt. 19:13; Mk. 10:13; Lk. 18:15). ἐπιτιμάω epitimāō #2008<sub>29x</sub>.
4. Jesus became indignant towards His disciples for more obvious reasons (Mk. 10:14).
  - a. ἀγανακτέω aganakteō #23<sub>7x</sub> (Mt. 20:24<sup>1</sup>; 21:15; 26:8<sup>2</sup>; Mk. 10:14,41<sup>1</sup>; 14:4<sup>2</sup>; Lk. 13:14). Also ἀγανάκτησις aganaktēsis #24<sub>Hap</sub> (2<sup>nd</sup> Cor. 7:11).
  - b. Indignation is an anger prompted by resentment (cf. 1<sup>st</sup> Clem. 56:2; 2<sup>nd</sup> Clem. 19:2).
  - c. In the case of our Lord, we understand His indignation to be an anger without sin (Ps. 4:4; Eph. 4:26 cp. 2<sup>nd</sup> Cor. 5:21; Heb. 4:15; 7:26; 1<sup>st</sup> Pet. 2:22; 1<sup>st</sup> Jn. 3:5).
5. Jesus issues His disciples a twin imperative (Mt. 19:14; Mk. 10:14; Lk. 18:16).
  - a. Permit them. Aor.act.imper. ἀφίημι aphīēmi #863<sub>143x</sub>.
  - b. Do not hinder them. μή + Pres.act.imper. κωλύω kōlyō #2967<sub>23x</sub> (Mt. 19:14<sup>1</sup>; Mk. 9:38,39<sup>2</sup>; 10:14<sup>1</sup>; Lk. 6:29; 9:49,50<sup>2</sup>; 11:52; 18:16<sup>1</sup>; 23:2; Acts 8:36; 10:47; 11:17; 16:6; 24:23; 27:43; Rom. 1:13; 1<sup>st</sup> Cor. 14:39; 1<sup>st</sup> Thess. 2:16; 1<sup>st</sup> Tim. 4:3; Heb. 7:23; 2<sup>nd</sup> Pet. 2:16; 3<sup>rd</sup> Jn. 10).
6. The Kingdom of Heaven (Mt. 19:14), Kingdom of God (Mk. 10:14; Lk. 18:16) belongs to such as these. τοιοῦτος toiotos #5108<sub>56x</sub> (Mt. 19:14; Mk. 10:14; Lk. 18:16; Acts 22:22; Rom. 16:18; 1<sup>st</sup> Cor. 5:5,11; 7:28; 16:16; 2<sup>nd</sup> Cor. 2:6f; 10:11a; 12:2,5; Gal. 6:1; Tit. 3:11).
7. Child-like faith is required for salvation (Mk. 10:15; Lk. 18:17 cf. Mt. 18:3-6; Ps. 131; also 22:9).



**(34) The Rich Young Ruler**

(Matt. 19:16-30; Mark 10:17-31; Lk. 18:18-30)

1. Right on the heels of Jesus' message regarding child-like faith (Mk. 10:15; Lk. 18:17), the perfect illustration for the opposite came running up to Him (Mk. 10:17).
2. All 3 synoptic gospels call him rich (Mt. 19:22; Mk. 10:22; Lk. 18:23), Matthew calls him a young man (Mt. 19:22), & Luke (Lk. 18:18) calls him a ruler (ἄρχων archōn <sup>#758</sup><sub>37x</sub>): so we call him The Rich Young Ruler.
3. Many friends and enemies referred to Jesus as Teacher or Rabbi, but this man alone called Him good. ἀγαθός agathos <sup>#18-</sup><sub>102x</sub>.
4. Study on parallel statements.
  - a. Teacher, what good thing shall I do (Matthew) || Good teacher, what shall I do (Mark & Luke).
  - b. That I may obtain eternal life (Matthew) || to inherit eternal life (Mark & Luke).
  - c. Sirs, what must I do to be saved? (Acts 16:30).
5. Jesus' ministry in this episode is extraordinary for its non-evangelistic communication.
  - a. Paul & Silas responded to the Philippian jailer evangelistically (Acts 16:31) but Jesus responded to the rich young ruler legalistically (cf. 1<sup>st</sup> Tim. 1:8).
  - b. The jailer responded with faith (Acts 16:34) but the rich young ruler responded with sorrow (Mt. 19:22; Mk. 10:22; Lk. 18:23).
  - c. The jailer approached with wonder at men preserved by divine power (Acts 16:26-29) but the rich young ruler approached with the confidence of a man preserved by human effort (Mt. 19:20; Mk. 10:20; Lk. 18:21). Note: such confidence is always shaky (cf. Lk. 18:9,14; 16:15).
  - d. We may conclude that Jesus' prophetic gift and office clued Him into the motivation of this man's question (cf. 1<sup>st</sup> Sam. 9:15-17; Am. 3:7; Mk. 14:13-16). Jesus undoubtedly was obedient to His Father and obedient to the Scriptures (Prov. 26:4,5; Matt. 7:6; Col. 4:6; 1<sup>st</sup> Pet. 3:15).
6. Telling this man to keep the law is like telling the unrighteous to keep on doing unrighteousness (Rev. 22:11) as the fruit of their own way is fully eaten (Prov. 1:24-33) and those who refuse to hear are permitted their rebellion (Ezek. 3:27).
7. The specifics of this episode should be viewed as illustrative rather than exhaustive.
  - a. The rich young ruler serves as a type of every human being making human-effort attempts to earn glory.
  - b. This particular example had a particular weakness (wealth) that was particularly highlighted in this story.
  - c. Various other such human-effort approaches have various other weaknesses. Jesus indicates the broadened scope when He expands from the wealthy (Mk. 10:23) to everyone (Mk. 10:24).
  - d. The camel & needle illustration applies to every human-effort approach to righteousness (Mt. 19:23-24; Mk. 10:25; Lk. 18:24-25).
8. Salvation is impossible for human beings, but God is not restrained by human impossibilities (Mt. 19:25-26; Mk. 10:26-27; Lk. 18:26-27).
  - a. With people, this thing is impossible. ἀδύνατος adunatos <sup>#102</sup><sub>10x</sub>; *powerless, impotent, impossible* (cf. Heb. 6:6,18; 10:4; 11:6).
  - b. With God, all things are possible. δυνατός dunatos <sup>#1415</sup><sub>32x</sub>; *powerful, able, possible* (cf. Mk. 9:23; 14:36; Rom. 12:18).
  - c. These principles should be obvious to any believer, but the disciples were struggling to comprehend the Lord's ministry to the rich young ruler. They were astonished—struck out of their senses in amazement. ἐκπλήσσω ekplēssō <sup>#1605</sup><sub>13x</sub> (Mt. 7:28<sup>a</sup>; 13:54<sup>b</sup>; 19:25<sup>c</sup>; 22:33; Mk. 1:22<sup>a</sup>; 6:2<sup>b</sup>; 7:37; 10:26<sup>c</sup>; 11:18; Lk. 2:48; 4:32<sup>b</sup>; 9:43; Acts 13:12).
9. Peter & the other apostles felt like they had literally performed what the rich young ruler could not do (Mt. 19:27-30; Mk. 10:28-31; Lk. 18:28-30).
  - a. The Apostles of the Lamb have special reward—both under Israel's blessings in eternity and the Church's blessings in eternity (Mt. 19:28; Lk. 22:30; Rev. 21:14; Acts 1:26).
  - b. Temporal life sacrifices have temporal and eternal recompense (Mt. 19:29; Mk. 10:29-30; Lk. 18:29-30).
  - c. The inversion of first & last is consistent with God's thoughts and ways (Mt. 19:30; Mk. 10:31; Isa. 55:8-9).

**(35) 11th Hour Laborers**

(Matt. 20:1-16)

1. The inversion of first & last frames the Kingdom of Heaven parable of the 11<sup>th</sup> hour laborers (Mt. 19:30; 20:16).
2. The early morning laborers agreed to do one day's work for one day's pay (Mt. 20:2). δηνάριον dēnariion <sup>#1220</sup><sub>16x</sub> Lat. *denarius*. 6000 = 1 talent.
3. The third hour, sixth hour, & ninth hour laborers worked a ¾ day, ½ day, & ¼ day for "whatever is right" (Mt. 20:4,5).
  - a. These laborers were not party to the original covenant.
  - b. These laborers participate in labors alongside the original covenant laborers, but have no assurance beyond the land owner's standard of righteousness.
4. The eleventh hour laborers are uniquely questioned as to their idleness (Mt. 20:6).
  - a. Their claim to noone hiring is hard to swallow (Mt. 20:7a).
  - b. This single hour group is ordered into the vineyard without any reference to righteousness (Mt. 20:7b).
5. The foreman was ordered to pay the five groups of laborers in reverse order (Mt. 20:8).
  - a. The third hour, sixth hour, and ninth hour laborers offered no complaints for what the Lord's generosity to the eleventh hour laborers and expressed no dissatisfaction for the grace they themselves received.
  - b. The early morning laborers accused the Lord of being unrighteous even though the terms of their work covenant were never established on the basis of righteousness (Mt. 20:10-13).
6. Equality is abhorrent to those who view themselves superior (Mt. 20:12).
7. Exaltation of the lowly and bringing down the high and mighty is unthinkable to the sons of pride (Job 41:34), and this principle forms the core for understanding the angelic conflict (Lk. 1:52; Ps. 138:6; Prov. 3:34 LXX; Jas. 4:6; 1<sup>st</sup> Pet. 5:5).
8. Those who serve on the basis of works and merit are susceptible to envy (Mt. 27:18). Those who serve on the basis of faith and righteousness are open to the grace of God towards themselves and others (cp. Tit. 3:1-11).
  - a. Faith & righteousness in grace are portrayed (Tit. 3:1-2,8).
  - b. Works & merit in unbelief are also portrayed (Tit. 3:3,9-11).
9. This parable must be aligned with additional parables that clearly portray eternal inequality (cf. Mt. 25:14-30).
  - a. We must reject the either/or contrast.
  - b. We must embrace the both/and contrast.

LEPTON	1/128TH DENARIUS	40¢
QUADRANS	1/64TH DENARIUS	75¢
ASSARION	1/16TH DENARIUS	\$1.50
<b>DENARIUS</b>	<b>1 DENARIUS</b>	<b>\$25</b>
DIDRACHMA	2 DENARII	\$50
STATER	4 DENARII	\$100
SHEKEL	4 DENARII	\$100
MINA	100 DENARII	\$2,500
TALENT	6,000 DENARII	\$150,000

**(36) Jesus Foretells Death & Resurrection**

(Matt. 20:17-19; Mk. 10:32-34; Lk. 18:31-34)

1. Jesus has been “on His way” to Jerusalem for several months now (cf. Lk. 9:51,53; 13:22; 17:11; 18:31; 19:11,28), but this event marks His final approach to the crucifixion (Mt. 20:17,19; Mk. 10:32; Lk. 18:31).
2. Jesus led the way to the amazement and fear of the Twelve and other disciples (Mk. 10:32).
3. The Twelve were selected for personal instruction on the coming Passover events (Mt. 20:17; Mk. 10:32; Lk. 18:31).
  - a. All prophetic revelation concerning the Son of Man will be accomplished (Lk. 18:31; Dan. 9:25-27).
  - b. Jerusalem is the scene of the crime (cf. Mt. 23:29-31; Acts 7:52).
  - c. The Son of Man will be doubly betrayed. παραδίδομι *paradidōmi* <sup>#3860</sup><sub>119x</sub>.
    - 1) Handed over to the Chief Priests and Scribes (Jewish accountability).
    - 2) Handed over to the Gentiles (Gentile accountability).
  - d. Mocked, mistreated, spit upon, scourged, killed (Isa. 53), crucified (Ps. 22).
4. The final Passover event is the resurrection (Mt. 20:19; Mk. 10:34; Lk. 18:33).
  - a. On the third day (Mt. 16:21<sup>a</sup>; 17:23<sup>b</sup>; 20:19<sup>c</sup>; 27:64<sup>\*</sup>; Lk. 9:22<sup>a</sup>; 18:33<sup>c</sup>; 24:7,21,46; Acts 10:40; 1<sup>st</sup> Cor. 15:4).
  - b. In three days (Jn. 2:19-22).
  - c. After three days (Mt. 27:63<sup>\*</sup>; Mk. 8:31<sup>a</sup>; 9:31<sup>b</sup>; 10:34<sup>c</sup>).
  - d. In the grave three days and three nights (Mt. 12:40).
 

Harold W. Hoehner has a terrific synchronization for these expressions (BibSac Vol. 131:523, July 1974). OT support for the interchangeability of these expressions: Gen. 42:17,18; 1<sup>st</sup> Sam. 30:12,13; 1<sup>st</sup> Kgs. 20:29; 2<sup>nd</sup> Chr. 10:5,12; Est. 4:16; 5:1. Hoehner also documents the Rabbinic support for the interchangeability of these expressions.
5. Despite how plain and obvious His message was, the disciples were unable to grasp the message (Lk. 18:34).
  - a. Daniel was sovereignly limited to the scope of understanding he was permitted (Dan. 12:8-9).
  - b. All the prophets were limited in understanding in service to the Church (1<sup>st</sup> Pet. 1:10-12).
  - c. Parables hindered comprehension for non-disciples (Mt. 13:13; Jn. 10:6). Even plain spiritual teaching cannot be comprehended by unbelievers (Jn. 8:43; 1<sup>st</sup> Cor. 2:14).
  - d. Jesus’ earthly parents did not share His comprehension of the Father’s business (Lk. 2:50).
  - e. The disciples were repeatedly hindered from comprehension.
    - 1) Despite the imperative to hear (Lk. 9:44), it was the will of God for them to not hear (Lk. 9:45).
    - 2) Some times the lesson is delayed by design (Lk. 24:44,45; Jn. 2:22; 12:16; 16:4,17,18).
    - 3) Other times the failure to learn is crafted as a test for others (Jn. 14:9; Mk. 14:50; 1<sup>st</sup> Cor. 8:7).
    - 4) Some things are never revealed to human understanding (Deut. 29:29; Acts 1:7).

**(37) Ambition of James & John**

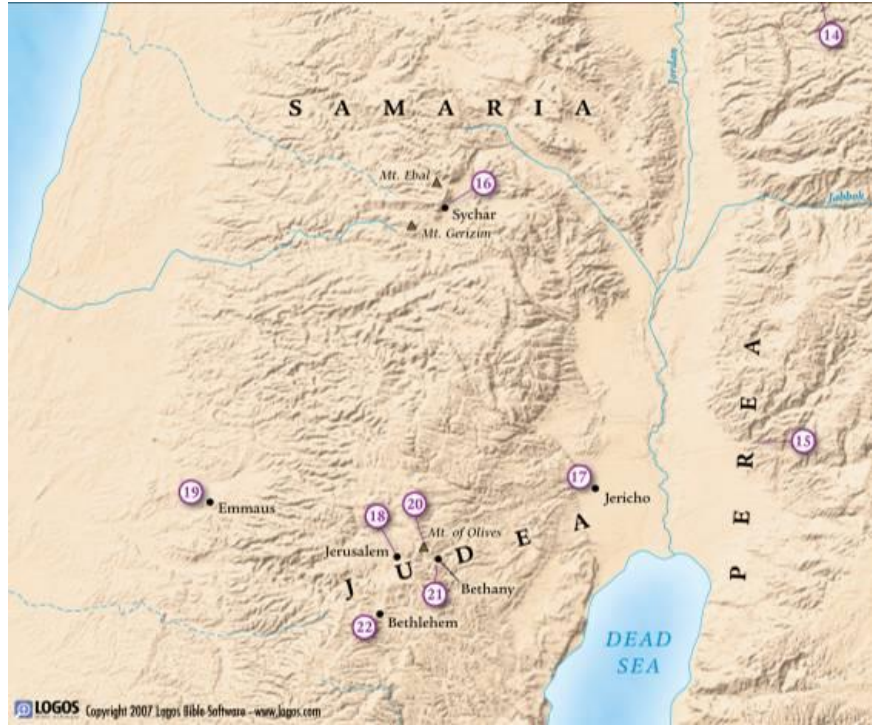
(Matt. 20:20-28; Mk. 10:35-45)

1. Mark records James and John as the questioners (Mk. 10:35), but Matthew records their mother's mediation (Mt. 20:20).
  - a. Zebedee is mentioned 12x in the NT but only one episode features him beyond the references to his paternity of James & John (Mt. 4:21-22; Mk. 1:19-20).
  - b. Mrs. Z (the mother of his sons) appears in this episode and at the cross (Mt. 27:56). ll texts helps to identify her given name as Salome (Mk. 15:40-41; 16:1) and also marks her as the sister of the mother of Jesus (Jn. 19:25).
  - c. Although their mother may have voiced it, the request remained theirs, and Jesus' answer was to question the two disciples (Mt. 20:22; Mk. 10:38).
2. The Sons of Thunder (Mk. 3:17) hoped to score prime seating in glory (Mt. 20:21; Mk. 10:37).
  - a. Such seating is the Father's sovereign choice, and the Son will not manipulate the Father in this.
  - b. If the Son will not manipulate the Father how sad is it for the cousins to use their mother in such a way!
3. Jesus' challenging response indicates that seating assignments are based upon victorious cups and baptisms (Mt. 20:22; Mk. 10:38).
  - a. The cup is what is provided (Ps. 23:5). Drinking is the volitional acceptance of that provision (Mt. 26:39; Mk. 14:36; Lk. 22:42; Jn. 18:11).
  - b. The cup can also be one of judgment (Ps. 11:6; Isa. 51:17,22,23).
  - c. Baptism can have a metaphoric use which speaks of maximum testing (Lk. 12:50; 1<sup>st</sup> Cor. 10:2) as it contains the imagery of being overwhelmed by a flood (Job 22:11; Ps. 18:16; 69:1-2,15; Isa. 43:2).
  - d. The disciples are promised suffering in the name of Christ, but eternal seating precedent remains the Father's business (Mt. 20:23; Mk. 10:40).
4. The ten became indignant, and Jesus exhorted them to exchange self-exaltation for self-humiliation (Mt. 20:24-28; Mk. 10:41-45).
  - a. Indignation has already been detailed (Jesus Blesses Children [LJ&PM33]). ἀγανακτέω aganakteō <sup>#23</sup><sub>7x</sub>.
    - 1) Resentment is the underlying attitude behind this kind of anger.
    - 2) In most cases, this anger is carnal, but Jesus illustrates a legitimate indignation.
  - b. In order to address the indignation of the ten, Jesus had to teach an immediate class to the twelve.
  - c. Gentile (Roman) political power plays form the antithetical illustration for Jesus' humility teaching.
    - 1) Ruling ones "lord it over" the ruled ones. κατακυριεύω katakurieūō <sup>#2634</sup><sub>4x</sub> (Mt. 20:25; Mk. 10:42; 1<sup>st</sup> Pet. 5:3).
    - 2) Great ones "authority over" the non-great. κατεξουσιάζω katexousiazō <sup>#2715</sup><sub>2x</sub> (Mt. 20:25; Mk. 10:42).
    - 3) For disciples of Christ greatness is derived by deacon-service (διάκονος diakonos <sup>#1249</sup><sub>29x</sub>).
    - 4) For disciples of Christ pre-eminence is derived by bond-service (δοῦλος doulos <sup>#1401</sup><sub>126x</sub>).
    - 5) Jesus' personal illustration is to be imitated (Jn. 13:14,15; Phil. 2:5-7).

**(38) Blind Bartimaeus Healed**

(Mt. 20:29-34; Mk. 10:46-52; Lk. 18:35-43)

1. One blind man (Mk. 10:46; Lk. 18:35) or two (Mt. 20:30), begging (Mk. 10:46; Lk. 18:35), as Jesus was approaching (Lk. 18:35) and/or leaving (Mt. 20:29; Mk. 10:46) Jericho.
2. This episode is not to be confused with an earlier episode [GM31 Two Blind Men's Sight Restored] (Mt. 9:27-31).
3. Jericho was the first point of contact for Joshua's military invasion of Canaan (Josh. 2 & 6). It now becomes the first point of contact for Jesus' last walk to Jerusalem.
4. This route was dangerous for lone travelers (Lk. 10:30). For this journey, the Lord is accompanied by a large company.
  - a. Those who led the way (Lk. 18:39) with a leading crowd (Lk. 18:36).
  - b. His disciples and a large crowd with Him (Mk. 10:46).
  - c. A large crowd followed (Mt. 20:29).
5. The blind men heard of His coming before He arrived. They were told that Jesus (Mt. 20:30), Jesus the Nazarene (Mk. 10:47), Jesus of Nazareth (Lk. 18:37) was coming through town.
6. These blind men saw more clearly than most others. They rightly identified the Nazarene as their rightful King (Mt. 20:30; Mk. 10:47; Lk. 18:38).
7. Just as Legion dominated the narrative for Mark & Luke in contrast with Matthew, Bartimaeus is particularly highlighted in Mark & Luke for this narrative. See [GM29 Gadarene Demented(s) Healed] (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39).
8. Bartimaeus. Βαρτιμαῖος #924 fr. Aram. ܒܪܬܝܡܝܐ. Mark's habit is to translate and explain Aramaic terms (Mk. 3:17; 7:11,34; 14:36). His phrase "son of Timaeus" is his explanation for the meaning of Bartimaeus. Various traditions note Bartimaeus as a prominent believer in the early church.
9. Bartimaeus and his blind buddy cried out and called on the Lord in a persistent display of faith (Mt. 20:31; Mk. 10:48; Lk. 18:39). Discouragement encouraged them to cry out louder.
10. Upon being summoned by the Lord, Bartimaeus threw aside his cloak (Mk. 10:50)—knowing the miracle was on its way and knowing that he was on his way with Jesus to Jerusalem (Mk. 10:51-52; Mt. 20:33-34; Lk. 18:42-43).



**(39) Interview with Zaccheus**

(Lk. 19:1-10)

1. The events of this episode and the next overlap with the previous episode (Lk. 19:1,5,11 cf. Mt. 20:29; Mk. 10:46).
2. Ζακχαῖος Zakchaios #2195<sub>3x</sub> fr. זַכַּי zakkay #2140<sub>2x</sub>; *pure*. Later church tradition makes him the first bishop of Caesarea.
  - a. Rich. πλούσιος plousios #4145<sub>28x</sub>. In contrast with Dives (Lk. 16:19,21,22) and the rich young ruler (Lk. 18:23,25), this episode features a faith response.
  - b. Short. τῆ ἡλικίᾳ μικρὸς ἦν. Small in stature. ἡλικία hēlikia #2244<sub>8x</sub> (Mt. 6:27; Lk. 2:52; 12:25; 19:3; Jn. 9:21,23; Eph. 4:13; Heb. 11:11) + μικρὸς mikros #3397 & 3398<sub>46x</sub>
  - c. Ruling tax collector. ἀρχιτελώνης architelōnēs #754<sub>Hap.</sub>. Distinct from Matthew's role (τελώνης telōnēs #5057).
3. Zaccheus desired to see "who Jesus was" (Lk. 19:3). Previous information led to the desire for present identification.
4. Jesus called Zaccheus by name in a testimony to His prophetic office (Lk. 19:5; Jn. 1:45-50; cf. 1<sup>st</sup> Sam. 9:15-17).
5. "They" grumbled over Jesus going to a sinner's house (Lk. 5:30-32; 7:34-35; 15:2; 19:6-7). Tax collectors & sinners were outcasts by Pharisee & Sadducee reasoning.
6. Zaccheus made a public display of repentance—not for salvation—but in anticipation of the coming Kingdom (Lk. 19:8 cf. 3:7-14). Eschatology motivates peripatology (2<sup>nd</sup> Pet. 3:11-18).
7. Jesus acknowledges Zaccheus' faith and testifies to His ongoing mission (Lk. 19:9-10).

**(40) Parable of the Minas**

(Lk. 19:11-27)

1. This parable is remarkably similar to the Parable of the Talents [FW@J13] but critically different (Mt. 25:14-30).
2. Jesus delivered this parable in order to teach a principle and dispel an inaccurate supposition (Lk. 19:11).
3. The immediate appearance of the Kingdom of God fails to accept the previous rejection and consequent mystery state [GM27: Famous Parables of the Kingdom] (Matt. 13).
4. The details:
  - a. A certain eugenic anthrōpos departed for a faraway region in order to take to himself a kingdom and return.
  - b. The nobleman called a portion of his slaves and entrusted them with business activity.
    - 1) Ten “of” his slaves are provided one minas each.  $\mu\nu\tilde{\alpha}$  mna <sup>#3414</sup><sub>9x</sub> loanword from semitic, cf. מָנֶה maneh <sup>#4488</sup>.
    - 2) They are instructed to do business. πραγματεύομαι pragmateuomai <sup>#4231</sup><sub>Hap.</sub> (Lk. 19:13) & διαπραγματεύομαι diapragmateuomai <sup>#1281</sup><sub>Hap.</sub> (Lk. 19:15). LXX use in Dan. 8:27.
    - 3) The duration of their economic activity is not “while I’m away” but specifically “while I am coming.”
  - c. The nobleman’s politai-fellow-citizens also apostello-commissioned a presbeia-embassy after the nobleman expressing their preferable thelematology (Lk. 19:14).
    - 1) Their motive was hate (Lk. 19:14).
    - 2) Their stand was that of an enemy (Lk. 19:27).
  - d. The slaves are evaluated as to their productivity.
    - 1) The productive slaves are rewarded with political authority and continued opportunity for additional production.
    - 2) The unproductive slaves are not entrusted with political authority and are no longer provided for production.

Note: these evaluation principles are also taught in GM27 but identical evaluation principles can be (and actually are) applied to different conditional testing circumstances without equating the conditional testing circumstances in any way.
  - e. The enemies are slain in the King’s presence (Lk. 19:27 cf. Ezek. 20:33-38).
    - 1) This is the private (wilderness) judgment of Israel in bringing them into the covenant glory.
    - 2) The Sheep & Goat judgment is the public (Jerusalem) judgment of Gentiles in bringing them into the covenant glory (Matt. 25:31-46).
    - 3) These are temporal judgments for entrance into the kingdom and not to be confused with eternal judgments.
      - a) Judgment Seat of Christ (Rom. 14:10,12; 1<sup>st</sup> Cor. 3:10-15; 2<sup>nd</sup> Cor. 5:10).
      - b) First Resurrection Judgment (Dan. 12:2a; Jn. 5:29a; Rev. 20:4-6).
      - c) Great White Throne Judgment (Dan. 12:2b; Jn. 5:29b; Rev. 20:11-15).

***(41) Returns to Home of Mary & Martha***

(Jn. 11:55-12:8)

***(42) Plot to Kill Lazarus***

(Jn. 12:9-11)

1. This is the third explicit reference to Passover in John (2:13; 6:4; 11:55), and the fourth since His public ministry began (cf. Jn. 5:1).
2. Ceremonial purification was a significant preparation for Passover observance and in many cases an entire week would be spent doing this (Num. 9:6-14).
3. The crowds were anxious to see whether Jesus would come or not (Jn. 11:56-57 cf. 6:3-4; 7:10-13).
4. On Saturday, six days before Passover (Nisan 8), Jesus came to Bethany (Jn. 12:1).
  - a. Bethany was the home of Lazarus, Mary & Martha (Jn. 11:1,18).
  - b. Bethany will be where Jesus will stay each night of the passion week (Mt. 21:17; Mk. 11:11,12).
  - c. Bethany will be the place of His ascension (Lk. 24:50).
5. The dinner mentioned here by John (Jn. 12:2-8) is recorded by Matthew & Mark on the night Judas contracts for Jesus' murder—Wednesday night, Nisan 12 (Matt. 26:6-13,14-16; Mk. 14:3-9,10-11). [FW@J15]
  - a. John gives the best chronology placing the dinner before the Triumphal Entry.
  - b. Matthew and Mark describe the dinner as a flashback in context for Judas' bargain [FW@J16].
  - c. Luke does not detail this anointing although he did previously describe a different occasion in the Galilean ministry (Lk. 7:36-39) [GM22].
  - d. The dinner was hosted by Simon the former leper (Mt. 26:6; Mk. 14:3) and featured Lazarus the former dead guy (Jn. 11:43,44; 12:1,2,9-11).
  - e. Once again, Martha is busy serving and Mary is at Christ's feet (cf. Lk. 10:38-42) [LJ&PM9].
6. John records Judas' indignation (Jn. 12:4-6), but Matthew & Mark record additional disciples with a similar sentiment (Mt. 26:8-9; Mk. 14:4-5).
7. Jesus' message establishes a significant distinction between habitual ministry occasions and unique ministry occasions (Mt. 26:10-13; Mk. 14:6-9; Jn. 12:7-8).
  - a. Believers and unbelievers will have their regular times and their opportune times (Jn. 7:6).
  - b. Open doors and wide open doors are important for believers to pay attention to (Acts 14:27; 1<sup>st</sup> Cor. 16:9; 2<sup>nd</sup> Cor. 2:12).
  - c. The window of opportunity may not remain open for a very long period of time (Jn. 7:33,34; 9:4,5; 12:35; 13:33; 14:19; 16:16-19).
  - d. Even when the opportunity is present, appropriate priorities and proportions must be maintained (Gal. 6:10).
8. On Sunday, Nisan 9, Lazarus became an additional attraction for folks and an additional testimony for faith in Jesus (Jn. 12:9,11). This reality became an additional occasion for the religious leaders to plot additional murder (Jn. 12:10).

# Jesus' Final Week of Work at Jerusalem

## *(1) Triumphal Entry*

(Mt. 21:1-9; Mk. 11:1-11; Lk. 19:28-44; Jn. 12:12-19)

1. Bethany was the village where Jesus could retreat each night of the Final Week (Mk. 11:11). Bethphage was the village where a colt was prepared to bear Him into Jerusalem (Mt. 21:1-5; Mk. 11:1-6; Lk. 19:28-34).
  - a. Jesus instructed two disciples to fetch the colt. They were to administrate the details, but the preparations were previously made.
  - b. Jesus anticipated that the colt's owners would have questions but would approve the colt's prophesied use.
  - c. The animal (Zech. 9:9) and the day (Dan. 9:26) were Biblically predicted.
    - 1) Wycliff Bible Encyclopedia has a good article on the ass.
    - 2) Harold Hoehner has the best chronology of Daniel 9 and the 173,880 days in verse 25.
2. The coats & palm branches were expressions of acclamation (King Jehu, 2<sup>nd</sup> Kgs. 9:13; Simon Maccabbeus 1<sup>st</sup> Macc. 13:51).
  - a. The honor as a king was undeniable.
  - b. The humility of a servant likewise.
3. Hosanna! was shouted by believers with capacity to appreciate Psalm 118.
  - a. Hosanna is an Aramaic exclamation from the Hebrew text of Ps. 118:25. It means primarily "do save" but as an interjection of joy it has a parallel in "glory to God" (in the highest, cf. Lk. 2:14; 19:38).
  - b. The chief corner stone (Ps. 118:22) is on hand to fulfill the Day which YHWH has made (Ps. 118:24).
  - c. Witnesses to the raising Lazarus added their own testimonies to the chorus of praise (Jn. 12:17-18) to the chagrin of the Pharisees (Jn. 12:19).
  - d. Pharisees tried to end the shouting (Lk. 19:39), but Jesus insisted that the accolades had to be voiced (Lk. 19:40).
4. Coming in the name of the Lord was celebrated by only a remnant at first advent (Mt. 21:9; Mk. 11:9; Lk. 19:38; Jn. 12:13), but will be universally required before second advent (Mt. 23:39 cf. Lk. 13:35 [PM20]).
5. The two advents were still not understood by the ones praising Jesus (1<sup>st</sup> Pet. 1:11), and He basked in their joy with His own private grief (Lk. 19:41-44).
6. Bystanders wanted to know who He was (Mt. 21:10), and the prophetic identification (Mt. 21:11) while accurate was incomplete.



***(2) Fig Tree Cursed and Temple Cleansed***

(Mt. 21:10-19; Mk. 11:12-18; Lk. 19:45-48)

***(4) Withered Fig Tree Testifies***

(Mt. 21:20-22; Mk. 11:19-26)

1. On Tuesday morning, Nisan 11, Jesus cursed a fig tree (Mk. 11:12-14; Mt. 21:18-19).
  - a. Jesus desired its fruit but it was bearing no fruit. Being out of season (Mk. 11:13) is no excuse when we are commanded to be ready in season and out of season (2<sup>nd</sup> Tim. 4:2).
  - b. In the fruitless fig tree Jesus saw the nation of Israel.
    - 1) Cursing the tree allowed its message to match the pronouncement of destruction already decreed against Israel (Lk. 13:35; 19:44).
    - 2) The millennial blessings of vine and fig tree fruitfulness will have to wait for 2<sup>nd</sup> Advent fulfillment (Mic. 4:4; Zech. 3:10).
  - c. The illustration of the withered tree is not an occasion for Jesus to teach regarding first advent and second advent. The withered tree allows Jesus to reinforce previous teachings related to prayer (cf. Mt. 17:20; Lk. 17:6).
    - 1) The struggle in prayer is faith/believing contrasted with unbelief (doubting) (Mt. 21:21-22; Mk. 11:23; Jas. 1:6).
    - 2) Faith is placed in an object. It is a response to a message (Rom. 10:14). It is the action of trusting the One who is Faithful (Heb. 10:23).
    - 3) A faith-prayer is not uttered on ones own initiative (Jn. 5:30; 8:28; 14:10). Believing is not willing something into existence (Matt. 26:39,42; Mk. 14:36; Lk. 22:42; Jas. 4:13-15).
    - 4) A faith-prayer is a confident response to conviction as to God's Will (1<sup>st</sup> Jn. 5:14-15), as we abide in Him and His words abide in us (Jn. 15:7).
    - 5) Selfish prayers are never answered (Jas. 4:3).
2. As He had done three and one half years ago (Jn. 2:13-17), Jesus physically and aggressively halted the robbers den activity (Mt. 21:12-13; Mk. 11:14-17; Lk. 19:45-46).
  - a. What was supposed to be an international house of prayer (Isa. 56:7) had become a reflection of Satan's downfall (Ezek. 28:16,18).
  - b. The remainder of Isaiah's prophecy comes into context and focus (Isa. 56:1-12).
3. Jesus also engaged in a daily teaching & healing ministry Monday through Thursday of the Passion week (Mt. 21:14-17; Mk. 11:18; Lk. 19:47-48).

**(3) The Attraction of Sacrifice**

(Jn. 12:20-50)

1. The Pharisees' dismay at Jesus' fruitful ministry (Jn. 12:19) finds an immediate application when a party of Greeks requests to see Jesus (Jn. 12:20-26).
  - a. "Some" Greeks is neither many nor few (Jn. 12:20).
  - b. Philip from Bethsaida was their point of contact. Through Andrew they brought these Greeks to Christ (Jn. 12:21,22).
  - c. The text does not record the specific question(s) asked by this Greek delegation, but the Lord's response teaches the reality of death and life (Jn. 12:23-26). Resurrection from the dead was a concept for derision among most Greeks (cf. Acts 17:31,32).
  - d. Previous encounters featured an individual gentile, but this episode appears to be unique and contributes to the common confession of the Church (1<sup>st</sup> Tim. 3:16).
2. Jesus responds to His soul trouble by engaging in a paterological prayer-focus on the Father's purpose and the Father's glory (Jn. 12:27-43).
  - a. The message to the Gentiles brought the coming crucifixion into undeniable soul trouble (Jn. 12:27a).
    - 1) The troubled soul brings Jesus to a point of hypothetical consideration of alternatives (Jn. 12:27b).
    - 2) God is a Savior, but He doesn't save from His sovereign assignments.
    - 3) The Father's glory is the achievement of the Father's purpose (Jn. 12:28). This includes the Father's purpose for creating volitional spheres of creation (2<sup>nd</sup> Cor. 9:7; Phm. 14; 1<sup>st</sup> Pet. 5:2. See also 1<sup>st</sup> Chr. 29:17-19).
    - 4) This paterological prayer-focus will be repeated right up to and including the crucifixion (Mt. 26:38,39,42; 27:46; Lk. 23:34,46; Jn. 19:30; Ps. 22:1,3ff.).
  - b. The Father answered Jesus' prayer with an encouraging affirmation that Jesus used to edify the crowd (Jn. 12:28b-32).
    - 1) The Father's answer reminded Jesus of a previous glorification (Jn. 11:4,40-44) and a promised glorification (Jn. 13:31,32; 17:1-5).
    - 2) This dual reality mirrors that of the Bride of Christ. We have both a previous (Jn. 17:22; Rom. 8:30) and promised (Jn. 17:24; Rom. 8:17,21) glorification.
    - 3) The observing crowd thought the Father's voice was either thunder or an angel (Jn. 12:29 cf. Ex. 19:19; Rev. 6:1).
  - c. The message from the Father and through the Son communicated the eternal victory over sin and death and the universal drawing unto life (Jn. 12:30-32).
    - 1) The Father's satisfaction regarding the Son's work on the cross is also a judgment regarding Satan (Jn. 12:30; 16:11; 1<sup>st</sup> Jn. 3:8).
    - 2) The Ascension of Jesus Christ from the Earth has tremendous significance in the angelic conflict (Jn. 12:32a; cf. Col. 1:20; 2:15).
    - 3) The drawing of the Son (Jn. 12:32b) and the drawing of the Father (Jn. 6:44) must both be understood as components of the redemption process. ἐλκύω helkuō <sup>#1670</sup><sub>6x</sub> (Jn. 6:44; 12:32; 18:10; 21:6,11; Acts 16:19).
  - d. The crowd knew about an eternal Christ, but was deficient in their Son of Man understanding (Jn. 12:34-43).
    - 1) Messianic expectations emphasized the glory and minimized/denied the suffering.
    - 2) Considerations were given as to different messiahs fulfilling the suffering passages (Arnold Fruchtenbaum, *Messianic Bible Studies* MBS011 The Suffering Messiah of Isaiah 53; cf. Mt. 11:3; 1<sup>st</sup> Pet. 1:10-11).
      - a) The suffering Messiah was termed *Mashiach ben Yosef*.
      - b) The second, glorious Messiah was termed *Mashiach ben David*.
    - 3) Son of Man was a subject central to Daniel (Dan. 7:13-14) and Ezekiel's (Ezek. 2:1,3,6,8 & etc., 93x) revelations.
    - 4) Son of Man was frequently used by Christ concerning Himself (Mt. 16:13), and Son of David was used by Christ in conflict with the Pharisees (Mt. 22:41-46; Mk. 12:35-37; Lk. 20:41-44).
    - 5) The need for faith in the Son of Man was the essence of Jesus' gospel message unto eternal life (Jn. 3:14-16; 5:25-27; 12:35-36a).
    - 6) The blindness of the crowd was pathetic, yet prophetic (Jn. 12:36b-43).
3. Jesus didn't hide long (Jn. 12:36), or go far (Mt. 21:23), as He had additional gospel preaching to do on this day (Jn. 12:44-50).
  - a. Faith in Christ is de facto faith in God the Father (Jn. 12:44 cf. 5:24; 1<sup>st</sup> Pet. 1:20-21 & esp. Jn. 10:30).
  - b. Seeing Christ (and hearing, v.49) is de facto seeing (and hearing) God the Father (Jn. 12:45 cf. 1:18; 14:9,10; 15:23,24).
  - c. Faith in Christ is the only means by which rescue from darkness can occur (Jn. 12:46 cf. 1:9; 8:12; 12:35; Col. 1:13-14).
  - d. First Advent is not the occasion for judgment, but rejection of Christ's message will have an eschatological judgment based upon a protological judgment (Jn. 12:47-48 cf. 3:17-19).
  - e. The Father's commandment is eternal life, which makes faith acceptance an act of obedience (Jn. 12:50; 1<sup>st</sup> Jn. 3:23,24).

**(5) Sanhedrin Challenges Jesus. Answered by Parables** (Mt. 21:23-22:14; Mk. 11:27-12:12; Lk. 20:1-19)

1. The very body which was plotting His death (the Sanhedrin, Jn. 11:47-53) now present a rebellious challenge to Jesus' authority (Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8).
  - a. The chief priests and tribal elders of Israel challenge Jesus' authority in the midst of His teaching (Mt. 21:23; Mk. 11:27-28; Lk. 20:1-2).
  - b. Jesus answered their question with a question (Mt. 21:24-25a; Mk. 11:29-30; Lk. 20:3-4). Their unwillingness to answer Him left Him free to disregard their challenge (Mt. 21:27; Mk. 11:33; Lk. 20:7-8). (Yet note: His question to them was in fact an answer to their question).
  - c. The chief priests and elders did not approach the Lord's question on the basis of truth but on the basis of how either answer would be detrimental to them (Mt. 21:25b-26; Mk. 11:31-32; Lk. 20:5-6).
  - d. The people were not hampered by their legalistic religious structure and actually acknowledged the reality of John's heavenly message (Mt. 21:26; Mk. 11:32; Lk. 20:6). A similar reality was acknowledged by many regarding Jesus (Mt. 21:11,46). God will always provide for truly hungry sheep (Jn. 7:17).
2. Parable of Two Sons (Mt. 21:28-32).
  - a. This parable is a follow up to the previous exchange where neither party answered the other's question.
  - b. Son #1 verbally defies his father, but regrets it later and actually does what he was commanded to do. μεταμέλομαι *metamelomai* <sup>#3338</sup><sub>6x</sub> (Mt. 21:29,32; 27:3; 2<sup>nd</sup> Cor. 7:8<sub>x2</sub>; Heb. 7:21).
  - c. Son #2 verbally obeys his father, but does not follow through with the actual command.
  - d. Note: whatever the spark for regret/remorse, it was not the example of Son #2 which motivated Son #1. Son #1 had regrets even without any positive example to learn from.
  - e. The rebuke against the religious leaders was that they had no room for repentance, indeed they had no room for remorse (a lesser and easier action)—despite the positive volition example set by tax collectors and prostitutes.
3. Parable of the Landowner (Mt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19).
  - a. The landowner (οικοδεσπότης *oikodespotēs* <sup>#3617</sup><sub>12x</sub>) makes numerous appearances in the synoptic gospels (Mt. 10:25; 13:27,52; 20:1,11; 24:43<sup>a</sup>; Mk. 14:14<sup>b</sup>; Lk. 12:39<sup>a</sup>; 13:25; 14:21; 22:11<sup>b</sup>).
    - 1) The landowner planted, walled, dug, built, rented, and went.
    - 2) The tenant-farmers (γεωργός *geōrgos* <sup>#1092</sup><sub>19x</sub>) illustrate a panorama of Satanic philosophies.
  - b. The religious leaders Jesus addressed understood completely the message He delivered (Mt. 21:41), realizing too late that they were in the story (Mt. 21:45).
  - c. Jesus rightly related His present generation with prophesied rejection of the Christ (Mt. 21:42-44; Ps. 118:22,23).
    - 1) The consequences of this generation's rejection must also be consistent with prophesied acceptance of the Christ (Ps. 118:24-26; Mt. 21:9; 23:39).
    - 2) Replacement theology is not an acceptable solution (Rom. 11:1,25). The future salvation of Israel at 2<sup>nd</sup> Advent is the only acceptable solution (Rom. 11:26; Jer. 31:31-33).
    - 3) This message does not reveal the transition from Dispensation of Israel to the Dispensation of the Church. It reveals the transition from Age of Incarnation to Age of Tribulation—both within the Dispensation of Israel.
  - d. Killing Jesus is now mandatory, but must be done in a way that turns the crowd to their side (Mt. 21:46; Mk. 12:12).
4. Parable of the Marriage Feast (Mt. 22:1-14 cp. Lk. 14:16-24).
  - a. Jesus delivered a shorter version of this message during the last Judean and Perea phase of His ministry (Lk. 14:16-24 [PM21]).
  - b. This version of the parable has some unique details.
    - 1) A detailed description of the readiness (Mt. 22:4).
    - 2) Violence towards the slaves (Mt. 22:6).
    - 3) Destruction of their city (Mt. 22:7).
  - c. This version omits the poor and crippled and blind and lame (Lk. 14:21) as the Parable of Two Sons had already communicated truth related to them (Mt. 21:31-32).
  - d. Luke's account had the final call going out into the highways and hedges (Lk. 14:23). Matthew's account has the final call going out to the main highways (Mt. 22:9-10).
  - e. The final call brought in both good and bad (Mt. 22:10-14).
    - 1) The Kingdom of Heaven (Mystery State) features such parables as the Tares among the Wheat (Mt. 13:24-30) and the Dragnet (Mt. 13:47-50).
    - 2) Calling and choosing are distinct (Mt. 22:14).
    - 3) False responses to the call are not acceptable (Mt. 22:13).

## (6) Tribute to Caesar

(Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26)

1. The Lord's enemies are dedicated to His death, but still prefer to find a "lawful" way to make it happen.
  - a. Matthew's trap. παγιδεύω pagideuō <sup>#3802</sup><sub>Hap.</sub> rel. to παγίς pagis <sup>#3803</sup><sub>5x</sub>: *snare* (1<sup>st</sup> Tim. 3:7; 6:9; 2<sup>nd</sup> Tim. 2:26).
  - b. Mark's trap. ἀγρεύω agreuō <sup>#64</sup><sub>Hap.</sub> (LXX Pr. 5:22; 6:25,26) rel. to ἄγρᾱ agra <sup>#61</sup><sub>2x</sub>: *catch* (Lk. 5:4,9).
  - c. Luke's trap. ἐπιλαμβάνομαι epilambanomai <sup>#1949</sup><sub>19x</sub> (Lk. 20:20,26).
2. An interesting partnership between Pharisees and Herodians attempts to lock Jesus into an either/or dilemma. The poll-tax was supported by the Herodians and hated by the Pharisees.
  - a. Siding with the Herodians would diminish Jesus' popularity among the Jewish population at large.
  - b. Siding with the Pharisees would mark Jesus as hostile to Caesar.
3. Their phony praise does communicate an interesting perspective to the Lord's public reputation (Mt. 22:16; Mk. 12:14; Lk. 20:21).
4. Matthew, Mark & Luke record the Lord's awareness of His enemies' malice, hypocrisy & trickery.
  - a. πονηρία ponēria <sup>#4189</sup><sub>7x</sub>: *wickedness, malice* (Mt. 22:18; cf. Lk. 11:39; Rom. 1:29; 1<sup>st</sup> Cor. 5:8).
  - b. ὑπόκρισις hypokrisis <sup>#5272</sup><sub>6x</sub>: *play-acting, pretense, outward show* (Mk. 12:15; cf. Mt. 23:28; Lk. 12:1).
  - c. πανουργία panourgia <sup>#3834</sup><sub>5x</sub>: *craftiness, trickery* (Lk. 20:23; cf. 1<sup>st</sup> Cor. 3:19; 2<sup>nd</sup> Cor. 4:2; 11:3; Eph. 4:14).
5. Jesus' answer was simple yet brilliant, and teaches a vital doctrine for personal application.
  - a. All three gospels employ ἀποδίδωμι apodidōmi <sup>#591</sup><sub>48x</sub>: *render*.
  - b. Rendering to Caesar means providing government's due allegiance (Rom. 13:1-7; 1<sup>st</sup> Pet. 2:13-17).
  - c. The image of Caesar identifies the sovereignty of the authorized minted coinage (tokens of accepted value).
  - d. Rendering to God means providing God's due allegiance even if it means defying government's unrighteous demands (Dan. 2:21; 3:16-18; 4:17,32; 6:10,22,23; Acts 4:19; 5:29).
  - e. The image of God identifies the sovereignty of God over all humanity (tokens of accepted value).

## (7) Sadducees Question the Resurrection

(Mt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40)

1. The Sadducees presented their fantasy hypothetical as proof there could be no resurrection from the dead (Mt. 22:23-28; Mk. 12:18-23; Lk. 20:27-33).
  - a. The Mosaic Law procedure for levirate marriage was proof in their minds that no resurrection was possible (Deut. 25:5-10).
  - b. The Book of Genesis has a terrible example for how this mechanism could be abused (Gen. 38:6-11).
  - c. The Book of Ruth has a beautiful example for how this worked (Ruth 4:1-15).
2. Jesus rejects the premise of the question (Mt. 22:29; Mk. 12:24,27).
  - a. Failure to understand the Scriptures. Fixation upon Pentateuch supremacy fails to embrace a whole counsel approach the God's special revelation (Acts 20:20,27; Isa. 28:10,13; 2<sup>nd</sup> Tim. 3:16).
  - b. Failure to understand the power of God. Abraham had no Scriptures, but he understood the power of God (Rom. 4:17).
3. The resurrection existence for humanity will be "like" the present existence for angelity.
  - a. Angels were also denied by the Sadducees. Jesus used an illustration from another doctrinal blindness to answer the doctrinal blindness under consideration.
  - b. Humans don't become angels. This and other passages have sometimes been used to promote that belief.
    - 1) Matthew & Mark have ὡς ἄγγελοι.
    - 2) Luke coins the term ἰσάγγελοι isangeloi <sup>#2465</sup><sub>Hap.</sub>.
  - c. The resurrected state for humanity will be an eternal non-marital non-procreative estate.
4. Jesus provided a significant exegetical observation from Exodus.
  - a. YHWH called to Moses from the burning bush as the God of Abraham, the God of Isaac, and the God of Jacob (Ex. 3:6). The present tense of His relationship with the patriarchs is key exegetically and theologically.
  - b. The Abrahamic Covenant was promised *personally* to Abraham (Gen. 13:15,17; 15:7; 17:8), Isaac (Gen. 26:3), and Jacob (Gen. 28:13) in addition to their descendants.
  - c. God's promises to the patriarchs as well as their descendants demands that the patriarchs be resurrected (cf. Heb. 11:19).
  - d. Jesus insisted that the present tense relationship between Abraham and YHWH revealed a postmortem ongoing and living relationship (Lk. 20:38). This is clearly revealed throughout the Old Testament (Job 19:26; Ps. 16:9-11; Isa. 26:19; Dan. 12:2), and strongly implied by the Exodus text Jesus employed.
5. The crowds found this exegesis and exposition to be an awesome theological conclusion (Mt. 22:33; Mk. 12:28; Lk. 20:39).

**(8) Pharisees Question Commandments**

(Mt. 22:34-40; Mk. 12:28-34)

1. The humiliation of the Sadducees emboldened the Pharisees to form their largest group yet for an encounter with Jesus (Mt. 22:34).
  - a. One of this group was a lawyer viewed the group's question as a temptation (Mt. 22:35).
  - b. Another of this group (a scribe) identified the Lord as one who answered well (Mk. 12:28).
2. In a previous episode [LJ&PM8], a lawyer provided this two-fold answer, so the Lord's citation here is an interesting situation (Lk. 10:25-27).
  - a. Is this the same lawyer in both episodes?
  - b. How often did Jesus teach this message?
  - c. Did the lawyer in Luke blend Deut. 6:5 and Lev. 19:18 in his own synthesis, or was he at that time actually quoting a prior teaching that Jesus had given?
3. Jewish background for this question.
  - a. The scribes had identified 613 separate commandments, 365 of which were negative and 248 of which were positive.
  - b. They divided them further into "heavy" and "light," i.e., more important and less important.
  - c. The Rabbis often attempted to sum up the whole Law in a single unifying command.
  - d. According to Hillel: "What is hateful to you, do not to your neighbour: that is the whole Torah, while the rest is the commentary thereof."
4. Jesus is asked for the Greatest Commandment, and He answers with the greatest and the second greatest commandments.
  - a. Jesus' answer is identical to the answer provided by the lawyer as a means to work for eternal life (Lk. 10:25).
  - b. Jesus does not teach this as a works-based salvation, but rather as a dependent foundation of what the Law commands (Mt. 22:40).
5. Commandment #1 comes from the Jewish Shema (Deut. 6:4; Mk. 12:29,30).
  - a. Hear, O Israel! YHWH our Elohiym, YHWH one (echod). Arnold Fruchtenbaum has several excellent articles on the unity of a compound singularity rather than an absolute singularity.
  - b. You shall love YHWH your Elohiym with all your heart (לֵבָב <sup>#3824</sup>, καρδία kardia <sup>#2588</sup>), soul (נֶפֶשׁ nephesh <sup>#5315</sup>, ψυχή psuchē <sup>#5590</sup>), and might (מִצְוָה <sup>#3966</sup>, δύναμις dunamis <sup>#1411</sup>) [MT, LXX].
  - c. Heart, Soul, Mind (καρδία, ψυχή, διάνοια dianoa <sup>#1271</sup>) (Mt. 22:37). Heart, Soul, Mind, Strength (καρδία, ψυχή, ισχύς ischus <sup>#2479</sup>) (Mk. 12:30). Heart, Soul, Strength, Mind (καρδία, ψυχή, ισχύς, διάνοια) (Lk. 10:27).
  - d. The lawyer adds an additional term: understanding (σύνεσις sunesis <sup>#4907</sup>) (Mk. 12:33).
  - e. The variety of expressions indicates a multiplicity in spoken messages and a non-precisional apprehension of the principle.
6. Commandment #2 "is like" Commandment #1 (Mt. 22:39).
  - a. Loving your neighbor is like loving the Lord.
  - b. How is it like?
    - 1) Value or result?
    - 2) Target or object?
    - 3) Intensity of the love? Our love for our neighbor must be with all our heart, soul, mind, and strength.
7. The scribe in Mark's account accepts Jesus' teaching and relates it intelligently to other concepts of grace (Mk. 12:32-34; 1<sup>st</sup> Sam. 15:22; Hos. 6:6; Mic. 6:6-8 cf. Mt. 9:13; 12:7).
8. This event brought the Pharisees' hostile questions to an end (Mk. 12:34b).

**(9) Jesus and David**

(Mt. 22:41-46; Mk. 12:35-37; Lk. 20:41-44)

1. Jesus ends the string of challenging questions with a question of His own that the Pharisees will not answer (Mk. 12:34; Mt. 22:46).
2. In Matthew's account, Jesus asks a two part question, with the Pharisees first answer leaving them unable to provide the second answer (Mt. 22:42,45-46). In the accounts of Mark and Luke, the encounter is described as a single unanswerable "how" question (Mk. 12:35; Lk. 20:41).
3. Jesus exegeted Ex. 3:6 to silence the Sadducees [JFW@J7], and now exegetes Psalm 110:1 to silence the Pharisees. Beyond silencing the critical voice, such defenses of the truth ought to spark a humble acceptance of the Word.
4. Notes on Psalm 110.
  - a. Psalm 110 is the most quoted Psalm in the NT. Only 7 verses long, but more NT [quotations and allusions](#)—all from verse 1 or verse 4.
  - b. The Messianic context of Psalm 110 is accepted by Jesus and the Pharisees (Mt. 22:42; Mk. 12:35; Lk. 20:41).
  - c. A Psalm of David. מִזְמוֹר לְדָוִד d'awid mizmowr (57 Psalm titles). Davidic authorship was accepted by Jesus and the Pharisees.
  - d. Two words for Lord. YHWH made utterance to my Adonay.
    - 1) יהוה YHWH #3068: Yahweh, Jehovah, the LORD. 6519 occurrences (+ 305 occurrences of #3069)
    - 2) אֲדֹנָי donay #136 fr. אֲדֹנָי 'adown #113: *lord, master*.
  - e. Made utterance, declared as a divine revelation. נִאֻּם n'e'um #5002 (Ps. 110:1 cf. Heb. 1:13).
  - f. Sit at my right hand signifies an honoring to equal status (1<sup>st</sup> Kgs. 2:19) and the session of Jesus Christ at the right hand of God will become a vital concept for the Dispensation of the Church (Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2).
5. How can David's son also be his Lord?
  - a. Pre-incarnation glory as the Son of God (Jn. 8:58; 17:5).
  - b. Post-resurrection glory as the Son of Man (Php. 2:9,10; Eph. 1:20-23; Rev. 5:2,5,7,9).

**(10) Jesus' Last Sermon**

(Mt. 23:1-39; Mk. 12:38-40; Lk. 20:45-47)

1. Jesus' final public message is for the crowds and His disciples (Mt. 23:1). Still to come are His Upper Room Discourse (Jn. 13-17), and the Mount Olivet Discourse (Mt. 24-25), which were private messages.
2. This Great Hypocrisy Discourse is not typically included in Matthew's Five Great Discourses, but it ought to be. Likewise, Matt. 11:2-30 is not exactly a short message but if we label it the Discourse on John the Baptist then we can think of Matthew's Seven Great Discourses.
3. The introduction establishes the theme for the entire chapter (Mt. 23:1-12).
  - a. Jesus set the example of not taking His seat until the Father granted it (Mt. 22:44). Satan (Isa. 14:13) and his brood (Mt. 3:7; 12:34; 23:33) claim seats for themselves (Mt. 23:1).
    - 1) James and John were vulnerable to this prideful rebellion (Mt. 20:20-23).
    - 2) Nebuchadnezzar testified to the great reality of God's dealings against Satanic pride (Dan. 4:37).
  - b. The chair of Moses has an inherent authority. Obedience to the Word of God is always expected, despite the illegitimate leadership.
  - c. The hypocrisy of the Scribes and Pharisees is summarized (Mt. 23:3b-7).
    - 1) Their speech doesn't match their actions (v.3b).
    - 2) They control others but exempt themselves (v.4).
    - 3) They do everything for their public image (v.5).
    - 4) They crave social courtesies of respect (vv.6,7).
  - d. The introduction concludes with warnings and reminders (Mt. 23:8-12).
    - 1) The warnings are against emulating the Mishnaic era of Judaism under the descriptive terminology of Rabbi, father, and leader (vv.8-10).
    - 2) The reminder is that self-exaltation leads to divine humiliation (vv.11-12).
4. Luke's gospel recorded a similar message on an earlier occasion (Lk. 11:37-54) [LJ&PM12: Judgment Against Lawyers and Pharisees]. Matthew's gospel records multiple occasions in which Jesus warns His disciples against Pharisee hypocrisy/leaven (Mt. 16:5-12 cf. Lk. 12:1).
5. Jesus delivers seven woes in a manner reminiscent of numerous Old Testament prophets (Mt. 23:13-33). οὐαὶ <sup>#3759</sup><sub>46x</sub>: interjection denoting pain or displeasure: *woe, alas*. הוי <sup>#1945</sup><sub>51x</sub>: *ah! alas!* & אוי <sup>#188</sup><sub>25x</sub>: *woe!* (Num. 21:19; 24:23; 1<sup>st</sup> Sam. 4:7,8; Prov. 23:29; Isa. 3:9,11; 6:5; 24:16; Jer. 4:13,31; 6:4; 10:19; 13:27; 15:10; 45:3; 48:46; Lam. 5:16; Ezek. 16:23; 24:6,9; Hos. 7:13; 9:12).
  - a. Woe #1: Scribes & Pharisees a.k.a. Hypocrites are unsaved and actively hinder the salvation of others (v.13 cf. Lk. 11:52).
  - b. Woe #2: Scribes & Pharisees a.k.a. Hypocrites expend maximum satanic effort for minimum earthly results with doubled hellish consequences (v.15).
  - c. Woe #3: Blind Guides a.k.a. Fools & Blind Men draw fine lines in their manipulations and distortions of obligations and duties to God (vv.16-22).
  - d. Woe #4: Scribes & Pharisees a.k.a. Hypocrites a.k.a. Blind Guides get lost in legalistic minutia and completely miss the big picture for a life that pleases God (vv.23-24).
  - e. Woe #5: Scribes & Pharisees a.k.a. Hypocrites fixate on external purity in complete denial of their internal corruption (vv.25-26).
  - f. Woe #6: Scribes & Pharisees a.k.a. Hypocrites fixate on external beauty in complete denial of their internal death (vv.27-28).
  - g. Woe #7: Scribes & Pharisees a.k.a. Hypocrites refuse to see where they are in the unfolding plan of God (vv.29-33).
6. Devouring widows houses (Mk. 12:40; Lk. 20:47; Mt. 23:14\*) is a vivid condemnation for self-righteous religious leaders and their victimization of the vulnerable (cf. Ezek. 34:3,4).
7. Jesus follows the seven woes with a personal prophecy (Mt. 23:34-36) and a lament (Mt. 23:37-39).
  - a. This prophecy is personal because Jesus promises to personally send divine messengers.
    - 1) "Prophets, wise men, and scribes" uses terminology that His immediate audience would relate to, and in a context that alludes to the close of the OT and the destruction of the first temple (2<sup>nd</sup> Chr. 36:15-19).
    - 2) The earlier message recorded by Luke (see point 4, above) referenced the wisdom of God (cf. Prov. 8:12; 1<sup>st</sup> Cor. 1:24,30) sending prophets and apostles (Lk. 11:49), in a way that could not totally be understood until the mystery of the Church was unveiled (Eph. 3:5).
    - 3) One of the earliest roles of the Church was to serve as a warning to national Israel that their stewardship has been suspended and their city and temple were facing an imminent destruction (Isa. 28:11-13; Acts 2:4-12,36-41; 1<sup>st</sup> Cor. 14:20-22a).

- 4) The 70AD destruction of Jerusalem was cumulative and compound divine discipline on the nation of Israel for all OT martyrs (Abel to Zechariah, Matt. 23:35) and the ultimate Martyr, Jesus Christ (Mt. 27:25).
- 5) "This generation" must be recognized in the immediate context and MUST NOT be confused with "this generation" that will be studied in the Mt. Olivet Discourse (Mt. 24:34).
- b. The lament is over Israel's national rejection of their Messiah King (Mt. 23:37-39).
  - 1) The sovereignty of God is always achieved, yet the volition of man is always respected (Mt. 23:37).
  - 2) The desolate house describes Israel's suspended stewardship (Mt. 23:38). It has a future, but in the meantime other stewards will serve the Father's plan (Rom. 9:24-26; 11:1-5,25-27).
  - 3) The Second Advent of Jesus Christ will not take place until the nation of Israel repents and accepts the King they crucified (Mt. 23:39; Zech. 12:10).

## ***(11) The Poor Widow's Great Offering***

(Mk. 12:41-44; Lk. 21:1-4)

1. Shortly before departing the temple for the last time (Mk. 13:1), Jesus sat down and observed the treasury deposits (Mk. 12:41).
  - a. Jesus sat down (aorist participle) and *began* observing (imperfect) how the crowd was throwing (present) copper into treasury.
  - b. Jesus made a thoughtful and reasoned observation. θεωρέω theōreō #2334<sub>58x</sub>.
  - c. His consideration centered on the manner (how, πῶς pōs) i.e. the attitude of the activity (Mk. 12:41,44).
2. Edersheim details 13 trumpet-shaped collection receptacles in the womens court (The Temple, p.48).
3. Many rich people were throwing in (imperfect) much, but one poor widow came and threw in (aorist) two lepta (Mk. 12:41b,42).
  - a. The lepton was the smallest coin in circulation. A denarius equaled one days wage, and could be divided into 16 assarions. An assarion equaled four quadrans. A quadran equaled two leptons.
  - b. The value of the rich people's donation is not known but is irrelevant to the story and the doctrine this story supplies.
4. Jesus perceives comprehensive information regarding this widow that turns these observations into as a significant message on grace giving.
  - a. He called His disciples to Himself for a divine message (ἀμὴν λέγω ὑμῖν amēn legō humin).
  - b. He declares that the poor widow gave more than all the others He observed (Mk. 12:43).
  - c. Jesus explained the standard by which two leptons is more than all the money the rich people were giving (Mk. 12:44).
    - 1) The rich people gave with a single description of surplus.
    - 2) The widow gave in a three-fold description of deficiency, totality, and livelihood.
    - 3) The rich people's offering is not described as worthless, but it is inferior to the widow's offering.
  - d. The widow in this episode must have reminded Jesus of the widow at Zarephath (1<sup>st</sup> Kgs. 17:8-16; Lk. 4:26).
5. The significance: surplus giving is inferior to deficiency, totality, livelihood giving.
  - a. Deficiency giving is never commanded, but in this passage it is commended.
  - b. Totality giving is commanded once as an illustration (Mt. 19:21; Mk. 10:21; Lk. 18:22), but in at least one passage is commended to the Lord's Apostles (Lk. 12:33).
  - c. Livelihood giving refuses to place temporal expenditures ahead of spiritual expenditures. Spiritual expenditures are the first priority, followed by temporal expenditures (Lk. 12:22-31).
  - d. Rewardability is assigned to the attitude (2<sup>nd</sup> Cor. 8:12a; 9:6,7).
  - e. Attitude makes the absolute cash value irrelevant (2<sup>nd</sup> Cor. 8:12b).
  - f. Modern American terminology would define surplus giving as coming from discretionary income. This is cash on hand after taxes and necessary living expenses are paid.
  - g. Modern American terminology would define livelihood giving as coming from disposable income. This is net income after taxes. (Discretionary and Disposable are now often interchanged and confused).



**(12) Jesus Tells the Future**

(Mt. 24:1-51; Mk. 13:1-37; Lk. 21:5-36)

1. This episode combines with the next for what is commonly called The Mount Olivet Discourse.
  - a. During the Passion Week it was Jesus' practice to teach in the temple each day, retiring to Mount Olivet each evening (Lk. 21:37-38).
  - b. Meals and sleeping were evidently in the home of Simon the Leper in Bethany (Mt. 26:6-13; Mk. 14:3-9), with Lazarus, Mary & Martha close by (Jn. 12:1-8).
  - c. Normally, prayer would take place in Gethsemane (Jn. 18:1-2).
  - d. Somewhere on Mt. Olivet, a series of powerful prophesies would be delivered two days before the cross (Mt. 26:2; Mk. 14:1-2).
2. As they depart the temple, the disciples express how awesome it appears to them (Mt. 24:1; Mk. 13:1; Lk. 21:5), prompting Jesus to prophecy its complete destruction—down to the very last stone (Mt. 24:2; Mk. 13:2; Lk. 21:6).
3. Peter, James, John, & Andrew led the private questioning (Mk. 13:3 cf. Lk. 21:7 and esp. Mt. 24:3).
  - a. The Olivet Discourse is a private message to His disciples. The 1<sup>st</sup> century rejecters of Christ are not warned, but the Tribulational disciples of Christ will certainly pay close attention.
  - b. The disciples' questions and the Lord's answers must be carefully sorted out.
    - 1) The time inquiries (when) locked in on the prophesied destruction of Jerusalem as well as additional things spoken of in that context ("these things") (Mt. 24:3a; Mk. 13:4a; Lk. 21:7a).
    - 2) The additional things spoken of in that context clearly included Jerusalem and her desolate house (Mt. 23:38; Lk. 21:20).
    - 3) The sign inquiries (what) are hampered by finite and flawed understanding that only envisions a single temple destruction (Mk. 13:4b; Lk. 21:7b). This finite and flawed understanding also links the temple destruction with Jesus' return and the end of the age (Mt. 24:3b).
    - 4) The Lord's answers, as recorded in the synoptic narratives, were more specific than the disciples realized. When the Lord's answers are carefully sorted out, a fuller and clearer understanding of Jerusalem eschatology will result.
4. The disciples must be forgiven their ignorance, as no prophet of Israel prior to Jesus ever distinguished the two advents of Messiah with any clarity (1<sup>st</sup> Pet. 1:10-12). All OT messianic prophecies therefore can be categorized as first and/or second advent prophecies.
5. Jerusalem & Temple destruction prophecies require careful searches and inquiries similar to dispersion and regathering of Israel prophecies.
  - a. Babylonian captivity & return prior to first advent.
  - b. Global dispersion & return prior to second advent.
6. Jerusalem & Temple destruction prophecies look forward from the perspective of the time they were uttered and may not distinguish with precision which actual destruction is in view.
  - a. Moses, Isaiah & Jeremiah prophecies might pertain to the Babylonian destruction and/or the Roman destruction.
  - b. Daniel, Ezekiel, Zechariah & Jesus prophecies antedate the Babylonian destruction and therefore must pertain to the Roman destruction, *but* . . .
  - c. Jerusalem & Temple destruction prophecies pertaining to Roman destruction may reference either the 70<sup>AD</sup> Roman destruction and/or the eschatological Roman destruction. This is where studies of the Mount Olivet discourse must be careful.
  - d. The Apostle John's prophecies antedate the 70<sup>AD</sup> Roman destruction and leave only the eschatological Roman destruction as a possible fulfillment. This is why Tribulation and Second Advent studies must reject preterism.
7. The Gospel of Matthew supplies the fullest narration of the disciples questions.
  - a. When will these things happen? Luke records Jesus' answer to this question (Luke 21:20-24), but Matthew & Mark omit it.
  - b. What will be the sign of your coming? Jesus answers this question last after he answers the last question first (Mt. 24:29-31; Mk. 13:24-27; Lk. 21:25-28).
  - c. What will be the sign of the end of the age? Jesus answers this question first by describing what is not yet the end (Mt. 24:4-14; Mk. 13:5-13; Lk. 21:8-19), and then by describing the sign of the end (Mt. 24:15-28; Mk. 13:14-23, but not Luke).
8. Question #3: What will be the sign of the end of the age? Answered by "not yet" circumstances (Mt. 24:4-14; Mk. 13:5-13; Lk. 21:8-19), followed by the sign of the end (Mt. 24:15-28; Mk. 13:14-23; omitted by Luke).

- a. This subject is ripe for misleading (Mt. 24:4,5; Mk. 13:5,6; Lk. 21:8) and fear-mongering (Mt. 24:6; Mk. 13:7; Lk. 21:9).
  - b. Thomas Ice marks a noted parallel between these warnings and the seals of Revelation 6. If that is a valid comparison to make, then it helps to pinpoint the seals to the first half of the 70<sup>th</sup> week of Daniel.
  - c. False Christs have appeared throughout the Dispensation of the Church and will continue to appear in the Dispensation of Israel: Age of Tribulation (Mt. 24:5; Mk. 13:6; Lk. 21:8).
  - d. Wars & rumors of wars involving nations and kingdoms, plus famines and earthquakes comprise the “not yet” circumstances of the beginning of birth pangs (Mt 24:6-8; Mk. 13:7-8; Lk. 21:9-11).
    - 1) Wars & rumors of wars could be thought of in our modern terminology of hot and cold war.
    - 2) Nations (ἔθνος ethnos <sup>#1484</sup><sub>162x</sub>) and kingdoms (βασίλεια basileia <sup>#932</sup><sub>162x</sub>) address conflicts among ethnic and political rivals.
      - a) Genesis designates lands with an assigned language populated by families organized into nations (Gen. 10:5,20,31).
      - b) Daniel stipulates God’s control over kings and kingdoms (Dan. 2:21; 4:17,25,32; see also 5:19 for peoples, nations, and languages).
      - c) Acts 17:26 demonstrates God’s purpose in every nation and their designated land.
      - d) Rev. 5:9 illustrates Jesus Christ’s work on the cross for every tribe and tongue and people and nation.
    - 3) Arnold Fruchtenbaum authored a compelling, if not conclusive, study relating this idiom to the historical events of World War I and World War II. Messianic Bible Studies [038](#).
    - 4) Natural disasters are normal occurrences, so the episodes described here must be of an increased frequency and/or intensity. Arnold Fruchtenbaum documents the increased frequency of earthquakes through the centuries.
    - 5) The beginning of birth pangs are not the actual birth pangs spoken of throughout prophetic literature (Isa. 13:8; 26:17; Jer. 4:31; 6:24; Mic. 4:9–10; cf. 1 Thess. 5:3).
  - e. Global anti-Semitism will exhibit the greatest ever attempted genocide (Mt. 24:9-14; Mk. 13:9-13; Lk. 21:12-19).
    - 1) From Pharaoh (Ex. 1:15,16) to Haman (Est. 3:6) to Hitler, to Antichrist, no attempt to exterminate the Jews can succeed (Jer. 31:35-37).
    - 2) “They” (Mt. 24:9; Mk. 13:9; Lk. 21:12) are the mislead many (Mt. 24:5; Mk. 13:6) serving the false Christs by persecuting the followers of the Only Begotten.
    - 3) Tribulation and death (Mt. 24:9) will use religious, political and judicial mechanisms (Mk. 13:9-11; Lk. 21:12-15).
    - 4) World hatred will be specifically because of the name of Jesus Christ (Mt. 24:9; Mk. 13:13; Lk. 21:17).
    - 5) Family & culture ties will be rendered meaningless as betrayal will come from even the closest relationships. This includes apostasy by fellow believers (Mt. 24:10-12) and hostility from unbelieving family members (Mk. 13:12; Lk. 21:16).
    - 6) Enduring to the end is not an Arminian theological justification, but a Dispensational encouragement to the enduring remnant in the Tribulation (Mt. 24:13; Mk. 13:13; Lk. 21:19).
  - f. The Sign of the End (Mt. 24:15-28; Mk. 13:14-23).
    - 1) The Abomination of Desolation is the Sign of the End (Dan. 9:27; Mt. 24:15). τὸ βδέλυγμα τῆς ἐρημώσεως.
    - 2) This Abomination had a foreshadowing in the days of Antiochus IV Epiphanies (Dan. 8:13; 11:31; 1 Macc. 1:54-58), but the ultimate fulfillment remains future (Dan. 11:36-39; 12:10-13; 2<sup>nd</sup> Thess. 2:3-4).
    - 3) Let the reader understand (Mt. 24:15; Mk. 13:14) echoes the anticipation of insight (Dan. 12:3,10) for those who read and heed (Rev. 1:3) the full eschatological warnings (from Daniel, Jesus, Paul & John).
    - 4) The Tribulation of Israel is the uniquely tribulational event in all human history (Jer. 30:7; Dan. 12:1; Mt. 24:21-22; Mk. 13:19).
    - 5) Doctrinally oriented believers will obey the Scriptures by fleeing and hiding.
      - a) The flight must be immediate and rapid (Mt. 24:16-20; Mk. 13:14-18).
      - b) Temptations to come out of hiding must be rejected (Mt. 24:23-28; Mk. 13:21-23).
9. Question #1: When will these things happen? Answer given in Luke 21:20–24. Omitted by Matthew & Mark.
- a. Similarities and differences must be evaluated to properly relate Luke 21:20–24 to Matthew 24:15–28 & Mark 13:14–23.
    - 1) If the differences can be reconciled then the passages ought to be considered parallel.
    - 2) If the differences cannot be reconciled then the passages cannot be parallel (despite the similarities).
    - 3) Numerous similarities in passages that are not parallel often indicates a typology or foreshadowing circumstance.
  - b. “When you see Jerusalem surrounded by armies” (Lk. 21:20) is an entirely different context and message from “when you see the Abomination of Desolation (Mt. 24:15).

- c. The fall of Jerusalem in 70AD and the global dispersion of the Jewish people is the best way to take vv.23&24.
10. Question #2: What will be the sign of your coming? The final answer given (Mt. 24:29-31; Mk. 13:24-27; Lk. 21:25-28).
- a. Sun, moon and stars will be darkened (Mt. 24:29; Mk. 13:24,25; Lk. 21:25), replaced by a single sign appearing in the sky (Mt. 24:30a) that undeniably indicates The Son of Man with power and great glory (Mt. 24:30b; Mk. 13:26; Lk. 21:27).
  - b. Similar warnings take place at least twice in the Tribulation (Rev. 6:12-16; 8:12; 16:8; 19:17), but mankind goes back to its own ways each time when the heavenly order is restored.
  - c. The powers of the heavens will be shaken (Mt. 24:29; Mk. 13:25; Lk. 21:26). All the energizing power of the fallen angels and demons is broken, leaving the human armies in dread (cf. Ex. 23:27; Josh. 2:9,11).
11. The Parable of the Fig Tree (Mt. 24:32-41; Mk. 13:28-32; Lk. 21:29-33).
- a. The Fig Tree is perhaps the easiest parable our Lord ever taught. When leaves appear on the fig tree, summer is near.
  - b. The Sign of the End (Abomination in the temple), the Great Tribulation of Israel, and the Sign of the Son of Man will make the imminence of Jesus second coming undeniable.
  - c. Clearly “this generation” in chapter 24 is not the same as “this generation” in chapter 23. The first century generation and the Tribulation generation must be kept distinct (cf. Mt. 21:43-44).
  - d. Noah’s flood is a vital hermeneutic for the second advent of Jesus Christ (Mt. 24:37-39). The flood “took away” the unbelievers. The taking and leaving (Mt. 24:40-41) must be interpreted in the light of this imagery and not confused with the Rapture of the Church in any way (cf. Mt. 13:30).
12. The Imperative to Be Alert (Mt. 24:42-51; Mk. 13:33-37; Lk. 21:34-36).
- a. The day and hour of Christ’s second advent is only known by God the Father (Mt. 24:36,42-44).
  - b. Under any application of imminency, the primary imperatives are watchfulness and readiness.
    - 1) γρηγορέω grēgoreō <sup>#1127</sup><sub>22x</sub> (Mt. 24:42,43; 25:13; 26:38,40,41; Mk. 13:34,35,37; 14:34,37,38; Lk. 12:37; Acts 20:31; 1<sup>st</sup> Cor. 16:13; Col. 4:2; 1<sup>st</sup> Thess. 5:6,10; 1<sup>st</sup> Pet. 5:8; Rev. 3:2,3; 16:15).
    - 2) γίνεσθε ἔτοιμοι ginesthe hetoimoi. ἔτοιμος hetoimos <sup>#2092</sup><sub>17x</sub>. See also ἔτοιμάζω hetoimazō <sup>#2090</sup><sub>29x</sub>.  
 ἔτοιμασία hetoimasia <sup>#2091</sup><sub>Hap.</sub>. ἔτοιμῶς hetoimōs <sup>#2093</sup><sub>3x</sub>. προετοιμάζω proetoimazō <sup>#4282</sup><sub>2x</sub>.  
 In the NT, readiness is demanded in three respects: readiness for good works (Tit. 3:1; 2<sup>nd</sup> Tim. 2:21), readiness to bear witness to the Gospel (1<sup>st</sup> Pet. 3:15; Eph. 6:15), and readiness for the return of the Lord (Mt. 24:44; Lk. 12:40). TDNT Vol. 2, p.706.
  - c. In the meantime, while not neglecting watchfulness & readiness, believers strive to remain faithful (πιστός pistos <sup>#4103</sup><sub>67x</sub>) & sensible (φρόνιμος phronimos <sup>#5429</sup><sub>14x</sub>).
    - 1) Good & faithful servant is the pronouncement in judgment (Mt. 25:21,23).
    - 2) Faithful & sensible is required of slaves with stewardship responsibility (Lk. 12:42,45).
    - 3) A more developed expectation of sensibility/prudence comes up next in the Parable of the Virgins (Mt. 25:2,4,8,9).

**(13) Parables: Ten Virgins, Talents, The Day of Judgment**

(Mt. 25:1-46)

1. The Parable of the Ten Virgins expands upon the imperative to be on the alert (Mt. 25:1-13 cf. 24:42).
  - a. Kingdom of Heaven comparisons are made 11 times in Matthew (Mt. 13:24,31,33,44,45,47,52; 18:23; 20:1; 22:2; 25:1).
  - b. Ten virgins take their lamps to meet the bridegroom (Mt. 25:1).
    - 1) παρθένος parthenos <sup>#3933</sup><sub>15x</sub>: *virgin* (Mt. 1:23; 25:1,7,11; Lk. 1:27<sub>x2</sub>; Acts 21:9; 1<sup>st</sup> Cor. 7:25,28,34,36,37,38; 2<sup>nd</sup> Cor. 11:2; Rev. 14:4).
    - 2) λαμπάς lampas <sup>#2985</sup><sub>9x</sub>: *torch, lamp* (Mt. 25:1,3,4,7,8; Jn. 18:3; Acts 20:8; Rev. 4:5; 8:10).
    - 3) νυμφίος numphios <sup>#3566</sup><sub>16x</sub> (Mt. 9:15<sub>x2</sub>; 25:1,5,6,10; Mk. 2:19<sub>x2</sub>,20; Lk. 5:34,35; Jn. 2:9; 3:29<sub>x3</sub>; Rev. 18:23).
  - c. The contrast in this parable is foolish versus prudent.
    - 1) μωρός mōros <sup>#3474</sup><sub>12x</sub> (Mt. 5:22; 7:26; 23:17; 25:2,3,8; 1<sup>st</sup> Cor. 1:25,27; 3:18; 4:10; 2<sup>nd</sup> Tim. 2:23; Tit. 3:9).
    - 2) φρόνιμος phronimos <sup>#5429</sup><sub>14x</sub> (Mt. 7:24; 10:16; 24:45; 25:2,4,8,9; Lk. 12:42; 16:8; Rom. 11:25; 12:16; 1<sup>st</sup> Cor. 4:10; 10:15; 2<sup>nd</sup> Cor. 11:19).
  - d. Each virgin was expected to produce light, but only the wise virgins possessed the fuel needed to produce light.
  - e. The opportunity for entrance is narrow. Once shut, there are no second chances (Mt. 25:10-12 cf. Gen. 7:16; Lk. 13:25).
2. The Parable of the Talents (Mt. 25:14-30). Similar to the Parable of the Minas [LJ&PM 40] (Lk. 19:11-27).
  - a. This parable is closely linked to the previous passage, indicated by the abbreviated introduction (Mt. 25:14 cf. 25:1). This could then be thought of as the 12<sup>th</sup> Kingdom of Heaven comparison.
  - b. A man is going to “go on a journey.” ἀποδημέω apodēmeō <sup>#589</sup><sub>6x</sub> (Mt. 21:33<sup>a</sup>; 25:14,15; Mk. 12:1<sup>a</sup>; Lk. 15:13; 20:9<sup>a</sup>).
  - c. In the Parable of the Minas, each slave was provided an equal amount to do business with. In this parable, the slaves are entrusted with varying amounts proportional to their ability (Mt. 25:15).
  - d. The standard in judgment divides “good and faithful” from “wicked and lazy” (Mt. 25:19-28).
3. The Day of Judgment (Mt. 25:31-46).
  - a. The setting for this judgment is the Millennial Kingdom of Jesus Christ (Mt. 25:31; 2<sup>nd</sup> Thess. 1:7-10; Jude 14; Zech. 14:5).
  - b. This public judgment centers on the Gentiles (Mt. 25:32-33) in contrast to the private wilderness judgment of Israel (Ezek. 20:33-38(44)).
  - c. Sheep to the right, goats to the left (Mt. 25:33).
    - 1) The standard in judgment divides the blessed (Mt. 25:34) and righteous (Mt. 25:37) from the accursed (Mt. 25:41).
    - 2) Gentile behavior does not merit their righteous standing; Gentile behavior reflects their righteous standing as an expression of grace (Rom. 4:5; Eph. 2:8-9).

***(14) Jesus Tells the Date of the Crucifixion***

(Mt. 26:1-5; Mk. 14:1,2; Lk. 22:1,2)

***(15) Anointing by Mary at Simon's Feast***

(Mt. 26:6-13; Mk. 14:3-9; Jn. 12:2-8)

***(16) Judas Contracts the Betrayal***

(Mt. 26:14-16; Mk. 14:10,11; Lk. 22:3-6)

1. Short-term prophecies confirm the reality of long-term prophecies (Deut. 18:22).
  - a. Jesus had previously spoken of His crucifixion (Mt. 16:21; 17:9,12,22,23; 20:18,19), but on this night He pinpoints the very day. The accuracy of His death & resurrection prophecies confirms the accuracy of His Mt. Olivet prophecies.
  - b. Other examples of short-term & long-term OT prophets (Isa. 7:14-16; 8:1-4; Mt. 1:18-25; also Jer. 28:9; 32:7,8).
2. The Lord specifically cited Passover as the designed day of His substitutionary death. Designed by God the Father (Acts 2:23; 3:18; 4:28). Doctrinally, we understand that Jesus Christ is our Passover (1<sup>st</sup> Cor. 5:7).
3. The Chief Priests and Elders were in a conundrum in their assassination conspiracy (Mt. 26:3-5). Passover was the perfect time to kill Jesus because they knew exactly where He would be, but it was the worst time to kill Jesus because there were so many witnesses.
4. Mary's anointing was taught in LJ&PM41 (Jn. 12:2-8). The narratives of Matthew & Mark record this event as a "flashback" event in the context of Judas' betrayal (Mt. 26:6-13; Mk. 14:3-9).
5. Judas' betrayal fulfilled a number of OT prophecies (Mt. 26:14-16).
  - a. The foreshadowing of Ahithophel (2<sup>nd</sup> Sam. 15:31; 16:20-17:23; Ps. 41:4-9; 55:12-14).
  - b. The thirty pieces of silver (Zech. 11:12).
  - c. The potter's field (Zech. 11:13; Mt. 27:3-10).
  - d. Important to note: God's predetermined plan to crucify Christ and His prophetic announcement of who the instrument would be does not remove culpability from the tool who volitionally performed the predicted deed (Lk. 22:22).

**(17) Preparation for the Passover**

(Mt. 26:17-19; Mk. 14:12-16; Lk. 22:7-13)

**(18) Passover Eaten, Jealousy**

(Mt. 26:20; Mk. 14:17; Lk. 22:14-16,24-30)

1. An unnamed water carrier and an unnamed house owner lead Peter & John to the most famous upper room in the history of the world.
  - a. Passover will be observed [JFWoW@J17,18].
  - b. Foot washing will be demonstrated [JFWoW@J19].
  - c. The Betrayer will be exposed and expelled [JFWoW@J20,21].
  - d. Communion will be introduced [JFWoW@J22].
  - e. A critical Discourse will be delivered, and the real Lord's Prayer will be offered to the Father [JFWoW@J23] (Jn. 14:1-17:26).
2. Jesus and His Disciples observed the final Passover of His first advent (Mt. 26:17; Mk. 14:12; Lk. 22:7-16).
  - a. Old Testament background on Passover and Unleavened Bread is important to review (Ex. 12). R.A. Torrey's [New Topical Textbook](#) has a good summary.
  - b. Jesus had previously observed Passover several times (Jn. 2:13; 5:1; 6:4; 11:55). These passages in John are vital for all Life of Christ chronological studies.
  - c. A problem arises with the priests' Passover observance on the following day (Jn. 18:28). Harmonizations of this discrepancy are presented thoroughly by [Harold Hoehner](#) (Chronological Aspects of the Life of Christ, **ISBN-13:** 978-0310262114).
3. This night has been on the Lord's heart for weeks, years, even ages (Lk. 22:15,16).
  - a. Earnestly desired. ἐπιθυμία ἐπεθύμησα. Hebraism common in the LXX. This idiom also appears at John 3:29 & Acts 4:17. ἐπιθυμέω epithumeō <sup>#1937</sup><sub>16x</sub>: to have a strong desire to do or secure something; *desire, long for*. Not always sexual (Mt. 5:28) and not always wrong (Mt. 13:17; 1<sup>st</sup> Tim. 3:1; Heb. 6:11; 1<sup>st</sup> Pet. 1:12).
  - b. Eat this passover (πάσχα pascha <sup>#3957</sup><sub>29x</sub>) before I suffer (πάσχω paschō <sup>#3958</sup><sub>42x</sub>).
  - c. The desire of the Lord was to accomplish everything the Father assigned for Him to do. This delight and desire was birthed from the foundation of the world (Prov. 8:31; Ps. 22:31; 40:7,8; Heb. 10:7,9).
  - d. Never again is Passover to be observed until its Kingdom fulfillment arrives (Jer. 16:14-15; 23:7-8).
4. Luke adds details to this episode pertaining to the disciples' jealousy (Lk. 22:24-30).
  - a. This was not their first such argument [GM53:Disciples Contend About Greatness] (Mt. 18:1-5; Mk. 9:33-37; Lk. 9:46-48).
  - b. The Lord's response (this time) is to highlight prideful Gentile practices (Lk. 22:25-26).
  - c. The world knows how tables work. The standing ones serve the seated ones. Jesus turned the tables (Lk. 22:27).
  - d. In order to be seated and served in the Kingdom, the Lord expects loyal service here in time (Lk. 22:28-30 cf. Hos. 6:6).

**(19) Footwashing**

(Jn. 13:1-20)

1. John 13:1-4 forms a grammatically remarkable introduction to this portion of the Gospel of John. It stands as a new introduction to a new segment of the Book.
  - a. He was in the world, and the world was made through Him, and the world did not know Him (Jn. 1:10).
  - b. His hour had come that He would depart out of the world to the Father (Jn. 13:1).
  - c. He came to His own, and those who were His own did not receive Him (Jn. 1:11).
  - d. Having loved His own who were in the world, He loved them to the end (Jn. 13:1).
  - e. The participles of vv.2-3 demonstrate that all the attendant circumstances are in place, having been put in place over the days, weeks, years, millennia leading to this upper room on this Passover eve.
    - 1) The Devil crafted a plan and drafted an instrument (Jn. 13:2).
    - 2) God the Father crafted a plan and called an instrument for volitional obedience (Jn. 13:3 cf. Ps. 40:6-8; Heb. 10:5-7. See also Jn. 3:35,36).
  - f. Jesus simple actions after dinner vividly painted the next day's anticipated activity (Jn. 13:4).
    - 1) He arose. ἐγείρω egeirō #1453<sub>143x</sub>: raise, rise, lift up. Used often of the resurrection but also idiomatically as a Hebraism reflecting קוּמַי quwm #6965.
    - 2) He laid aside His garment. τίθημι tithēmi #5087<sub>100x</sub>: to put or place, lay, lay down (cf. Jn. 10:11,15,17,18; 13:4,37,38; 15:13; 1<sup>st</sup> Jn. 3:16).
    - 3) He girded Himself. διαζώννυμι diazōnnumi #1241 cf. Jn. 21:7,18; Acts 12:8; 1<sup>st</sup> Pet. 1:13.
2. Judas, the son of Simon Iscariot.
  - a. Ἰούδας Σίμωνος Ἰσκαριώτου Ioudas Simōnos Iskariōtou (Jn. 6:71; 13:2,26). Ἰούδας ὁ Ἰσκαριώτης Ioudas ho Iskariōtēs (Mt. 10:4).
  - b. The Betrayer/Traitor/Deliverer. παραδίδομι paradidōmi #3860 (Mt. 10:4; Mk. 3:19; Lk. 6:16).
  - c. [Anchor Bible Dictionary](#) has good information on the names employed.
3. Footwashing is an illustration of spiritual cleansing (Jn. 13:10-11).
  - a. This prophetic pantomime should not be confused with hospitality-connected foot washing (Lk. 7:44-47; 1<sup>st</sup> Tim. 5:10).
  - b. An OT believer cannot oida the Footwashing doctrine, but a NT believer will ginōskō it (Jn. 13:7).
  - c. Wash. νίπτω niptō #3538<sub>17x</sub> (5x in Jn. 9; 8x in Jn. 13).
  - d. Bathe. λούω louō #3068<sub>5x</sub> (Jn. 13:10; Acts 9:37; 16:33; Heb. 10:22; 2<sup>nd</sup> Pet. 2:22).
  - e. Clean. καθάρως katharos #2513<sub>26x</sub> (Mt. 5:8; Jn. 13:10,11; 15:3; Rom. 14:20; 1<sup>st</sup> Tim. 1:5; 3:9; 2<sup>nd</sup> Tim. 1:3; 2:22; Tit. 1:15<sub>x3</sub>; Heb. 10:22).
  - f. 11 disciples had bathed (were saved) (Jn. 13:10,11,18,19). The cleansing needs for a believer are different than the cleansing needs for an unbeliever (Ps. 51:2,7; 1<sup>st</sup> Jn. 1:7,9).
4. The work of Christ between laying down and taking up is a work of spiritual cleansing.
  - a. His life (Jn. 10:18).
  - b. His glory (Jn. 17:5; Phil. 2:5-11).
  - c. The cleansing work of the cross (1<sup>st</sup> Cor. 6:11; Eph. 5:26; Tit. 2:14; 3:5-7; Heb. 9:14; 10:22).
5. The application of this demonstration is not to replicate a ritual without reality, but to live out the reality in humble service on behalf of the Body of Christ (Jn. 13:12-20).
  - a. The application comes to exist in the hereafter (Jn. 13:12 cf. v.7).
  - b. Jesus is Teacher and Lord. The Apostle and High Priest of our Confession trained the first Apostles to go forth and establish the foundation of His heavenly calling (Jn. 13:13,15; Heb. 3:1).
  - c. The demonstration illustrates humility: the attitude of the servant rather than the served (Jn. 13:14,16 cf. Lk. 12:37; 22:27).
  - d. Knowing a doctrine is only step one. Making application is where the blessing of inner happiness is produced (Jn. 13:17).
  - e. The Apostles will be sent forth even as Jesus Christ was sent forth (Jn. 13:20; 17:18; 20:21 cf. Lk. 9:48; 10:16).

**(20) Judas Revealed, Defects** (Mt. 26:21-25; Mk. 14:18-21; Lk. 22:21-23; Jn. 13:21-30)

**(21) Jesus Warns About Further Desertion** (Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-38; Jn. 13:31-38)

1. Luke has the shortest version: Behold, the hand of my betrayer is with me on the table (Lk. 22:21-23 cf. Ps. 41:9).
  - a. It has been so determined. ὁρίζω <sup>#3724</sup>horizō<sub>8x</sub>: *to set limits to, determine, fix, set* (Lk. 22:22; Acts 2:23; 10:42; 11:29; 17:26,31; Rom. 1:4; Heb. 4:7).
  - b. Woe to that man. God's predetermined plan to crucify Christ and His prophetic announcement of who the instrument would be does not remove culpability from the tool who volitionally performed the predicted deed.
  - c. A group cooperative search began among the Twelve (Lk. 22:23).
2. Background for the Seder feast is important in considering this episode. Baker New Testament Commentary on [John 2:13](#) has a good description.
3. Mark adds a couple of details (Mk. 14:18-21).
  - a. The Twelve were grieved over His announcement and one by one denied being the traitor (Mk. 14:19).
  - b. Jesus notified the Twelve that the betrayer was the one who dipped with Him in the bowl (Mk. 14:20).
  - c. Jesus declares a state of goodness in the counterfactual circumstance whereby Judas had not been born (Mk. 14:21).
4. Matthew includes all of Mark's details plus the verbal interchange between Judas and Jesus (Mt. 26:21-25).
5. John provides the fullest narrative (Jn. 13:21-30).
  - a. This episode is the 3<sup>rd</sup> time John records a spiritual troubling that Jesus experienced (Jn. 11:33; 12:27; 13:21).
    - 1) Once Judas departs, Jesus will admonish the Eleven to not let their heart be troubled (Jn. 14:1,27).
    - 2) This spiritual agony of anticipation will culminate in the Gethsemane anguish (Mt. 26:38; Mk. 14:34).
  - b. The first reference to the disciple whom Jesus loved (Jn. 13:23; 19:26; 20:2; 21:7,20). Undoubtedly the Apostle John.
  - c. Peter's motion to John indicates that intimate proximity to Christ facilitates more comprehensive information (Jn. 13:24,25 cf. Jn. 1:18).
  - d. John is provided the most detailed insight.
    - 1) The traitor is identified.
    - 2) Satan is identified.
    - 3) The other disciples thoughts are disclosed.
6. [Jesus Christ: The Greatest Life](#) has a beneficial hybrid narrative for this episode.
7. Judas' departure occasions warnings to the Eleven (Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-38; Jn. 13:31-38).
  - a. Jesus teaches the Eleven that Zech. 13:7 is about to be fulfilled (Mt. 26:31; Mk. 14:27). He then advises them to meet Him in Galilee after His resurrection (Mt. 26:32; Mk. 14:28).
  - b. Peter (and the other ten) called Jesus a liar and accused the Scriptures of being inaccurate (Mt. 26:33-35; Mk. 14:29-31).
  - c. Jesus prophesies a short-term prophecy which should encourage the Eleven as to everything else He will communicate between the upper room and the garden of Gethsemane (Mt. 26:34,36; Mk. 14:30,32; Lk. 22:34,39; Jn. 13:36-38; 14:28-31).
  - d. Luke records an important exhortation regarding the intensified stage of the angelic conflict (Lk. 22:31-38).
    - 1) Satan demanded, but Jesus requested (prayed) (Lk. 22:31). Our Advocate before the Father is a tremendous blessing (Job 1-2; Zech. 3; Rom. 8:34; Heb. 7:25; 9:24; 1<sup>st</sup> Jn. 2:1).
    - 2) Even in failure, faith doesn't fail and veterans of testing are tasked with equipping others (Lk. 22:32).
    - 3) The ministry of the Eleven is now different than it was previously (Lk. 22:35-38 cf. 9:3-6; 10:4-12).
  - e. John records the Lord's emphasis on immediate glory and the new (Church Age) commandment (Jn. 13:31-35).
    - 1) "Now" is the Son of Man glorified, and God the Father glorified in Christ (v.31 cf. Jn. 12:28).
    - 2) The Father will glorify the Son immediately (v.32 cf. Jn. 17:21-26).
    - 3) The Body of Christ will operate on earth with the Head seated in heaven (v.33 cf. Jn. 16:5-7).
    - 4) A New Commandment for the Church (v.34-35 cf. 1<sup>st</sup> Jn. 2:7-10; 3:11,14-18,23; 2<sup>nd</sup> Jn. 5).



## ***(22) Institution of the Lord's Supper***

(Mt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20)

1. Bread and wine were features of the Jewish Passover, but Jesus gave His disciples a new insight, applicable to the Dispensation of the Church and commanded for Church observance (Lk. 22:19; 1<sup>st</sup> Cor. 11:23-26).
  - a. The bread is the Body of Christ (Mt. 26:26; Mk. 14:22; Lk. 22:19).
  - b. The cup (wine) is the Blood of Christ (Mt. 26:28; Mk. 14:24; Lk. 22:20).
  - c. Eating and drinking are metaphors for faith (Jn. 6:26-58) and believing in Christ is the only means by which the work of Christ is applied to us.
2. Arnold Fruchtenbaum's Passover Haggadah is helpful in appreciating the Jewish background and practices for the passover meal. ISBN: 0-914863-04-05.
3. The New Covenant is not with the Church, but with Israel—repentant and accepting Christ, regathered from the four corners of the Earth (Jer. 31:31-37; 32:37-40; Ezek. 20:37; 34:25-31; 36:22-32; 37:26-28).
  - a. Christ is the Mediator of the New Covenant (Heb. 8:6; 9:15; 12:24).
  - b. Members of the Church are Ministers of the New Covenant (2<sup>nd</sup> Cor. 3:6; Heb. 10:19-25).
4. The blood of the covenant establishes the contrast between Mosaic Law and the New Covenant (Heb. 7:11,22; 8:6).
  - a. The Mosaic parallel featured sprinkled blood when the covenant was accepted by those party to His conditional promises (Ex. 24:8).
  - b. The New Covenant will feature sprinkled blood when the covenant will be accepted by those party to His unconditional promises (Mt. 23:39 cf. Ps. 118:22-29).
  - c. Although not party to the New Covenant, the Church is sprinkled by the blood of Christ and enjoys spiritual, heavenly components similar to the spiritual, heavenly components Israel will enjoy in their coming Kingdom (Heb. 10:22,29; 1<sup>st</sup> Pet. 1:2).
5. Communion is a proclamation of the Lord's death until He comes in recognition of how the shed blood remains unapplied to the nation of Israel (Mt. 26:29; Mk. 14:25; Lk. 22:18; 1<sup>st</sup> Cor. 11:26).

**(23) Last Speech to the Apostles and Intercessory Prayer**

(John 14:1-17:26)

1. The points of study from Jn. 13:31-38 should be reviewed before proceeding to Jn. 14:1-17:26. [JFWoWaj21].
  - a. The obedience of Jesus Christ to the will of God the Father establishes the glorification of the Son of Man and the glorification of God the Father in Christ (Jn. 13:31-32 cf. 14:13; 17:4; 1<sup>st</sup> Pet. 4:11 and esp. Phil. 2:9-11).
  - b. Immediate glory to God the Father and God the Son transpires when the Son departs to be with the Father (Jn. 13:33) and when those in Christ await their following the Son to the Father in heaven (Jn. 13:36).
  - c. The new conditions of immediate glory demand a new commandment: reciprocal love (Jn. 13:34-35).
2. The Dispensations of Angels, Man, and Israel could never envision a stewardship with immediate glory to the Father and to the Son of Man. They all looked forward to a promised glory (Dan. 7:13-14).

Important Note: Jesus Christ does not violate the mystery of the Church, which is not unveiled until after Pentecost. He delivered this Last Speech and Intercessory Prayer to bewildered disciples, who would not comprehend any of it until the unveiled mystery enables them to do so (cf. Jn. 2:22; 12:16; 14:26; 16:12,13).

3. The first doctrine which uniquely applies to the Church is the doctrine of the Rapture (Jn. 14:1-6).
  - a. The Rapture Doctrine as a faith application in the glorified Father and Son keeps the Church Member's heart from being troubled (Jn. 14:1).
  - b. The 3<sup>rd</sup> Heaven (the Father's house) presently and already contains μοναὶ πολλαί monai pollai. What it does not presently and already contain is a place for Jesus' disciples (Jn. 14:2).
  - c. Jesus anticipated a work of preparation for a place not yet in existence for Jesus' disciples. The completion of that place will allow Him to return and take His disciples there (Jn. 14:3).
  - d. Jesus' disciples may not want to admit what they know, but they do know where He is going and the way to get there (Jn. 14:4-6).
4. The second doctrine which uniquely applies to the Church is the doctrine of Greater Works (Jn. 14:7-14).
  - a. The incarnation ministry of Jesus Christ did not allow even His closest disciples to know Him or to know the Father (Jn. 14:7). Spiritual intimacy is only possible "from now on" as this intimacy requires knowing Jesus Christ and Him crucified (1<sup>st</sup> Cor. 2:2; Phil. 3:10).
  - b. Philip requested a demonstration of the Father (Jn. 14:8). Aor.imper. δείκνυμι deiknumi <sup>#1166</sup><sub>30x</sub>; *point out, show, make known* (Lk. 4:5; 20:24; 22:12; 24:40; Jn. 5:20<sub>x2</sub>; 10:32; 14:8,9; 20:20).
  - c. Personal acquaintance does not produce spiritual intimacy solely on the basis of time spent together (Jn. 14:9).
  - d. Jesus finds Philip's ignorance unthinkable. After declaring their ignorance (v.7), Jesus laments it (v.9). This is incredible given His very purpose in coming to Earth (Jn. 1:18; 17:4,6-8).
  - e. The abiding of the Father and the Son is the pattern which will be exhibited in the coming Dispensation of the Church (Jn. 14:10-12).
  - f. This passage illustrates the comparisons and contrasts of faith. Believe that (v.10), believe Me (v.11), believe in Me (v.12).
  - g. The Ascension and Session of Jesus Christ is causative to the Greater works that the Father and the Son will within and through Church Members (Jn. 14:12-14).
5. The Church's greater works requires Trinitarian abiding love (Jn. 14:15-24).
  - a. The New Commandment for the Church is to Love one another (Jn. 13:34,35). This is motivated by integrity love for Jesus Christ (Jn. 14:15).
  - b. ἀγαπάω agapao <sup>#25</sup><sub>143x</sub> and ἀγάπη agapē <sup>#26</sup><sub>116x</sub> are particularly concentrated here (Jn. 14:15,21<sub>x4</sub>,23<sub>x2</sub>,24,28,31) and in chapter 15 (Jn. 15:9<sub>x3</sub>,10<sub>x2</sub>,12<sub>x2</sub>,13,17). (Additionally, φίλοι and φιλέω are featured in Jn. 15:13,14,15,19).
    - 1) A third concentration comes in the Lord's prayer to God the Father (Jn. 17:23<sub>x2</sub>,24,26<sub>x2</sub>).
    - 2) An even greater concentration by John explodes in his first epistle (1<sup>st</sup> Jn. 2:5,7,10,15<sub>x3</sub>; 3:1,2,10,11,14<sub>x2</sub>,16,17,18,21,23; 4:1,7<sub>x3</sub>,8<sub>x2</sub>,9,10<sub>x3</sub>,11<sub>x2</sub>,12<sub>x2</sub>,16<sub>x3</sub>,17,18<sub>x3</sub>,19<sub>x2</sub>,20<sub>x3</sub>,21<sub>x2</sub>; 5:1<sub>x2</sub>,2<sub>x2</sub>,3).
  - c. Loving Christ and keeping His commandment requires the permanent indwelling of God the Holy Spirit (Jn. 14:16-17).
    - 1) This is the first of a series of words concerning the Spirit in this episode (see 14:26; 15:26; 16:7).
    - 2) "Seeing" the invisible becomes a feature of the Church (14:17,19; 16:16; 1<sup>st</sup> Cor. 13:12; 2<sup>nd</sup> Cor. 5:7).
  - d. The loss of Jesus' physical presence does not abandon us without personal divine parenting. The abiding Father-Son indwelling of the Church is a presence far greater than physical presence is capable of (Jn. 14:18-20).
  - e. Loving one another = The Father and Son loving us and features an intimate love disclosure (Jn. 14:21-24).
6. Jesus' present message will be understood fully in the coming Dispensation of the Church (Jn. 14:25-31).
  - a. "These things" (v.25) is inferior to "all things" (v.26) and demonstrates the superior nature of the Church.

- b. The Holy Spirit is the Teacher for the Church (Jn. 14:26; 16:13,14; 1<sup>st</sup> Cor. 2:10,11; 1<sup>st</sup> Jn. 2:20,27).
  - c. Teaching is reinforced by reminder for correlation (Jn. 14:26).
  - d. The Peace of Christ is the great bequest for the Church (Jn. 14:27; 16:33; 20:19,21,26; Phil. 4:7; Col. 3:15; 2<sup>nd</sup> Thess. 3:16. Also Heb. 13:20).
  - e. Israel could not love Jesus in the way that the Church will love Him (Jn. 14:28-31). A mature love for Jesus Christ includes:
    - 1) Full awareness of the future (v.29). The most comprehensive eschatology possible requires a completed canon of Scripture with the Holy Spirit to teach it.
    - 2) Full awareness of the angelic conflict (v.30). A spiritual, heavenly people are much better suited to engage in this realm of battle.
    - 3) Full obedience to the Father's will (v.31). The Body of Christ, baptized into union with the Savior is uniquely suited to manifest this demonstration of love and obedience.
7. On the walk to the garden, Jesus continued the important Ecclesiastical Preview (Jn. 15).
- a. Adam was given a garden to tend (Gen. 2:5,15), but the true Vine and the true Worker are Jesus Christ and God the Father (Jn. 15:1-8).
    - 1) This is the 7<sup>th</sup> and final "I AM" message by Jesus in the Gospel of John (Jn. 6:35; 8:12; 10:7,9,11,14; 11:25; 14:6; 15:1,5) and the only "I AM" message to contain "My Father is" and "y'all are" components.
    - 2) Branches either bear fruit or not. These two alternatives spark two alternate actions taken by God the Father.
      - a) ἄρῳ αἰρῶ #142<sub>101x</sub>: *lift up, take up; carry away, remove.*
      - b) καθαίρω καθairō #2508<sub>Hap.</sub>: *make clean.* Rel. to καθάρως katharos #2513<sub>26x</sub>: *clean, pure.*
    - 3) The Eleven are already clean (Jn. 13:10,11) and already pruned (Jn. 15:3).
    - 4) Abide is the aorist imperative of μένω menō #3306<sub>118x</sub>: *abide, remain, stay* (see esp. Jn. 6:56).
    - 5) Bearing "much" fruit is what glorifies the Father (Jn. 15:5,8).
    - 6) Do-nothings are fire-bound (Jn. 15:6; Mt. 13:30,40-42).
    - 7) Abiding in Christ is mutually reciprocal (Jn. 15:4 cf. 6:56), as is abiding in His word (Jn. 15:7-8 cf. 8:31).
  - b. Productive work capacity enables sacrificial love capacity (Jn. 15:9-17).
    - 1) Jesus' love for His Church is "just as" the Father has loved Him (Jn. 15:9a)—from the foundation of the world (Jn. 17:24) with the love giftedness of all things for all time (Jn. 3:35).
    - 2) The consequent imperative is for the Church to abide in Christ's love—living daily in the conscious awareness of our Savior's unconditional love (Jn. 15:9b) and imitating Christ's walk of obedience before the Father (Jn. 15:10).
    - 3) The Dispensation of the Church is the first stewardship to receive the fullness of the Joy of Christ (Jn. 15:11).
      - a) We have the capacity to identify the eternal redemption we have in Christ (Lk. 15:5,6,9,10,23,24,32).
      - b) We have the capacity to operate within heavenly divine norms and standards for eternal joy (Rom. 14:17; 15:13; Phil. 1:25; 2:2; 1<sup>st</sup> Thess. 5:16; 1<sup>st</sup> Pet. 1:8; 1<sup>st</sup> Jn. 1:4).
    - 4) Love for the Body of Christ is a fully adult and volitionally accountable work assignment (Jn. 15:12-17).
      - a) Our love for one another is to be "just as" the Lord's love for us (Jn. 15:12).
      - b) Ἀγάπη love provides the motivational virtue for φίλος love (Jn. 15:13-15).
      - c) A slavery stewardship cannot achieve this reality (Jn. 15:15).
  - c. We become the targets for κόσμος hatred (Jn. 15:18-27).
    - 1) κόσμος hatred against us is preceded and motivated by κόσμος hatred against Jesus Christ (Jn. 15:18) and ultimately God the Father (Jn. 15:23-24).
    - 2) κόσμος friendship is reserved for its own denizens (Jn. 15:19) and our attempted friendship with the κόσμος results in an adversarial hostility with God (Jas. 4:4).
    - 3) Persecution and martyrdom are the heritage of those who become bondslaves of Jesus Christ (Jn. 15:20-21,26-27).
    - 4) The κόσμος is held to account for their rejection of the Christ (Jn. 15:22-25 cf. 12:31; 16:11 & also Acts 3:23).
8. Jesus picks up His train of thought from chapter fifteen (Jn. 15:18-27), with a warning concerning the angelic conflict in the coming Dispensation of the Church (Jn. 16).
- a. Doctrinal preparation for angelic conflict prevents against stumbling (Jn. 16:1-4a).
  - b. Denial is not an option—such doctrine must be faced with complete acceptance (Jn. 16:4b-6).
  - c. The coming Church will be the greatest stewardship, with the greatest advantage ever enjoyed by the vested stewards (Jn. 16:7-15).
    - 1) A glorified Christ in the Father's presence.

- 2) A glorifying Holy Spirit indwelling believers.
  - 3) A convicted world.
  - 4) An instructed Church.
  - d. The world and the Church are diametrically opposed. What makes the world rejoice should cause us to lament, but our lamentation is only temporal because momentary affliction produces eternal glory (Jn. 16:16-22 cf. 2<sup>nd</sup> Cor. 4:17).
  - e. The coming Church will be a Paterological stewardship grounded in our position in Christ (Jn. 16:23-30).
  - f. The coming Church will be a stewardship of peace within tribulation because Jesus Christ is the Overcomer (Jn. 16:31-33).
9. Jesus ends this discourse with a High Priestly prayer on behalf of the imminent priesthood of the Church (Jn. 17).
- a. His prayer begins with an amazing focus on glory (Jn. 17:1-5 cf. 13:31,32).
    - 1) The purpose for being glorified by the Father is in order to glorify the Father (Jn. 17:1; 13:31,32).
    - 2) God the Father has delegated authority over all flesh to God the Son (Jn. 17:2a), and our salvation is a transaction between the Father and the Son (Jn. 17:2b-3,6,9 cf. Jn. 6:37,39).
    - 3) Jesus achieved everything that could be done on earth in glorifying the Father (Jn. 17:4). It is now time to achieve everything that can be done in heaven in glorifying the Father (Jn. 17:5).
    - 4) The Apostle Paul also exhibited this attitude (Phil. 1:20), as should every believer (Job 13:5; Rev. 2:10).
  - b. His prayer celebrates the Disciples He has trained during His earthly ministry (Jn. 17:6-19).
    - 1) The manifestation of the name of YHWH to Moses was a significant milestone in the preparation for the establishment of Israel (Ex. 3:13-15). In like manner, the manifestation of the name of God the Father by God the Son having come in the flesh is a significant milestone in the preparation for the establishment of the Church (Jn. 17:6,11,12,26).
    - 2) The Church is grounded in Giving (Jn. 17:6,7,8,9,11,12,14). Agapē giving has no limits—our position in Christ has given us everything (Eph. 1:3; 1<sup>st</sup> Cor. 3:21-23).
    - 3) The Church is Apostolic (Jn. 17:8,18). The Father apostello'd The Son. The Son apostello'd His disciples. The Apostles wrote the NT and established the Church. Every Church Member is a sent one.
    - 4) The mandatory survival skill in the Church is sanctification in the Truth (Jn. 17:8,14-17,19).
  - c. His prayer looks forward to coming Disciples: the pending Church (Jn. 17:20-26).
    - 1) Every Church Member became such by faith in Christ as revealed in the Apostolic gospel of the NT (Jn. 17:20-21). Our testimony is that the Father sent the Son (1<sup>st</sup> Jn. 4:9,10,14; 5:1,11,12). Antichrist denies the Father and the Son (1<sup>st</sup> Jn. 2:22,23).
    - 2) Israel hosted the glory of God as an earthly nation unlike every other earthly nation (2<sup>nd</sup> Sam. 7:23; Deut. 4:32-38). The Church receives the glory of God as a heavenly people baptized forever in Christ and therefore united with both the Son and the Father (Jn. 17:22-24).
    - 3) The love of the Father and the Son should fill the Church and testify to the world (Jn. 17:25-26).

## (24) *The Grief of Gethsemane*

(Mt. 26:30,36-46; Mk. 14:26,32-42; Lk. 22:39-46; Jn. 18:1)

1. Jesus and His (eleven) disciples crossed the Kidron brook/valley/ravine/torrent (Jn. 18:1) to the Mount of Olives (Mt. 26:30; Mk. 14:26; Lk. 22:39) to a place called Gethsemane (Mt. 26:36; Mk. 14:32) where there was a garden (Jn. 18:1).
  - a. Jesus often met His disciples here (Jn. 18:2). It was His custom (Lk. 22:39).
  - b. Gethsemane means “wine press.” Jesus must submit to this crushing (Isa. 53:10,11; Heb. 5:7-10) before He can tread His own winepress (Isa. 63:1-6; Rev. 19:15).
  - c. Adam’s failure and Jesus’ victory both took place in a garden.
2. Eight disciples were left to sit “here” while Peter, James & John were taken “over there” (Mt. 26:36) to a closer “here” (v.38) and Jesus went alone “a little beyond” (v.39).
  - a. Only ¼ of His disciples have the capacity to share His deepest prayers (Mt. 26:38; Mk. 14:34).
  - b. Watchfulness is defined as a wakefulness (1<sup>st</sup> Thess. 5:6,10). Sleeping (or drinking) on guard duty is a failure.
  - c. Their eyes were heavy (Mt. 26:40,43; Mk. 14:37,40), and their sorrow kept putting them to sleep (Lk. 22:45).
3. Jesus had greater sorrow than any of His disciples—indeed more than any human being in history, because He carried the pains of every human being who ever lived (Mt. 26:37,38; Isa. 53:3).
  - a. Suffering is not always deserved (Job 4:7,8; 8:13,20; Isa. 53:9).
  - b. Suffering can be according to the will of God (Isa. 53:10,11; 1<sup>st</sup> Pet. 4:12-19).
4. These Paterological prayers illustrate what is possible for our salvation and what is possible for God to accomplish. Even for the One for Whom “all things” are possible, any particular thing may not be possible in many particular ways or by many particular means.
  - a. Matthew’s recorded prayers: “My Father, if it is possible, let this cup pass from Me. Yet, not as I will, but as You will” (Mt. 26:39). “My Father, if this cannot pass away unless I drink it, Your will be done” (Mt. 26:42). (The same thing once more) (Mt. 26:44).
  - b. Mark’s recorded prayer: “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what you will” (Mk. 14:36).
  - c. Luke’s recorded prayer: “Father, if you are willing, remove this cup from Me; yet not My will, but Yours be done” (Lk. 22:42).
  - d. Jesus’ warning to the Three provides an indication as to His personal concern: the spirit is willing, but the flesh is weak (Mt. 26:41; Mk. 14:38).
5. Dr. Luke describes the angelic ministrations Jesus was sustained by (Lk. 22:43), and also provides a medical description of the physical symptoms caused by Jesus’ psychological anguish (v.44).
  - a. Angels ministered to Jesus (cf. Mt. 4:11). In Matt. 4 plural angels came and ministered to Jesus. In Luke 22 a single angel strengthened Jesus. ἐνισχύω enischuō <sup>#1765</sup><sub>2x</sub>: *strengthen* (Lk. 22:43; Acts 9:19).
  - b. The legitimacy of these verses is questioned by textual criticism. The NA/UBS committee gives an A rating for their certainty of these verses not being original to Luke’s gospel.

**(25) Betrayal, Arrest, Desertion**

(Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-12)

1. The simplest sequence.
  - a. Judas' arrival with armed soldiers (All 4).
  - b. Judas' kiss and private word from Jesus (Synoptics).
  - c. Triple I AM (John).
  - d. Peter's sword (All 4).
  - e. Message of irony (Synoptics).
  - f. Fleeing disciples (Matt., Mark).
  - g. Naked young man (Mark).
2. The soldiers.
  - a. The synoptics identify a crowd from the chief priests and elders, armed with swords and clubs.
  - b. John specifies a cohort and officers. σπεῖρα <sup>#4686</sup><sub>7x</sub>: *cohort*, 1/10<sup>th</sup> of a legion (Mt. 27:27; Mk. 15:16; Jn. 18:3,12; Acts 10:1; 21:31; 27:1). ὑπηρέτης <sup>#5257</sup><sub>20x</sub>: *helper, assistant, officer, attendant* (Jn. 7:32,45,46; 18:3,12,18,22; 19:6; Acts 5:22,26).
3. Judas.
  - a. Used a kiss to identify the target. φιλέω <sup>#5368</sup><sub>25x</sub>: *to love* <sub>22x</sub>; *to kiss* <sub>3x</sub> (Mt. 26:48; Mk. 14:44; Lk. 22:47) & καταφιλέω <sup>#2705</sup><sub>6x</sub>: *to kiss* (Mt. 26:49; Mk. 14:45). Also φίλημα <sup>#5370</sup><sub>7x</sub>: *kiss* (Lk. 22:48).
  - b. Jesus called Judas "friend" and asked him what he had come for. ἑταῖρος <sup>#2083</sup><sub>4x</sub>: *comrade, companion* (Mt. 20:13; 22:12; v.l. Mt. 11:16).
4. Triple I AM (Double I AM).
  - a. ἐγώ εἰμι I AM statements are quite common in the Gospel of John (Jn. 4:26; 6:20,35,41,48,51; 8:12,18,24,28,58; 9:9; 10:7,9,11,14; 11:25; 13:19; 14:6; 15:1,5; 18:5,6,8).
  - b. The significance of this name goes back to the call of Moses and his mission to redeem Israel from their bondage in Egypt (Ex. 3:13-15).
5. Peter's sword.
  - a. Two swords were declared to be sufficient by the Lord (Lk. 22:38). They were sufficient for personal self-defense in difficult days, but not intended for armed insurrection against the governing authorities or to enforce matters of faith (Lk. 22:35-37).
  - b. Taking the sword is not "living by" the sword (Mt. 26:53). Taking the sword inappropriately is the usurpation of civil authority (Rom. 13:1-4 cf. 12:19).
  - c. Ten Thousand Angels! sells the Lord short. More than twelve legions is greater than 72,000 angels. Angels can be tasked for human protection in warfare (2<sup>nd</sup> Kgs. 6:17; 19:35), but Jesus knows that would not be the Father's will for this night.
  - d. The high priest's slave, Malchus (Jn. 18:10). Common name among the Nabatean Arabs. Better thought of as coming from maluch rather than melek (see the note by [Edersheim](#)). Malchus has a family member who is also a slave of the high priest (Jn. 18:26).
  - e. The healing of Malchus is Jesus' final miracle before the cross (Lk. 22:51).
6. Message of irony.
  - a. The arresting force played out a farce.
    - 1) An observer might think that a dangerous robber was being apprehended (Mt. 26:55; Mk. 14:48; Lk. 22:52). ληστής <sup>#3027</sup><sub>15x</sub>: *robber, pirate, insurrectionist* (Mt. 21:13<sup>a</sup>; 26:55<sup>b</sup>; 27:38,44<sup>c</sup>; Mk. 11:17<sup>a</sup>; 14:48<sup>b</sup>; 15:27<sup>c</sup>; Lk. 10:30,36; 19:46<sup>a</sup>; 22:52<sup>b</sup>; Jn. 10:1,8; 18:40; 2<sup>nd</sup> Cor. 11:26).
    - 2) The whole point was to eliminate or minimize possible observers.
  - b. Daily public teaching provided plenty of arresting opportunities (Lk. 19:47,48).
  - c. Jesus challenged His disciples to explain how the Scriptures could be fulfilled, but He declared to the unbelievers that the Scriptures must be fulfilled (Mt. 26:54,56).
  - d. The hour and the power of darkness belong to the tools of evil (Lk. 22:53; Eph. 6:12). Remember, this can only happen within God the Father's permissive will (Jn. 19:11; Acts 2:23).
7. The fleeing disciples fulfilled the OT prophecies (Zech. 13:7) and the upper room discourse (Mt. 26:31; Mk. 14:27; Jn. 16:32), leaving the Son and Father alone to accomplish their work (Jn. 16:32; 2<sup>nd</sup> Cor. 5:19; Jn. 14:31; 17:23-26).
8. The naked young man is likely the author himself (Mk. 14:51,52).

- (26) First Examined by Annas** (Jn. 18:12-14,19-23)
- (27) Trial by Caiaphas & Council** (Mt. 26:57,59-68; Mk. 14:53,55-65; Lk. 22:54,63-65; Jn. 18:24)
- (28) Peter's Triple Denial** (Mt. 26:58,69-75; Mk. 14:54,66-72; Lk. 22:54-62; Jn. 18:15-18,25-27)
- (29) Condemnation by the Council** (Mt. 27:1; Mk. 15:1; Lk. 22:66-7:1)

1. Only the Gospel of John records a preliminary hearing before Annas, prior to the trial by Caiaphas (Jn. 18:12-14,19-23).
  - a. The Roman components disappear between Jesus' delivery to Annas (Jn. 18:12) and to Pilate (Jn. 18:28).
  - b. Annas comes from the Hebrew. Ἄννας <sup>#452</sup><sub>4x</sub>; Annas (Lk. 3:2; Jn. 18:13,24; Acts 4:6) fr. חַנְנְיָהּ ch<sup>a</sup>nanyah <sup>#2608</sup><sub>28x</sub>; Hannaniah. 11 individuals in the Hebrew Bible bear this name.
  - c. Josephus also wrote about Annas (Jos., Ant. [18, 26](#); [20, 197](#)).
  - d. A synopsis of Annas and his crime syndicate is provided in Grace Notes ([Acts, Section I, Lesson 10](#), @ Acts 4:6).
  - e. The Apostle John was known to the high priest and had access to his house (Jn. 18:15-16).
    - 1) John's mother Salome was Mary's sister (Jn. 19:25 cp. Mt. 27:56 & Mk. 15:40).
    - 2) This not only made John and Jesus cousins, but made them both kinsmen with Elizabeth (Lk. 1:5,36). Thus, their lineage made them royal Davidic with priestly connections.
    - 3) Zebedee headed up a fishing fleet with multiple servants—not a poor illiterate fisherman (Mk. 1:19,20 cp. Lk. 5:10,11).
  - f. Annas' primary interrogation centered on Jesus' disciples and doctrine (Jn. 18:19-24).
    - 1) This interrogation is not open to the world, and Jesus' defense spotlights Annas' criminal court (Jn. 18:20-21).
    - 2) One of the officers was displeased with Jesus' reply, but could not testify to anything wrong that it contained (Jn. 18:22-23).
2. Caiaphas was High Priest that year (Jn. 18:13 cp. 11:49,51). The Grace Notes document "[The Chronology of the High Priests](#)" is useful in this context.
  - a. John makes it clear that the verdict had already been decided (Jn. 18:13,14; 11:49-51).
  - b. The Synoptics skip the pre-trial hearing by Annas and go straight to Caiaphas and the assembled Sanhedrin (Mt. 26:57-68; Mk. 14:53-72; Lk. 22:54-65).
  - c. Caiaphas is of Aramaic origin, but there is a variety of understandings for its etymology. Καϊάφας <sup>#2533</sup><sub>9x</sub>; Caiaphas (Mt. 26:3,57; Lk. 3:2; Jn. 11:49; 18:13,14,24,28; Acts 4:6).
  - d. This trial held no interest in Jesus' teaching or disciples; their only focus was finding two witnesses who could keep their false testimony coordinated (Mt. 26:59-61; Mk. 14:55-59).
  - e. The kangaroo court only "succeeds" when they misconstrue Jesus' faithful testimony (Mt. 26:62-66; Mk. 14:60-64; Lk. 22:66-71).
  - f. Capital punishment requires Jesus to be remanded to the Roman governor. In the meantime some physical abuse and mocking serves to satisfy their hatred (Mt. 26:67-68; Mk. 14:65; Lk. 22:63-65).
3. Peter's triple denial is recorded in all four gospels (Mt. 26:58,69-75; Mk. 14:54,66-72; Lk. 22:54-62; Jn. 18:15-18,25-27).
  - a. Denial #1 was to a παιδίσκη paidiskē <sup>#3814</sup> slave-girl (Mt. 26:69-70; Mk. 14:66-68; Lk. 22:56-57) who kept the door (Jn. 18:17).
  - b. Denial #2 was to that same slave-girl (Mk. 14:69), another slave-girl (Mt. 26:71), and a male slave (Lk. 22:58) among those bystanders (Jn. 18:25) in the gateway.
  - c. Denial #3 featured several "earwitnesses" (Mt. 26:73; Mk. 14:70-72; Lk. 22:59-60) and one highly credible eyewitness (Jn. 18:26).
  - d. Peter had done his best to stand at a distance, but was still within sight of Jesus the entire time (Lk. 22:61).
  - e. Mark's gospel contains several textual variants that indicate a second rooster crowing (Mk. 14:68 NKJV). Additional rooster studies identify the Roman label for this watch of the night as the cock crow (New American Commentary footnote @ John 18:25-27; cf. Mk. 13:35).
  - f. Peter's anti-trial forms a remarkable contrast with Jesus' trial.
    - 1) The witnesses are truthful and Peter's the liar.
    - 2) Jesus testified "I AM" but Peter insisted "I am not."
4. The Council concocts a contrived conviction (Mt. 27:1; Mk. 15:1; Lk. 22:66-71 cf. Jn. 7:51).
  - a. All they need is for the sun to come up so as to consider this trial legitimate (Mt. 27:1; Mk. 15:1; Lk. 22:66).
  - b. Even Nicodemus could not deny that they had given the condemned man his opportunity to speak (cf. Jn. 7:51).

For a tremendous study on these events, see Dr. Arnold Fruchtenbaum's *The Trial of the Messiah* ([MBS009](#)).

**(30) Suicide of Judas Iscariot**

(Mt. 27:3-10)

1. Judas the Betrayer beheld the Lord's condemnation (Mt. 27:3a).
  - a. παραδίδομι paradidōmi <sup>#3860</sup><sub>119x</sub>: *to hand over* (Mt. 11:27; 1<sup>st</sup> Cor. 15:24), *entrust* (Mt. 25:14,20,22; Jn. 19:30; 1<sup>st</sup> Pet. 2:23); *to deliver into custody* (Mt. 4:12; Rom. 1:24,26,28). Also used *to hand down, pass on* (Mk. 7:13; 1<sup>st</sup> Cor. 11:2,23; Jude 3) cf. παράδοσις paradosis <sup>#3862</sup><sub>13x</sub>: *tradition*.
  - b. Judas Iscariot is so connected to this betrayal that his name can hardly be mentioned in the Gospels without being connected to this verb (Mt. 10:4; 26:15,16,21,23,45,46,48; 27:2,3,4).
  - c. Despite every human and angelic agency, the reality is that Jesus gave Himself over (Gal. 2:20; Eph. 5:2,25), in agreement with the Father's giving Him over (Rom. 8:32).
  - d. The condemnation should not have been a surprise, because the Lord Himself connected it to His betrayal (Mt. 20:18-19).
  - e. The emphasis on "beholding" is highly significant, here and elsewhere. The negation is also significant (Jn. 20:29; 1<sup>st</sup> Pet. 1:8).
2. Judas felt remorse and returned his reward (Mt. 27:3b-5a).
  - a. Not repentance. μετανοέω metanoēō <sup>#3340</sup><sub>34x</sub> or μετάνοια metanoia <sup>#3341</sup><sub>22x</sub>. Combined verse list (Mt. 3:2,8,11; 4:17; 11:20,21; 12:41).
  - b. Regret. μεταμέλομαι metamelomai <sup>#3308</sup><sub>6x</sub>: *to regret, be very sorry* (Mt. 21:29,32; 27:3; 2<sup>nd</sup> Cor. 7:8<sub>x2</sub>; Heb. 7:21). See also ἀμεταμέλητος ametamelētos <sup>#278</sup><sub>2x</sub>: *without regret* (Rom. 11:29; 2<sup>nd</sup> Cor. 7:10).
  - c. Repentance without regret is featured in 2<sup>nd</sup> Corinthians (2<sup>nd</sup> Cor. 7:10). Sorrow according to the will of God produces this, and a package of additional attitudes for divine good production (2<sup>nd</sup> Cor. 7:11).
  - d. Tears don't count (Heb. 12:17). Emotional responses and pleas are irrelevant to the spiritual realities we operate under.
  - e. Guilt motivates doing something (Gen. 3:7; Lk. 15:19).
3. Judas went away and hanged himself (Mt. 27:5b cf. Acts 1).
  - a. Judas hung on a tree before Jesus did (Mt. 27:5b cf. 27:35).
  - b. The Book of Acts provides additional gory detail (Acts 1:18,19).
4. Blood money was a problem (Mt. 27:6).
  - a. Money earned by sinful activity is inadmissible to the Lord (Deut. 23:18).
  - b. Blood money has a specific curse attached to it (Deut. 27:25).
  - c. Sacrifices to the Lord are inadmissible when they cost us nothing (2<sup>nd</sup> Sam. 24:24).
  - d. Blind, lame and sick offerings are likewise inadmissible (Mal. 1:6-8).
5. Even these machinations serve to glorify God via fulfillment of prophecy (Mt. 27:7-10; Zech. 11:12,13).
  - a. Jeremiah is cited but Zechariah is quoted. Two explanations:
    - 1) It is argued by many that Jeremiah stood at the head of the prophetic canon ([Lightfoot](#)).
    - 2) When a synthesis of prophets are being cited, the most prominent of the Prophets is named (Mark 1:2-3 cf. Mal. 3:1; Isa. 40:3).
  - b. Jeremiah spoke and wrote about a Potter and his smashed vessel (Jer. 18:1-12; 19:1-13).
    - 1) The imagery of the potter with a spoiled lump and a remade vessel speaks to the remaking of Israel (not her replacement) (Jer. 18:3-4).
    - 2) The death of the innocents is abhorrent to the Father who must sacrifice His innocent Son (Jer. 19:4-13).
  - c. Zechariah spoke and wrote about a rejected Shepherd (Zech. 11:4-14).
    - 1) The links between Zechariah & Jeremiah are important because Zechariah follows the Babylonian destruction of Jerusalem and looks forward to the Roman destruction(s) of Jerusalem.
    - 2) Zechariah portrays Jesus in His first advent as the Good Shepherd (Zech. 11:4,7; Jn. 10:11,14).
    - 3) 30 pieces of silver was the price of contempt—the value of a dead slave (Ex. 21:32).



**(31) First Appearance Before Pilate**

(Mt. 27:2,11-14; Mk. 15:1-5; Lk. 23:1-7; Jn. 18:28-38)

**(32) Jesus Before Herod**

(Lk. 23:8-12)

**(33) Second Appearance Before Pilate**

(Mt. 27:15-26; Mk. 15:6-15; Lk. 23:13-25; Jn. 18:39-19:16)

1. Pilate opened his court for the morning with a question for the religious leaders (Jn. 18:28-32).
  - a. Pontius Pilate ruled as governor from 26-36AD. [WBE](#) has a good article.
  - b. The religious leaders remained fastidiously observant of their traditions, insisting on ritual purity even while achieving an unrighteous murder (Jn. 18:28). Logos Infographics has a visual for the Praetorium.
  - c. Their only accusation was that Jesus was an evildoer (Jn. 18:29-30).
    - 1) When that was not sufficient, they began to accuse Jesus of insurrection and self-proclaimed kingship (Lk. 23:2).
    - 2) The tax evasion accusation was patently false (Lk. 20:22-26).
  - d. Maintaining their temporal power required the maintaining of Rome's ultimate sovereignty (Jn. 18:31-32; 19:12,15 cf. 11:47-48).
  - e. Jesus had prophesied of His crucifixion (Mt. 20:19) and the religious leaders were now locked into a course of action which will fulfill His promise (Jn. 18:32).
2. Pilate opened Jesus' trial with an inquiry into Jesus' kingship (Mt. 27:11; Mk. 15:2; Lk. 23:3; Jn. 18:33-37).
  - a. Jesus affirmed His kingship (Mt. 27:11; Mk. 15:2; Lk. 23:3; Jn. 18:37), yet refused to answer any accusation against Him (Mt. 27:12-14; Mk. 15:3-5).
  - b. Jesus present kingdom is not of this world (Jn. 18:36), but of course His future kingdom will be (Ps. 2:6,8; 22:27,28).
    - 1) Not of this kosmos, nor from this place, Christ's kingdom must be entered by faith (Jn. 3:3; Col. 1:13).
    - 2) A future earthly kingdom is guaranteed by the literal promises to Abraham (Gen. 13:14-17) and David (2<sup>nd</sup> Sam. 7:12-16), as well as the prophetic messages through Isaiah (Isa. 9:6,7), Jeremiah (Jer. 23:5-8), Ezekiel (Ezek. 37:21-28), Daniel (Dan. 2:34,35,44), Zechariah (Zech. 14:1-21), etc.
    - 3) The earthly setting for the Kingdom of God on Earth does not change the spiritual requirement for entrance into it (Jn. 3:3,5; Mt. 21:31,32; 25:34-40; Ezek. 20:33-38).
  - c. Pilate finds no guilt in Jesus (Lk. 23:4; Jn. 18:38). This is the first of Pilate's three declarations of Jesus' innocence.
3. Pilate finds an escape to this trial when he learns that Jesus is a Galilean (Lk. 23:5-7).
  - a. Herod Antipas ruled Galilee from. [WBE](#) has a good article.
  - b. A previous event had left Pilate and Herod Antipas at odds with one another (cf. Lk. 13:1).
  - c. Herod had both a desire to kill Jesus (Lk. 13:31) and a desire to see what miracles He might perform (Lk. 23:8).
  - d. Jesus' trial before Herod is quite short because Jesus refused to open His mouth or speak any word (Lk. 23:9).
  - e. This occasion will allow Herod and Pilate to mend the fence and get along (Lk. 23:12).
4. Pilate opens Jesus' retrial with an attempt to release Him.
  - a. A Passover tradition to release a prisoner was Pilate's next attempted escape (Mt. 27:15-18; Mk. 15:6-10; Lk. 23:17-19; Jn. 18:39-40).
  - b. A notorious prisoner named Barabbas (Mt. 27:15-16; Mk. 15:7; Lk. 23:18-19,25; Jn. 18:40).
    - 1) Βαραββᾶς <sup>#912</sup><sub>11x</sub> (בַּר אֲבָבָא) *Barabbas* (Mt. 27:16,17,20,21,26; Mk. 15:7,11,15; Lk. 23:18; Jn. 18:40<sub>x2</sub>). In a few mss. his name is Jesus Barabbas.
    - 2) ἐπίσημος *episēmos* <sup>#1978</sup><sub>2x</sub>: outstanding, notorious (Mt. 27:16; Rom. 16:7; MPol. 19:1; Jos.Wars.6.201).
    - 3) Murdering insurrectionist (Mk. 15:7; Lk. 23:19,25) & robber (Jn. 18:40) make it abundantly clear this man deserved crucifixion.
  - c. Mrs. Pilate pleaded for Jesus' release (Mt. 27:19). Various legends name her Procula (Claudia).
  - d. Playing the crowds against the religious leaders didn't work (Mt. 27:20-23; Mk. 15:8-15; Lk. 23:20-24).

***(34) Scourging and Mockery by Roman Soldiers & Pilate's Final Attempt to Release Him***

(Mt. 27:27-30; Mk. 15:16-19; Jn. 19:1-15)

1. Matthew & Mark present Pilate's scourging of Jesus (Mt. 27:26; Mk. 15:15) as a prologue to His additional mockery (Mt. 27:27-30; Mk. 15:16-20).
  - a. φραγγέλλω phragelloō <sup>#5417</sup><sub>2x</sub> (Mt. 27:26; Mk. 15:15) & φραγγέλλιον phragellion <sup>#5417</sup><sub>1x</sub> (Jn. 2:15) are Latin loanwords. Used only here in the NT, and never in the LXX or AF.
  - b. John's ll text uses μαστιγῶω mastigoō <sup>#3146</sup><sub>7x</sub> (Mt. 10:17; 20:19; 23:34; Mk. 10:34; Lk. 18:33; Jn. 19:1; Heb. 12:6). Used 30x in the LXX incl. Prov. 3:12 and 4x in AF ([I Clement 56.4](#)). Hundreds of classical usages. Also μαστιξ mastix <sup>#3148</sup><sub>6x</sub> (Heb. 11:36; Acts 22:24) & μαστιζῶ mastizoō <sup>#3147</sup><sub>1x</sub> (Acts 22:25).
  - c. The Roman scourging should not be viewed as the fulfillment of Isa. 53:5. It was a physical preparation for the spiritual scourging God the Father would effect upon His Son.
2. John also details the scourging and the mocking (Jn. 19:1-3), but goes on to detail Pilate's final release attempt (Jn. 19:4-8).
  - a. Pilate presented the scourged and mocked ugliness to the mob with his "Behold the man" proclamation (Jn. 19:1-5).
  - b. The chief priests, officers, and Jews were unmoved by the visual display (Jn. 19:6-7).
  - c. Pilate was already afraid, but the Jewish testimony to Jesus' deity increased Pilate's fear (Jn. 19:8).
3. Pilate last interrogation focused on kingship and ended with Pilate rejecting a message of truth (Jn. 18:33-38). This interrogation focuses on deity and ended with Pilate responding to a message of authority from above and greater sin (Jn. 19:9-11).
4. Indoor (Jn. 19:12) and outdoor (Jn. 19:13,14) release efforts by the Roman governor were thwarted by the Jews' devotion to Caesar (Jn. 19:12,15).
  - a. The Pavement gives us an interesting link from Gethsemane to Gabbatha to Golgotha.
  - b. The judgment seat here pictures a more important judgment seat. βῆμα bēma <sup>#968</sup><sub>12x</sub> (Mt. 27:19; Jn. 19:13; Acts 18:12,16,17; 25:6,10,17; Rom. 14:10; 2<sup>nd</sup> Cor. 5:10).

***(35) Led to Golgotha***

(Mt. 27:31-34; Mk. 15:20-23; Lk. 23:26-33; Jn. 19:16-17)

***(36) First 3 Hours on the Cross***

(Mt. 27:35-44; Mk. 15:24-32; Lk. 23:33-43; Jn. 19:18-27)

***(37) Last 3 Hours on the Cross***

(Mt. 27:45-50; Mk. 15:33-37; Lk. 23:44-46; Jn. 19:28-30)

***(38) Events Attending Jesus' Death***

(Mt. 27:51-56; Mk. 15:38-41; Lk. 23:45,47-49)

1. The Roman soldiers led Jesus to Golgotha.
  - a. Simon of Cyrene (Mt. 27:32; Lk. 23:26), father of Alexander and Rufus (Mk. 15:21), was pressed into service to bear the cross of Jesus.
    - 1) Cyrene is mentioned three more times in the NT (Acts 6:9; 11:20; 13:1).
    - 2) This is the prime example of going the extra mile (Mt. 5:41).
  - b. Golgotha is Aramaic for Place of a Skull. Greek κρανίον kranion <sup>#2898</sup><sub>4x</sub> (Mt. 27:33; Mk. 15:22; Jn. 19:17). LXX for תַּלְמוּלְתַּיִם talmoletayim <sup>#1538</sup> (Jdg. 9:53; 2<sup>nd</sup> Kgs. 9:35). Latin is Calvaria. Two competing modern identifications.
  - c. Jesus delivered a parting message to the Daughters of Jerusalem (Lk. 23:27-31).
    - 1) This message is similar to Luke 21:23 and quite the contrast with Lk. 11:27.
    - 2) The citation from Hosea is also quite fitting (Hos. 10:8 cf. v.3).
2. 6 Events of the First 3 Hours on the Cross.
  - a. Jesus refused to have His mind softened (Mt. 27:34; Mk. 15:23; Lk. 23:36).
  - b. Divided garments (Mt. 27:35; Mk. 15:24; Lk. 23:34b; Jn. 19:23-24).
    - 1) Fulfilled prophecies (Ps. 22:18).
    - 2) Luke records Jesus' prayer of forgiveness (Lk. 23:34).
  - c. Seated watch (Mt. 27:36).
  - d. Pontius Pilate ordered the posted inscription, printed in Hebrew(Aramaic), Latin and Greek.
    - 1) This is Jesus the King of the Jews (Mt. 27:37).
    - 2) The King of the Jews (Mk. 15:26).
    - 3) This is the King of the Jews (Lk. 23:38).
    - 4) Jesus the Nazarene, the King of the Jews (Jn. 19:19-22).

- e. Two robbers crucified with Him (Mt. 27:38; Mk. 15:27; Lk. 23:33; Jn. 19:18). ληστής *lēistēs* <sup>#3027</sup><sub>15x</sub>: *robber, highwayman, bandit, revolutionary, guerrilla*. Well attested by Soph., Hdt., Jos. Plato used the term for sea robbers that later became *πειρατής*. NT passages: Mt. 21:13; 26:55; 27:38,44; Mk. 11:17; 14:48; 15:27; Lk. 10:30,36; 19:46; 22:52; Jn. 10:1,8; 18:40; 2<sup>nd</sup> Cor. 11:26.
  - f. Passers-by hurled abuse (Mt. 27:39; Mk. 15:29-30; Lk. 23:35-37).
    - 1) These included chief priests, scribes and elders (Mt. 27:41; Mk. 15:31-32a) as well as the two robbers (Mt. 27:44; Mk. 15:32b).
    - 2) Luke records how one of the robbers changed his thinking and trusted Christ (Lk. 23:39-43).
3. Last 3 Hours on the Cross.
- a. Darkness upon all the land from noon to three pm (Mt. 27:45; Mk. 15:33; Lk. 23:44-45a).
  - b. Jesus' Psalm 22 Recitation was the most powerful gospel message ever preached (in Pastor Bob's opinion) as it highlighted David's prophetic message from more than a 1000 years before (Mt. 27:46; Mk. 14:34). The ignorant crowds were oblivious to what He was saying (Mt. 27:47,49; Mk. 15:35).
  - c. Sour wine (Mt. 27:48; Mk. 15:36; Jn. 19:28-29) fulfilled Scripture as well (Ps. 22:15; 69:21). John's mention of Hyssop is also remarkable in light of the Passover event (Ex. 12:22).
  - d. Having successfully poured out His soul (Isa. 53:10,12), Jesus can now yield up His Spirit (Mt. 27:50; Mk. 15:37; Lk. 23:46; Jn. 19:30).
4. Events Attending Jesus' Death.
- a. Veil of the Temple was rent from top to bottom as a great earthquake struck (Mt. 27:51; Mk. 15:38; Lk. 23:45b).
  - b. The tombs were opened on Friday but the dead were not raised and did not exit their tombs until Sunday (Mt. 27:52-53). These were not Lazarustic resuscitations but actual first fruits resurrections.
  - c. The Centurion offered a true testimony (Mt. 27:54; Mk. 15:39; Lk. 23:47) while the mob engaged in outward ceremony (Lk. 23:48).
  - d. Many Women, followers and servers of Jesus.
    - 1) Mary Magdalene, Mary the mother of J&J, and the mother of the sons of Zebedee (Mt. 27:55-56).
    - 2) Mary Magdalene, Mary the mother of J&J, and Salome (Mk. 15:40-41).
    - 3) Unnamed in Luke (Lk. 23:49).
    - 4) His mother, His mother's sister, Mary of Clopas, and Mary Magdalene (Jn. 19:25-27).
    - 5) Conclusion: Salome, the mother of the sons of Zebedee is the sister of Mary, the mother of Jesus. There is also an old tradition identifying Clopas as the brother of Mary's husband Joseph.

**(39) Burial of Jesus**

(Mt. 27:57-60; Mk. 15:42-46; Lk. 23:50-54; Jn. 19:31-42)

**(40) Tomb Sealed**

(Mt. 27:61-66; Lk. 23:55-56)

**(41) Women Watch**

(Mk. 15:47)

1. The Jewish religious leaders wanted to hurry up and get Jesus out of public view (Jn. 19:31-37).
  - a. Sabbath and preparation necessities provided a convenient excuse (Jn. 19:31).
  - b. Breaking the legs was common to speed the process from the Roman perspective, and leaving the body overnight would have violated Scripture from the Jews perspective (Deut. 21:22-23).
  - c. Broken bones, however, would have violated typology (Ex. 12:46) and prophecy (Ps. 34:20) so the voluntary conclusion to physical life was another facet of the Lord's complete obedience (Heb. 10:9-10).
  - d. Jesus' death was verified by the piercing spear and testified by John's personal eyewitness (Jn. 19:34-35). This also fulfilled Scripture and looks forward to additional fulfillment in the 2<sup>nd</sup> Advent of Jesus Christ (Zech. 12:10).
2. Joseph of Arimathea approached Pilate with a request of his own (Mt. 27:57-60; Mk. 15:42-46; Lk. 23:50-53; Jn. 19:38-42).
  - a. Arimathea has not been identified with certainty. Possible OT equivalents include Ramah (Josh. 18:25) or Ramathaim-zophim (1<sup>st</sup> Sam. 1:1,19). A possible apocryphal equivalent is Ramathem (1<sup>st</sup> Macc. 11:34).
  - b. Matthew describes JoA as a rich man, and a disciple of Jesus (Mt. 27:57-61).
  - c. Mark describes JoA as a prominent member of the Sanhedrin (Mk. 15:43-47).
    - 1) Though wealthy in this life, Joseph was looking for the Kingdom of God.
    - 2) His audience with Pilate required Joseph to gather up his courage.
  - d. Luke also identifies JoA as a member of the Sanhedrin, but makes clear he was not in favor of Jesus' conviction (Lk. 23:50-55).
  - e. John describes how JoA receives assistance from Nicodemus for this hurried burial (Jn. 19:38-42).
  - f. The specific details recorded in the Gospels bring the Isaiah 53 prophecy into vivid focus (Isa. 53:9) along with additional grave/burial messages throughout Isaiah (Isa. 14:19; 22:16; 65:4).
3. The successful murderers are still afraid (Mt. 27:62-66).
  - a. The chief priests and Pharisees are sure working hard on this particular Sabbath day! (Mt. 27:62)
  - b. These sons of the devil (the Liar from the Beginning) deceitfully call Jesus "that deceiver" (Mt. 27:63).
  - c. They fear the masses being swayed by manipulative fraud (Mt. 27:64). This illustrates how their minds work.
  - d. The result of this ridiculous farce is actually a multiplied testimony to the resurrection (Mt. 27:66).
4. The eyewitness testimony of the women is not important to their contemporary legal system, but it is very important as an apologetic for the accuracy of the resurrection account (Mt. 27:61; Mk. 15:47; Lk. 23:55-56).

## *Additional Points Related to the Lord's Time in the Grave*

1. The cross of Jesus Christ formed the basis for God the Father's judicial rulings on our behalf (Col. 2:13-15).
  - a. Humanity was the subject of a dogmatic hostile debt-certificate (Col. 2:14).
  - b. That certificate was nailed to the cross when Jesus was nailed to the cross.
  - c. The nailing of that certificate disarmed the rulers and authorities and provided for Jesus' immediate triumphant display (Col. 2:15). This display has a follow-up triumphal parade—the Dispensation of the Church (2<sup>nd</sup> Cor. 2:14).
  - d. The specific armament made void is the power of death and fear of death which Satan uses to enslave fallen man (Heb. 2:14-15).
2. Jesus Christ's descent into Sheol provided for His captivity of the captives (Eph. 4:9).
  - a. Psalm 68:18 foretells the Lord's victory and captivity of His captives.
  - b. Ephesians interprets Psalms to define the Lord's descent deeper than the incarnation on the earth. The lower parts of the earth is elsewhere called the heart of the earth (Mt. 12:40) or under the earth (Phil. 2:10). Romans agrees with the Ephesians interpretation (Rom. 10:7).
  - c. Jesus receives gifts in the rescue of both Jews and Gentiles (Ps. 68:18) and then distributes gifts to His Church (Eph. 4:8,11).
3. Jesus Christ's descent into Sheol provided for His prison proclamation (1<sup>st</sup> Pet. 3:19).
  - a. Imprisoned spirits are often thought of as the fallen angels who abandoned their proper abode (2<sup>nd</sup> Pet. 2:4; Jude 6).
  - b. Not often thought of are the offspring of such angels, which are also spirits that were disobedient in the days of Noah (Gen. 6:4-6,11-13).
  - c. This prison preaching, if directed to the Nephelim spirits, *may have included* an offer of salvation. Please understand this is highly conjectural. Demon salvation would not have been on the basis of a kinsman redeemer but on the basis of captive captivity when the Seed of the Woman crushes the head of the Serpent.

# The Resurrection Through the Ascension

## *(01) Women Visit the Tomb*

(Mt. 28:1-10; Mk. 16:1-8; Lk. 24:1-11)

## *(02) Peter & John See the Empty Tomb*

(Lk. 24:12; Jn. 20:1-10)

## *(03) Jesus' Appearance to Mary Magdalene*

(Mk. 16:9-11; Jn. 10:11-18)

## *(04) Jesus' Appearance to Other Women*

(Mt. 28:9-10)

1. The first day of the week provides for a reality far greater than the Sabbath doctrine ever could.
  - a. Creation portrayed the 7<sup>th</sup> day as a day of rest (Gen. 2:2-3; Ex. 20:8-11).
  - b. Resurrection teaches the 8<sup>th</sup> day (1<sup>st</sup> day of the new week) in its significance as a day for bearing witness to the resurrection of Jesus Christ (Mt. 28:1; Mk. 16:2; Lk. 24:1; Jn. 20:1).
  - c. This day became known as the Lord's Day and became the primary Christian day of assembly (Acts 20:7; 1<sup>st</sup> Cor. 16:2; Rev. 1:10).
2. The explicit Sunday resurrection is also helpful to identify the Friday crucifixion.
  - a. The single "three days and three nights" passage (Mt. 12:40) causes many scholars to hold to a Thursday or even a Wednesday crucifixion.
  - b. The multiple "on the third day" passages (Mt. 16:21; 17:23; 20:19; 27:64; Lk. 9:22; 18:33; 24:7,21,46; Acts 10:40; 1<sup>st</sup> Cor. 15:4) pinpoint a Friday crucifixion.
  - c. See Harold Hoehner, [Chronological Aspects of the Life of Christ](#) for more information on the time idioms employed.
3. The asynchronous accounts are difficult to harmonize. [A.T. Robertson](#) created an excellent framework (the Harmony of the Gospels this series employs). [Johnston M. Cheney](#) drafted an excellent narrative. Pastor Bob settled on the following outline:
  - a. Before dawn, the earthquake and angel incapacitate the guards (Mt. 28:2-4).
  - b. Before dawn, Mary Magdalene and the other women arrive, and see the stone rolled away (Mt. 28:1; Mk. 16:1-4; Lk. 24:1-2; Jn. 20:1).
  - c. MM runs off to fetch Peter & John (Jn. 20:2).
  - d. The other women (minus MM) enter the tomb and listen to the angelic testimony before departing (Mt. 28:5-7; Mk. 16:5-7; Lk. 24:3-9).
    - 1) First with fear and joy (Mt. 28:8).
    - 2) Then with gripping fear and silence (Mk. 16:8).
    - 3) An appearance by Jesus Himself (after His appearance to MM, point 3f. below) removed their fear and propelled them to the disciples (Mt. 28:9-10; Lk. 24:10-11).
  - e. P&J race each other to the tomb, find it empty, and depart (Jn. 20:3-10).
  - f. MM arrives for the second time at the tomb, remains outside of it weeping (Jn. 20:11). She sees two angels (Jn. 20:12-13) then meets the Lord (Jn. 20:14-17) and finally rushes back to join the other women in telling the disciples about the risen Lord (Jn. 20:18).
  - g. Peter makes a second run back to the tomb (Lk. 14:12). He doesn't see the Lord there, but he does meet Him at some point (1<sup>st</sup> Cor. 15:5a).
4. The main message from the angels and the Lord is for the Apostles to meet Him in Galilee (Mt. 28:7,10; Mk. 16:7).
  - a. They will assemble on a mountain to receive the Great Commission (Mt. 28:16-20; 1<sup>st</sup> Cor. 15:5b).
  - b. The large venue allows for more than 500 disciples to see Him at one time (1<sup>st</sup> Cor. 15:6).

***(05) Guards' Report of the Resurrection***

(Mt. 28:11-15)

1. "Some" of the guard reported to the chief priests (Mt. 28:11).
  - a. Evidently, desertion was less risky in the minds of those who did not report.
  - b. This particular guard detachment consists of Pilate's soldiers on TDY to the Sanhedrin (Mt. 27:65,66; 28:14).
2. The guard's report is an admissible testimony.
  - a. They did not profess an ignorance as to what happened.
  - b. They reported all that had happened. ἅπαντα τὰ γενόμενα.
    - 1) "All" would include the severe earthquake, the stone rolling and seated angel, the shaking fear, and the likeness of death (Mt. 28:2-4).
    - 2) The report would not likely specify any of the women who visited (Mt. 28:5-10).
3. The chief priests consulted with the elders to invent a myth and fund a bribe (Mt. 28:12-13).
  - a. This Sadducee and Pharisee alliance has been working together against Jesus all week long (Mt. 21:23; 26:3,47,57; 27:1,3,12,20,41; 28:12).
  - b. Despite the reported act of God and angel of God, the Sadducee and Pharisee alliance had no room for repentance and no option for truth.
  - c. Along with the bribe, the chief priests gave their assurance to cover things over with Pontius Pilate (Mt. 28:14).
  - d. The lie itself is a contradiction. If they were sleeping, how did they know what happened? If they were awake, why did they let it happen?
4. The consequences of this event.
  - a. The stolen body myth spread widely up to the day of this Gospel's composition. In early Church history, this mythology is encountered in Justin Martyr's [Dialogue with Trypho](#).
  - b. The stolen body myth remains a popular canard among 21<sup>st</sup> century atheists. See "The Plausibility of Theft" by Richard Carrier. Chapter 9 in *The Empty Tomb: Jesus Beyond the Grave* (Promethius Books, 2005).

**(06) Jesus' Appearance to Two Disciples on the Emmaus Road** (Mk. 16:12,13; Lk. 24:13-35)

1. Two of "them" (Lk. 24:13) were the "others" of 24:9.
  - a. Cleopas (Lk. 24:18). Genuine Greek name, distinguished from Semitic Κλωπᾶς Clopas (Jn. 19:25). Κλεοπᾶς Cleopas is a shortened form of Κλεόπατρος Cleopatros.
  - b. The second disciple is anonymous, although that hasn't stopped the useless speculation.
2. Emmaus is a village sixty stadia from Jerusalem (Lk. 24:13). Good article in [Wycliffe Bible Encyclopedia](#). Google maps has the Arab town labeled [Qubeiba](#). This location is much better than the [Emmaus Nicopolis](#) location.
3. They were prevented from recognizing Jesus (Lk. 24:15-16).
  - a. Pass.imperf. κρατέω *krateō* <sup>#2902</sup><sub>47x</sub>; *to hold, restrain* (Rev. 7:1; Acts 2:24). See also 2<sup>nd</sup> Kgs. 6:15ff.
  - b. Martha was likewise prevented from recognizing Jesus at first (Jn. 20:14-15), and the disciples will have a similar experience (Jn. 21:4-7). Is this an ability or characteristic of the resurrection body or simply Jesus exercising divine power? Not exactly a trivial question in light of 1<sup>st</sup> Jn. 3:2.
4. Their conversation was on the current events (happenings) (Lk. 24:14ff.).
  - a. These things which had taken place (Lk. 24:14,18,21). συμβαίνω *sumbainō* <sup>#4819</sup><sub>7x</sub>; *happen, take place* (Mt. 10:32; Lk. 24:14; Acts 3:10; 20:19; 1<sup>st</sup> Cor. 10:11; 1<sup>st</sup> Pet. 4:12; 2<sup>nd</sup> Pet. 2:22) & γίνομαι *ginomai* <sup>#1096</sup><sub>622x</sub>; *to become, to happen, to occur* (60x as *happen, happened* Lk. 1:8,59; 2:15; 5:1; 6:1; 8:34,35,56; 9:7,18; 11:1; 14:1; 17:26,28; 21:31; 23:31,47,48; 24:12,18,21).
  - b. In the early Church, "happenings" were to be accepted as the will of God for your life ([Did. 3:10](#); [Barn. 19:6](#)).
  - c. Talking, discussing, exchanging words (Lk. 24:14,15,17 NASB). Discussing, arguing, dispute (HCSB). Talked, conversed, reasoned, conversation (NKJV). It was all without faith (Lk. 24:25) and did not edify as did Jesus when He spoke and explained the Scriptures (Lk. 24:32).
  - d. These disciples had partial knowledge, but no understanding.
    - 1) They knew Jesus died on a cross, but failed to appreciate it's spiritual significance (Lk. 24:19-21).
    - 2) They heard about the resurrection but remained skeptical (Lk. 24:22-24).
5. Jesus called them foolish and taught them "beginning with Moses" (Lk. 24:25-27).
  - a. Being foolish is more than a simple contrast with the wise (Rom. 1:14). Foolishness is a terrible circumstance for believers (Gal. 3:1,3), and serves as a suitable description for the life without Christ (Tit. 3:3).
  - b. Slow of heart seems to be one step short of hardness (Lk. 9:44,45; Heb. 5:11; Jas. 1:19).
  - c. The Prophets, beginning with Moses, and from the Prophets (Lk. 24:25,27,44) indicates a systematic Bible study comparing Scripture with Scripture, synthesizing the whole counsel of God (Deut. 4:2; Isa. 28:10,13; Acts 17:11; 20:27).
6. It's late. Not that late!
  - a. The lateness of the day prompted their offer of hospitality (Lk. 24:28-29).
  - b. The way Jesus' broke bread opened their eyes (Lk. 24:30-32).
  - c. The lateness of the day did not hinder them from a seven mile return hike to Jerusalem (Lk. 24:33-35).
    - 1) They found the Eleven and others gathered together, discussing the Lord's appearance to Simon/Cephas/Peter (Lk. 24:34 cf. 1<sup>st</sup> Cor. 15:5).
    - 2) The Emmaus Road disciples explained their experiences. ἐξηγέομαι *exēgeomai* <sup>#1834</sup><sub>6x</sub>; *to relate in detail, tell, report, describe* (Lk. 24:35; Jn. 1:18; Acts 10:8; 15:12,14; 21:19).



*(07) Jesus' Appearance to Disciples (Minus Thomas)* (Mk. 16:14; Lk. 24:36-43; Jn. 20:19-25)

*(08) Appearance to Disciples (With Thomas)* (Jn. 20:26-31)

1. Even while the Emmaus Road Disciples were giving their full, detailed explanation, Jesus personally appeared among them (Lk. 24:36; Jn. 20:19).
  - a. The doors were shut for fear of the Jews (Jn. 20:19,26 cf. 7:13; 9:22; 12:42; 19:38).
  - b. Shut doors didn't prevent Jesus from coming and standing in their midst. Teleportation? (1<sup>st</sup> Kgs. 18:12; Lk. 24:31; Acts 8:39,40) Phasing? (Lk. 4:30; Jn. 10:39) Invisibility? (Jn. 8:59; 12:36)
2. Peace be to you.
  - a. εἰρήνη ὑμῖν eirēnē humin (Lk. 24:36; Jn. 20:19,21,26; 1<sup>st</sup> Pet. 5:14). Standard greeting from Heb. OT.
  - b. שָׁלוֹם לָכֶם shālowm lāk (Jdg. 19:20).
  - c. Ecclesiastical greetings in the NT will expand the greeting: Grace to you and peace. χάρις ὑμῖν καὶ εἰρήνη charis humin kai eirēnē (Rom. 1:7; 1<sup>st</sup> Cor. 1:3; 2<sup>nd</sup> Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1<sup>st</sup> Thess. 1:1; 2<sup>nd</sup> Thess. 1:2; Tit. 1:4\*; Philem. 3; 1<sup>st</sup> Pet. 1:2; 2<sup>nd</sup> Pet. 1:2; Rev. 1:4).
3. The disciples were startled, frightened, troubled, and doubt-filled (Lk. 24:37-38).
  - a. They thought wrongly about what they were seeing. They thought they were observing a spirit (cf. "ghost" Mt. 14:26).
  - b. Jesus invites a physical examination to demonstrate his material form (Lk. 24:39-40; Jn. 20:20) and even provides an eating demonstration (Lk. 24:41-43).
  - c. The invitation to touch provides a stark reversal from Mary Magdalene's prohibition against touching (Jn. 20:17).
    - 1) The objection "I have not yet ascended to the Father" is evidently no longer an issue.
    - 2) This proves an ascension prior to His final ascension 10 days before Pentecost.
    - 3) Four possible ascensions:
      - a) Ascending to God the Father fulfills the vision of Daniel (Dan. 7:13,14,22), and invests all authority in heaven and earth in God the Son (Mt. 28:18).
      - b) Leading captives captive (Ps. 47:5; 68:18; Eph. 4:8-10), transferring paradise to the 3<sup>rd</sup> Heaven (Lk. 23:43 cp. 2<sup>nd</sup> Cor. 12:4).
      - c) Cleansing the Heavenly Temple (Heb. 9:11-12,23-26).
      - d) Being seated at the Father's right-hand (Acts 1:9-11; Eph. 1:20-22; 1<sup>st</sup> Pet. 3:22).
4. Flesh and bones (Lk. 24:39) is a remarkable description, not entirely equal to flesh and blood (Mt. 16:17; 1<sup>st</sup> Cor. 15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14).
  - a. Soul Life is in the blood (Gen. 9:4; Lev. 17:11,14).
  - b. Spiritual Life in Christ is eternal life (Jn. 6:53-54) but if our soul-spirit is eternal how can our resurrection bodies be bloodless?
  - c. Perhaps blood will become light in the resurrection body (Lk. 11:34-36).
5. "Peace be with you" is expanded to "As the Father has sent Me, I also send you" (Jn. 20:21).
  - a. This was the Lord's high priestly prayer (Jn. 17:18). Now it is voiced to the Apostles.
  - b. The Body of Christ goes forth in the bequest of Christ's peace (Jn. 14:27). We go as He went, but we go with a victorious, risen Savior seated at God the Father's right hand.
6. The disciples remained faith-impaired by virtue of joy and amazement (Lk. 24:41). Not believing is a choice.
  - a. ἀπιστέω apisteō <sup>#569</sup><sub>7x</sub> (Mk. 16:11,16; Lk. 24:11,41; Acts 28:24; Rom. 3:3; 2<sup>nd</sup> Tim. 2:13; 1<sup>st</sup> Pet. 2:7).
  - b. ἀπιστία apistia <sup>#570</sup><sub>11x</sub> (Mt. 13:58; Mk. 6:6; 9:24; 16:14; Rom. 3:3; 4:20; 11:20,23; 1<sup>st</sup> Tim. 1:13; Heb. 3:12,19).
  - c. ὀλιγοπιστία oligopistia <sup>#570</sup><sub>1x</sub> (Mt. 17:20).
  - d. ἄπιστος apistos <sup>#571</sup><sub>23x</sub> (Mt. 17:17; Mk. 9:19; Lk. 9:41; 12:46; Jn. 20:27; Acts 26:8; 1<sup>st</sup> Cor. 6:6; 7:12,13,14<sub>x2</sub>,15; 10:27; 14:22<sub>x2</sub>,23,24; 2<sup>nd</sup> Cor. 4:4; 6:14,15; 1<sup>st</sup> Tim. 5:8; Tit. 1:15; Rev. 21:8).

7. Thomas Didymus was absent and required an additional (eight days) week before he would observe the Lord on Monday, April 13<sup>th</sup>, 33AD (Jn. 20:24-29).
  - a. תאומי t<sup>e</sup>om is Heb. for twin (Gen. 25:24; 38:27; Song. 4:5; 7:3). Θωμάς Thōmas is the Gk. transliteration, while Δίδυμος Didymus is the Gk. translation, but we have no idea who Thomas' twin was. Some apocryphal legends identified him as the twin brother to Jesus!
  - b. Not believing is a choice by someone who places God under their circumstantial requirements for believing (Jn. 20:25). οὐ μὴ πιστεύσω ου mē pisteusō.
  - c. Jesus graciously provides Thomas' circumstantial requirements then orders Thomas to change his choice from unbelieving to believing (Jn. 20:27).
8. Thomas' response sparks a final comment by Jesus and an amazing editorial comment by John (Jn. 20:28-31).
  - a. This event is not the occasion for Thomas to receive eternal life (cf. Jn. 13:10,11). His subjection to the Lord is a turning point in his spiritual life when he makes ministry his number one priority.
  - b. Physical sight is inferior to spiritual sight (Jn. 20:29; 1<sup>st</sup> Pet. 1:8,9).
    - 1) Spiritual sight is the perception function of faith (2<sup>nd</sup> Cor. 5:7), hope (Rom. 8:24) and love (1<sup>st</sup> Pet. 1:8).
    - 2) Faith, hope & love also have an abiding function (1<sup>st</sup> Cor. 13:13).
  - c. The Holy Spirit through the Apostle John inserts an editorial comment to the Canon of Scripture at this point in the resurrection narrative (Jn. 20:30-31).
    - 1) The Gospel of John is not intended to be an exhaustive journal of every miracle Jesus ever performed (Jn. 20:30; 21:25).
    - 2) The Gospel of John is intended to be an effective journal of specific signs Jesus performed, effective for the reader without life to believe in the name of Jesus Christ, the Son of God and receive eternal life (Jn. 20:31).

Note: The Gospel of John is the only book of the Bible whose stated purpose is evangelistic.

***(09) Jesus' Appearance to Seven Disciples***

(Jn. 21:1-25)

1. This chapter is unique to John and describes a third particular manifestation of Jesus to seven disciples (Jn. 21:1-3,14).
  - a. Simon Peter, the fisherman, and leader of the Twelve announces his activity. Six others join him, four among the Twelve and two others.
  - b. Nathanael (Jn. 1:45,45,47,48; 21:2) is called Bartholomew in the Dodecapostologues (Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13).
2. The authorship of this chapter has been debated.
  - a. Jn. 21:24-25 appears to assign this "epilogue" chapter to a Johannine disciple/editor. A similar expression is also considered for Jn. 19:35.
  - b. Although Paul typically hand-wrote his own epistles (1<sup>st</sup> Cor. 16:21; Gal. 6:11; Col. 4:18; 2<sup>nd</sup> Thess. 3:17; Philem. 19), Tertius served as the scribe for Romans (Rom. 16:22).
  - c. The Gospel "signature" could also apply to the Apostle John in the style of writing he employed to keep his own name out of his own narrative.
  - d. Unlike the ending of Mark, the ending of John has no manuscript controversy.
3. As had happened before (Lk. 5:1-11), these professionals failed at their secular work (Jn. 21:3-7). Perhaps this is God's providential demonstration to keep them from looking back? (Lk. 9:62)
  - a. On the previous occasion, the experts grumbled before following Jesus' instructions.
  - b. On this occasion, obedience is given immediately.
4. Jesus initiated the first men's breakfast tradition (Jn. 21:8-14).
  - a. Jesus has fish and bread already cooking before the disciples arrive with their catch (Jn. 21:9-10).
  - b. The fish and loaf was sufficient to feed everybody (Jn. 6:9-13), but Jesus ordered the disciples to bring what they caught (Jn. 21:10-11).
  - c. Everything we need comes from the Lord, even when He appears in an unfamiliar form, we nevertheless know that He is our provider.
  - d. Everything "we" catch belongs to the Lord. Note the size and get an accurate count.
5. Peter's private prompt (Jn. 21:15-23).
  - a. The charcoal fire was the setting for Peter's three denials (Jn. 18:18), and now the setting for Peter's three affirmations (Jn. 21:9).
  - b. The interchange between Jesus and Peter contrasts four pairs of synonyms.
    - 1) ἀγαπάω agapaō #25 versus φιλέω phileō #5368 love.
    - 2) οἶδα oida #1492 versus γινώσκω ginōskō #1097 know.
    - 3) βόσκω boskō #1006 versus ποιμαίνω poimainō #4165 tend/shepherd.
    - 4) ἀρνίον arnion #721 versus πρόβατον probaton #4263 sheep.
  - c. This passage demonstrates Peter's place within the Bible's significant shepherding emphasis (Gen. 4,13,26,30,37; Ex. 2,3; 1<sup>st</sup> Sam. 16,17; 2<sup>nd</sup> Sam. 5; Ps. 23; 78; Isa. 40; Jer. 23; Ezek. 34; Mic. 5,7; Zech. 11,13; Jn. 10,21; Acts 20; 1<sup>st</sup> Pet. 5).
  - d. Peter's three affirmations prompts the Lord's prophecy concerning Peter's martyrdom (Jn. 21:18,19).
    - 1) Peter wondered if the Lord had a prophecy for John as well (Jn. 21:20,21).
    - 2) Jesus said John's destiny was not Peter's concern (Jn. 21:22).
    - 3) A misunderstanding of Jesus' hyperbole led to a mistaken tradition in widespread existence at the time this Gospel was written (Jn. 21:23,24).
6. This epilogue (chapter) restates and expands the Gospel conclusion from the previous chapter (Jn. 21:24-25 cf. 20:30).

*(10) Appearance to 500*

(1<sup>st</sup> Cor. 15:6)

*(11) Appearance to James*

(1<sup>st</sup> Cor. 15:7)

1. The Apostle Paul outlined all of Jesus' post-resurrection ecclesiastical apostolic callings and hand of fellowship extensions (1<sup>st</sup> Cor. 15:3-11 cf. 9:1; Gal. 2:7-9; Jn. 17:20,21).
2. The women He certainly appeared to first are not mentioned here as they were not commissioned to be apostles [RttA:3, RttA:4] (Jn. 20:11-18; Mt. 28:9,10). The Emmaus Road Disciples are also omitted [RttA:6] (Lk. 24:13-35).
3. Cephas Simon Peter bar Jonah receives the first post-resurrection ecclesiastical apostolic callings and hand of fellowship extensions (1<sup>st</sup> Cor. 15:5a; Lk. 24:34).
4. The Twelve received the second PREACH extension [RttA:7, RttA:8] (1<sup>st</sup> Cor. 15:5b; Lk. 24:36-43; Jn. 20:19-29). We must conclude Matthias and Joseph Barsabbas were also present (Lk. 24:33 cf. Acts 1:21-23).
5. The Lord's third PREACH extension was to more than 500 brothers at one time (1<sup>st</sup> Cor. 15:6). The most logical venue for this PREACH extension was the Great Commission event on the Galilean mountain [RttA:12] (Mt. 28:16-20). This event likely included Barnabas (Acts 14:14; 1<sup>st</sup> Cor. 9:6; Gal. 2:9).
6. James the eldest of Jesus' physical brothers (1<sup>st</sup> Cor. 15:7; Acts 12:17). This PREACH extension likely included all four of the Lord's physical brothers (Acts 1:14; 12:17; 1<sup>st</sup> Cor. 9:6; Jas. 1:1; Jd. 1:1). Descendants of Jude were called Desposyni ([Eus.Ecc.Hist.1.7.14](#)).
7. "All the Apostles" is a reference different than "The Twelve" and seems to indicate a final comprehensive message (Lk. 24:44-49; Acts 1:3-8) prior to Jesus' ascension [RttA:13] (Lk. 24:50-53; Acts 1:9-11).
8. "Last of all" Paul relates the only Post-resurrection post-ascension ecclesiastical calling and hand of fellowship extension—his own personal commission (1<sup>st</sup> Cor. 15:8-11; Acts 9:3-22).

**(12) The Great Commission**

(Matt. 28:16-20; Mark 16:15-18; Luke 24:44-49)

1. A mountain in Galilee is the location for this event (Mt. 28:16).
  - a. As they walked to the garden of Gethsemane, Jesus instructed the Eleven to meet Him in Galilee after the resurrection (Mt. 26:32).
  - b. After the resurrection, the women at the tomb were instructed to remind the disciples about their Galilean appointment (Mt. 28:7).
  - c. Seeing Him, the Eleven worshiped Him and wavered (Mt. 28:17). See [WBC](#) on the wavering disciples.
    - 1) διστάζω distazō <sup>#1365</sup><sub>2x</sub>; *to doubt, waiver, have second thoughts* (Mt. 14:31; 26:17).
    - 2) The apostolic fathers viewed second-thought hesitations as coming from a double-minded distrust of God (see [ICI 11.2; 23:3](#)).
    - 3) Doubt can have no place in our thinking as we pray and as we serve God in the Christian Way of Life. When we waver, the answer is to draw nearer (Jas. 1:6-8; 4:3-10).
2. Jesus drew near to the wavering worshipers and bestowed upon them the Disciple-Maker Imperative (Mt. 28:18-20).
  - a. The Disciple-Maker Imperative exists as a reflection of Jesus Christ's bi-present authority (Mt. 28:18).
  - b. The Church stewardship operates via a bi-present reality (Mt. 16:19; 18:18; Jn. 20:23; Rev. 1:12-16,20; 2:1 & etc.).
  - c. The Disciple-Maker Imperative exists for the duration of this age, as conditional circumstances will be entirely different once His kingdom actually comes (Mt. 6:10).
3. The Imperative (Mt. 28:19-20a).
  - a. The Imperative is not Go. The aorist participle Aor.ptc. πορεύω poreuō <sup>#4198</sup><sub>153x</sub>; *to go* (cf. Matt. 2:8; 9:13; 11:4; 17:27; 18:12; 21:6; 22:15; 25:16; 26:14; 27:66; 28:19).
  - b. The Disciple-Maker Imperative is an aorist imperative and the only imperative in this context. μαθητεύω mathēteuō <sup>#3100</sup><sub>4x</sub>; *to become a disciple, to make one a disciple* (Mt. 13:52; 27:57; 28:19; Acts 14:21).
  - c. The Disciple-Maker Imperative is a global mission to all the nations (Matt. 28:29; Lk. 24:47).
  - d. Two activities define the Disciple-Maker Imperative.
    - 1) Baptizing them in the name of the Father, Son and Holy Spirit. A perishing one in Adam cannot be a disciple, so evangelism must be step #1 in the Disciple-Maker Imperative.
    - 2) Teaching them to observe all that I commanded you. Faith in Christ results in eternal life but not an automatic reality as a disciple. Abiding in the word of God must be step #2 in the Disciple-Maker Imperative (Jn. 8:31; 13:1-17:26).
  - e. The Imperative has a closing encouragement (Mt. 28:20b). The personal presence of Jesus Christ is a reality for this age. συντέλεια sunteleia <sup>#4930</sup><sub>6x</sub>; *completion, consummation* (Mt. 13:39,40,49; 24:3; 28:20; Heb. 9:26).
4. The mountaintop setting had a follow-up event in Jerusalem (Lk. 24:44-49). Pastor Bob has titled it The Great Cognition.
  - a. Jesus provided a summary review of His entire ministry, and placed each message in its specific Old Testament prophetic context (Lk. 24:44). This event likely required several teaching sessions over several days to accomplish.
  - b. He opened their minds (Lk. 24:45). διανοίγω dianoigō <sup>#1272</sup><sub>8x</sub>; *open, explain* (Mk. 7:34; Lk. 2:23; 24:31,32,45; Acts 7:56; 16:14; 17:3).
    - 1) Understanding the Scriptures must be comprehensive (Acts 17:11; 20:27; 2<sup>nd</sup> Tim. 3:16-17).
    - 2) Understanding the Scriptures must rightly divide (2<sup>nd</sup> Tim. 2:15), particularly on a fulfilled/unfulfilled basis (Jn. 10:35; Isa. 61:1-2a; Lk. 4:16-21).
  - c. Jesus concluded this event with a death & resurrection message (Lk. 24:46-49).
    - 1) His Gospel content was quite simple and quite similar to 1<sup>st</sup> Cor. 15:3,4 (Lk. 24:46).
    - 2) The passion and resurrection of the Christ gives a new significance to the proclamation of repentance (Lk. 24:47).
      - a) John the Baptist proclaimed repentance for the forgiveness of sins (Mt. 3:2,7). This national repentance is necessary for Israel's entrance into the Kingdom (Lk. 1:67-80).
      - b) Jesus and His disciples likewise preached this early message of the Kingdom (Mt. 4:17; Jn. 4:1-2).
      - c) Peter's first sermon on Pentecost was a repentance for the forgiveness of sins message—the first such message with the passion and resurrection significance (Acts 2:38). His second sermon (Acts 3:19) and defense before the Sanhedrin (Acts 5:31-32) were also similar.
      - d) Israel will have a future national repentance, as is necessary for the arrival of the Kingdom and their entrance into it (Zech. 12:10-14; Mt. 23:37-39 cf. Ps. 118:22-25).

- 3) The ascension and session of Jesus Christ means His passion and resurrection must be proclaimed by faithful witnesses here on earth (Lk. 24:48). μάρτυς martus <sup>#3144</sup><sub>35x</sub>; *witness*. This is a great ministry in tandem with the OT prophetic message.
  - a) The Apostles were witnesses to Jesus' passion and resurrection (Acts 1:8,22; 2:32; 3:15; 5:32; 10:39,41,43).
  - b) Tribulational witnesses of Jesus' passion and resurrection will precede His Second Advent (Isa. 40:3-5; Mal. 3:1; 4:5-6; Mt. 17:9-13; Rev. 11:3; 17:6).
  - c) The witnessing of the Church will be done by heavenly citizens in heavenly dress (Lk. 24:49; Acts 1:8; Phil. 3:20).
  - d) The witnessing of the Church is a marvelous provision for fellowship (1<sup>st</sup> Jn. 1:1-3).
- 4) Waiting to be clothed (Lk. 24:49) was both literal and typical (1<sup>st</sup> Cor. 15:53,54; 2<sup>nd</sup> Cor. 5:3; Rev. 19:14).
  - a) Literal fulfillment was the Day of Pentecost (Acts 2:1-4).
  - b) Typical fulfillment is the believer's earthly sojourn (2<sup>nd</sup> Cor. 5:1-5; 1<sup>st</sup> Cor. 15:35-57).

***(13) The (Final) Ascension***

(Mark 16:19,20; Luke 24:50-53 cf. Acts 1:9-11)

1. The Luke Gospel narrative.
  - a. Jesus led the disciples to the place of the Final Ascension. The Mount of Olives (Bethany's location) is a significant location for heavenly comings and goings (Ezek. 11:23; Zech. 14:4; Acts 1:11,12).
  - b. The Final Ascension was the occasion for Jesus' final blessing of His disciples (Lk. 24:50).
  - c. Jesus parted from them (active voice) and was carried up into heaven (passive voice) (Lk. 24:51).
  - d. The disciples returned to Jerusalem and blessed God daily in the temple as they awaited their spiritual clothing (Lk. 24:49,52-53).
2. Luke's second narrative, Acts 1.
  - a. The Great Cognition from Luke (Lk. 24:44-49) is restated in Acts (Acts 1:6-8).
  - b. The Final Ascension from Luke (Lk. 24:50-53) is restated in Acts (Acts 1:9-11).
  - c. He was lifted up (passive voice) and a cloud received Him out of their sight (Acts 1:9).
  - d. Two angels appear and identify the ascension with the second coming (Acts 1:10-11).
3. Other passages related to The Ascension.
  - a. Jesus referenced The Ascension when He challenged unbelieving Jews (Jn. 6:62).
  - b. Jesus didn't fix His eyes on the crucifixion. He fixed His eyes on The Ascension (Lk. 9:51; Heb. 12:2).
  - c. Jesus' admonishment to Mary Magdalene indicates an initial ascension different than His final ascension (Jn. 20:17).
  - d. The common confession mystery of godliness uses The Ascension for its climax (1<sup>st</sup> Tim. 3:16).
4. The Ascension of Jesus Christ was followed by the present Session of Jesus Christ.
  - a. God the Father invites Jesus Christ to be seated at His right hand (Ps. 110:1). This session is closely identified with His Melchizedek priesthood (Ps. 110:4).
  - b. No angel is accorded that glory (Heb. 1:3,5,13).
  - c. Jesus referenced The Session (and The Second Coming) when He asserted His Deity (Mt. 26:64; Lk. 22:69).
  - d. Jesus stood to greet Steven at his martyrdom (Acts 7:55).
  - e. The Session of Christ provides for the Session of the Church (Eph. 1:20; 2:6).
  - f. The Session of Christ features His glorious advocacy (Rom. 8:34; 1<sup>st</sup> Jn. 2:1).
  - g. The Session of Christ is the basis for our heavenly mindset (Col. 3:1-4; Heb. 12:2).
  - h. The Session of Christ is the basis for our priesthood (Heb. 3:1; 8:1; 10:12).
  - i. The Session of Christ is the greatest testimony to the once and for all work of Calvary (Heb. 10:12; 1<sup>st</sup> Pet. 3:18-22).

# The Pericope de Adultera

## I. Introduction & Definition

- A. The pericope de adultera is the disputed text of John 7:53–8:11. It is one of the most significant problem texts in the New Testament.
- B. Other significant problem texts.
  1. The end of the gospel of Mark. There are four separate endings for Mark in the manuscript evidence available today. The short ending (v.8), the intermediate ending, the long ending (v.20), and the long, expanded ending.
  2. *The Comma Johanneum* is the disputed passage (1<sup>st</sup> Jn. 5:7,8) that Erasmus knew didn't belong in the text.

## II. The Textual Evidence against John 7:53–8:11.<sup>4</sup>

- A. The account is lacking in the earliest existing Greek manuscripts.
  1. It is lacking in  $\text{p}^{66} \text{p}^{75} \text{B L N T W X } \Delta \Theta \Psi 33 157 565 892 1241 \text{ fam. } 1424$ .
  2. Codexes A & C are defective at this point, but it is highly probable that neither contained the section, for there would not have been space enough on the missing leaves to include it along with the rest of the text.
  3. The earliest Greek mss. known to contain the passage is codex Bezae (D), of the fifth, or sixth century, and is joined by several Old Latin manuscripts (*b c e ff j*). The pericope appears to be a piece of floating tradition which circulated in certain parts of the Western church. It was subsequently inserted into various manuscripts at various places.
    - a. Most scribes thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M S U  $\Gamma$   $\Lambda$   $\Pi$  28 579 700 1579 &c.).
    - b. Another placed it after 7:36 (ms. 225).
    - c. Others placed it after 21:24 (fam.1: 1 118 131 209; 1076 1570 1582).
    - d. The Old Georgian revision of 11<sup>th</sup> cent., after Jn. 7:44.
    - e. After Luke 21:38 (fam.13: 13 69 124 230 *et al*); or Luke 24:53 (1333).
    - f. Several mss. marked the passage with an obelus ( $\div$  or  $\square$ ) (S), or an asterisk (E M  $\Lambda$ ).
    - g. A few mss. added the words that Jesus wrote in the dirt ('the sins of each of them').
- B. Ancient translations of the New Testament are also lacking the passage.
  1. The Old Syriac and the Arabic form of Tatian's Diatessaron betray no knowledge of the passage, nor is it contained in the best manuscripts of the Peshitta.
  2. The old Coptic churches did not include it in their Bible, for the Sahidic, sub-Achmimic, and the older Bohairic manuscripts lack it.
  3. Armenian manuscripts, Old Georgian versions, the Gothic version and several Old Latin manuscripts (*a ff q*) omit the story.
- C. No Greek Church Father for a thousand years after Christ refers to the pericope.
  1. This includes even those who, like Origen, Chrysostom, and Nonnus, dealt with the entire Gospel verse by verse.
  2. Euthymius Zigabenus, who lived in the first part of the 12<sup>th</sup> century, is the first Greek writer to comment on the passage, and even he declares that the accurate copies of the Gospel do not contain it.
- D. Early Latin Church Fathers did not quote it: Irenaeus, Tertullian, & Cyprian. Tertullian & Cyprian did write specifically on adultery, but did not reference this passage.

<sup>4</sup> Material taken directly from Bruce M. Metzger, The Text of the New Testament: Its Transmission, Corruption, and Restoration, 3<sup>rd</sup> edition, Oxford University Press, 1992.



- E. Internal evidence from the text
1. The style and vocabulary of the pericope differ markedly from the rest of John. 14 out of 82 vocabulary words in the section are unjohannine. Also, the use of 'hos' as a temporal conjunction rather than John's usual 'oun.'
  2. The pericope interrupts the sequence of 7:52 and 8:12ff.
- III. Textual evidence for John 7:53–8:115
- A. The passage is found in a majority of existing Greek manuscripts.
  - B. It is easier to comprehend that a twelve verse section of Scripture would be deleted by a scribe, than it is to comprehend a twelve verse section of Scripture being inserted by a scribe.
  - C. New Testament text variants appear to have early attestation. The majority of variants appeared in the first two hundred years of transmission.
  - D. While it is true that the Peshitta omitted John 7:53–8:11, it also omitted 2<sup>nd</sup> Peter, 2<sup>nd</sup> & 3<sup>rd</sup> John, Jude, & Revelation!
  - E. Many Latin Church Fathers quoted it.  
 Ambrose at Milan (374) quotes it at least nine times; as well as Augustine in North Africa (396) about twice as often. It is quoted besides by Pacian, in the north of Spain (370),—by Faustus the African (400),—by Rufinus of Aquilea (400),—by Chrysologus at Ravenna (433),—by Sedulius a Scot (434)... It is referred to by Victorius or Victorinus (475),—by Vigilius of Tapsus (484) in North Africa,—by Gelasius, bp. of Rome (492),—by Cassiodorus in Southern Italy,—by Gregory the Great, and by other fathers of the Western Church” (Burgon, *Causes of Corruption*, pp. 247–48).
  - F. Jerome included the passage in the Latin Vulgate, and noted that (ca. 420), “in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord.” Jerome, “The Dialogue against the Pelagians” (2.17).
  - G. Augustine (ca. 430) was of the opinion that certain manuscripts were lacking the passage because it was deliberately removed. “certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord’s act of forgiveness toward the adulteress, as if He who had said ‘sin no more’ had granted permission to sin.” Augustine, “Adulterous Marriages” (2.7)
- IV. The editorial opinion of various modern English translators:
- A. NIV Bible: [The earliest and most reliable manuscripts do not have John 7:53–8:11].
  - B. NASB Bible: John 7:53–8:11 is not found in most of the old mss.
  - C. The Ryrie Study Bible: **7:53–8:11** This story, though probably authentic, is omitted in many mss. and may not have been originally a part of this gospel.
  - D. The New American Bible, St. Joseph Edition: The story of the adulteress is missing from the best early Greek MSS. Where it does appear, it is found in different places in different MSS: here; or after Jn. 7:36; or at the end of this gospel; or after Lk. 21:38. It seems to have been preserved largely in Western and Latin circles. There are many non-Johannine features in the language, and there are also many doubtful readings. It appears in Jerome’s Vulgate. However, it is certainly out of place here; it fits better with the general situation in Lk. 21:38. The Catholic Church accepts it as inspired Scripture.
  - E. The NIV Study Bible (Zondervan Study Bible): [The earliest manuscripts and many other ancient witnesses do not have John 7:53–8:11]. **7:53–8:11** This story may not have belonged originally to the Gospel of John. It is absent from almost all the early manuscripts, and those that have it sometimes place it elsewhere (e.g., after Lk. 21:38). But the story may well be authentic.

<sup>5</sup> Taken from Zane Hodges, BibSac Vol. 136 #544 Oct-Dec 1979.

- F. New Scofield Study Bible: Although John 7:53–8:11 is not found in some ancient manuscripts, the immediate context, beginning with Christ’s declaration, “I am the light of the world” (8:12) seems clearly to have its occasion in the conviction created in the hearts of the Pharisees as recorded in 8:9, and also helps to explain the Pharisees’ words in 8:41. It is therefore to be considered a genuine part of the Gospel.
- V. Summarizing Thoughts on the Inspiration of Scripture, the Inerrancy of the original manuscripts, and the inevitable errors in the descendant manuscripts.
  - A. Scripture is God-breathed. It is the work of God, and not the work of man (2<sup>nd</sup> Tim. 3:16).
  - B. God’s works are never thwarted by human limitations and failures (Job 23:13; 42:2; Isa. 14:27; 46:10; Dan. 4:35).
  - C. No textual variation affects any doctrine of the Church. The same orthodox fundamental Christianity is preached by faithful pastors using the Textus Receptus, the Majority Text, the Critical Text, or the “reasoned eclectic” approach to textual criticism.

VI. BibSac vol.95 #377 Jan. 1938

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VII.II. Inspiration 4. General Objections to Verbal Plenary Inspiration

The claim for verbal, plenary inspiration is made only for the original writings and does not extend to any transcriptions or translations. It is also true that no original manuscript is now available. Naturally, these facts give rise to the query as to whether the present existing translations-notably the text with which one is most familiar-is really trustworthy. This problem is worthy of serious consideration and has received the attention of the greatest textual critics in all generations of the church.

Dr. Philip Schaff, Chairman of the American Committee of the Revisers, writes: “This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but rather insures, the integrity of the text; and it is a useful stimulus to study. “Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for one reason or another; and even of these fifty not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching. The Textus Receptus of Stephens, Beza, and Elzevir, and of our English Version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican manuscript, the oldest versions and the Anglo-American Revision.”